AN

EXPOSITION

OF THE

BOOKS of the PROPHETS

OF THE

OLD TESTAMENT,

Both LARGER and LESSER.

VOL. II.

Containing the PROPHECIES of

EZEKIEL,
DANIEL,
HOSEA,
JOEL,
AMOS,
OBADIAH,
JONAH,
MICAH,
NAHUM,
HABAKKUK,
ZEPHANIAH,
HAGGAI,
ZECHARIAH,
MALACHI.

By *JOHN GILL*, D. D.

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Nº. XXIII.

BRITISH MUSEUM

AN
EXPOSITION
OF THE
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OLD TESTAMENT.

The Book of the Prophet EZEKIEL.

THIS Book is rightly placed after *Jeremiah*; ſince *Ezekiel* was among the captives in *Chaldea*, when he propheſied; whereas *Jeremiah* began to propheſy long before that captivity, and concerning it. The name of this prophet ſignifies, as it is commonly interpreted, *the ſtrength of God*, or *ſtrengthened by God*; as he was, and as he needed to be, having great work to do, and a perverſe people to deal with; ſee ch. iii. 8. but the learned *Hillerus* [a] chuſes to render it, *God ſhall prevail*; with which compare *Jer*. xx. 7. There was a *Levite* of this name, of whom mention is made in 1 *Chron*. xxiv. 16. whoſe name is there read *Jebezekel*; and this prophet was a prieſt, ch. i. 3. and both *Clemens Alexandrinus* [b], and *Euſebius* [c], cite a *Jewiſh* writer of tragedies, of the ſame name; which ſome have very wrongly thought to be the ſame with our prophet; but whether *Ezekiel* is not the ſame with *Nazaratus* or *Zabratus*, the maſter of *Pythagoras*, mentioned by *Clemens* as ſuch, according to the opinion of ſome, is a matter of queſtion; and which the learned *Selden* [d] ſeems to think probable. According to the judgment and opinion of *Jerom* [e], his ſtile is neither very eloquent, nor very ruſtic; but between both, and has a mixture of each. The viſions he ſaw are very abſtruſe and difficult of interpretation, eſpecially the viſion of the living creatures and wheels; wherefore the *Jews* [f] forbad the reading of it, as well as the end of this prophecy, until perſons were thirty years of age. The divine viſions in this book; the whole ſubject-matter of it; its agreement with the prophecy of *Jeremiah*; and the accompliſhment of events predicted in it, prove the authority of it; and its divine authority has always been allowed, both by the *Jewiſh* ſynagogue, and the *Chriſtian* church. There were indeed ſome ancient *Jewiſh Rabbins*, who were perplexed about ſome things in it, and conſulted about laying it aſide, becauſe of ſome words in it, which ſeemed to them to be contrary to the law of *Moſes*; but *R. Chananiah ben Goron*, a very famous doctor in thoſe times, withdrew to his chamber, and wrote a commentary, in order to remove thoſe difficulties to ſatisfaction [g]. This book, in general, contains various viſions the prophet ſaw; ſeveral threatnings againſt the people of the *Jews*; and prophecies againſt other nations; and an abundance of comfortable promiſes of the Meſſiah, and of bleſſings of grace by him; and of the ſtate and condition of the goſpel-church, and the worſhip of it. *Joſephus* [h] ſays, *Ezekiel* left two books written by him; one of which *Athanaſius* [i], or the author of the *Synopſis* under his name, thinks is loſt; but the learned *Huetius* [k] is of opinion, that the prophecy of *Ezekiel*, in the times of *Joſephus*, was divided into two parts; the firſt containing the firſt thirty-nine chapters; and the other the nine laſt chapters; which is not improbable. If the authorities of *Epiphanius* [l]; or the writer of the lives of the prophets that goes by his name; and of *Iſidorus* [m], are of any weight, *Ezekiel* was born in the land of *Sarera*; killed by the governor in *Babylon*; and buried by the people in the field of *Maur* or *Maburim*, in the ſepulchre of *Shem* and *Arphaxad*. The account *R. Benjamin Tudelenſis* [n] gives is, that there is a ſynagogue of the prophet *Ezekiel* by the river *Euphrates*; and over-againſt the ſynagogue, ſixty towers; and between every tower, a ſynagogue.

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[a] Onomaſt. Sacr. p. 224, 320, 845.

[b] Stromat. l. 2. p. 344.

[c] Præpar. Evangel. l. 9. c. 28. p. 436. & c. 29. p. 439.

[d] De Dis Syris, Syntag. 2. c. 1. p. 210, 211.

[e] Præfat. in Ezek. Tom. III. fol. 9. D.

[f] Præfat. in ib. ad Euſtochium, Tom. V. fol. 174. G.

[g] T. Bab. Sabbat, fol. 13. 2. & Taanith, fol. 17. 1, 2. & Maimon. & Bartenora in Miſn. Sabbat, c. 1. §. 4.

[h] Antiq. l. 10. c. 5. §. 1.

[i] Synopſ. Sacr. Script. p. 134, 136. Tom. II.

[k] Demonſtr. Evang. Prop. 4. p. 272.

[l] De Prophet. Vit. c. 9.

[m] De Vit. & Mort. Sanct. c. 39.

[n] Maſſaot, p. 78, 79.

gogue. In the court of the ſynagogue is a library; and behind it, the grave of *Ezekiel* the ſon of *Buzi* the prieſt; and over it a large vault, of a beautiful building, erected by *Jeconiah* king of *Judah*, and thirty-five thouſand *Jews*, who came with him, when *Evil-Merodach* brought him out of priſon; and over the grave, a lamp burns night and day. The *Cippi Hebraici* ſay [o], he was buried by the river *Hiddekel*; and *Menaſſeh ben Iſrael* [p] affirms, that he died in *Babylon*, and was buried there; and ſo *Kimchi* [q] ſays, the tradition is.

CHAP. I.

THIS chapter contains a viſion, which is the introduction to the prophet's call and commiſſion to perform his office; in the account of which may be obſerved the time when it was ſeen, ℣. 1, 2. and the place, both where the prophet was when he ſaw it; and the object or things that were beheld by him; and the original, form and manner of the viſion, ℣. 3, 4. next follow the particulars of it; and firſt, four living creatures appear, deſcribed by their general likeneſs, as human, ℣. 5. and, in particular, by their faces, feet, hands and wings, ℣. 6, 7, 8, 9, 10, 11. by their motion and progreſs, and the ſpirit by which they were influenced, ℣. 12. and by their forms of light, brightneſs and heat, in which they appeared and moved, ℣. 13, 14. and next the wheels, deſcribed by their number; for tho' they ſeemed to be as one, they were four; and by their ſituation on the earth, and by the ſide of the living creatures, ℣. 15. by their appearance, which was alike in them all, and as the colour of beryl, and as a wheel within a wheel, ℣. 16. by their motion, which was on their ſides, and not retrograde, ℣. 17. by their rings or circumferences, which were high, dreadful, and full of eyes, ℣. 18. by their dependence on the living creatures, moving as they, having the ſame ſpirit they had, ℣. 19, 20, 21. and then a firmament is ſeen, deſcribed by its ſituation, over the heads of the living creatures; and by its colour, as the terrible cryſtal, ℣. 22. by what were under it, the wings of the living creatures; of which a more particular account is given, ℣. 23, 24. by what was heard from it, a voice, ℣. 25. and by what was above it, a throne; deſcribed by its colour, as a ſapphire-ſtone; and by a perſon on it, who had the appearance of a man, ℣. 26. who, in general, looked like the colour of amber; within which was the appearance of fire from his loins upwards, and from his loins downwards; the fire had a brightneſs round about it; and that brightneſs was like a rain-bow in a cloud, on a rainy day; and this appearance was no other than that of a divine and glorious perſon; which, when ſeen by the prophet, cauſed him thro' reverence to fall upon his face; when he heard a voice ſpeaking to him, what is recorded in the following chapter, ℣. 27, 28.

℣. 1. *Now it came to paſs in the thirtieth year*, &c.] Either from the laſt jubilee, as *R. Joſeph Kimchi* [r], *Jarchi* and *Abendana*; or from the time that the book of the law was found by *Hilkiah* the prieſt [s]; ſo the *Targum*, which paraphraſes the words thus, "and it was in the thirtieth year after *Hilkiah* the high-prieſt found the book of the law, in the houſe of the ſanctuary, in the court under the porch, in the middle of the night, after the moon was down, in the days of *Joſiah* ſon of *Amon* king of *Judah*;" or according to *Jerom* [t], from the time of the prophet's birth, who was now thirty years of age; and was juſt entered into his prieſtly office; or rather it was the thirtieth year of *Nabopolaſſar*, or the father of *Nebuchadnezzar*: this was the twelfth year of the captivity, reckoning from the third of *Jehoiakim*, which was the firſt captivity, and from whence the ſeventy years are to be reckoned, and alſo the twelfth of *Nebuchadnezzar*'s reign; and if two years are taken, as *Vitringa* [u] obſerves, from the twenty-one years, which are given to *Nabopolaſſar* in *Ptolemy*'s canon, in which *Nebuchadnezzar* his ſon reigned with him; there will be found thirty years from the beginning of *Nabopolaſſar*'s reign, to the fifth of *Jeconiah*'s captivity, when *Ezekiel* began his prophecy; and which, as biſhop *Uſher* [w], Mr. *Bedford* [x], Mr. *Whiſton* [y], and the authors of the *Univerſal Hiſtory* [z], place in the year 593, before the birth of Chriſt: *in the fourth* month; the month *Tammuz*, as the *Targum* expreſſes it; which anſwers to part of *June*, and part of *July*: *in the fifth* day *of the month*; which ſome take to be on a ſabbath-day; becauſe ſeven days after, the word of the Lord came to him again, ch. iii. 16. juſt as *John* was in the ſpirit on the Lord's-day, *Rev.* i. 10. between one of whoſe viſions and this there is a very great likeneſs, as will be ſeen hereafter: *(as I* was *among the captives by the river of Chebar)*; which is another agreement in circumſtance between *Ezekiel* and *John*, when they had their viſions; *John* was an exile in *Patmos*, and *Ezekiel* among the captives by the river *Chebar* in *Chaldea*. Some think this is the ſame river, which is called by *Ptolemy* [a], *Chaboras*; and is ſaid by him to paſs thro' *Meſopotamia*: others ſay, it was a river that was drawn off from the river *Euphrates*, by the order of one *Cobaris* or *Gobaris* a governor, from whence it had its name; that the river *Euphrates* might not, by its rapid courſe, hurt the city of *Babylon*; and by the *Aſſyrians* it was called *Armalchar*, or *Narmalcha* [b], the king's river; tho' it ſeems to be no other than *Euphrates* itſelf; and *Kimchi* obſerves, that in ſome copies of the *Targum* on this place, it is interpreted of the river *Euphrates*; and he ſays their *Rabbins* of bleſſed memory ſay, that *Chebar* is *Euphrates*; and ſo *Abarbinel*; ſee *Pſ.* cxxxvii. 1. Monſieur *Thevenot* [c] ſpeaks of a river called *Chabur*, which is leſs than *Alchabour*, another mentioned by him; and has its ſource below *Moſul*, and on the left-hand to thoſe that go down the *Tigris*, and at *Bagdat* loſes itſelf in the *Tigris*, which he takes to be the ſame as here: *that the heavens were opened*; as at our Lord's baptiſm,

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[o] P. 74.

[p] De Reſurrect. Mort. l. 1. c. 2. §. 5.

[q] In Ezek. xliii. 19.

[r] Apud R. D. Kimchi in loc.

[s] Seder Olam Rabba, c. 26.

[t] Præfat. in Ezek. Tom. III. fol 9. D.

[u] Typus Doctrin. Prophetic. §. 7. p. 41. Vid. Witſii Miſcel. Sacr. Tom. I. l. 1. c. 19.

[w] Annales Vet. Teſt. A M. 3409. p. 127.

[x] Scripture chronology, p. 681.

[y] Chronological Tables, cent. 10.

[z] Vol. XXI. p. 61.

[a] Geograph. l. 5. c. 18.

[b] Plin. Nat. Hiſt. l. 6. c. 26.

[c] Travels, Par. 2. B. 1. ch. 10. p. 46.

tiſm, and at the ſtoning of *Stephen*; and ſo when *John* had his viſion, which correſponds with the following, a door was opened in heaven, *Rev.* iv. 1: *and I ſaw the viſions of God*; which God ſhewed unto him, and which were great and excellent; as excellent things are called things of God, as mountains of God, and cedars of God, *Pſ.* xxxvi. 6. and lxxx. 10. and indeed he had a viſion of a divine perſon, in an human form; to which agrees the *Targum*, "and I ſaw in the viſion of prophecy, which abode on me, the viſion of the glory of the majeſty of the Lord." The *Arabic* and *Syriac* verſions read, *the viſion of God*.

℣. 2. *In the fifth day of the month*, &c.] The month *Tammuz*, as before: *(which was the fifth year of Jehoiachin's captivity)*; the ſame with *Jeconiah* and *Coniah*, as he is ſometimes called; he was taken by the king of *Babylon*, when he had reigned but three months, and his captivity held ſeven and thirty years, 2 *Kings* xxiv. 8, 12. and xxv. 27.

℣. 3. *The word of the Lord came expreſsly*, &c.] Or, *in being was*[d]; which phraſe denotes the reality, certainty, ſubſtantiality and evidence of the word of the Lord to him: *unto Ezekiel the prieſt, the ſon of Buzi*; which *Buzi*, ſome ſay, was *Jeremiah*. *Kimchi* obſerves, that in the *Jeruſalem Targum*, the prophet *Ezekiel* is called the ſon of *Jeremiah* the prophet; and *Jeremiah* was called *Buzi*, becauſe they deſpiſed him: this is rejected by *Abarbinel*; nor is there any reaſon to believe it, any more than what *Nazianzen*[e] ſays, that *Ezekiel* was a ſervant of *Jeremiah*: *in the land of the Chaldeans, by the river Chebar*; ſee the note on ℣. 1. The *Chaldee* paraphraſe makes the word of the Lord to come to him at two diſtinct times and places, "the word of prophecy from before the Lord was with *Ezekiel* the ſon of *Buzi* the prieſt, in the land of *Iſrael*: it returned a ſecond time, and ſpake with him in the province, the land of the *Chaldeans*, by the river *Chebar*:" *and the hand of the Lord was there upon him*; by which is meant the gift and word of prophecy, which came with power and efficacy, clearneſs and evidence; ſo the *Targum*, "and the ſpirit of prophecy from before the Lord there abode by him;" by which he ſaw all after viſions, and delivered out the following prophecies; ſee 2 *Pet.* i. 21.

℣. 4. *And I looked*, &c.] Being under the influence of the Spirit and power of God: *and behold, a whirlwind came out of the north*; which ſome underſtand of *Nebuchadnezzar* and his army coming from *Babylon*, which lay north of *Judea*; ſee *Jer.* i. 14. but it ſeems to me to be, with what follows, only an apparatus to the following viſion; and is deſigned to awaken the mind of the prophet, and to fix his attention to what ſhould proceed from hence, and be ſeen by him; juſt as the Lord appeared in, and anſwered *Job* out of, the whirlwind, *Job* xxxviii. 1: *a great cloud*, as is uſual when there is much thunder and lightning; tho' ſome underſtand this alſo of *Nebuchadnezzar*'s army, which came in great numbers, ſwiftly and powerfully, as a cloud: *and a fire infolding itſelf*; in the cloud; rolling within it, when it burſt out in thunder and lightning. The *Targum* renders it, *fire inflamed*: the ſame phraſe is uſed of the ſtorm of thunder, lightning and hail, in *Exod.* ix. 24. Some underſtand this of the wrath of the *Babylonian* monarch; or of the wrath of God by him; or of the ſins of men, the cauſe thereof: *and a brightneſs was about it*; that is, the cloud. This brightneſs was an emblem of the glory of the divine being; who was now preſent, and enlightened the mind of the prophet to ſee the following things, and which all proceeded from him: *and out of the midſt thereof, as the colour of amber out of the midſt of the fire*; that is, out of the midſt of the fire, and out of the midſt of the brightneſs about it, there was ſomething which was *as the colour of amber*; or, *like the Chaſmal*[f]; which the *Jews*[g] ſay, is the name of an angel. It is aſked[h], what is *Chaſmal?* *R. Judah* ſays, חיות אש ממללות *fiery animals ſpeaking*; who, when God ſpeaks, are ſilent; and when he does not ſpeak, they ſpeak; but Chriſt is meant; for the appearance of the man upon the throne is ſaid to be as the colour of *Chaſmal*, ℣. 27. The word, read the contrary way, is the Meſſiah, or the anointed, or to be anointed. *Jarchi* thinks it is the name of a colour, neareſt to the colour of fire. *Junius* and *Tremellius* render it, *a moſt lively colour*; and perhaps may mean the colour of a burning coal; and *Buxtorf* tranſlates it, *a coal exceedingly fired*; a clear, burning, red-hot coal; which may denote the pure light of Chriſt, who is the brightneſs of his Father's glory; his flaming love for his people; his burning zeal for the glory of God, and the good of his church; and his fiery indignation againſt his enemies. We render the word *amber*, as do others; by which muſt be meant, not that which is the juice of certain trees, which is hardened by the air, and is of a yellowiſh colour; nor that liquid ſubſtance which comes from ſea ſhores and rocks, and being hardened in the ſame way, is of the colour of wax; but a ſort of mixed metal, compounded of gold and ſilver; the fifth part of it is ſilver, as *Pliny*[i] ſays, and four parts gold; tho' *Bochart* is of opinion, that the *aurichalcum*, a metal made of gold and braſs, is meant; which is the moſt fine braſs; to which the feet of Chriſt are compared in *Rev.* i. 15. and ſo this *Chaſmal* may denote the two natures in Chriſt; the preciouſneſs of his perſon; his brightneſs and glory; and his great ſtrength and power. *R. Abendana*[k] conjectures, that the colour of *Chaſmal* means the colour of ſome precious ſtone, as the colour of *Tarſhiſh*, or *Beryl*, ℣. 16. and ſo he that ſat upon the throne, in *Rev.* iv. 3. was to look upon like a jaſper and a ſardine ſtone.

℣. 5. *Alſo out of the midſt thereof*, &c.] The fire; or out of the whole that was ſeen; the whirlwind, cloud, fire, and the brightneſs about it: came *the likeneſs of four living creatures*; not really four living creatures; they appeared like to ſuch; they were in the form of ſuch; by which we are to underſtand, not the four monarchies; nor the four goſpels; nor the angels; but miniſters of the goſpel; the true key for the opening of this viſion is that which *John* ſaw, *Rev.* iv. 6, 7, 8. the four beaſts there, or living creatures, as it ſhould be rendered, are the ſame with theſe here, and theſe the ſame with them; and who manifeſtly appear to be not only worſhippers of the true God, but to be men redeemed by the blood of Chriſt; and are diſtinguiſhed from angels, and alſo from the four and twenty elders, the repreſentatives of the goſpel-churches; and ſo can deſign no other than the miniſters of the word, with whom all the characters of them agree, as in that viſion, ſo in this; ſee *Rev.* iv. 8, 9. and v. 8, 9, 10, 11. *Creatures* they are; not gods, but men; they are indeed in God's ſtead, and repreſent him, being embaſſadors of his; but they are frail, mortal, ſinful men, of like paſſions with others; and therefore great allowances muſt be made for their infirmities and weakneſſes: yea, as miniſters they are the creatures of God; he, and not men, has made them able miniſters of the New Teſtament: and they are *living* creatures; they have ſpiritual life in themſelves, and are the means of quickening others; and have need to be, and ſhould be, lively and fervent in their miniſtrations. Their number *four*, reſpects the four parts of the world, to which their commiſſion to preach the goſpel reaches; and whither they are ſent, whenſoever it is the will and pleaſure of God they ſhould go, and he has work for them to do. *And this* was *their appearance, they had the likeneſs of a man*; their general likeneſs was the human form, except in ſome particulars after-mentioned, becauſe they repreſented men; men humane, tender, kind, and pitiful; knowing and underſtanding, and acting like men.

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[d] היה היה eſſendo fuit, Pagninus, Montanus, Heb. exiſtendo exſtitit, Polanus.

[e] Orat. 47. Vol. I. p. 724.

[f] כעין החשמל tanquam ſpecies Haſmal, *vel* Chaſmal, Calvin, Tigurine verſion, Starckius; angeli, Munſter; flammæ crepitantis, Montanus; prunarum ardentiſſimarum, Polanus; puriſſimi æris, Piſcator; ἠλέκτρου, Sept. electri, V. L. Pagninus.

[g] Baal Aruch, Philip. Aquinas. Vid. Jarchi & Kimchi in loc.

[h] T. Bab. Chagiga, fol. 13. 1. 2.

[i] Nat. Hiſt. l. 33. c. 4.

[k] Not. in Miclol Yophi in loc.

℣. 6. *And* or *but every one had four faces*, &c.] Which are deſcribed, ℣. 10. ſee the note there. The *Targum* multiplies the faces in a ſtrange monſtrous manner, paraphraſing the words thus, "each "had four faces, and there were four faces to "every one *of them*, and every creature had ſixteen "faces; the number of the faces of the four crea"tures was ſixty and four." *And every one had four wings*; the *ſeraphim* in *Iſ.* vi. 2. and the four beaſts or living creatures in *Rev.* iv. 8. had ſix wings; and ſo it ſeems that theſe had alſo, from ℣. 11, 23. as will be ſeen there; nor is this any contradiction to the account here given, ſince it is not ſaid, they had *only* four wings. The *Targum* gives the ſame monſtrous account of their wings, as of their faces, ſaying, "each had four wings, "and there were four wings for every one of "them, ſixteen wings to every face, and ſixty"four to every creature; and the number of the "wings of the four living creatures were two "hundred and fifty-ſix." *Jarchi* is of the ſame opinion, and confirms it in his note on the text, which is this, "*four faces to one*; that is, to the "face of a man only were four faces, and ſo to "the lion, to the eagle, and to the ox, lo ſixteen "to a living creature, and ſo to every living crea"ture; and four wings to every one of the faces, "lo ſixty and four wings to a living creature; "and which, according to the *Targum* of *Jona"than*, amounts to two hundred and fifty-ſix "wings;" what theſe wings ſignified, ſee the note on ℣. 11.

℣. 7. *And their feet* were *ſtraight feet*, &c.] And they went ſtraight forward, as in ℣. 12. they made ſtraight paths for their feet, and walked uprightly, according to the truth of the goſpel; did not go into crooked paths, or turn to the right-hand, or the left; and having put their hand to the plough of the goſpel, neither looked back, nor turned back. *And* or *for the ſole of their feet* were *like the ſole of a calf's foot*; round, and the hoof divided, and fit for treading out the corn, in which oxen were employed; denoting the firmneſs and conſtancy of miniſters in their work, treading out the corn of the word for the nouriſhment of ſouls, to whom they miniſter. The *Septuagint* render it, *their feet were winged*; or *flying*, as the *Arabic* verſion; in like manner as *Mercury*, the heathen god, is painted: this may denote the readineſs and ſwiftneſs of goſpel-miniſters to do their maſter's work; their feet being ſhod with the preparation of the goſpel, and ſo very beautiful, *Eph.* vi. 15. *Iſ.* lii. 7. The *Targum* is, "the ſole of their feet, "as the ſole of feet that are round [l], and they "moved the world where they went." *And they ſparkled like the colour of burniſhed braſs*; that is, their feet; being burning and ſhining lights in their converſation, as well as in their doctrine; ſee *Rev.* i. 15.

℣. 8. *And they had the hands of a man under their wings on their four ſides*, &c.] *Hands of a man* denote action, according to knowledge; miniſters of the goſpel are men of practice and buſineſs, as well as have the theory and knowledge of things; and they act like men in a rational way, according to the will of God revealed in the word: and theſe being *on their four ſides*, ſhew that they have much work to do all around, on every ſide; in miniſtring the word; adminiſtring ordinances; viſiting their people; giving counſel, caution, comfort, exhortation, inſtruction, *&c.* and that they have many hands to do it with, much grace and ſtrength from above; and they have need of all the hands they have; and what they have they conſtantly employ, and are ſtedfaſt and immoveable, always abounding in the work of the Lord. *Briareus*, a man of buſineſs, is repreſented by the poets as having an hundred hands. Theſe being *under their wings*, ſhew, that beſides their public miniſtrations, they do much work ſecretly and privately, in their cloſets and ſtudies, where no eye ſees them, but the eye of God, as well as in private houſes, by their viſits and converſation; and is alſo expreſſive of their modeſty and humility, not doing what they do to be ſeen of men, nor boaſting of their works; but aſcribing all to the grace of God, and ſtrength of Chriſt, by which they perform them, and which give them ſucceſs. The *Jews*, in the *Talmud* [m], interpret this of the hand of God himſelf, which is ſtretched out under the wings of the living creatures, to receive penitent perſons; becauſe it is written ידו *his hand*, but read ידי *hands*. *And they four* had *their faces and their wings*; that is, on their four ſides; a face and a wing before, and a face and a wing behind, and a face and a wing on each ſide; and under each wing a man's hand and arm. The *Targum* of the whole is, "and hands, as the hands "of a man, were made for them under their "wings on their four ſides; to take in them coals "of fire from between the *cherubim* under the fir"mament, which was over their ſeats, to put them "into the hands of the *ſeraphim*, to ſcatter upon "the place of the ungodly, to deſtroy the wicked "that tranſgreſs his word; and their faces and "their wings were equal to them four;" ſee ch. x. 2, 6, 7, 8.

℣. 9. *Their wings* were *joined one to another*, &c.] *A woman to her ſiſter* [n], in the *Hebrew*; denoting the concord, harmony, and agreement of goſpel-miniſters;

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[l] So R. Sol. Urbin. Ohel Moed, fol. 60. 2.

[m] T. Bab. Peſachim, fol 119. 1.

[n] אשה אל אחותה fœmina ad ſororem ſuam, Montanus, Polanus; vira, *ſive* mulier ad ſociam ſuam, ſo ſome in Vatablus.

miniſters, and their affection to one another; they preach the ſame goſpel; adminiſter the ſame ordinances; do the ſame work of the Lord; have the ſame zeal for the glory of God; the ſame love for Chriſt, and affection for the ſouls of men; are of the ſame mind and judgment, and help each other in the ſervice of the Lord; and eſpecially ſo it will be in the latter day-glory, when the watchmen ſhall ſee eye to eye, *Iſ.* lii. 8. *They turned not when they went; they went every one ſtraight forward*; they go not into the path of error and immorality; they don't become apoſtates from the truth; they are not of them that draw back unto perdition; they go on in the courſe of their miniſtry ſtrait forward, let what will be in their way, nothing diverts them from it; notwithſtanding all difficulties and diſcouragements in themſelves; reproaches, afflictions, and perſecutions from men; and the temptations of ſatan; ſee the note on ℣. 7.

℣. 10. *As for the likeneſs of their faces, they four* had *the face of a man*, &c.] For theſe living creatures are men, redeemed from among men by the blood of Chriſt; their buſineſs lies with men, to preach the goſpel to them; and they ſhould be humane, kind, and tender in their behaviour towards them; wounded conſciences, weak believers, diſtreſſed and diſconſolate ſouls, requiring ſuch uſage; and they ſhould be men in underſtanding, have a large knowledge of the ſcriptures, of the truths of the goſpel, and of Jeſus Chriſt, ſince their work is to feed men with knowledge and underſtanding; and ſhould act the manly part, quit themſelves like men in defence of the goſpel, and the truths of it. *And the face of a lion on the right ſide*; denoting the ſtrength of goſpel-miniſters, the lion being the ſtrongeſt among beaſts, *Prov.* xxx. 30. and they have need to be ſtrong in the grace of Chriſt, and in the power of his might, to do the ſeveral parts of their work; to endure hardneſs as good ſoldiers of Chriſt; to wreſtle with principalities and powers, and to bear the infirmities of the weak: and alſo their courage and fortitude of mind; their boldneſs in preaching the goſpel of Chriſt, not fearing the faces of men, nor their revilings; ſee *Prov.* xxviii. 1. *They four had the face of an ox on the left ſide*; expreſſive of the patience of goſpel-miniſters in bearing the yoke that is upon them, not only of the miniſtry, but of the weakneſſes of ſaints, and the reproaches and indignities of the wicked; and in inſtructing thoſe that oppoſe themſelves, and in waiting the iſſue of their miniſtry: and alſo of their laboriouſneſs in their miniſtrations; particularly in treading out the corn of the word, for the ſubſiſtence of the ſaints; ſee 1 *Cor.* ix. 9, 10. *They four alſo* had *the face of an eagle*; ſhewing their ſtrong and clear ſight of the goſpel, and the myſteries of it; the eagle having ſo ſtrong an eye, that it is able to look full and ſtedfaſtly upon the ſun; and their diligence in ſearching into the deep things of God, and particularly to find out where the carcaſs is, a crucified Chriſt, to feed upon, themſelves, and to direct others to it likewiſe. It ſeems, as if theſe four living creatures, had four diſtinct heads, as well as faces, and that the poſition of them was in this manner; the face of a man before; the face of a lion on the right ſide; the face of an ox on the left; and the face of an eagle behind. Theſe four are the moſt excellent of creatures. The *Talmudiſts* have a ſaying, "there are four that are proud "(or excel) in the world; the lion among beaſts; "the ox among cattel; the eagle among birds; "and man, whom God has exalted above all, for "he rules over all [o]."

℣. 11. *Thus were their faces: and their wings were ſtretched upward*, &c.] The former clauſe, *thus* were *their faces*, either belongs to the preceding verſe; and the meaning is, this, as now repreſented, was the likeneſs of their faces, and this the poſition of them: or it may be read in connexion with the following clauſe, and be rendred, *and their faces and their wings were ſtretched upwards*; as they are in the *Chaldee* paraphraſe, the *Vulgate Latin*, *Syriac*, and *Arabic* verſions: *their faces were ſtretched upwards*, ſhewing that the miniſters of the goſpel look up to Chriſt for freſh ſupplies of gifts and grace, of light, knowledge, wiſdom, and ſtrength, to enable them to perform their work: *and their wings were ſtretched upwards*, that is, two of them; not four, as the *Arabic* verſion has it; for two covered their bodies, as is after ſaid. Thoſe that were ſtretched upwards, anſwer to the two with which *Iſaiah*'s *ſeraphim* flew; for theſe were, as in the original text, *parted upwards* [p]; though they were joined together at the bottom of them, as in ℣. 9. yet being ſpread in flying, they opened wider and wider, and were at a greater diſtance from each other in their extreme points. This may deſign the agility, ſwiftneſs, and readineſs of miniſters in the performance of their work. *Two wings of every one were joined one to another*; with which they covered their heads and faces, as did *Iſaiah*'s *ſeraphim*, as conſcious of their unworthineſs and infirmities; looking upon themſelves to be leſs than the leaſt of all ſaints, unfit to be miniſters of the goſpel; acknowledging they have nothing but what they have received, and therefore would not glory as tho' they had not received, and as aſhamed of their poor performances and miniſtrations. *And two covered their bodies*; their lower and ſecret parts, called *their feet* in *Iſaiah*; which however to others beautiful upon the mountains, running and bringing the good news of peace, righteouſneſs, and ſalvation by Chriſt; yet ſenſible of their deficiences, they cover them, and confeſs, when they have done all they can, they are but unprofitable ſervants; from hence it appears, that theſe living creatures had ſix wings, as the *ſeraphim* in *Iſaiah*, and the four beaſts in *John*'s viſion.

℣. 12. *And they went every one ſtraight forward*, &c.] Or, *over againſt his face* [q]; for which way ſoever they went, whether forward or backward, or on either ſide, they had a face to go before them, to direct the way, and ſteer their courſe; ſo the miniſters of the goſpel have a face to go by, and follow after, the word of God, to look to and direct them, which way ſoever they go, or whatſoever ſervice they are called unto. *Whither the ſpirit was to go, they went*; which may be meant of their own ſpirit, will, and inclination; ſo the *Targum*, "to the place where it was their good "pleaſure to go, they went;" ſo *Jarchi* and *Kimchi*; but this is not always the caſe, ſee *Acts* xvi. 6, 7, 8, 9. rather the Holy Spirit of God is intended, by whom holy men of God were moved, and ſpoke formerly; and by whom goſpel-miniſters are led into the truth, as it is in Jeſus; and by

[o] Apud Schindler. Lex. Pentaglott, p. 267.

[p] פרודות disjunctæ, Montanus; diviſæ, Calvin, Starckius. So Ben Melech.

[q] אל עבר פניו coram facie ſua, V. L. in tractum faciei ſuæ *objectum*, Junius & Tremellius, Piſcator, Polanus; ante faciem ſuam, Starckius.

by whom they are directed where to go, and what to do; and they are ſent, and go where the Spirit of God is deſigned to go, in order to work upon the hearts of men, and effectually call them by his grace, which is uſually done by the miniſtry of the word; and therefore goſpel-miniſters muſt go, and they do go, where the Spirit of God has work to do by them; ſee *Acts* xvi. 6, 7. And *they turned not when they went*; they had no occaſion to turn their bodies, becauſe which way ſoever they went, they had a face to go before them, and direct the way; ſee the note on ℣. 9.

℣. 13. *As for the likeneſs of the living creatures*, &c.] That is, of their bodies; for their faces, feet, hands, and wings, are deſcribed before: *their appearance* was *like burning coals of fire*; becauſe of their miniſterial gifts; the gifts of the Spirit are compared to fire, and like coals of fire are to be ſtirred up, and not covered or quenched, *Acts* ii. 3. 2 *Tim.* i. 6. 1 *Theſſ.* v. 19. and becauſe of their clear ſhining light in the truths of the goſpel; and becauſe of their ardent love to Chriſt, and the ſouls of men; the coals whereof give a moſt vehement flame, which all the waters of reproach and perſecution cannot quench, *Cant.* viii. 6, 7. and becauſe of their burning zeal for the glory of God, and the intereſt of the Redeemer; hence they are called *ſeraphim*, fiery or burning, *Iſ.* vi. 2: *and like the appearance of lamps*; ſo the miniſters of the goſpel are compared to lamps, which hold forth the light of the goſpel to the ſons of men; they are the lights or lamps of the world, and ſome of them are bright burning and ſhining ones, as *John* was, *Matt.* v. 14. *John* v. 35: *it went up and down among the living creatures*; that is, fire went up and down among them; ſo the *Targum*, "and fire inflamed was among the creatures;" by which may be meant the word of God, comparable to fire, *Jer.* xx. 9. and xxiii. 29. common to all the miniſters of the goſpel, by which their minds are enlightened, and their hearts are warmed and filled with zeal, and by which they are the means of enlightening and warming others: *and the fire was bright*; and clear, as the word of God is: *and out of the fire went forth lightning*; by means of the miniſtry of the word, the kingdom and intereſt of Chriſt ſpread like lightning in the world, from eaſt to weſt; ſo the coming of the Son of man in his kingdom and power is compared to lightning, *Matt.* xxiv. 27. it denotes the quick, penetrating, and enlightening power and efficacy of the word.

℣. 14. *And the living creatures ran*, &c.] Did their work with great readineſs and ſwiftneſs; ſo eſpecially in the latter day, miniſters of the goſpel ſhall run to and fro, and knowledge ſhall be increaſed, *Dan.* xii. 4: *and returned*; for tho' before it is ſaid, *they turned not when they went*, they kept ſtraight on till they had done their work; but when they have done it, then they return, and give an account of it to him that has ſent them: and their running and returning are ſaid to be, *as the appearance of a flaſh of lightning*; very ſudden and ſwift.

℣. 15. *Now as I beheld the living creatures*, &c.] Whilſt he had the viſion of them, and when he was conſidering their form and likeneſs, and what ſhould be the meaning of them: *behold, one wheel upon the earth*; the *Jews*[t] underſtand this of an angel, who ſtood upon the earth, and his head reached to the living creatures, and his name is *Sandalphon*; and ſo many expoſitors interpret the wheels of angels: but the more common interpretation of them is, that they deſign the viſible world, and all things in it, which are moveable and uncertain; tho' the true interpretation of them, as of the living creatures, is to be fetched from the viſion in *Rev.* iv. and as the four living creatures here, are the ſame with the four beaſts there; ſo the wheels are the ſame with the four and twenty elders, the repreſentatives of goſpel-churches, as appears by both being in the ſame ſituation; as there is a throne, and next to that the four beaſts, and next to them the four and twenty elders, *Rev.* iv. 3, 4, 6. and v. 6, 11. ſo here alſo is a throne, and next to the throne the four living creatures or cherubim, and next the living creatures, and by the ſide of them, the wheels, ch. x. 1, 2, 6, 7, 9. and this is further manifeſt, by their being both under the ſame influence and motion; as the four beaſts were the firſt agents and movers, and the four and twenty elders, were directed by them, who went before them in their devotion, *Rev.* iv. 9, 10. and v. 14. ſo the wheels moved as the living creatures did; when the living creatures went, they went; when they ſtood, the wheels ſtood; and when the creatures were lifted up, the wheels were alſo, ℣. 19, 21. and x. 16, 17, 19. and the wheels are a very proper emblem of churches under the goſpel-diſpenſation; partly for their round form, a ſymbol of perfection; the churches of Chriſt being more perfect under the goſpel-diſpenſation, than the church was under the legal one: and partly for their moveableneſs from place to place; churches are not always in the ſame place; they have been removed from *Judea* into the *Gentile* world; and they have wheeled about there, ſometimes in one place, and ſometimes in another: as alſo for their changeable ſtate and ſituation; being ſometimes in proſperity, and ſometimes in adverſity: likewiſe for the work done by them; many things are done by the help, and with the uſe of wheels; much work is done in and by the churches of Chriſt; here the goſpel is preached, ordinances adminiſtered, divine worſhip in all its parts performed, ſinners are converted, and ſaints are edified and comforted: and as when wheels are in motion, they make a great noiſe and rattling; ſo when there is any great work going on in the churches of Chriſt, it makes a great noiſe in the world; as at the firſt preaching and ſpread of the goſpel, both in *Judea*, and among the *Gentiles*; and at the time of the Reformation; and as there will be when antichriſt ſhall be deſtroyed, and the goſpel ſhall be ſpread all the world over, *Rev.* xix. 1—6. to which may be added, that theſe wheels, together with the cherubim or living creatures, make a chariot; and as the cherubim in the temple are called the chariot of the cherubim, 1 *Chron.* xxviii. 18. ſo the author of *Eccleſiaſticus*, ch. xlix. 8. ſays, that *Ezekiel* was ſhown the glorious viſion upon the chariot of the cherubim; and nothing is more common with the *Jews*, than to call this viſion of *Ezekiel* מרכבה *mercavah*, or chariot. So in the *Targum* on 1 *Kings* vii. 33. it is ſaid, "the work of the wheels was as the work of the "wheels of the glorious chariot;" meaning this in *Ezekiel*; and a chariot is a fit emblem of the churches of Chriſt, in which he rides about the world, and does his work; ſee *Cant.* iii. 9; and tho' but *one* wheel is here mentioned, yet it appears that there were *four*, as in ℣. 16, and ch. x. 9. a wheel by every living creature; ſo tho' there is but one general aſſembly and church of the firſt-born written in heaven, of which Chriſt is the head, and for which he gave himſelf; yet there are many particular congregated churches, which may be ſignified by the number *four*; partly with reſpect to the four parts of the world, where Chriſt has an intereſt, and which will more manifeſtly appear in the latter day; and partly with reſpect to the four living creatures, a wheel to every cherub, a church to every miniſter and paſtor; for tho' ſometimes there have been more paſtors than one to a church when large, yet never more than one church under the care of one paſtor: moreover, this wheel or wheels were ſeen *upon the earth*; which is obſerved, to diſtinguiſh the church militant, from the church triumphant in heaven; and to point out the place where the churches are; which tho' they conſiſt of men that are not of the world, yet they are in the world: as alſo to denote the firmneſs of them; they are on the earth, not in the air or ſea, where wheels can't move and roll; but upon *terra firma*, and that to the churches is Chriſt Jeſus; and may alſo ſignify, that the mutability and moveableneſs of churches are only whilſt they are on earth, in the preſent ſtate of things: it follows, *by the living creatures*; that is, the wheel or wheels were ſeen by the ſide of the living creatures; which is more fully expreſſed in ch. x. 9. churches are placed by the miniſters of the goſpel, to direct them in matters of faith and worſhip; to put them in motion; to ſtir them up to the exerciſe of grace, and the diſcharge of duty; to watch over them in the Lord; and to feed them with ſpiritual knowledge and underſtanding: *with his four faces*; either the living creatures; and ſo the *Vulgate Latin* verſion renders it, *having four faces*; and the meaning is, that the wheel or wheels were on the four ſides of the living creatures: or rather, as *Jarchi*, the wheel's four faces; for upon every wheel there were the ſame four faces as were in the living creatures, as is clear from ch. x. 13, 14. there being a great likeneſs between goſpel-churches and goſpel-miniſters: the *firſt* was the face of a *cherub* or *ox*; which may denote the patience of goſpel-churches, and the members thereof, in bearing afflictions, reproaches, and perſecutions, for the ſake of Chriſt; their meditation on the word of God continually, the ox being a creature that chews the cud; and their conſtancy and laborіouſneſs in the work of the Lord: the *ſecond* was the face of a *man*; which may be expreſſive of their knowledge and underſtanding of divine and ſpiritual things; and of their tender-heartedneſs, ſympathy, and compaſſion one towards another in diſtreſſed circumſtances: the *third* was the face of a *lion*; ſignifying their boldneſs and intrepidity in the cauſe of Chriſt, and the profeſſion of his name: and the *fourth* was the face of an *eagle*; ſhewing that they mount up on the wings of faith and love, as on eagles wings; that they ſoar aloft, and dwell on high, and have their affections ſet on things in heaven, and not on earth. *Cocceius* interprets the wheel or wheels of the word of God, and the courſe of the miniſtry of it, under the influence of the Spirit; and ſo *Starckius* of late.

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[t] T. Bab. Chagiga, fol. 13. 2.

℣. 16. *The appearance of the wheels, and their work*, was *like unto the colour of a beryl*, &c.] Which is a precious ſtone; ſee *Exod.* xxviii. 20. *Rev.* xxi. 20. the *Syriac* verſion renders it, a chryſolite; the *Arabic*, a jaſper; and ſo may denote the precіouſneſs, glory, and excellency of the churches, and the true members of them, which are as jewels and pearls of great price in the eſteem of Chriſt; and the colour of this ſtone being a ſea green, from whence it has here the name of *Tarſhiſh*, a word ſometimes uſed for the ſea, may ſignify the fluctuating and uncertain ſtate of the churches in this world, and in their preſent circumſtances: *and they four* had *one likeneſs*; this ſhows that there were four wheels, and that they were all alike, as the true churches of Chriſt are; they are alike gathered out of the world, and conſiſt of the ſame ſort of perſons, true believers in Chriſt; they profeſs the ſame faith; they have the ſame officers and ordinances; keep up the ſame diſcipline, and are under the ſame form of government; and have all the ſame power and authority: *and their work* was *as it were a wheel in the middle of a wheel*; not as if one wheel was comprehended and included in another; for then one muſt be leſſer than another; whereas all the wheels were alike, as for form, ſo for bigneſs; but the work or make of them was in a tranſverſe way, or croſs way; juſt as two hoops may be put together croſs-ways, and ſo form four ſemicircles, and theſe a globe or ſphere; hence this wheel is called גלגל *an orb* or *globe*, in ch. x. 13. and it was on thoſe four ſemicircles, that the four faces of the ox, the man, the lion, and eagle, were engraved; the reaſon of their being wrought in this form was, for the motion of them, as follows:

℣. 17. *When they went, they went upon their four ſides*, &c.] On either of their croſſing rings, as they were directed by the living creatures, at whoſe ſide they ſtood: and *they returned not when they went*; they had no need to turn about when they were to go eaſt, weſt, north, or ſouth, as wheels uſually do; but they turned upon the croſſing ring, which was towards either of the four points. This denotes the perſeverance of the churches, and the true members thereof, in faith and practice; they don't turn back, nor look back, but go right on, walking in the fear of the Lord, and in all his ways and ordinances.

℣. 18. *As for their rings, they were ſo high, that they were dreadful*, &c.] The circles and circumferences of them were *high*; which may denote the viſibility and extenſiveneſs of the churches of Chriſt, eſpecially in the latter day; when they ſhall be exalted above the mountains and hills, the kingdoms and ſtates of this world; and there ſhall be ſuch numerous additions to them, that the place will be too ſtrait for the members of them to dwell in, *Iſ.* ii. 2. and xlix. 20. and *they were dreadful*; terrible, as the churches of Chriſt will be to their enemies to look at, when they ſhall be in their exalted ſtate, *Rev.* xi. 12, 13. or the words may be rendered, *and they had fear*[s]; there was fear and reverence in them; the fear of God, and a reverential affection for him; they were waiting on him, and attending his worſhip with great reverence, and godly fear: *and their rings* were *full of eyes round about them four*; every one of the four-wheels, and each of their four ſemicircles, were full of eyes; expreſſive of the knowledge of the goſpel, and the truths of it, in church-members; their continual looking to Chriſt for freſh ſupplies of grace and ſtrength; and their conſtant watchfulneſs over each other.

℣. 19.

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[s] ויראה להם et timor illis erat, Cocceius; et timor ipſis, Starckius; *and they were reverent*, ſo Dr. Lightfoot, Proſpect of the Temple, &c. c. 38. p. 2055.

℣. 19. *And when the living creatures went, the wheels went by them*, &c.] When the miniſters of the goſpel begin the worſhip of God, and move in acts of devotion, the churches join with them; ſee *Rev*. iv. 9, 10. and v. 14. and in their lives and converſations they are examples to them; and churches and members ought to walk as they have them, for an example in word, in converſation, in charity, in ſpirit, in faith, in purity: *and when the living creatures were lift up from the earth, the wheels were lift up*; when the miniſters of the word have their affections raiſed, and are in lively frames of ſoul in preaching the goſpel, generally ſpeaking, ſo it is with the churches and the members thereof, that ſit under their miniſtrations; their hearts burn within them; their affections are raiſed, and their ſouls are lifted up heaven-wards, while the ſcriptures of truth are opened unto them.

℣. 20. *Whitherſoever the ſpirit* was *to go, they went*, &c.] That is, the Spirit of God; whereever that leads and directs, whether in the paths of faith or duty, they follow; they walk not after the fleſh, but after the Spirit; he guides their feet in the way of peace, and into all truth; and leads them in a right way to the land of uprightneſs: *thither* was their *ſpirit to go*; their ſpirits or ſouls being regenerated by the Spirit of God, are moved and actuated by him, and readily go where that directs: *and the wheels were lifted up over againſt them*; that is, over againſt the living creatures; being by their ſides, going where they go, and being lifted up when they are: *for the ſpirit of the living creature* was *in the wheels*; the ſame Spirit of God, which is a ſpirit of life, a quickening ſpirit, and a free ſpirit; which gives motion and liberty in religious exerciſes; that which is in the miniſters of the goſpel, is in the churches of God; there is but one Spirit, and miniſters and members are actuated and influenced by it; ſee *Eph*. iv. 4, 5.

℣. 21. *When thoſe went*, theſe *went*; *and when thoſe ſtood*, theſe *ſtood*, &c.] When miniſters are active and lively, then the churches are; but when they are indolent, dull and inactive, then the churches are ſo likewiſe: *and when thoſe were lifted up from the earth, the wheels* were *lifted up over againſt them*; ſee the note on ℣. 19: *for the ſpirit of the living creature* was *in the wheels*; or, *the ſpirit of life*, as in ℣. 20. ſee *Rev*. xi. 11.

℣. 22. *And the likeneſs of the firmament upon the heads of the living creature*, &c.] This was not a real firmament, but the likeneſs of one; it was like the firmament which God created on the ſecond day, which divided between the waters above and below, and which he called heaven; and is no other than the airy and ſtarry heavens. Its name is in *Hebrew* רקיע *an expanſe*; from its being ſtretched out as a curtain, and a tent to dwell in; and a *firmament*, from its firmneſs and continuance; and therefore called the firmament of his power, *Gen*. i. 8. *Iſ*. xl. 22. *Pſ*. cl. 1. and this viſionary one was *over the heads of the living creatures*; which ſhows that they could not be angels, for thoſe have their habitation in the third heaven, above the firmament; much leſs an hieroglyphic of the trinity of perſons, who are the three that bear record in heaven, and are not under the firmament; but miniſters of the goſpel, who are on earth, and are ſubject to Chriſt, whoſe throne is above the firmament, ℣. 26. and who receive their commiſſion and gifts from him, and are accountable to him. This firmament was *as the colour of the terrible cryſtal*; cryſtal is a very white, tranſparent, precious ſtone, reſembling ice, from whence it has its name; hence *Pliny* [t] thought it was no other than ice vehemently frozen; and here it is called *terrible*, becauſe exceeding clear and bright, ſo that there was no looking upon it, without the eyes being dazzled with the glory of it. The ſky is called a molten looking-glaſs, in which the glory of God, and his handy work, may be ſeen, *Job* xxxvii. 18. *Pſ*. xix. 1. and as the throne of Chriſt was over this cryſtal firmament, it ſhows, that tho' he is in heaven, he ſees all that is done on earth, and in his churches, and by his miniſters; and the ſaints alſo ſee him by faith, and thro' the glaſs of the goſpel: it is only a cryſtal firmament that is between them, *ſtretched forth over their heads above*; that is, over the heads of the living creatures, as before; ſaid to be ſtretched out, in alluſion to its name, an expanſe, as before obſerved.

℣. 23. *And under the firmament* were *their wings ſtraight, the one toward the other*, &c.] A further account is here given of the wings of the living creatures, which were under the firmament: two of their wings were ſtretched ſtraight upwards towards the firmament, and joined each other; ſee the note on ℣. 9: *every one had two which covered on this ſide*; beſides the two that were carried ſtraight upright towards heaven, they had other two, which covered their back and belly: *and every one had two which covered on that ſide their bodies*; that is, on each ſide of their bodies; ſo that there were in all ſix wings, as in *Iſaiah*'s viſion, and in that of the *Revelation* of *John*: as their wings in general denote the ſwiftneſs and readineſs of goſpel-miniſters to do the work of Chriſt, for which they expect help and aſſiſtance from above, ſignified by two being ſtretched ſtraight upwards; ſee ℣. 11. ſo covering the ſeveral parts of their bodies with the reſt, ſhews their modeſty and humility, as being aſhamed of themſelves and their ſervices, when performed in the beſt manner; it being altogether owing to the grace of God, they are what they are, have and do; they themſelves being the chief of ſinners, and the leaſt of ſaints, in their own account.

℣. 24. *And when they went*, &c.] In their miniſtrations, preaching the goſpel, and adminiſtring ordinances: *I heard the noiſe of their wings, like the noiſe of great waters*; ſo the voice of Chriſt, which is no other than his goſpel preached by his miniſters, is ſaid to be as the ſound of many waters, *Rev*. i. 15. which is heard a great way off, as the goſpel-miniſtry is, even to the ends of the earth; thither the ſound of the apoſtles words reached, *Rom*. x. 18. and which, as they move with great force, yield a pleaſant ſound; and may denote both the energy of the word, and the delightfulneſs of it: *as the voice of the Almighty*; the goſpel being the word of God, and not of man; which is quick and powerful, and full of majeſty, and works effectually in them that believe: *the voice of ſpeech*; an articulate voice, an human one, pronounced by men, whom God employs to deliver out his mind and will: *as the noiſe of an hoſt*; the church being militant, to whom they miniſter; ſo that their voice, in their miniſtry, is ſometimes reproving, convincing, confuting, contending and diſputing, as well as teaching and inſtructing. The *Targum* is, "and the voice of their words, when "they confeſs and bleſs the Lord, the living ever-

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[t] Nat. Hiſt. l. 37. c.

“ laſting King, is as the voice of the hoſt of angels on high:” *when they ſtood, they let down their wings*; thoſe two with which they flew, and with them covered their faces, or ſome part of their bodies, as aſhamed of their own unworthineſs and imperfections; or this may denote their having done their work, and finiſhed their courſe.

℣. 25. *And there was a voice from the firmament that* was *over their heads*, &c.] Which was the voice of Chriſt upon the throne, above the firmament, over the heads of the living creatures; which directed them when and where to go, and what to do, and when and where to ſtop: *when they ſtood*, and had *let down their wings*; either encouraging them to lift them up, and go on in their work, notwithſtanding the ſenſe they had of their own weakneſs and unworthineſs; or having done their work, calling them to himſelf in heaven.

℣. 26. *And above the firmament that* was *over their heads*, &c.] The heads of the living creatures: was *the likeneſs of a throne*; a ſymbol of Chriſt's kingly power and authority, who is the perſon that ſat upon it; as he is God, he is on the ſame throne with his Father; as Mediator, he is king of ſaints, and was ſo from eternity; he exerciſed his office before his incarnation; and as he was propheſied of as a king, he came as one, tho' little known, and his kingdom was not with obſervation; upon his aſcenſion he was declared Lord and Chriſt; and will appear on a throne, when he ſhall come to judge the world, and particularly in the new *Jeruſalem* church-ſtate: and this throne was *as the appearance of a ſapphire-ſtone*; which is a ſtone very clear and tranſparent; very hard, ſolid and durable; very precious and excellent; and of an azure ſky-colour; denoting the clear manifeſtation of Chriſt's righteous judgments, in the miniſtration of his kingly office; the duration of his government; the excellency of it; and its heavenly nature and original: *and upon the likeneſs of the throne* was *the likeneſs of the appearance of a man above upon it*; this was no other than Chriſt; who, tho' he was not really man before his incarnation, yet often appeared in the form of a man; and thro' his incarnation, he was found in faſhion as a man; and was really man, tho' not a mere man; nor was the perſon here deſigned; for this was the appearance and likeneſs of the glory of the Lord, ℣. 28. and this ſhows, that when Chriſt, as man, had done his work, he ſhould ſit down *upon* his throne *above* the firmament, being made higher than the heavens.

℣. 27. *And I ſaw as the colour of amber*, &c.] That is, the man upon the throne looked like the colour of amber; of which ſee the note on ℣. 4: *as the appearance of fire round about within it*; which may denote the deity of Chriſt, or Chriſt as God, who is a conſuming fire to his enemies; a fire enlightning and warming to his people; as a wall of fire protecting them; and as a pillar of fire guiding and directing them, as he did the *Iſraelites* in the wilderneſs; and who has ſuch light and glory in him, as is incomprehenſible to us; and therefore this fire appeared round about within, the colour of amber, and under his human nature, thro' which it broke forth: *from the appearance of his loins even upward, and from the appearance of his loins even downward, I ſaw as it were the appearance of fire*; it reached upwards and downwards, as well as all around him: *and it had brightneſs round about*; the fire; which ſhone thro' the human nature, and was upon it, in virtue of its union to the Son of God; and thro' the goſpel, in which, as in a glaſs, the glory of the Lord is ſeen; and which will be brighter and brighter in the latter day; which may be ſignified by the appearance of his loins downward.

℣. 28. *As the appearance of the bow that is in the cloud in the day of rain*, &c.] The rain-bow, which is no other than the reflexion of the rays of the ſun in a thin watry cloud on a rainy day: *ſo* was *the appearance of the brightneſs round about it*; ſo Chriſt is repreſented as clothed with a cloud, and a rain-bow about his head, *Rev.* x. 1. which is a token of the covenant of grace, in which Chriſt is concerned; it is round about him; he is the head, mediator, ſurety, and meſſenger of it; all the bleſſings and promiſes of it are in him; and he is that itſelf, which is only a reverberation of him, the ſun of righteouſneſs; and it is alſo about the throne on which he ſits, which is upheld by mercy and truth; and it is ever in his view, and he is always mindful of it: this part of the viſion agrees with *Rev.* iv. 3: *this* was *the appearance of the likeneſs of the glory of God*; of the divine *Shekinah*; the word of God that was made fleſh, and dwelt among us; whoſe glory is as the only begotten of the Father; and who is the brightneſs of his Father's glory, and the expreſs image of his perſon: *and when I ſaw it, I fell upon my face*; thro' fear and reverence of the glorious perſon that appeared to him; ſee *Rev.* i. 17: *and I heard a voice of one that ſpake*; what is delivered in the following chapter; which contains *Ezekiel*'s commiſſion from Chriſt, who is the perſon that ſpake unto him.

CHAP. II.

THIS chapter contains the prophet's call, commiſſion and inſtruction to propheſy. The preparation to it is in ℣. 1, 2. being fallen upon his face, he is bid to ſtand upon his feet, with a promiſe to ſpeak to him; and the Spirit entring into him, he is ſet by him on his feet, and he hears what is ſpoken to him; then follows his miſſion to the children of *Iſrael*, who are deſcribed as rebellious, impudent, and ſtiff-hearted; and to whom he is ſent, to render them inexcuſable, ℣. 3, 4, 5. and he is exhorted not to be afraid of their words, nor diſmayed at their looks, however fierce and furious they might be; but faithfully declare his meſſage, and not be diſcouraged, ſhould it be without ſucceſs, ℣. 6, 7. and he is inſtructed not to be rebellious, as they were; but open his mouth and eat, what ſhould be given him, ℣. 8. when, in a viſionary way, an hand was ſeen, and a roll in it, and this ſpread before him, written within and without, full of lamentation, mourning and woes, as a ſymbol of the ſubſtance of his prophecy, ℣. 9, 10.

℣. 1. *And he ſaid unto me*, &c.] The glorious perſon, who ſat upon the throne, whoſe appearance is deſcribed in the latter part of the preceding chapter: *ſon of man*; as he was to be, that ſpake unto him; and ſo it may denote relation, affection and familiarity; or otherwiſe it is expreſſive of humiliation; of the frail, mean and low eſtate of man, thro' the fall, *Pſ.* viii. 4. wherefore ſome think *Ezekiel* is thus addreſſed, leſt he ſhould be lifted up, and think himſelf as one of the angels, becauſe he had ſeen ſo great a viſion; juſt as the apoſtle *Paul* was humbled, leſt he ſhould be exalted above meaſure, thro' the viſions and revelations he had, 2 *Cor.* xii. 7. *Kimchi* mentions this, but aſſigns another reaſon; that becauſe he ſaw the face of a man in the above viſion, he let him know that he was right and good in the eye of God; and was the ſon of man, and not the ſon of a lion, *&c.* which is exceeding weak and trifling. *Abendana*, beſides theſe, mentions ſome other reaſons given; as that becauſe he ſaw the *mercavah* or chariot, and aſcended to the dignity of the angels on high, it is as if it was ſaid, there is none born of a woman, as this; or becauſe he was carried out of the holy land, as *Adam* was drove out of *Eden*; and therefore called the ſon of the firſt *Adam*, being drove out of *Jeruſalem*, and out of the temple, where he was a prieſt. It may be obſerved, that this is a name which our Lord frequently took to himſelf in his ſtate of humiliation; and that none but *Ezekiel*, excepting once the prophet *Daniel*, is called by this name; and no doubt the reaſon of it is, becauſe he was an eminent type of Chriſt; and particularly in his miſſion and commiſſion, as a prophet, to the rebellious houſe of *Iſrael*: *ſtand upon thy feet*; for he was fallen upon his face, at the ſight of the viſion, ch. i. 28. when a divine perſon ſpeaks, men ought to ſtand and hear, and be in a readineſs to do his pleaſure: *and I will ſpeak unto thee*; which is ſaid for his encouragement, being ſpoken by him who has the words of truth and grace, and of eternal life.

℣. 2. *And the ſpirit entered into me*, &c.] Not his own ſpirit or ſoul; for it does not appear that that went out of him upon the ſight of the viſion; nor any of the miniſtring ſpirits, the angels, who are never ſaid to enter into the prophets or people of God; but the holy Spirit of God; the ſame ſpirit that was in the living creatures, and in the wheels; in the miniſters, and in the churches; who entered with his gifts to qualify him for his office as a prophet; and who enters with his graces into the hearts of all the ſaints, to quicken, renew, comfort and ſanctify them: *when he ſpake unto me*; at the ſame time the Spirit went along with the word; and when the word of Chriſt is attended with the demonſtration of the Spirit and of power, it is effectual: *and he ſet me upon my feet*; not he that ſpake with him, and bid him ſtand on his feet; but the Spirit; for the word, tho' it is the word of God, and of Chriſt, yet is ineffectual without the Spirit; when he enters, he gives the word a place, and it works effectually; when he enters, as the ſpirit of life from Chriſt, the ſoul is quickened and ſtrengthened; and ſuch that are fallen down, ſtand up; yea, ſuch as are dead, ariſe and ſtand upon their feet: *that I heard him that ſpake unto me*; ſo as to underſtand; for the Spirit, who ſearches the deep things of God, reveals them to his miniſters, and cauſes them to underſtand the word of Chriſt, that they may be able to inſtruct others in it.

℣. 3. *And he ſaid unto me, ſon of man*, &c.] Now follow his miſſion and commiſſion, and an account of the perſons to whom he was ſent: *I ſend thee to the children of Iſrael*; that were captives in *Babylon*, in *Jeboiakin*'s captivity; ſo Chriſt was ſent only to the loſt ſheep of the houſe of *Iſrael*, *Matt.* xv. 24: *to a rebellious nation, that hath rebelled againſt me*; or, *rebellious Gentiles*[u]; not the nations of the earth, tho' *Ezekiel* did propheſy many things concerning them; but the *Jews*, the two tribes of *Judah* and *Benjamin*; or the twelve tribes of *Iſrael*, called *Gentiles*, becauſe they joined with them in their idolatries; and, as *Kimchi* ſays, were divided in their evil works; ſome worſhipping the gods of the *Ammonites*; and ſome the gods of the *Moabites*; and all guilty of rebellion and treaſon in ſo doing againſt the God of heaven: *they and their fathers have tranſgreſſed againſt me, unto this very day*; which is an aggravation of their rebellion; their fathers had ſinned, and they had followed their ill examples, and had continued therein to that day; and as they did to the times of Chriſt, when they were about to fill up the meaſure of their iniquity, *Matt.* xxiii. 31, 32.

℣. 4. *For they are impudent children*, &c.] *Hard of face*[w]; as is commonly ſaid of impudent perſons, that they are brazen-faced; they had a whore's forehead, and refuſed to be aſhamed, and made their faces harder than a rock, *Jer.* iii. 3. and v. 3. they declared their ſin as *Sodom*, and hid it not; they ſinned openly, and could not bluſh at it: *and ſtiff-hearted*; or, *ſtrong of heart*[x]; whoſe hearts were like an adamant-ſtone, and harder than the nether mill-ſtone; impenitent, obdurate and inflexible; they were not only ſtiff-necked, as *Stephen* ſays they were in his time, and always had been; but ſtiff-hearted; they were not ſubject to the law of God now, nor would they ſubmit to the goſpel and ordinances of Chriſt in his time, and in the times of his apoſtles, nor to his righteouſneſs, *Rom.* x. 3: *I do ſend thee unto them*; even to ſuch as they are: this is a repetition, and a confirmation of his miſſion; and ſuggeſts, that tho' they were ſuch, he ſhould not refuſe to go to them, ſince he had ſent him: *and thou ſhalt ſay unto them, thus ſaith the Lord God*; that what he ſaid came from the Lord, and was ſpoken in his name.

℣. 5. *And they, whether they will hear, or whether they will forbear*, &c.] Or *ceaſe*[y]; that is, from hearing, as *Jarchi* and *Kimchi* interpret it; or from ſinning, as the *Targum*. The ſenſe is, whether they would hear the word of the Lord, as ſpoken by the prophet, attend unto it, receive it, and obey it; or whether they would reject it, turn their backs on it, and diſcontinue hearing it; or whether they would ſo hear, as to leave their ſinful courſe of life, or not: this the prophet could not know before-hand, nor ſhould he be concerned about it, or be diſcouraged if his miniſtry ſhould be fruitleſs; ſince he could not expect much from them; *(for they are a rebellious houſe)*; or, *a houſe of rebellion*[z]; a moſt rebellious one; hard of heart, face and neck: *yet ſhall know that there hath been a prophet among them*; ſo that they were left without excuſe, which was the end of the prophet's being ſent unto them; there was little or no hope of reclaiming them; but however, by ſuch a ſtep taken, they could not ſay that they had no prophet ſent to reprove them for their ſins, and warn them of their danger; had they, they would have liſtened to him, and ſo have eſcaped the evils that came upon them.

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[u] אל גוים המורדים ad gentes rebelles, Junius & Tremellius, Polanus, Starckius.

[w] קשי פנים duri facie, Pagninus, Vatablus, Calvin, Cocceius, Starckius.

[x] חזקי לב duri corde, Pagninus, Montanus; fortes corde, Vatablus, Polanus.

[y] יחדלו ceſſaverint, Pagninus, Montanus, Starckius; deſiſtent, Calvin, Junius & Tremellius, Piſcator.

[z] בית מרי domus rebellionis, Montanus, Calvin, Piſcator, Junius & Tremellius, Starckius.

℣. 6. *And thou ſon of man be not afraid of them,* &c.] Of any of them, the greateſt among them, their princes and nobles; who, by their grandeur and authority, their ſtern looks, and big words, might awe and terrify him; wherefore it follows: *neither be afraid of their words*; of their calumnies, revilings and reproaches, their ſcoffs and jeers, their menaces and threatnings: *tho' briers and thorns* be *with thee*; that is, men comparable to ſuch; wicked men are like to briers and thorns, 2 *Sam.* xxiii. 6. *Iſ.* xxvii. 4. are grieving, pricking and diſtreſſing to good men, and are of no worth and value; are uſeleſs and unprofitable, and fit fuel for everlaſting burnings. The *Targum* is, "for "they are rebellious, and hard againſt thee;" ſo *Jarchi* and *Kimchi* explain the firſt word סרבים tranſlated *briers*, as ſignifying rebellious and diſobedient; tho' the former obſerves, that *R. Doneſh* interprets it, of a kind of thorns, of which there are twenty names, and this is one: *and thou doſt dwell among ſcorpions*; that is, as the *Targum* paraphraſes it, "thou dwelleſt in the midſt of a peo-"ple whoſe works are like to ſcorpions." Some interpret it, as *Kimchi* obſerves, of ſharp thorns, of a thorny plant that grows in the form of a ſcorpion [a]; but ſcorpions here are a kind of ſerpents, ſubtle, venomous and miſchievous, which have ſtings in their tails; which, as *Pliny* ſays, they are continually thruſting out, and ſtriking with, that they may loſe no opportunity of doing hurt [b]; and fitly deſcribe wicked men, their ſubtlety, and miſchievous nature: *be not afraid of their words*; as before; with which they are like briers, thorns, and ſcorpions, being very grievous, defamatory, and miſchievous: *nor be diſmayed at their looks*; their frowning, furious and angry countenances; forbidding with which, as well as with their words, the prophet from propheſying unto them: *tho'*, or *for they be a rebellious houſe*; ſee ℣. 5.

℣. 7. *And thou ſhalt ſpeak my words unto them,* &c.] Not his own words, but thoſe the Lord ſhould put into his mouth. The *Targum* is, "and "thou ſhalt propheſy the words of my prophecy "unto them:" *whether they will hear, or whether they will forbear*; ſee the note on ℣. 5: *for they are moſt rebellious*; or *rebellion* [c] itſelf; as the carnal mind is ſaid to be *enmity* itſelf againſt God, *Rom.* viii. 7. which aggravates their character and ſtate.

℣. 8. *But thou, ſon of man, hear what I ſay unto thee,* &c.] Which was neceſſary, becauſe he was to ſpeak, not his own words, but the Lord's, and therefore ought to hear before he ſpoke; and indeed thoſe that ſpeak in a public way, for the inſtruction of others, ought to hear and learn of Chriſt firſt: *be not thou rebellious, like that rebellious houſe*; who would not hear what was ſaid unto them; but they were not to be imitated, no not in a leſſer degree; the prophet was to avoid every thing that looked like rebellion; as inattention to what was ſaid to him, heſitation about it, or backwardneſs to publiſh it: *open thy mouth*; be ready to receive what ſhould be given, as a ſymbol of the prophecy he was to deliver. The *Targum* is, "incline thy ſoul, and receive what I give thee." *Jarchi*'s note is, incline thine ear and hear, and let it be ſweet to thee, as if thou didſt eat food for hunger; and *Kimchi* obſerves, the intention of the figurative expreſſion is to learn the words of the prophecy, and to remember them: *and eat that I give thee*; which may be ſafely done; for Chriſt gives his miniſters and people nothing but what is wholeſome; his doctrines are wholeſome words, and may be eaten without fear, 1 *Tim.* vi. 3.

℣. 9. *And when I looked, behold, an hand* was *ſent unto me,* &c.] Not of an angel, but of Chriſt himſelf, in a viſionary way; for this was not a real hand, but the likeneſs of one, as in ch. viii. 3. and ſo the *Targum* here "and I ſaw, and behold, "the likeneſs of a hand ſtretched out on the ſide "to me." This ſymbol was to ſhow that his prophecy, that he was ſent to deliver, was from heaven, and came from Chriſt; and that hand that delivered it to him, would protect and defend him: *and lo, a roll of a book* was *therein*; held in it, and held forth by it, to the prophet. Books were frequently written on parchment or vellum, and rolled about a ſtick, in form of a cylinder; and hence they were called volumes or rolls, *Pſ.* xl. 7. This roll was a ſymbol of the prophecy of this book.

℣. 10. *And he ſpread it before me,* &c.] Unrolled it, that what was written in it might be ſeen and read; that ſo underſtanding it, he might deliver the contents of it to the people: thus the goſpel, and the myſteries of it, muſt be explained by Chriſt to his miniſters; and their underſtandings muſt be opened, e're they will be capable of making them known to others: *and it* was *written within and without*; on the back of the vellum or parchment, as well as within ſide; and ſuch writings were called *opiſthographa*: of this kind was the book *John* ſaw, *Rev.* v. 1. It was uſual only to write on the inſide; but when they had a great deal to write, then they wrote on the backſide alſo [d]; ſo that this roll being thus written, denotes the largeneſs and abundance of the prophecies contained in this book; ſome reſpecting the *Jews*, and others the nations of the world. The *Targum* is "it was written "before and behind, what was from the begin-"ning, and what ſhall be in the end:" *and* there were *written therein lamentations, and mourning, and wo*; afflictions, chaſtiſements, and puniſhments, that ſhould be inflicted upon the *Jews*, and other nations of the world; which, when made known to them, and eſpecially when inflicted on them, would occaſion ſorrow and diſtreſs among them. In the *Talmud*, *lamentations* are interpreted of the puniſhments of the righteous in this world; *mourning* of the gift of reward to the righteous in the world to come; and *wo* of the puniſhments of the wicked in the world to come [e]. The *Targum* is, "if the houſe of *Iſrael* tranſgreſs the law, the peo-"ple ſhall rule over them; but if they keep the "law, lamentation, and mourning, and ſorrow, "ſhall ceaſe from them."

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[a] Plin. Nat. Hiſt. l. 21. c. 15. and l. 22. c. 15.

[b] Ibid, l. 11. c. 25.

[c] מרי המה rebellio ipſi, Montanus, Polanus, Starckius; inobedientia ſunt, Cocceius.

[d] ——Aut ſummi plena tam margine libri
Scriptus, & in tergo, nec dum finitus Oreſtes. Juvenal. Satyr. 1.

[e] T. Bab. Erubin, fol. 21. 1.

CHAP. III.

THIS chapter contains a further account of the prophet's call and miſſion; of his preparation of him for his work; of the perſons to whom he was ſent; of what happened to him upon this; of the nature of his office, and the work of it; and of what followed upon the renewal of his call. His further preparation for propheſying is in ℣. 1, 2, 3. where he is bid to eat the roll ſhewed him, which he did, and found it in his mouth as honey for ſweetneſs; and then he receives freſh orders to go to the people of *Iſrael*, and propheſy to them, ℣. 4. and that he might not be diſcouraged, an account is given before-hand of the people to whom he was ſent; of their language, behaviour and diſpoſition; by which he could not expect ſucceſs, ℣. 5, 6, 7. and for his further encouragement, ſtrength, boldneſs, reſolution, firmneſs and preſence of mind, are promiſed him, ℣. 8, 9. alſo a revelation of more things to him; all which he ſhould hear, receive and ſpeak, whether the people would attend to them or no; which ought to be no diſcouragement to him, ſince it was not regarded by the Lord, ℣. 10, 11. then follows an account of his being lift up by the Spirit from the earth, when he heard a voice, which is deſcribed by the manner and matter of it; and a noiſe, both of the living creature's wings, and of the wheels he had ſeen in a former viſion, ℣. 12, 13. and next, of his being carried away by the ſame Spirit; and of the condition he was in, in his own ſpirit, as he went; and of the ſtrength he received from the Lord; and of the place to which he was carried; and his ſtate and circumſtances, and time of continuance there, ℣. 14, 15. where, after a time mentioned, he has a freſh call to his office, under the character of a watchman, whoſe buſineſs was to hear Chriſt's words, and warn the houſe of *Iſrael* from him; and who are diſtinguiſhed into wicked and righteous; and whom the prophet was to warn at his own peril, ℣. 16, 17, 18, 19, 20, 21. and the chapter is concluded with a narration of various events which befel the prophet; he is bid by the Lord to go into the plain, which he did, and there ſaw the glory of the Lord, as he had before ſeen it at the river *Chebar*; which ſo affected him, that he fell upon his face, ℣. 22, 23. the Spirit entered into him, ſet him on his feet, and ſpake with him; ordered him what he ſhould do himſelf, that he ſhould ſhut himſelf up in his houſe, ℣. 24. informed him what the people would do to him; bind him with bands, that he ſhould not come forth, ℣. 25. and what Chriſt would do to him; ſtrike him dumb in judgment to the people, that he might not be a reprover of them, ℣. 26. but he is told that when the Lord ſpoke to him, his mouth ſhould be opened, and he ſhould declare what was ſaid to him, ℣. 27.

℣. 1. *Moreover, he ſaid unto me*, &c.] The ſame glorious perſon, who had been ſpeaking all along in the preceding chapter; and who was ſeen by the prophet on a ſapphire throne, and deſcribed in ch. i. 26, 27, 28. the firſt fifteen verſes of this chapter are by *Junius* and *Tremellius* made a part of the ſecond; *ſon of man, eat that thou findeſt*; not any thing, but what he found in the hand ſent unto him; wherefore the *Targum* is, "ſon of man "receive what is given thee;" which was the roll, as follows: *eat this roll*; not literally, but figuratively, as *John* is bid to eat the little book, *Rev.* x. 9, 10. that is, read it, meditate upon the things contained therein, and digeſt them, that he might be able to impart them, and make them known to others: it is explained in ℣. 10. by hearing and receiving the words of the prophecy; and ſo the *Targum*, "receive what is written in this roll;" this is to eat it; as great readers of books are called *helluones librorum*, eaters of books, gluttons at them; read them greedily, deeply meditate upon what is in them, and thoroughly digeſt them; ſo it becomes all good men to eat the word, to mix it with faith, to receive it in the love of it, and conſtantly meditate on it, *Pſ.* i. 1, 2. and eſpecially miniſters of the goſpel, 1 *Tim.* iv. 15: *and go, ſpeak unto the houſe of Iſrael*; or, as the *Targum*, "go, and propheſy to the houſe of *Iſrael*; for by eating the roll, in the ſenſe given, he was fit for it; and when miniſters of the word have read, and thought of, and digeſted the truths of the goſpel themſelves; then they are prepared to go and enter upon their work, and feed others with knowledge and underſtanding.

℣. 2. *So I opened my mouth*, &c.] To take in the roll, and eat it; he was not diſobedient to the heavenly viſion; he did all that he could towards eating it, but was not ſufficient of himſelf; and therefore it follows: *and he cauſed me to eat that roll*; he, the Lord, put it into his mouth, cauſed him to eat it, and filled him with it, according to his promiſe, *Pſ.* lxxxi. 10. The efficacy and ſufficiency to think of good things, to meditate upon them, receive and digeſt them, are of God; it is he that makes men prophets, and able miniſters. The *Targum* is, "and I inclined my ſoul, "and he taught me (or made me wiſe, *with*) what "was written in this roll."

℣. 3. *And he ſaid unto me, ſon of man, cauſe thy belly to eat*, &c.] Or *devour* [r], and conſume; that is, concoct and digeſt; don't caſt it out of thy mouth, as ſoon as thou haſt taſted of it; but let it go down into the ſtomach, and there digeſt it; and from thence into the belly, that ſo upon the whole, virtue may be received, and nouriſhment come by it: *and fill thy bowels with this roll that I give thee*; eat to ſatiety; ſo the *Targum*, "ſon of "man, thou ſhalt ſatiate thy ſoul, and fill thy "belly, if thou receiveſt what is written in this "roll, which I give thee:" this was ſufficient to qualify the prophet for propheſying, and furniſh him with materials enough; and theſe fit and proper for the diſcharge of his office; and ſo ſuch who ſtudy the word of God with application, become ſcribes well inſtructed in the kingdom of heaven; and being filled themſelves, are able to bring forth things to the comfort and ſatisfaction of others: *then did I eat it, and it was in my mouth as honey for ſweetneſs*; that is, as the roll was ſpread before him, he looked into it, and read it, and meditated upon it, and laid it up in his memory, in order to deliver it out when commanded; and tho' it contained things very diſtreſſing, and which would occaſion lamentation, and mourning, and wo; yet conſidering that theſe were the will of God, and in righteous judgment to men, he could not but acquieſce in, and approve of them. All the words that come out of the mouth of God are as ſweet as honey, yea ſweeter than that, *Pſ.* xix. 10. and cxix. 103. and ſo the *Targum* interprets it, of the words of the Lord, "and I took it, "and his words were in my mouth as ſweet "honey;" and eſpecially the goſpel, and the truths of it, are like honey; they are gathered by laborious miniſters, as honey by the induſtrious bee, out of the various flowers of the ſcriptures, with which being laden, they bring into the hive of the church, and diſpoſe of for general uſefulneſs; theſe are like honey for healthfulneſs, for nouriſhment, and for ſweetneſs to the taſte; that which makes the goſpel ſo, are the exceeding great and precious promiſes in it; its doctrines of grace, and thoſe of peace and reconciliation, of pardon, righteouſneſs, eternal life and ſalvation by Jeſus Chriſt; and above all, Chriſt himſelf, who is the ſum and ſubſtance of it; and all its truths being quickning, comforting and refreſhing: but then the goſpel is only ſweet when it is eaten; not merely heard, aſſented to, and ſuperficially taſted of, but eaten and fed upon by faith; and ſo it is ſweet, not to unregenerate perſons, whoſe taſte is not changed; nor to nominal and notional profeſſors, who have only a ſuperficial taſte of it; but to true believers in Chriſt, ſpiritual men, who judge and diſcern all things; ſee *Rev.* x. 9, 10.

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[r] תאכל devoret, conſumat, Vatablus.

℣. 4. *And he ſaid unto me, ſon of man, go,* &c.] After he had ate the roll; for then was he qualified to propheſy: *get thee unto the houſe of Iſrael*; to whom he was to propheſy: *and ſpeak with my words unto them*; not with his own words; nor with the words of men, the enticing words of man's wiſdom; but with the words of Chriſt; with the taught words of the Holy Ghoſt; with what is written in the roll; the words of this prophecy are meant. So the *Targum*, "and thou ſhalt pro- "pheſy the words of my prophecy unto them;" in like manner *John*, after he had ate the little book, is told that he muſt propheſy before many people, nations, tongues and kings, *Rev.* x. 9, 10, 11. tho' *Ezekiel* was only ſent to one nation, as follows:

℣. 5. *For thou art not ſent to a people of a ſtrange ſpeech,* &c.] *Deep of lip* [g], or *ſpeech*; difficult to be got at, and underſtood: *and of an hard language*; or *heavy of tongue* [h]; of a barbarous and unknown language, whom he could not underſtand, nor they him; and ſo would have been barbarians to one another; and conſequently it could not be thought his propheſying among them could have been of any uſe. This may be conſidered, either by way of encouragement to the prophet to go on his errand to ſuch a people; ſince, as he could underſtand them, and they him, he might hope to meet with ſucceſs; or however, he could deliver his meſſage, ſo as to be underſtood: or as an aggravation of the impiety, perverſeneſs and ſtupidity of the *Iſraelites*; that tho' the prophet ſpoke to them in their own language, yet they would not hear, nor receive his words: but *to the houſe of Iſrael*; who were a people of the ſame ſpeech and language with the prophet; all ſpoke and underſtood the language of *Canaan*; nor were the things he delivered ſuch as they were altogether ſtrangers to, being the ſame for ſubſtance, which *Moſes*, and the other prophets, had ever taught.

℣. 6. *Not to many people of a ſtrange ſpeech, and of an hard language,* &c.] The prophet was ſent, not to different nations, of different languages; but to one nation, of the ſame language; indeed ſeveral of his prophecies concern other nations, as the *Ammonites*, *Moabites*, *Edomites*, *Tyrians*, *Philiſtines*, *Egyptians* and *Aſſyrians*; but then theſe had a relation to the people of *Iſrael*, and were chiefly on their account; and therefore he was not ſent to thoſe nations to deliver his prophecies unto them, but to the people of *Iſrael* only; and ſo had no difficulty on his part concerning their language, which he would have had, had he been ſent to the barbarous nations: *whoſe words thou canſt not underſtand*; the prophet being only uſed to the language of the *Jews*, and not having the gift of ſpeaking with, and underſtanding divers tongues; as the apoſtles of Chriſt had, when they were ſent to many people of different languages, and which is here tacitly intimated: *ſurely had I ſent thee to them, they would have hearkened unto thee*; which is an aggravation of the obſtinacy and diſobedience of the people of *Iſrael*; that had the barbarous nations been favoured with the ſame means of inſtruction they were, they would have been obedient; ſee *Matt.* xi. 21, 23. for tho' they could not underſtand the prophet's language, nor he theirs; yet, as *Kimchi* obſerves, they would have ſought for an interpreter to have explained the prophecy to them. The thing is very ſtrongly affirmed, *ſurely*, verily באמת *of a truth*; as the ſame *Jewiſh* writer interprets אם לא; and both he and *Jarchi* take it to be the form of an oath. Some render the words, *if I had not ſent thee to them, they would have hearkened unto thee* [i]; and the ſenſe is, either, that if the Lord had not ſent him to the *Iſraelites*, but to the people of a ſtrange ſpeech; they, the people, would have hearkened to him: or, if the Lord had not ſent the prophet, but he had gone of himſelf, as the falſe prophets, in their own name, the *Iſraelites* would have hearkened to him; ſuch was their perverſeneſs and rebellion: others render the words, *if not*, or had it not been for their ſtrange ſpeech and hard language, *I would have ſent thee to them* [k], the barbarous nations, and *they would have hearkened unto thee*; but the firſt ſenſe ſeems beſt; which is confirmed by the *Targum*, *Septuagint*, *Vulgate Latin*, and the *Oriental* verſions.

℣. 7. *But the houſe of Iſrael will not hearken unto thee,* &c.] *They are not willing* [l]; they have no deſire, no inclination to hear and hearken; but the reverſe; tho' they were capable of hearing and underſtanding his ſpeech and language, and tho' he was ſent unto them by the Lord: and indeed the reaſon why they did not hearken to him, was not becauſe they rejected him and his words, but becauſe they rejected the Lord and his words; they were the words of the Lord, and his reproofs; and therefore they would not hearken to them, as follows: *for they will not hearken unto me*; and which is an argument why the prophet ſhould bear with patience their diſregard to him and his words, and their neglect and contempt of them; for ſeeing they would not hear the Lord, how could he expect they ſhould hear him; and therefore he ſhould not be uneaſy at it; ſee *John* xv. 20: *for all the houſe of Iſrael* are *impudent and hard hearted*; or, *ſtrong of front, and hard of heart* [m]; they had a whore's forehead, an impudent face, that could not bluſh and be aſhamed; and hearts of ſtone, like a rock, and harder than the nether mill-ſtone, on which no impreſſions could be made, by all the admonitions and reproofs given them; ſee ch. ii. 4. and this was the caſe of all of them in general, excepting ſome very few; which ſhows the ſad degeneracy of this people.

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[g] עמקי שפה, profundi labii, Vatablus; profundorum labio, Polanus, Cocceius; profundi ſermonis, Starckius.

[h] כבדי לשון graves linguæ, Montanus; gravium lingua, Polanus.

[i] אם לא אליהם שלחתיך ſi non ad eos miſiſſem te, Vatablus; ſi non miſero te, Montanus; ſi non mitterem, Pagninus.

[k] Si non miſiſſem te ad eos, Calvin.

[l] לא יאבו non cupient, Montanus; non volunt, Cocceius; non illi volentes, Starckius.

℣. 8. *Behold, I have made thy face ſtrong againſt their faces,* &c.] Not that the prophet ſhould have the ſame ſort of impudence and confidence they had; but that God would *give* [n] him ſuch a face, as it is in the *Hebrew* text, ſuch ſpirit and courage, that he ſhould neither be aſhamed of the words of the Lord, nor afraid to ſpeak them to this people; ſo that he ſhould be a match for them; they ſhould not be able to out-face him, or look him out of countenance; he ſhould behave with an undaunted ſpirit, and with great intrepidity, amidſt all oppoſition made to him: the Lord fits his miniſters for the people he ſends them to, and gives them courage and ſtrength proportionate to the oppoſition they meet with; as their day is, their ſtrength is; and all that invincible courage, boldneſs and ſtrength, with which they are endowed, it is all from the Lord, and a gift of his: *and thy forehead ſtrong againſt their foreheads*; which is the ſame thing in different words.

℣. 9. *As an adamant harder than flint have I made thy forehead,* &c.] Or, *than a rock* [o]; the *adamant* has its name in *Greek*, becauſe it cannot be conquered or ſubdued, neither by the hammer, nor by fire; the one can't break, nor the other conſume it; and it is called *ſhamir* in *Hebrew*, from its preſerving itſelf from both; it will cut iron in pieces, which is harder than ſtone, and therefore muſt be harder than that. *Bochart* takes it to be the ſame with *ſmiris*, a hard ſtone, which jewellers uſe to poliſh their gems with; ſee *Jer.* xvii. 1. and *Zech.* vii. 12. The deſign of the ſimile is to ſet forth the courage and fortitude of mind the prophet was endowed with, in order to face an impudent and hard-hearted people. *Fear them not, neither be diſmayed at their looks, though they be a rebellious houſe*; ſee the note on ch. ii. 6.

℣. 10. *Moreover he ſaid unto me, ſon of man,* &c.] The ſame glorious perſon as before, continued ſpeaking to him, and added, as follows: *all my words that I ſhall ſpeak unto thee*; not only what he had ſpoken to him, but what he ſhould hereafter; for he did not tell all at once what he ſhould ſay, but gradually, revealing his mind to him by little and little; but then, he was to receive all that he ſhould ſay, and reject nothing, nor ſhun to declare the whole counſel of God: *receive in thine heart, and hear with thine ears*; what the Lord ſays, ſhould not only be diligently attended to, and heard with eagerneſs, but ſhould be received in the love of it, into the heart, and laid up in the mind and memory, in order to be delivered out to others at a proper time.

℣. 11. *And go, get thee to them of the captivity,* &c.] Not in the times of *Hoſhea* king of *Iſrael*, by *Salmaneſer* king of *Aſſyria*, for theſe were placed in the cities of the *Medes*, 2 *Kings* xvii. 6. but in the times of *Jeconiah* king of *Judah*, ch. i. 2: *unto thy people*; the *Jews*, which were in the land of *Chaldea*: *and ſpeak unto them, and tell them*; the words the Lord ſpoke to him: *thus ſaith the Lord God, whether they will hear, or whether they will forbear*; ſee the note on ch. ii. 7.

℣. 12. *Then the ſpirit took me,* &c.] Not the wind, nor an angel, but the Spirit of God; who took up the prophet from the ground, from the place where he was, among the captives by the river *Chebar*, and had ſeen the glorious viſion deſcribed in the firſt chapter; and had had his call and miſſion, as expreſſed in the ſecond chapter, and hitherto in this; and was carried by him to another company of captives, who were at another place by the ſame river, as appears by comparing ch. i. 1, 2, 3. with ch. iii. 15. for this was not done in a viſionary way, as *Kimchi* thinks, but in reality; not in ſpirit, but in body; juſt as the ſpirit caught away *Philip* from the eunuch, *Acts* viii. 39: *and I heard behind me a voice of a great ruſhing*; of the living creatures and wheels, as is afterwards explained: ſaying, *bleſſed be the glory of the Lord out of his place*; either out of heaven, the place where his glory is manifeſted; ſo the *Targum*, out of the place of his Shekinah or majeſty; or out of the temple, from between the cherubim over the mercy-ſeat, from whence he was about to remove, ch. x. 4. Theſe words may be conſidered either as a doxology of the church and people of God, aſcribing glory, bleſſing, and praiſe unto him; not only on account of the perfections of his nature, but becauſe of his works of nature, providence, and grace, and even for his righteous judgments on men. *Maimonides* [p], by his place, underſtands the eſſence of God. Or as a lamentation for the departure of the bleſſed and glorious majeſty of God from the temple, which ſeemed to be threatened; for the words may be rendered, *the bleſſed glory of the Lord out of his place* [q]; that is, it is juſt ready to go out of his place.

℣. 13. I heard *alſo the noiſe of the wings of the living creatures,* &c.] Which they clapped, when they uttered the preceding words; ſee the note on ch. i. 24: *that touched one another*; or *kiſſed, a woman her ſiſter* [r]; denoting their affection and agreement in the doxology or aſcription of glory to God; ſee ch. i. 9, 11, 23: *and the noiſe of the wheels over-againſt them*; the living creatures; for the wheels were by the living creatures, and went over-againſt them, as they went, ch. i. 15, 19, 20, 21. miniſters and churches join together in this doxology: *and a noiſe of a great ruſhing*; which is repeated for the confirmation of the thing, and to expreſs the greatneſs of the noiſe made by the living creatures and wheels, like that of thunder or an earthquake; it is ſaid to be like the noiſe of great waters, ch. i. 24.

℣. 14. *So the ſpirit lifted me up, and took me away,* &c.] Lifted him up from the earth, and carried him thro' the air: *and I went in bitterneſs*; full of trouble and ſorrow, that the Lord was departing from the temple; that his people had been guilty of ſuch crimes they had, and were ſuch an impudent and hard-hearted people they were; and

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[m] חזקי מצח וקשי לב obſirmati fronte & duri corde, Polanus, Starckius; obſirmati frontis & duri cordis, Piſcator.

[n] נתתי את פניך dedi faciem tuam, V. L. Vatablus, Cocceius, Starckius.

[o] מצור rupe, Junius & Tremellius, Polanus, Piſcator; præ rupe, Cocceius; ex rupe, Starckius; præ petra, Montanus.

[p] More Nevochim, par. 1. c. 8. p. 12.

[q] ברוך כבוד יי ממקומו benedictam gloriam Jehovæ e loco ipſius, migrantem, Junius & Tremellius, Polanus.

[r] משיקות אשה אל אחותה attingentium *more oſculantium*, vira ad ſororem ſuam, Vatablus; oſculantium, Polanus, Starckius. So Ben Melech.

that ſuch judgments were coming upon them, he had ſeen written in the roll, full of lamentations, mourning, and wo: *in the heat of my ſpirit*; the *Targum* and *Vulgate Latin* render it, *in the indignation of my ſpirit*; his ſpirit was hot and angry, he was froward and unwilling to go on the errand, to propheſy ſad and diſmal things to his people: *but the hand of the Lord was ſtrong upon me*; the Spirit of the Lord powerfully wrought upon him, and obliged him to go; and the hand of the Lord ſtrengthened him, and removed his frowardneſs and perverſeneſs of ſpirit. The *Targum* is, "and pro-"phecy from before the Lord was ſtrong upon "me;" ſo *Kimchi* interprets it of the hand of prophecy; the Spirit of the Lord, as a ſpirit of prophecy, came upon him, with great impulſe upon his ſpirit, and he could not refuſe going to his people, to declare it to them.

℣. 15. *Then I came to them of the captivity at Tel-Abib*, &c.] For it ſeems the captive *Jews* were diſpoſed of at different places, and there were ſome at this place; for this was the name of a place, as *Jarchi* and *Kimchi* obſerve; as were *Tel-melah*, and *Tel-harſa*, *Ezra* ii. 59. *Neh.* vii. 69. it ſignifies *an heap of new fruit*, and ſo the *Vulgate Latin* verſion renders it: not that there were ſuch at this time here; and the captives were beating out the ripe ears of corn, as *Abib* ſignifies; whence the month *Abib* has its name, and which was the firſt month with the *Jews*; whereas it was in the fourth month when *Ezekiel* was here, and there could be no ears of new corn, ch. i. 1. according to *Junius*, this *Tel-Abib* was a tract in *Meſopotamia*, reaching from mount *Maſius* to the river *Euphrates*, and lay between two rivers, *Chebar* and *Saocoras*; and he thinks the captive *Jews* were placed here, partly that they might be ſecured ſafe from getting away, or returning from their captivity; and partly that they might ſecure and defend the place from enemies, it being thro' inundations uninhabited, and ſo expoſed unto them: *that dwelt by the river of Chebar*; ſee the note on ch. i. 1: *and I ſat where they ſat*; there is a double reading here; the *Cetib* or writing is ואשר, which *Junius* takes to be the name of a river the prophet calls *Haeſher*, the ſame with *Saocoras*, connecting it with the preceding clauſe, *that dwelt by the river of Chebar and Haeſher*; the *Keri* or marginal reading is ואשב, *and I ſat* or *dwelt*; but both ſignify the ſame thing, ſince אשר is from שרה, which in *Chaldee* ſignifies to dwell[a]; and the *Keri* is confirmed by the *Targum*, which we follow. The ſenſe is, that he placed himſelf among the captives, *and remained there aſtoniſhed among them ſeven days*; at the change of place and company; at the ſad condition his people were in; and above all, at the dreadful things he had to deliver to them. The *Targum* renders it, *ſilent*; through grief and trouble. So many days *Job*'s friends kept ſilence, when they came to viſit him, and ſaw his diſtreſs, *Job* ii. 13. Or he might be waiting all this time for orders and inſtructions to propheſy; or to prepare the people to attend with more reverence and earneſtneſs, to hear what he had to ſay when he ſhould break ſilence. The *Septuagint* render it the reverſe, *converſing in the midſt of them*.

℣. 16. *And it came to paſs at the end of ſeven days*, &c.] Some think it was on the ſabbath-day he had the following declaration made to him, and inſtructions given him; but this is not certain; nor does it follow, or to be concluded, from ſuch a way of ſpeaking: *that the word of the Lord came unto me, ſaying*; the *Targum* is, "the word "of prophecy from before the Lord."

℣. 17. *Son of man, I have made thee a watchman, unto the houſe of Iſrael*, &c.] Not in a civil ſenſe, a watchman of a town or city, or of the whole country, but in an eccleſiaſtical ſenſe. So the *Targum* renders it by מליף *a teacher*; whoſe buſineſs it was to inſtruct the people in divine things, to warn them of their evil ways, and of the danger they expoſed them to; ſuch were the prophets of old, and ſuch are the miniſters of the New Teſtament: the office is the ſame with that of biſhops or overſeers; and lies in watching over the ſouls of men, as ſhepherds over their flocks, that they go into right paſtures, and not aſtray, and ſo preſerve them from beaſts of prey; and as watchmen of cities, to give the time of night, and notice of approaching danger; to the diſcharge of which office are neceſſary quick-ſight, diligence in looking out, ſobriety and vigilance, courage, conſtancy, and faithfulneſs: and they are *ſons of men* that are put into this office, and not angels; ſons of fallen *Adam*, ſinful men; men ſubject to infirmity, weak, frail, mortal men, and oftentimes of a mean and low extraction, and greatly unworthy of ſo high an honour; but Chriſt counts them faithful, and puts them into this office; they are not made and conſtituted watchmen or miniſters by themſelves, or by others, but by him; and they are given by him as ſuch to the church of God: *ſon of man, I have given thee a watchman*[b], &c. they become watchmen thro' gifts beſtowed upon them, qualifying them for this office; and they themſelves are gifts to the churches over whom they are placed, ſignified by *the houſe of Iſrael*; for a church is an houſe of Chriſt's building, and where he dwells, and a family named of him, which he takes care of, and conſiſts of *Iſraelites* indeed. *Therefore hear the word at my mouth*; for as the prophets of old, ſo the miniſters of the goſpel, are firſt to hear what Chriſt ſays; and then deliver out his doctrine, called the doctrine of Chriſt, and the wholſome words of our Lord Jeſus. So the *Targum*, "and "thou ſhalt receive the word from my word;" the word of prophecy, or the word of the goſpel, from Chriſt the eſſential word. *And give them warning from me*; in his name and ſtead, and as from his mouth, to take care of ſinning againſt him, diſhonouring his name, and wounding their own ſouls; that they live ſoberly, righteouſly, and godly, and adorn the doctrine of God their Saviour; that they avoid all appearances of evil, and ſhun the company of wicked men: the houſe of *Iſrael*, or church of God, are to be warned to be careful who they take into their communion, and to exclude ſuch that are bad in principle and practice; to beware of innovations in worſhip, and of falſe teachers and falſe doctrines; and that they do not forſake the word, worſhip, and ordinances of God's houſe, but fill up their places, and perform all duties incumbent on them. The *Targum* is, "and thou ſhalt warn them from ſinning before "me."

℣. 18. *When I ſay unto the wicked, thou ſhalt ſurely die*, &c.] Not only a corporal, but an eternal death; for this is what the law threatens with, and there the Lord ſays this; and this is the wages, end, and iſſue of ſin, if grace prevent not: *and thou giveſt him not warning*; of the evil nature of ſin, and of the danger it expoſes to: *nor ſpeakeſt to warn the wicked from his wicked way*; to abſtain from it, and live another courſe of life: *to ſave his life*; for ſuch warning, caution, exhortation, and doctrine, may be a means of converting a ſinner from the evil of his way, and of ſaving a ſoul from death, 1 *Tim.* iv. 16. *Jam.* v. 20: *the ſame wicked man ſhall die in his iniquity*; with the pollution and guilt of ſin upon him, and ſo be puniſhed for it; ſee *John* viii. 24: *but his blood will I require at thine hands*; thou ſhalt be anſwerable for him; his death ſhall be laid to thy charge, and thou ſhalt be chaſtized for thy negligence; ſee *Acts* xx. 26.

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[a] Vid. Hillerum de Arcano Kethib & Keri, l. 2. p. 329.

[b] צפה, נתתיך ſpeculatorem dedi, V. L. Polanus, Cocceius, Starckius. So Junius & Tremellius, Piſcator.

℣. 19. *Yet if thou warn the wicked*, &c.] Of his ſin and danger; lay before him his evil, and ſhew him the ſad conſequences of going on in a courſe of ſin, and warn him to flee from wrath to come: *and he turn not from his wickedneſs, and from his wicked way*; does not repent of it, nor abſtain from it: *he ſhall die in his iniquity*; and for it, and that very righteouſly: *but thou haſt delivered thy ſoul*; thou haſt done the duty of thine office; thou art clear from the charge of negligence and ſloth, and from being anſwerable for the death of the ſinner; and ſhalt ſave thyſelf, tho' not the wicked man; ſee 1 *Tim.* iv. 16.

℣. 20. *Again, when a righteous man doth turn from his righteouſneſs*, &c.] This is to be underſtood not of one that is truly righteous, or is juſtified by the righteouſneſs of Chriſt; for ſuch can never turn from that righteouſneſs, or be in an unjuſtified ſtate; ſeeing that is the righteouſneſs of God, and an everlaſting one; but of one that is denominated righteous, from *his* own righteouſneſs, from a righteouſneſs *which he hath done*, as is afterwards expreſſed; one that is outwardly righteous before men, that is outwardly reformed, that has a righteouſneſs of his own, conſiſting of a little negative holineſs, and a few moral performances; from ſuch a righteouſneſs a man may apoſtatize, and go into a vicious courſe of life: *and commit iniquity*; live in ſin, make a trade of it; lead a life, the whole ſeries and courſe of which is nothing elſe but ſin; in this ſenſe, one that is born of God, and has the righteouſneſs of Chriſt revealed from faith to faith unto him, and lives by faith upon it, cannot commit ſin, 1 *John* iii. 9: *and I lay a ſtumbling-block before him*; the *Targum* renders it, *the ſtumbling-block of ſins*; which deſigns either an occaſion of ſinning, which God permits, leaving him to his own luſts, and ſuffering him to fall thereby; and by this means he is diſcovered to be what he is, not a truly righteous man, but only one in appearance; that looked like a righteous perſon, but ſecretly a ſinner, and now the Lord by ſuch means expoſes him openly; ſo *Jarchi*, and other *Jewiſh Rabbins*; but *Kimchi*'s father interprets this ſtumbling-block of proſperity in this world [u]: or rather the puniſhment of ſin is meant, as *Kimchi* himſelf obſerves; and the *Septuagint* render it, *torment*; ſince this follows upon his turning from righteouſneſs, and committing ſin; and ſeems to be explained by the next clauſe: *he ſhall die*; the ſecond death: *becauſe thou haſt not given him warning*; of the dreadful evil of apoſtacy, and the ſad eſtate of apoſtates, and the danger they are in, their laſt eſtate being worſe than the firſt: *he ſhall die in his ſin*; of apoſtacy, and for it, being never to be recovered and brought to repentance: *and his righteouſneſs which he hath done ſhall not be remembred*; according to the *Keri* or marginal reading it is, *his righteouſneſſes*; all his works of righteouſneſs which he hath done; and which reading is followed by the *Targum*, *Septuagint*, *Vulgate Latin*, and the *Eaſtern* verſions; theſe ſhall not be remembred, neither in this world, nor in that to come; no account ſhall be taken of them, nor ſhall they be reckoned as a righteouſneſs unto him: *but his blood will I require at thine hand*; ſee the note on ℣. 18.

℣. 21. *Nevertheleſs, if thou warn the righteous man*, &c.] Every righteous man, that is ſo in a judgment of charity, whether truly righteous or no, which the event ſhows; who ſhould be warned not to truſt in their own righteouſneſs, but to depend on the righteouſneſs of Chriſt; that they be careful to maintain good works, to avoid ſin, and live holy lives and converſations, as follows: *that the righteous ſin not*; not that there is any juſt man that does good, and ſins not; the beſt of men are often ſinning in thought, word, or deed; but he is to be warned that he does not continue in ſin, and lead a ſinful courſe of life; which is contrary to his character, and to his faith in Chriſt for righteouſneſs, which is attended with good works: *and he doth not ſin*; the warning and exhortation given him having ſo good an effect, through the power of divine grace, as to be a means of preſerving him from a vain converſation: *he ſhall ſurely live*; ſpiritually and comfortably now, and eternally hereafter: *becauſe he is warned*; that being a means, and with the divine bleſſing taking effect: *alſo thou haſt delivered thy ſoul*; ſee the note on ℣. 19.

℣. 22. *And the hand of the Lord was there upon me*, &c.] At *Tel-Abib*, ℣. 15. The *Targum* interprets *the hand of the Lord*, of the ſpirit of prophecy, which remained upon him there; but it ſeems to deſign a freſh impulſe of the Spirit, a powerful motion of the Spirit upon his ſpirit, ſtirring up to attention to what might be ſaid unto him: *and he ſaid unto me*; the ſame glorious perſon, the Lord Chriſt, deſcribed in ch. i. 26, 27, 28: *ariſe, go forth into the plain*; or, *the valley* [w]; the *Arabic* verſion renders it, *the deſert*; a ſolitary place, free from noiſe and hurry, and from the company and converſation of men; and ſo more fit for retirement and contemplation, and for attention to divine orders. What plain this was, is not certain; *Kimchi* thinks it was the plain in which *Babel* was built, and where the Lord ſhewed the prophet what he had in his providence done in this place formerly, in confounding the languages of men, and cauſing their devices to ceaſe. *And I will there talk with thee*; when alone, ſedate, and compoſed; ſo God ſometimes brings his people into a low and humble ſtate and condition, into the valley of humility, and there grants them communion with himſelf; ſee *Hoſ.* ii. 14. perhaps the alluſion is to a cuſtom among the *Jews*, of revealing ſecrets to others in fields and deſerts, and ſuch like ſolitary places; ſee *Gen.* xxxi. 4, 5 [x].

℣. 23. *Then I aroſe and went forth into the plain*, &c.] He was obedient to the heavenly viſion, which was owing to the hand of the Lord being upon him; the power of the Spirit and grace of

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[u] Vid. T. Bab. Yoma, fol. 86. 2.

[w] אל הבקעה in iſtam convallem, Junius & Tremellius, Polanus; in vallem, Vatablus, Cocceius; in vallem, *quaſi* fiſſum locum, Starckius.

[x] Vid. Menaſſeh Ben Iſrael, Spes Iſraelis, p. 110.

God, influences and engages to obedience; he went forth where he was ordered, tho' he knew not what would be ſaid to him, or what he ſhould ſee there: *and behold, the glory of the Lord ſtood there*; the glorious perſon deſcribed in ch. i. 26, 27, 28: *as the glory which I ſaw by the river of Chebar*; ch. i. 2, 3, 28. which viſion was repeated for greater certainty, and to confirm the propheсies delivered to him, and to encourage him in the performance of his office: *and I fell on my face*; as he did before, when he firſt ſaw this glorious object, ch. i. 28.

ỷ. 24. *Then the Spirit entered into me*, &c.] Again; the Spirit of God, that was in the wheels and living creatures; ſee ch. ii. 2: *and ſet me upon my feet*; as he had done before, when in the ſame proſtrate condition, ch. ii. 2: *and ſpake with me*; either the Spirit that entered into him, and ſet him upright; or rather the Lord Chriſt, the glory of the Lord that ſtood where he was, and appeared to him: *and ſaid unto me, go, ſhut thyſelf within thine houſe*; this was not ſaid ironically, but in earneſt; and the reaſon either was, becauſe the people were not fit for reproof and correction, as *Jarchi* thinks, being a rebellious people; or that the prophet might receive further inſtructions, and have all the words of his prophecy delivered to him, before he began to propheſy. Some think this ſhutting up was an emblem of the ſiege of *Jeruſalem*. It may ſeem ſtrange, that the prophet ſhould be bid to go into the plain, where the Lord promiſed to talk with him; and this is all that is ſaid to him, to go home, and ſhut himſelf up in his houſe: but it ſhould be obſerved, that this was not the only thing for which he went into the plain; he was to have, and had, a freſh view of the glory of the Lord, and of the viſion he had before, for the further confirmation of him; beſides, this moving him from place to place, before he propheſied, might be partly to try his faith, and partly to preſerve him from the violence of the people; who, had he delivered his meſſage at once, might have been ſo provoked, as to have fallen upon him, and deſtroyed him; as well as to prepare them to receive his propheſies with more reſpect and reverence, when they ſaw he did not raſhly, and at once, deliver them out to them.

ỷ. 25. *But thou, O ſon of man, behold, they ſhall put bands upon thee*, &c.] Or, *bands ſhall be put upon thee*; either viſionally, or really; not by angels, but by the *Jews*, who taking the prophet for a madman by his motions and geſtures, would bind him, and keep him within doors: or figuratively this may be underſtood of the ſins of the people, their rebellion and obſtinacy, which hindered the prophet from propheſying among them as yet; and ſo this is obſerved to conciliate his mind to the divine order, to ſhut up himſelf for a while in his own houſe, and be ſilent: or elſe by theſe bonds may be meant the divine order itſelf, which reſtrained him from doing his office as yet. So the *Targum*, "behold, I have appointed the "words of my mouth upon thee, as a band of "ropes with which they bind." *And ſhall bind thee with them*; which ſome think is emblematical of the *Jews* being bound by the *Chaldeans*: *and thou ſhalt not go out among them*; to converſe with them, or propheſy unto them. The *Septuagint* verſion renders it, *ſhalt not go out from the midſt of them*; as if he ſhould be taken out of his own houſe by the *Jews*, and be bound by them, and kept among them, and not able to get away from them; but it is to be underſtood of his being bound in his own houſe, and not able to go out of that to them; and may ſignify, that in like manner the *Jews* ſhould not be able to go out of *Jeruſalem* when beſieged by the *Chaldeans*.

ỷ. 26. *And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb*, &c.] Which is to be underſtood not literally, as if he was really ſtruck dumb, as *Zechariah* was; ſee ch. iv. 9, 14. but that ſuch ſilence ſhould be charged upon him by the Lord, that he ſhould be as if his tongue cleaved to the roof of his mouth, as *Kimchi* interprets it, and as if he was a dumb man: and ſo the *Septuagint* verſion renders it, *I will bind thy tongue*; lay an embargo upon it, that is, it ſhall be ſilent; and this ſenſe is confirmed by what follows: *and ſhalt not be to them a reprover*; which was in judgment to them, and a giving them up to their own hearts luſts; for tho' reproofs were diſagreeable to them, and they choſe to be without them, yet they were neceſſary for them, and might have been uſeful to them; but they provoking the Lord, he takes away his word from them, and commands his prophet to be ſilent, and let them alone, to go on in their ſins without controul; which was a ſore judgment upon them: *for they* are *a rebellious houſe*; ſee ch. ii. 6.

ỷ. 27. *But when I ſpeak with thee*, &c.] Either when I have made an end of ſpeaking to thee, when I have told thee all my mind, and have given thee all the inſtructions and prophecies thou art to deliver out; or when I ſhall ſpeak to thee again, and give thee orders to ſpeak: *I will open thy mouth*; looſe thy tongue, cauſe thee to break ſilence, and thou ſhalt ſpeak freely and fully all that I command thee; fulneſs of matter, and freedom of ſpeech, are both from the Lord; liberty and opportunity of ſpeaking are at his pleaſure; and when he ſpeaks his ſervants muſt propheſy, *Amos* iii. 8: *and thou ſhalt ſay unto them, thus ſaith the Lord*; ſo and ſo, whatſoever he is pleaſed to order to be ſpoken; not that the following words are what were to be ſaid to the people; but they are ſaid to the prophet for his own uſe, that he might not be uneaſy at the unfruitfulneſs and unſucceſsfulneſs of his miniſtry: *he that heareth, let him hear*; if any will hearken to what is ſent to them, as few of them will, it is very well: *and he that forbeareth, let him forbear*; or, *he that ceaſeth, let him ceaſe*[y]; he that ceaſeth from hearing, let him do ſo, don't mind it, or be diſcouraged at it: *for they* are *a rebellious houſe*; ſee the note on ch. ii. 5. The *Targum* is, "he that "receiveth, let him receive inſtruction; and he "that ceaſeth, let him ceaſe from ſinning, for it "is a rebellious people."

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[y] והחדל יחדל & qui ceſſat ceſſet, Pagninus, Tigurine verſion, Starckius; qui deſiſtere volet deſiſtat, Piſcator; qui deſiſtit *audire*, deſiſtet. So ſome in Vatablus.

CHAP.

CHAP. IV.

THIS chapter contains a prophecy of the ſiege of *Jeruſalem*, and of the famine that attended it. The ſiege is deſcribed by a portrait of the city of *Jeruſalem* on a tile, laid before the prophet, ℣. 1. by ſeveral actions, repreſenting a ſiege of it, as building a fort, caſting a mount, and ſetting a camp and battering-rams againſt it, and an iron-pan for a wall, between the prophet, the beſieger, and the city, ℣. 2, 3. by his geſture, lying firſt on his left-ſide for the ſpace of 390 days, and then on his right-ſide for the ſpace of 40 days, pointing at the time when the city ſhould be taken, ℣. 4, 5, 6. and by ſetting his face to the ſiege, and uncovering his arm, and propheſying, ℣. 7. and by bands being laid on him, ſo that he could not turn from one ſide to the other, till the ſiege was ended, ℣. 8. the famine is ſignified by bread the prophet was to make of various ſorts of grain and ſeeds, baked with mens dung, and eat by weight, with water drank by meaſure, which is applied unto the people; it is ſuggeſted, that this would be fulfilled by the children of *Iſrael*'s eating defiled bread among the *Gentiles*, ℣. 9, 10, 11, 12, 13. but upon the prophet's concern about eating any thing forbidden by the law, which he had never done, cows dung is allowed inſtead of mens, to prepare the bread with, ℣. 14, 15. and the chapter is concluded with a reſolution to bring a ſevere famine on them, to their great aſtoniſhment, and with which they ſhould be conſumed for their iniquity, ℣. 16, 17.

℣. 1. *Thou alſo, ſon of man, take thee a tile,* &c.] Or *brick* [z]. The *Targum* renders it, *a ſtone*; but a tile or brick, eſpecially one that is not dried and burned, but green, is more fit to cut in it the figure of a city. Some think that this was ordered, becauſe cities are built of brick; or to ſhew the weakneſs of the city of *Jeruſalem*, how eaſily it might be demoliſhed; and *Jerom* thinks there was ſome deſign to lead the *Jews* to reflect upon their making bricks in *Egypt*, and their hard ſervice there; tho' perhaps the truer reaſon may be, becauſe the *Babylonians* had been uſed to write upon tiles. *Epigenes* [a] ſays, they had celeſtial obſervations of a long courſe of years, written on tiles; hence the prophet is bid to deſcribe *Jeruſalem* on one, which was to be deſtroyed by the king of *Babylon*. *And lay it before thee*; as perſons do, who are about to draw a picture, make a portrait, or engrave the form of any thing they intend: *and pourtray upon it the city*; even *Jeruſalem*; or engrave upon it, by making inciſions on it, and ſo deſcribing the form and figure of the city of *Jeruſalem*.

℣. 2. *And lay ſiege againſt it,* &c.] In his own perſon, as in ℣. 3. or draw the form of a ſiege, or figure of an army beſieging a city; or rather of the inſtruments and means uſed in a ſiege, as follows: *and build a fort againſt it*; *Kimchi* interprets it a wooden tower, built over-againſt the city, to ſubdue it; and *Jarchi* takes it to be an inſtrument by which ſtones were caſt into the city; and ſo the *Arabic* verſion renders it, *machines to caſt ſtones*; the *Targum*, a fortreſs; ſo *Nebuchadnezzar* in reality did, what was here only done in type, 2 *Kings* xxv. 1. where the ſame word is uſed as here: *and caſt a mount about it*; a heap of earth caſt up, in order to look into the city, caſt in darts, and mount the walls; what the *French* call a *baſtion*, as *Jarchi* obſerves: *ſet the camp alſo againſt it*; place the army in their tents about it: *and ſet* battering-*rams againſt it round about*; a warlike inſtrument, that had an iron-head and horns like a ram, with which in a ſiege the walls of a city were battered and beaten down. *Jarchi*, *Kimchi*, and *Ben Melech*, interpret the word, of princes and generals of the army, who watched at the ſeveral corners of the city, that none might go in and out; ſo the *Targum* ſeems to underſtand it [b]. The *Arabic* verſion is, *mounts to caſt darts*; ſee the note on ch. xxi. 22.

℣. 3. *Moreover, take thou unto thee an iron pan,* &c.] Which *Kimchi* thinks, for its metal, repreſented the hardneſs of the hearts of the people of *Iſrael*; and for its colour, the blackneſs of their ſins: tho' others are of opinion, this being a pan in which things are fried, it may ſignify the miſeries of the *Jews* in captivity; the roaſting of *Ahab* and *Zedekiah* in the fire, and particularly the burning of the city: others, the wrath of God againſt them, and his reſolution to deſtroy them: but rather, ſince the uſe of it was as follows, *and ſet it for a wall of iron between thee and the city*, it ſeems to repreſent all ſuch things as are made uſe of by beſiegers to ſkreen them from the beſieged; ſuch as are now uſed are trenches, parapets, baſtions, &c. for the prophet in this type is the beſieger, repreſenting the *Chaldean* army ſecure from the annoyance of thoſe within the walls of the city: *and ſet thy face againſt it*; with a firm reſolution to beſiege and take the city; which denotes both the ſettled wrath of God againſt this people, and the determined purpoſe of the king of *Babylon* not to move from it until he had taken it: *and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it*; as an emblem of the army of the *Chaldeans* beſieging it, which is confirmed by the next clauſe: *this* ſhall be *a ſign to the houſe of Iſrael*; of the city of *Jeruſalem* being beſieged by the *Babylonians*; this was a ſign repreſenting it, and giving them aſſurance of it.

℣. 4. *Lie thou alſo upon thy left ſide,* &c.] Some think this was not in reality, but in viſion, as *Kimchi* obſerves; and ſo *Maimonides* [c]; and in like manner they underſtand his eating and drinking by meaſure, and preparing food, as he is directed in a following part of this chapter: but others are of opinion, that all this was really done. The reaſons given on both ſides are not deſpicable. It is urged againſt the reality of the fact, that the prophet, without a miracle, could never have lain ſo long on one ſide; and beſides, this ſeems to be contradicted by an after-account, of his ſitting in his houſe before the expiration of thoſe days; ſince from the fifth day of the fourth month of the fifth year, in which he began to propheſy, ch. i. 1, 2. and this order was ſeven days after that at leaſt, ch. iii. 15. to the fifth day of the ſixth month of the ſixth year, when we find him ſitting, ch. viii. 1.

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[z] לבנה laterem, V. L. Pagninus, Montanus, Junius & Tremellius, Polanus, Piſcator.

[a] Apud Plin. Nat. Hiſt. l. 7. c. 56.

[b] So R. Sol. Urbin. Ohel Moed, fol. 50. 2.

[c] More Nevochim, par. 2. c. 46.

1. were but four hundred and thirteen days; and if ſeven are taken out from thence, there are but four hundred and ſix; whereas the whole time of his lying for *Iſraël* and *Judah* were four hundred and thirty; and it is further obſerved, that it does not ſeem decent that the prophet ſhould be obliged really to eat ſuch bread as he was ordered to make. On the other hand it is obſerved, that the order of pourtraying the ſiege of *Jeruſalem* on a tile, and ſetting an iron pan for a wall, ſeem to direct to the doing of real facts, and to that this order is ſubjoined, without any mark of diſtinction; beſides, the prophet was to have this portrait in view, whilſt he was lying on his ſide, and uncover his arms, which ſeem to denote real facts; and was to propheſy, not by words, for he was to be dumb, ch. iii. 26. but by facts; and he was to do all this in the ſight of his people; and if the order to make a cake of bread was not to be really performed in the manner directed, there would have been no occaſion of deprecating it. The learned *Witſius*[d], who has collected the arguments on both ſides, is inclined to the latter; and obſerves from others, that ſome perſons have lain longer on one ſide than the prophet, without a miracle; particularly a certain paralytic nobleman, who lay ſixteen years in ſuch a manner: and as for the computation of time, *Cocceius* is of opinion, that the forty days for *Judah*, are included in the three hundred and ninety for *Iſrael*; and which indeed ſeem to be the whole number, ℣. 9. and which at once ſolves the difficulty; and beſides, the force of the objection may be taken off by obſerving, that the fifth year might be intercalated, and conſiſt of thirteen months, which was common with the *Jews* to have a *Veadar* or intercalated month: nor is it diſhonourable nor unuſual for the Lord to call his dear ſervants ſometimes to hard and diſagreeable ſervice, as both theſe caſes ſeem to be, when he has ends of his own glory, and the good of others, to be anſwered thereby. And the lying on the left ſide for the ſins of the houſe of *Iſrael* was, as *Jarchi* thinks, becauſe that *Samaria*, which was the head of the ten tribes, lay to the left of *Jeruſalem*; ſee ch. xvi. 46. or rather, becauſe the left hand is not ſo honourable as the right; it may ſhew, that the Lord had not ſuch an eſteem for *Iſrael* as for *Judah*. *And lay the iniquity of the houſe of Iſrael upon it*; not to atone for it, but to ſhow what was the cauſe of their captivity; for herein the prophet was no type of Chriſt, but perſonated the people of *Iſrael*; who had been grievouſly ſinning againſt God, during the term of time hereafter mentioned, and now would be puniſhed for it; for by *iniquity* is meant the puniſhment of it, which is often the ſenſe of the word uſed; ſee *Gen.* iv. 13. According *to the number of the days that thou ſhalt lie upon it, thou ſhalt bear their iniquity*; which are particularly declared in the following verſe.

℣. 5. *For I have laid upon thee the years of their iniquity*, &c.] Or the iniquity which for ſo many years they have been guilty of; that is, the puniſhment of it: *according to the number of the days*, a day for a year, *three hundred and ninety days*; which ſignify three hundred and ninety years; and ſo many years there were from the revolt of the ten tribes from *Rehoboam*, and the ſetting up the calves at *Dan* and *Bethel*, to the deſtruction of *Jeruſalem*; which may be reckoned thus: the apoſtacy was in the fourth year of *Rehoboam*, ſo that there remained thirteen years of his reign, for he reigned ſeventeen years; *Abijah* his ſucceſſor reigned three years; *Aſa* forty-one; *Jehoſhaphet* twenty-five; *Joram* eight; *Ahaziah* one; *Athaliah* ſeven; *Joaſh* forty; *Amaziah* twenty-nine; *Uzziah* fifty-two; *Jotham* ſixteen; *Ahaz* ſixteen; *Hezekiah* twenty-nine; *Manaſſeh* fifty-five; *Amon* two; *Joſiah* thirty-one; *Jehoahaz* three months; *Jehoiakim* eleven years; *Jeconiah* three months and ten days; and *Zedekiah* eleven years; in all three hundred and ninety years. Tho' *Grotius* reckons them from the fall of *Solomon*, to the carrying captive of the ten tribes by *Salmaneſer*. According to *Jerom*, both the three hundred and ninety days, and the forty days, were figurative of the captivities of *Iſrael* and *Judah*. The captivity of *Iſrael*, or the ten tribes, began under *Pekah* king of *Iſrael*, 1 *Kings* xv. 29. when many places in the kingdom were waſted; from whence, to the fortieth year of *Ahaſuerus*, when the *Jews* were entirely ſet at liberty, were three hundred and ninety years[e]; and the captivity of *Judah* began in the firſt year of *Jeconiah*, which, to the firſt of *Cyrus*, were forty years. The *Jewiſh* writers make theſe years to be the time of the idolatry of theſe people. In their Chronicle[f] they ſay, from hence we learn that *Iſrael* provoked the Lord to anger, from the time they entered into the land, until they went out of it, three hundred and ninety years. Which, according to *Jarchi* and *Kimchi*, are to be reckoned partly in the times of the judges, and partly in the times of the kings of *Iſrael*; in the times of the former, a hundred and eleven years; from *Micah*, till the ark was carried captive in the days of *Eli*, forty years; and from the time of *Jeroboam* to *Hoſhea*, two hundred and forty; which make three hundred and ninety-one: but the laſt of *Hoſhea* is not of the number, ſince it was in the ninth year of his reign the city of *Samaria* was taken. So *Jarchi*. *Kimchi*'s reckoning is different. *Abarbinel* is of opinion, that theſe years deſcribe the four hundred and thirty years of *Iſrael*'s bondage in *Egypt*; tho', he ſays, they may be underſtood of the time of the diviſion of the kingdom under *Rehoboam*, from whence, to the deſtruction of *Jeruſalem*, were three hundred and ninety years; which ſenſe is beſt, and is what is firſt given. *So ſhalt thou bear the iniquity of the houſe of Iſrael*; as many days as anſwer to theſe years; by *the houſe of Iſrael* is meant not merely the ten tribes, who had been carried captive long before this time, but ſuch of them alſo as were mixed with the tribes of *Judah* and *Benjamin*.

℣. 6. *And when thou haſt accompliſhed them*, &c.] The three hundred and ninety days, by lying ſo long on the left ſide, bearing the ſins of the houſe of *Iſrael* in this way; or as *Cocceius* renders the words, *and thou ſhalt accompliſh them, and thou ſhalt lie*, &c[g]. that is, thou ſhalt ſo accompliſh theſe days, that thou mayeſt lie thro' forty days on the right hand, and then make bare thine arm, and propheſy againſt *Jeruſalem*; for he thinks the forty days are part of the three hundred and ninety, as before obſerved: and ſo *Piſcator*'s note is, *when thou ſhalt accompliſh*, &c. namely, when there ſhall remain yet forty days, as appears by comparing ℣. 9. with this and the fifth; ſo *Polanus* interprets the paſſage: then *lie again on thy right ſide*; that is, for *Judah*; which tribe, as *Jarchi* obſerves, lay to the ſouth, and ſo to the right of *Jeruſalem*; ſee ch. xvi. 46. or rather, the prophet lay on the right ſide for *Judah*, becauſe more honourable, and in greater eſteem with the Lord; nor were their ſins ſo many, or continued in ſo long, as thoſe of the ten tribes; and therefore they, and the puniſhment of them, are borne a leſs time by the prophet, as follows: *and thou ſhalt bear the iniquity of the houſe of Judah forty days*; which ſome think anſwers to the forty years of *Manaſſeh*'s evil reign; others reckon from the thirteenth of *Joſiah*, to the end of *Zedekiah*; and others from the eighteenth of *Joſiah*, to the deſtruction of *Jeruſalem*, which was five years after the carrying of *Zedekiah* captive: *I have appointed thee each day for a year*; which is not only the key for the underſtanding of the forty days, but alſo the three hundred and ninety.

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[d] Miſcel. Sacr. tom. 1. l. 1. c. 12. §. 14, 15, &c.

[e] Vid. Lyra in loc.

[f] Seder Olam Rabba, c. 26. p. 73.

[g] וכלית את אלה ושכבת & abſolves hos, & decumbes, Cocceius, Starckius; & conſummabis hæc, & jacebis, Montanus.

℣. 7. *Therefore thou ſhalt ſet thy face toward the ſiege at Jeruſalem*, &c.] All the while he was lying either on the left ſide or the right, his face was to be directed to the ſiege of *Jeruſalem*, pourtrayed upon the tile, and to all the preparations made for that purpoſe, to ſhew that all had reference to that, and that it would certainly be; for as the prophet repreſented the *Chaldean* army, the directing and ſetting his face to the ſiege, ſhows their reſolution and inflexibleneſs, that they were determined upon taking the city, and nothing ſhould divert them from it: *and thine arm* ſhall be *uncovered*; which was uſual in fighting in thoſe times and countries; for, wearing long garments, they were obliged to turn them up on the arm, or lay them aſide, that they might more expeditiouſly handle their weapons, and engage with the enemy; in this form the ſoldiers in *Trajan*'s column are figured fighting; and it is related, that the *Africans* uſed to fight with their arms uncovered[h]; thus *Scanderbeg* in later times uſed to fight the *Turks*. The deſign of the phraſe is to ſhow, how ready, diligent, and expeditious the *Chaldeans* would be, in carrying on the ſiege. The *Targum* renders it, "thou ſhalt ſtrengthen thine arm;" and ſo do the *Septuagint*, *Syriac*, and *Arabic* verſions: *and thou ſhalt propheſy againſt it*; meaning not ſo much by words, if at all, but by theſe actions, geſtures, and habit; for they all foretold what would certainly come to paſs.

℣. 8. *And behold I will lay bands upon thee*, &c.] Repreſenting either the beſieged, ſignifying that they ſhould be taken and bound as he was; or rather the beſiegers, the *Chaldean* army, which ſhould be ſo held by the power and providence of God, that they ſhould not break up the ſiege until they had taken the city, and fulfilled the whole will and pleaſure of God; for theſe bands were an emblem of the firm and unalterable decree of God, reſpecting the ſiege and taking of *Jeruſalem*; and ſo the *Targum* paraphraſes it, "and lo the decree "of my word is upon thee, as a band of ropes;" and to this ſenſe *Jarchi* interprets it; and which is confirmed by what follows: *and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege*; ſhewing that the *Chaldean* army ſhould not depart from *Jeruſalem*, until it was taken; for tho' upon the report of the *Egyptian* army coming againſt them, they went forth to meet it; yet they returned to *Jeruſalem*, and never left the ſiege till the city fell into their hands, according to the purpoſe and appointment of God. *Kimchi* obſerves, that the word for *ſiege* is in the plural number, and ſignifies both the ſiege of *Samaria*, and the ſiege of *Jeruſalem*; but the former was over many years before this time: by this it appears, that the ſiege of *Jeruſalem* ſhould laſt three hundred and ninety days; indeed, from the beginning to the end of it, were ſeventeen months, 2 *Kings* xxv. 1—4. but the ſiege being raiſed by the army of the king of *Egypt* for ſome time, *Jer*. xxxvii. 5. may reduce it to thirteen months or thereabout; for three hundred and ninety days are not only intended to ſignify the years of *Iſrael*'s ſin and wickedneſs, but alſo to ſhew how long the city would be beſieged; and ſo long the prophet in this ſymbolical way was beſieging it.

℣. 9. *Take thou alſo unto thee, wheat, and barley, and beans, and lentils, and millet, and fitches*, &c.] The firſt of theſe was commonly uſed to make bread of; in caſe of want and poverty, barley was uſed; but for the reſt, they were for cattel, and never uſed for the food of men, but in a time of great ſcarcity; wherefore this was deſigned to denote the famine, that ſhould attend the ſiege of *Jeruſalem*; ſee 2 *Kings* xxv. 3: *and put them in one veſſel*; that is, the flour of them when ground, in order to be mixed and kneaded together, and make one dough thereof; which mixed bread was a ſign of a ſore famine: the *Septuagint* call it an earthen veſſel; a kneading trough ſeems to be deſigned: *and make thee bread thereof, according to the number of the days that thou ſhalt lie upon thy ſide*; the left ſide, on which he was to lie three hundred and ninety days; and ſo as much bread was to be made, as would ſuffice for that time; or ſo many loaves were to be made as there were days, a loaf for a day: *three hundred and ninety days ſhalt thou eat thereof*; no mention is made of the forty days, perhaps they are underſtood, a part being put for the whole; or they were included in the three hundred and ninety days. The *Septuagint* and *Arabic* verſions read only an hundred and ninety days.

℣. 10. *And thy meat which thou ſhalt eat*, ſhall be *by weight, twenty ſhekels a day*, &c.] To eat bread by weight was a ſign of a grievous famine; ſee *Lev*. xxvi. 26. a ſhekel, according to *Joſephus*[i], weighed four *Attic* drams, or half an ounce, wherefore twenty ſhekels weighed ten ounces; ſo that the bread the prophet had to eat was but ten ounces a day: *from time to time ſhalt thou eat it*; at the certain time of eating, or but once a day; from a ſet-time in one day, to the ſame in another; as from morning to morning, or from noon to noon, or from evening to evening; ſee *Jer*. xxxvii. 21.

℣. 11. *Thou ſhalt drink alſo water by meaſure*, &c.] Not wine, but water; and this not as much as he would, but a certain meaſure; which ſhows great want of it, and expreſſes a very diſtreſſed condition; ſee *Lam*. v. 4: *the ſixth part of an hin*; an hin held twelve logs, or ſeventy-two egg-ſhells, or about three quarts of our meaſure; and the ſixth part of one were two logs, or twelve egg-ſhells, and about a pint of our meaſure; ſo that it was but a pint of water a day that the prophet was allowed, as a token of the great ſcarcity of it in the ſiege of *Jeruſalem*: *from time to time ſhalt thou drink*; as before.

℣. 12. *And thou ſhalt eat* it *as barley cakes*, &c.] That is, the bread made of wheat, barley, beans, lentils, millet, and fitches, was to be made in the form of barley cakes, and to be baked as they;

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[h] Vid. Lydium de re militari, l. 4. c. 3. p. 160.

[i] Antiqu. l. 3. c. 8. §. 2.

not in an oven, but under aſhes; and theſe aſhes not of wood, or ſtraw, or turf, but as follows: *and thou ſhalt bake it with dung, that cometh out of men, in their ſight*; the prophet was to take human dung, and dry it, and then cover the cakes or loaves of his mixed bread with it, and burn it over them, and with it bake it; which muſt be a very diſagreeable taſk to him, and make the food very nauſeous, both to himſelf, and to the *Jews*, in whoſe ſight it was done; and this ſhows ſcarcity of fuel, and the ſeverity of the famine; that they had not fuel to bake with, or could not ſtay till it was baked in an oven, and therefore took this method; as well as points at what they were to eat when carried captive, as follows:

℣. 13. *And the Lord ſaid, even thus ſhall the children of Iſrael*, &c.] Not the ten tribes only, or thoſe who were among the other two, but all the *Jews* in captivity: *eat the defiled bread among the Gentiles, whither I will drive them*; ſo called, not becauſe mixed, but baked in the above manner; which was a ſymbol of the defilements which they ſhould contract upon various accounts, by dwelling among the *Gentiles*; ſo that this foretels their captivity; their pollution among the nations of the world; and that they ſhould not be the holy people to the Lord they had been, and had boaſted of. The *Jews* [k] cite this paſſage to prove, that he that eats bread without drying his hands, is as if he eat defiled bread.

℣. 14. *Then ſaid I, Ah, Lord God!* &c.] The interjection *Ah*, is expreſſive of ſighing and groaning, as *Jarchi*; or of deprecation, as the *Targum*, which paraphraſes it, "*and I ſaid*, receive my "prayer, O Lord God:" *behold my ſoul hath not been polluted*; not meaning that his ſoul had not been polluted with ſin, or with an evil thought, as *Kimchi* interprets it; but by his *ſoul* he means the inward part of his body, his ſtomach and belly; which had not been defiled by taking in meats which were unclean by the law, as follows: *for from my youth up even till now, have I not eaten of that which dieth of itſelf, or is torn in pieces*; theſe were forbidden to be eaten by the law; and ſuch that did were defiled, and obliged to bathing in water. *Lev.* xvii. 15, 16. and from thoſe the prieſts more eſpecially were careful to abſtain, as *Kimchi* obſerves; and ſuch an one was the prophet; ſee *Acts* x. 14: *neither came there abominable fleſh into my mouth*; corrupt or putrified, or whatſoever was unclean by law, as ſwines fleſh, or any other. The argument is, that ſince he had never eat of any thing forbidden by the law of God; he could by no means think of eating that which was abhorrent to nature; as bread baked with mens dung was.

℣. 15. *Then he ſaid to me*, &c.] The Lord hearkened to the prophet's prayer and argument, and makes ſome abatement and alteration in the charge he gave him: *lo, I have given thee cow's dung for man's dung*; that is, allowed him to make uſe of the one inſtead of the other, in baking his mingled bread: *thou ſhalt prepare thy bread therewith*; having gathered cows dung, and dried it, he was to burn it, and bake his bread with it, which is meant by preparing it. In ſome parts of our nation, where fuel is ſcarce, cows dung is made uſe of; it is gathered and plaiſtered on the walls of houſes, and being dried in clots, is taken and burnt.

℣. 16. *Moreover he ſaid unto me, ſon of man*, &c.] What follows opens the deſign, and ſhews what was intended by the ſymbol of the miſcellany bread, baked with cow-dung, the prophet was to eat by meaſure, as well as drink water by meaſure; namely the ſore famine that ſhould be in *Jeruſalem* at the time of the ſiege: *behold I will break the ſtaff of bread in Jeruſalem*; that is, take away bread, which is the ſtaff of life, the ſupport of it, and which ſtrengthens man's heart; and alſo the nouriſhing virtue and efficacy from what they had. The ſenſe is, that the Lord would both deprive them of a ſufficiency of bread, the nouriſhment of man; and not ſuffer the little they had to be nouriſhing to them; what they ate would not ſatisfy them, nor do them much good; ſee *Lev.* xxvi. 26. *Iſ.* iii. 1: *and they ſhall eat bread by weight, and with care*; that they might not eat too much at a time, but have ſomething for to-morrow; and to cauſe their little ſtock to laſt the longer, not knowing how long the ſiege would be: *and they ſhall drink water by meaſure, and with aſtoniſhment*; that ſuch a judgment ſhould fall upon them, who thought themſelves the people of God, and the favourites of heaven.

℣. 17. *That they may want bread and water*, &c.] Or, *becauſe they ſhall want* [l], &c. therefore they ſhall eat the one, and drink the other, by weight; or they ſhall do this till there ſhall be none to eat and drink: *and be aſtoniſhed one with another*; when they ſhall find they can't relieve one another; and not knowing what method to take for the ſupport of nature: *and conſume away for their iniquity*; their fleſh upon them black thro' famine, putrid and noiſome; and they waſting, pining and conſuming; reduced to ſkin and bones; and diſagreeable to look upon; and all becauſe of their ſins and iniquities.

CHAP. V.

THIS chapter is of the ſame argument with the former; and contains a type of *Jeruſalem*'s deſtruction; an explanation of that type; what were the reaſons of God's judgments on that city; and the nature, riſe and end of them. The type is in ℣. 1, 2, 3, 4. the explanation of that type is in ℣. 5. the reaſons of the ſevere judgments threatened, are changing the ſtatutes of the Lord, and not walking in them, and defiling the ſanctuary with their abominations, ℣. 6, 7, 8, 9, 10, 11. an account of the judgments of God, anſwerable to the ſeveral parts in the type, ℣. 12. the ends of theſe judgments are with reſpect to God, the accompliſhment of his anger, and the ſatisfaction of his juſtice; with reſpect to the *Jews*, bringing them to an acknowledgment that he had ſpoken in his zeal; and with reſpect to the nations, their inſtruction and aſtoniſhment, ℣. 13, 14, 15. and the chapter is concluded with an aſſurance that theſe judgments would be ſent, ℣. 16, 17.

℣. 1. *And thou, ſon of man, take thee a ſharp knife*, &c.] Or *ſword* [m]. The word ſignifies any ſharp inſtrument, by which any thing is cut off, or cut aſunder; what is here meant is explained by the following: *take thee a barber's razor.* The *Septuagint* and *Arabic* verſions read this in conjunction with the former, thus, *take thee a knife,* or *ſword, ſharper than a barber's razor*; and ſo the *Syriac* verſion, *take thee a ſword ſharp as a barber's razor*; this ſharp knife, ſword, or razor, ſignifies, as *Jarchi* interprets it, *Nebuchadnezzar*; and very rightly; ſo the king of *Aſſyria* is called in *Iſ.* vii. 20: *and cauſe* it *to paſs upon thine head, and upon thy beard*; the *head* was a ſymbol of the city of *Jeruſalem,* the metropolis of *Judea*; the *beard,* of the cities, towns and villages about it; and the *hair* of both, of the common people; compared to hair for their numbers, for their levity and unſteadineſs, and for their being the beauty and ornament of the places where they lived; and the ſhaving of them, denotes their diſgrace and deſtruction, and mourning on account thereof: *then take the balances to weigh and divide*; the hair. The *Syriac* verſion adds, *into three parts*; ſignifying, that ſeveral diſtinct puniſhments would be inflicted on them, and theſe according to the righteous judgment of God; balances being a ſymbol of juſtice.

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[k] T. Bab. Sota, fol. 4. 2.

[l] למען eo quod, Munſter, Vatablus; propterea, Tigurine verſion.

[m] חרב gladium, Vulg. Lat. Pagninus, Montanus, Junius & Tremellius, Polanus, Starckius.

ỳ. 2. *Thou ſhalt burn with fire a third part in the midſt of the city,* &c.] Of *Jeruſalem,* as pourtrayed upon the tile, ch. iv. 1. for the prophet was now in *Chaldea.* The burning of the third part of the hair with fire, denotes ſuch who were deſtroyed by the peſtilence and famine during the ſiege; ſee *Lam.* v. 10. or it denotes the burning of the city itſelf, when the ſiege was over; ſince it follows: *when the days of the ſiege are fulfilled*; for when it was taken, it was burnt with fire, *Jer.* lii. 13: *and thou ſhalt take a third part, and ſmite about it with a knife*; which deſigns thoſe that fled out of the city when it was broken up, and were purſued after, and overtook by the *Chaldean* army, and cut off by the ſword, *Jer.* lii. 7, 8: *and a third part thou ſhalt ſcatter in the wind*; which intends thoſe that fled, and were diſperſed into ſeveral countries, as *Moab, Ammon,* and eſpecially *Egypt,* whither many went along with *Johanan* the ſon of *Kareah, Jer.* xliii. 5, 6, 7: *and I will draw out a ſword after them*; and deſtroy them; which, as it was threatened, *Jer.* xlii. 16. and xliv. 27. ſo it was accompliſhed when *Egypt* was ſubdued by *Nebuchadnezzar.* The *Septuagint* and *Arabic* verſions, in every clauſe, read a *fourth part,* inſtead of a *third*; but wrongly.

ỳ. 3. *Thou ſhalt alſo take thereof a few in number,* &c.] Theſe are they that were left in the land of *Judea* by *Nebuzaradan,* for vine-dreſſers and huſbandmen, and ſuch as returned out of *Egypt* into the land of *Judah, Jer.* xliv. 28. and lii. 16: *and bind them in thy ſkirts*; in the pockets of them; ſignifying both the very ſmall number of them, and their preſervation. *Jarchi* and *Kimchi* interpret theſe of thoſe that were carried captive to *Babylon,* and lived there, and were preſerved, and returned again.

ỳ. 4. *Then take of them again,* &c.] Of that ſmall number preſerved: *and caſt them into the midſt of the fire, and burn them in the fire*; this was fulfilled in *Gedaliah* and the *Jews* that were with him, over whom the king of *Babylon* had made him governor, who were ſlain by *Iſhmael, Jer.* xli. 1—7: *for thereof ſhall a fire come forth into all the houſe of Iſrael*; from this barbarous murder of *Gedaliah* and his men, judgment came upon all the houſe of *Iſrael*; a war commenced between *Iſhmael* and *Johanan* the ſon of *Kareah*; and afterwards *Nebuzaradan* carried captive great numbers of them that were left in the land. The *Syriac* and *Arabic* verſions render it, *from theſe ſhall a fire come forth,* &c. which *Jarchi* interprets of theſe intimations given the prophet, from whence judgments ſhould come upon all the houſe of *Iſrael.* It may be underſtood of thoſe that were left in the land, and of ſuch who returned from the captivity; for whoſe ſins, and thoſe of their poſterity, the wrath of God came forth upon all the houſe of *Iſrael,* to the utter deſtruction of their nation, city and temple, by *Titus Veſpaſian.*

ỳ. 5. *Thus ſaith the Lord God, this* is *Jeruſalem,* &c.] A type or ſign of it; it may refer both to the former and latter type. It is the city of *Jeruſalem* that is deſigned by the city pourtrayed upon the tile; and the ſame is ſignified by the head of the prophet that was to be ſhaved; that being not only the chief city of *Judea,* but of the whole world, as follows: *I have ſet it in the midſt of the nations*; as the chief of them; and diſtinguiſhed it from them by peculiar favours and bleſſings, natural and ſpiritual; being ſeated in a land flowing with milk and honey; and having the houſe and worſhip of God in it; and where were the ſymbols of his preſence, and his word and ordinances; and therefore ſhould have excelled them in true religion, devotion and holineſs, and ſet an example to them. The *Jews* generally underſtand this of the natural ſituation of *Jeruſalem. Jarchi* interprets it, of the middle of the world; as if it was mathematically placed in the center of the earth. *Kimchi* ſays, it was in the midſt of the continent; and ſo its air was better than others; and theſe ſort of writers [n] often ſpeak of the land of *Iſrael* being in the navel or center of the earth; they ſay [o], that the *Sanhedrim* ſat in the middle of the world; and therefore is compared to the navel, *Cant* vii. 1. becauſe it ſat in the temple, which was in the middle of the world; but the former ſenſe is beſt; tho' *Jerom* gives in to the latter: *and countries* that are *round about her*; this is a propoſition of itſelf; the former clauſe being diſtinguiſhed from it by the accent *Athnach*; and ſhould be rendered thus, *and the countries* are, or were *round about her* [p]; on the eaſt was *Aſia,* on the weſt *Europe,* on the ſouth *Africa* and *Libya,* and on the north *Babylon, Scythia, Armenia, Perſia* and *Pontus*; and was more conſpicuous, eminent and honourable than them all, having greater privileges, prerogatives and excellencies; and therefore ſhould have exceeded them in its regard to the laws and ſtatutes of God, which ſhe did not; hence this is ſaid, in order to upbraid her for her ingratitude, as appears by the following words.

ỳ. 6. *And ſhe hath changed my judgments into wickedneſs, more than the nations,* &c.] So they changed their glory for that which did not profit; and the glory of the incorruptible God, into an image made like to corruptible man; and the truth of God into a lie, *Jer.* ii. 11. *Rom.* i. 23, 25. or, *for wickedneſs* [q]; for judgments and laws that were not good, and which to obſerve was wickedneſs. The word rendered *changed,* ſignifies to *rebel againſt,* or *to tranſgreſs*; and the ſenſe may be, ſhe, that is, *Jeruſalem,* has *rebelled* againſt my judgments, and *tranſgreſſed* [r] them in a wicked manner, even to a greater degree than the nations of the world. The *Targum* and *Jarchi* interpret it *changed*, as we do: *and my ſtatutes more than the countries that* are *round about her*. *Judgments* and *ſtatutes* are the ſame laws and ordinances of worſhip, being juſt and righteous, and firm and unalterable; unleſs it ſhould rather be thought, that *judgments* belong to the moral law, being given forth by the Lord as a judge, and founded upon judgment and righteouſneſs; and *ſtatutes* to the ceremonial law, being of poſitive inſtitution and appointment, and to laſt ſo long as it was the pleaſure of the lawgiver: *for they have refuſed my judgments and my ſtatutes*; they refuſed to comply with them, and to yield an obedience to them, and that with loathing, diſdain and contempt, as the word [s] ſignifies: *they have not walked in them*; they did not make them the rule of their walk and converſation; they ſhewed no regard to them; they went out of the way of them, into crooked paths, with the workers of iniquity.

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[n] Kimchi in Ezek. xxxviii. 12.

[o] T. Bab. Sanhedrin, fol. 37. 1. & Gloſſ. in ib.

[p] וסביבותיה ארצות & circa eam *erant* terræ, Cocceius.

[q] לרשעה ut improbe ageret, Cocceius.

[r] תמר tranſgreſſa eſt, *vel* rebellis fuit, Calvin; refractaria fuit, Cocceius.

℣. 7. *Therefore thus ſaith the Lord God*, &c.] Having obſerved their ſins, and which are ſtill enlarged upon, the Lord proceeds to denounce his judgments againſt them: *becauſe ye multiplied more than the nations that* are *round about you*; not in numbers, nor in wealth and riches, or in bleſſings and privileges, and therefore grew wanton and forgetful; tho' this was true; but in ſins and wickedneſs, which abounded among them, and in which they exceeded the nations round about them; and ſo the *Targum* paraphraſes it, "becauſe that ye have ſinned more than the people that are round about you:" *and have not walked in my ſtatutes, neither have kept my judgments*; which is repeated to ſhew the certainty of fact, and how much the Lord reſented it: *neither have done according to the judgments of the nations that* are *round about you*. The *Syriac* verſion leaves out the negative particle לא; and renders the words thus, *but ye have done the judgments of the nations which are round about you*; and it may be obſerved, that it is omitted in a parallel text, *Ezek.* xi. 12. and this is what the *Jews* are often reproved for, that they followed the laws and cuſtoms of the *Gentiles*, and worſhipped their gods; and the oppoſition to the preceding clauſe ſeems to require this ſenſe; but the retaining the negative particle is confirmed by the *Targum*, *Maſora*, and the *Septuagint* and *Arabic* verſions; and alſo by the *Talmud* [t], which reconciles the paſſage with the parallel text beforementioned, thus, "according to thoſe things which are right among them (the *Gentiles*) ye have not done; *but* according to what are corrupt among them, ye have done;" and the meaning is, either that they did not walk according to the law and light of nature, which the *Gentiles* had, and attended to, *Rom.* ii. 14, 15. or that they did not follow them in their conduct and behaviour; they were not ſo zealous for the true God, as the heathens were for their idols; they were not ſo tenacious of the laws and worſhip of the true God of *Iſrael*, as the *Gentiles* were of their ſuperſtitious rites and ceremonies; the *Gentiles* did not change their gods, and manner of worſhip, but retained what they received from their anceſtors time immemorial; but the *Jews* changed their glory for that which did not profit, *Jer.* ii. 11.

℣. 8. *Therefore thus ſaith the Lord God, behold I, even I,* am *againſt thee*, &c.] Or, *behold I* am *againſt thee, even I* [u]; who am the Lord God omnipotent, a great king, and a dreadful one; and a terrible thing it is, for a people to have the mighty God againſt them; or for any to fall into the hands of the living God: this is repeated to ſhew that it certainly was ſo; and that the Lord was ſet upon it, and determined to come forth againſt them in the way of his judgments, as follows: *and will execute judgments in the midſt of thee, in the ſight of the nations*; that is, inflict puniſhments upon them for their diſregard to his righteous judgments, which ſhould take place in the midſt of them, and conſume them all around; and ſhould be ſo manifeſt, as to be ſeen by all the nations about them.

℣. 9. *And I will do in thee, that which I have not done*, &c.] In any other nation, or to any other people; not in the old world, when the flood was brought upon the world of the ungodly; not in *Sodom* and *Gomorrha*, when they were deſtroyed by fire from heaven; not in *Egypt*, when he inflicted his plagues on *Pharaoh* and his people; nor among the *Canaanites*, when they were drove out of their land for their abominations: *and whereunto I will not do any more the like*; at leaſt, not of a long time; and beſides, this may not only refer to the ſiege of *Jeruſalem* by the *Chaldeans*, but alſo by the *Romans*: *becauſe of all thine abominations*; the wickedneſſes of all ſorts that were committed among them, which were abominable to the Lord, and particularly their idolatries; theſe were the cauſes why he would do, or ſuffer to be done, things that were never ſeen, known or heard of before; and are as follow:

℣. 10. *Therefore the fathers ſhall eat the ſons in the midſt of thee*, &c.] Which was long ago threatened by the Lord, and propheſied of by *Moſes*, *Lev.* xxvi. 27. *Deut.* xxviii. 53, 55, 57. and was fulfilled at ſeveral times in the people of *Iſrael*; as at the ſiege of *Samaria*, 2 *Kings* vi. 28, 29. at the ſiege of *Jeruſalem* by *Nebuchadnezzar*, *Lam.* iv. 10. and at the ſiege of the ſame city by *Titus Veſpaſian*, as *Joſephus* [w] relates; for tho' theſe inſtances only ſhew that mothers eat their children, yet no doubt the fathers took part with them; and if mothers, who are naturally more tender, could do this, it is much more reaſonable to ſuppoſe that fathers did the ſame: *and the ſons ſhall eat their fathers*; this, tho' no where recorded, yet doubtleſs was done; it being as reaſonable to think that a ſon might eat his father, as a father his ſon; tho' both monſtrouſly ſhocking: *and I will execute judgments in thee*; puniſhments, ſuch as peſtilence, famine and ſword, after-mentioned: *and the whole remnant of thee will I ſcatter into all the winds*; that is, thoſe that remain, and are not cut off, by the above judgments, ſhall be carried captive into *Babylon*, or be diſperſed into *Egypt*, *Ammon*, *Moab*, and other places: this had a full accompliſhment, in the diſperſion of the *Jews* into the ſeveral parts of the world, when they were deſtroyed by the *Romans*.

℣. 11. *Wherefore as I live, ſaith the Lord God*, &c.] This is a form of an oath, and ſhews that what is after-ſaid ſhould certainly be done; God would not repent of it, nor revoke it: *ſurely becauſe*

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[s] Verbum מאס ſignificat ſpernere, reprobare, rejicere, idque ex contemptu & faſtidio, Polanus.

[t] T. Bab. Sanhedrin, fol. 39. 2.

[u] הנני עליך גם אני ecce ego ad te, etiam ego, Pagninus, Montanus; ecce ego contra te, etiam ego, Starckius.

[w] De bello Jud. l. 6. c. 3. §. 4. Ed. Hudſon.

cauſe thou haſt defiled my ſanctuary, with all thy deteſtable things, and with all thine abominations; that is, with their idols and idolatrous worſhip, which were deteſtable and abominable to the Lord; ſo *Manaſſeh* not only built altars for *Baal* in the houſe of the Lord, but ſet up in it a graven image of the grove, 2 *Kings* xxi. 3, 4, 7: *therefore will I alſo diminiſh* thee; as they leſſened his glory by ſuch abominable actions, ſo he threatens that he would leſſen their privileges and bleſſings; as they took away from him the worſhip and honour that were due to him, ſo he would take away from them their civil and church-ſtate, his ſanctuary, word and ordinances, and deprive them of every thing that was valuable and excellent. The *Targum* paraphraſes it, "I will cut off the ſtrength of thine arm;" weaken her power: *neither ſhall mine eye ſpare, neither will I have any pity*; when in the greateſt miſery and diſtreſs. The *Targum* is, "my word ſhall not ſpare," *&c.*

ỳ. 12. *A third part of them ſhall die with the peſtilence*, &c.] This, with what follows, explains the diviſion of the hair into the three parts, and what was done with them; and ſhows, that the burning of one third part, denotes their being deſtroyed by the peſtilence, mentioned along with burning coals, *Hab.* iii. 5. and by famine, as follows: *and with famine ſhall they be conſumed in the midſt of thee*; and tho' there is no account of the former, yet there is of the latter; and no doubt but the peſtilence raged, as well as the famine, at the ſiege of *Jeruſalem* by *Nebuchadnezzar*: *and a third part ſhall fall by the ſword round about thee*; ſignified by the third part of the hair, ſmitten with a knife; and intends ſuch as periſhed by the ſword of the *Chaldeans* at the taking of the city, and when they fled out of it; and ſo are properly ſaid to fall round about it: *and I will ſcatter a third part into all the winds*; the greateſt part of which were carried into *Babylon*, and others into other parts; ſee the note on ỳ. 2: *and I will draw out a ſword after them*; particularly after them that went into *Egypt*. The *Septuagint* and *Arabic* verſions read a *fourth part* in each clauſe, as before; and make it out thus, *a fourth part of thee ſhall be conſumed with death* (the peſtilence); *and a fourth part of thee ſhall be conſumed with famine in the midſt of thee*; *and a fourth part of thee I will ſcatter to every wind*; *and a fourth part of thee ſhall fall by the ſword round about thee*; *and I will draw out the ſword after them.*

ỳ. 13. *Thus ſhall mine anger be accompliſhed*, &c.] Finiſhed, perfected, conſummated, by bringing the above judgments upon them, peſtilence, famine and ſword, and by ſcattering them to every wind: what had been threatened long, and only ſome drops of it were let fall in times paſt, now was poured forth to the uttermoſt: *and I will cauſe my fury to reſt upon them*; to continue and abide upon them, and not move, at leaſt, for the ſpace of threeſcore and ten years; ſee *Zech.* i. 12: *and I will be comforted*; by taking vengeance on them; ſo ſatisfying his juſtice, and eaſing him of his enemies; ſee *Iſ.* i. 24. a ſpeech after the manner of men; who, when they have been affronted, and have avenged themſelves, are eaſy in their minds, and ſatisfied: *and they ſhall know that I the Lord have ſpoken it in my zeal*; that is, they ſhall find by experience, that what the Lord had ſpoken by his prophets, and had threatened to bring upon them, was ſaid in earneſt, and aroſe from a jealouſy for his own glory; this will be a clear caſe, and out of queſtion: *when I have accompliſhed my fury in them*; by the utter deſtruction of them, as follows:

ỳ. 14. *Moreover I will make thee waſte*, &c.] That is, their land; which being without inhabitants, lay untilled; and ſo became barren and unfruitful: *and a reproach among the nations round about thee*, *in the ſight of all that paſs by*; who, ſeeing it in this deſolate condition, ſhall throw out their taunts and jeers upon it, as in *Lam.* ii. 15, 16.

ỳ. 15. *So it ſhall be a reproach, and a taunt*, &c.] The ſubject of the reproaches and taunts of the enemy; ſee *Jer.* xxiv. 9. this is repeated for the greater confirmation of it: *an inſtruction*; or *diſcipline*, or *correction* [x]. The meaning is, that the *Gentiles* ſeeing the judgments of God upon the *Jews*, would hereby learn righteouſneſs, forſake their ſins, amend their ways, and fear the Lord: *and an aſtoniſhment unto the nations that are round about thee*; being amazed that ſuch judgments ſhould fall upon a people that had been ſo highly favoured of God; and at their ſtupidity, hardneſs and incorrigibleneſs under them: *when I ſhall execute judgments in thee*, *in anger*, *and in fury*, *and in furious rebukes*; a heap of words, not only denoting the certainty of divine judgments, but the greatneſs and fierceneſs of divine wrath, in the execution of them; that theſe were not fatherly chaſtiſements, rebukes in love, but the effects of vindictive juſtice: *I the Lord have ſpoken* it; or thoſe things, as the *Arabic* verſion; and as ſure as I have ſpoken, I will do. The *Targum* is, "I the Lord have decreed in my word;" and ſo in ỳ. 13. where it is added, and I will confirm or accompliſh.

ỳ. 16. *When I ſhall ſend upon them the evil arrows of famine*, &c.] Either famine itſelf, which is as an arrow; it is taken out of the quiver of the Lord of hoſts, and is ſhot by him; and moves ſwiftly when it has a commiſſion; and is very deſtructive: or arrows which bring on a famine, ſuch as drought, exceſſive rains, blaſting, mildew, locuſts, *&c.* or arrows which the famine brings, as leanneſs, faintneſs, blackneſs and death; and in either ſenſe, are evil ones; and are ſent of God for the following end: *which ſhall be for* their *deſtruction*, and *which I will ſend to deſtroy you*; God's deſign in ſending them was to deſtroy, and that was anſwered; and a very deſtroying arrow famine is, and therefore called evil: *and I will increaſe the famine upon you*; or *gather* [y] it *upon*, or *againſt you*; as if it was an army with bows and arrows: *and will break your ſtaff of bread*; take away the virtue from the little they had, that that ſhould not nouriſh and ſatisfy; ſee the note on ch. iv. 16.

ỳ. 17. *So will I ſend upon you famine, and evil beaſts*, &c.] Famine is repeated for the further confirmation of it; and *evil beaſts* are added, by whom are meant, not the *Chaldeans*, comparable to ſuch; but literally, lions, wolves, bears, *&c.* which are threatened the *Jews*, in caſe of diſobedience, *Lev.* xxvi. 22. and which ſometimes were ſent, 2 *Kings* xvii. 24: *and they ſhall bereave thee*; that is, of her children, whom the evil beaſts ſhould deſtroy; they not being able to defend themſelves againſt them, as men can: *and peſtilence and blood ſhall paſs thro' thee, and I will bring the ſword upon thee*; the peſtilence, famine, ſword, which is meant by blood, and evil beaſts, are the Lord's four ſore judgments; ſee ch. xiv. 21: *I the Lord have ſpoken it*; who was able to perform it, and did, both at the deſtruction of *Jeruſalem* by *Nebuchadnezzar* and by *Titus*.

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[x] מוסר diſciplina, Pagninus; caſtigatio, Montanus, Vatablus, Starckius.

[y] אסף עליכם famem congregabo ſuper vos, V. L. Pagninus; famem colligam ſuper vos, Montanus, Polanus, Starckius.

CHAP. VI.

THIS chapter contains a prophecy of the deſolation of the whole land of *Iſrael*, and a promiſe that a remnant ſhould eſcape, with a lamentation for the ſad deſtruction, ſignified by ſome geſtures of the prophet. The order to the prophet to deliver out the prophecy, is in ℣. 1, 2. the ſeveral parts of the land of *Iſrael* or *Judea*, to which the prophecy is directed, are ſignified by mountains, hills, rivers and valleys, on which the ſword ſhould be brought, ℣. 3. the deſolation is deſcribed, and the cauſe of it ſuggeſted, the idolatry of the people, ℣. 4, 5, 6, 7. the promiſe of a remnant that ſhould eſcape, who ſhould remember the Lord, loath themſelves for their ſins, acknowledge him, and that his word was not in vain, is in ℣. 8, 9, 10. the lamentation, ſignified by the prophet's ſmiting with his hand, and ſtamping with his foot, for the ſins of the people, and the judgments that ſhould come upon them, is in ℣. 11. a particular enumeration of theſe judgments follows, and of the places where they ſhould be executed, ℣. 12. the end of them was to bring them to the knowledge and acknowledgment of the Lord, againſt whom they had ſinned and offended by their idolatry, as the places where their ſlain fell would ſhew, ℣. 13. and the chapter is concluded with a reſolution to bring this deſolation on them, ℣. 14.

℣. 1. *And the word of the Lord came unto me, ſaying.*] That is, the word of prophecy from the Lord, as the *Targum*; this, according to *Junius*, was delivered out by the prophet on a ſabbath-day, the twenty-firſt of the fifth month, and in the ſixth year of king *Jehoiachin*'s captivity; and ſo was more than a year after the viſion at *Chebar*, ch. i. 1, 2.

℣. 2. *Son of man, ſet thy face towards the mountains of Iſrael*, &c.] Or cities of *Iſrael*, the inhabitants of them; not the ten tribes, for they had been carried captive long before this time, even in the times of *Hezekiah*; unleſs it can be thought, that this prophecy is deſigned to ſhew the reaſon of their captivity, which was their idolatry; or that it is directed to thoſe of them which remained in the land, and were mixed with the other tribes; but rather the land of *Judea* is intended, in which were many mountains, and one part of it was called the hill-country, *Luke* i. 39, 65. and the mountains are mentioned, againſt which the prophet is ordered to direct his face, and look unto; partly becauſe idolatry was much practiſed upon them; and partly to ſhew the ſtupidity of the *Jews*, and the unſucceſsfulneſs of prophecy among them; that it was as well, or better, to ſpeak to the mountains, than to them; for ſince they had ſo often put away the word of God from them, they were unworthy of it; wherefore ſuch a direction to the prophet carries ſome degree of indignation and reſentment: *and propheſy againſt them*; as that the ſword ſhould be upon them, and the high places built upon them ſhould be deſtroyed: or *unto them* [a]; direct the prophecy to them; ſpeak to them as if they were capable of hearing: or *concerning them*, as the *Syriac* verſion; and ſo the *Targum*, concerning their deſolation.

℣. 3. *And ſay, ye mountains of Iſrael, hear the word of the Lord God*, &c.] Since the people of the *Jews* would not hear the word of the Lord, the mountains are called upon to hear it; unleſs the inhabitants of the mountains are meant: *thus ſaith the Lord God to the mountains, and to the hills, to the rivers, and to the vallies*; theſe are addreſſed, becauſe idols were worſhipped here; as upon the mountains and hills, ſo by rivers of water, and alſo in vallies, as in the valley of *Hinnom*, idols were worſhipped; upon mountains and hills, becauſe they thought themſelves nearer to heaven; by rivers, becauſe of purity; and in vallies, becauſe ſhady and obſcure, and had ſomething ſolemn and venerable in them: *behold I*, even *I will bring a ſword upon you*; that is, upon the idolaters, which worſhipped in theſe places; otherwiſe different inſtruments, as pick-axes, *&c.* would have been more proper. The *Targum* paraphraſes it, "them that "kill with the ſword;" meaning the *Chaldeans*, who doubtleſs are intended: *and I will deſtroy your high places*; the temples and altars, built on high places, and devoted to idolatrous worſhip, as follows.

℣. 4. *And your altars ſhall be deſolate*, &c.] Being pulled down; or becauſe the prieſts and worſhippers would now be ſlain, and there would be none to attend them: *and your images ſhall be broken*; the *images of the ſun* [b]. The word for images, has its derivation from heat; and were ſo called, either from the heat of the ſun, to whoſe worſhip they were devoted; or from the heat of the love and affections of their worſhippers: *and I will caſt down your ſlain men before your idols*; before your dung, or *your dunghil-gods* [c]; for the word uſed has the ſignification of dung, ch. iv. 12. The *Targum* renders it, "before the carcaſe of your idols;" where they committed idolatry, there they ſhould be ſlain; which points at the cauſe of their puniſhment.

℣. 5. *And I will lay the dead carcaſes of the children of Iſrael before their idols*, &c.] Which is repeated for the confirmation of it: *and I will ſcatter your bones round about your altars*; which were reckoned a pollution of them; ſee 2 *Kings* xxiii. 14, 16, 20.

℣. 6. *In all your dwelling places your cities ſhall be laid waſte*, &c.] Which denotes that the deſolation ſhould be general, wherever they had cities and places to dwell in; the idolatry being univerſal, as is ſaid in *Jer.* ii. 28: *and the high places ſhall be deſolate*; meaning ſuch as were in cities; as before, ſuch as were built upon mountains and hills; ſee 2 *Kings* xxiii. 5: *that your altars may be laid*

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[a] אליהם ad eos, Vulg. Lat. Pagninus, Montanus; ad illos, Piſcator.

[b] חמניכם ſimulacra veſtra ſolis, Pagninus; ſolaria veſtra, Vatablus; ſubdiales ſtatuæ veſtræ, Junius & Tremellius, Piſcator, Polanus.

[c] לפני גלוליכם coram ſtercoreis diis veſtris, Junius & Tremellius, Piſcator, Polanus; coram ſtercoribus veſtris, Cocceius.

laid waſte and deſolate; as they muſt be, the cities being deſtroyed in which they were ſet up: *and your idols may be broken and ceaſe, and your images may be cut down*; ſuch as were made of gold and ſilver, or of wood and ſtone; the ſame words are uſed for them as in ℣. 4: *and your works may be aboliſhed*; not only the works of their hands, but of their brain; whatever they had deviſed, and was contrary to the pure word and worſhip of God.

℣. 7. *And the ſlain ſhall fall in the midſt of you*, &c.] The word for *ſlain* is in the ſingular number, which perhaps is put for the plural; and ſo the *Septuagint* render it; unleſs it ſhould deſign ſome principal perſon that ſhould be ſlain; but, as king *Zedekiah* was not ſlain when the city was taken, only his ſons and his princes, it ſeems beſt to underſtand it of the multitude that were ſlain in the midſt of the land, not only in *Jeruſalem*, but in all the cities of *Judea*; and denotes how general and public the deſtruction would be: *and ye ſhall know that I am the Lord*; the only true God, and governor of the world; who only is to be worſhipped, feared and ſerved, and not idols.

℣. 8. *Yet will I leave a remnant*, &c.] Not in *Judea*, but in *Babylon*, and in the countries where they ſhould be diſperſed, as follows: *that ye may have* ſome *that ſhall eſcape the ſword among the nations*; which was threatened to be drawn, and ſent after them, ch. v. 2, 12. but all ſhould not periſh by it; ſome ſhould eſcape; for this was not the time to make a full end of them: *when ye ſhall be ſcattered through the countries*; that is, of *Egypt*, *Ammon*, *Moab* and *Aſſyria*; for this reſpects their diſperſion at the time of the *Babyloniſh* captivity, and not their preſent diſperſion.

℣. 9. *And they that eſcape of you ſhall remember me*, &c.] Either my grace and mercy to them, as *Jarchi*; or the fear of me, as the *Targum*; and ſo return by repentance, and worſhip the Lord their God, being influenced by his kindneſs and goodneſs to them: even when *among the nations, whither they ſhall be carried captive*; ſo that their afflictions ſhould be ſanctified and made uſeful to them: in proſperity men are apt to forget God; in adverſity they are brought to a ſenſe of themſelves and duty; and happy it is, when chaſtening diſpenſations are teaching ones, and bring to God, and not drive from him: *becauſe I am broken with their whoriſh heart, which hath departed from me*; by committing ſpiritual adultery, which is idolatry. The ſenſe is, either that he was grieved at heart with their idolatry, which was the reaſon of their being carried captive, which, when they were ſenſible of, wrought repentance in them; or that he was full of compaſſion towards them; his heart was tender and pitiful towards them, tho' they departed from him in ſuch a dreadful manner, juſtly to be reſented by him. The *Targum* is, "I have "broken their fooliſh heart;" and ſo the *Syriac* and *Vulgate Latin* verſions, *I have broken their whoriſh heart*; by afflictive providences humbled them, and brought them to repentance: *and with their eyes which go a whoring after their idols*; they committed fornication with their heart and eyes in a ſpiritual ſenſe, as wicked men do in a natural ſenſe; ſee 2 *Pet.* ii. 14: *and they ſhall loath themſelves for the evils which they have committed in all their abominations*; abominable idolatry, 1 *Pet.* iv. 3. when men remember God, againſt whom they have ſinned, and conſider how grieving ſin is to him; and when they are broken for it themſelves, they then loath their ſins and themſelves for it; and where all this is, there is true repentance.

℣. 10. *And they ſhall know that I am the Lord*, &c.] As in ℣. 7: *and that I have not ſaid in vain*; either within himſelf, in his own purpoſes and decrees; ſo the *Targum*, "I have not in vain "decreed in my word;" or by the mouth of the prophets: *that I would do this evil unto them*; in carrying them captive, and diſperſing them in other lands; for this is not the evil of ſin, but the evil of puniſhment, or of affliction.

℣. 11. *Thus ſaith the Lord God, ſmite with thine hand, and ſtamp with thy foot*, &c.] Theſe are geſtures of perſons in diſtreſs and agony, who, to ſhew their trouble and grief, ſmite one hand againſt the other; or ſmite with the hand upon the thigh, as in *Jer.* xxxi. 19: and *ſtretch out*, or *make a diſtenſion with the foot* [d]; as it is in the *Hebrew* text; extend their thighs; throw out their feet; ſtamp with them; beat the earth, and make it ſhake, as the *Syriac* verſion; all expreſſive of anguiſh and ſorrow: *and ſay, alas! for all the evil abominations of the houſe of Iſrael*; the word *alas* or *wo*, as the *Targum*, *Jarchi* and *Kimchi*, an interjection of mourning and lamentation, explains the above geſtures; and what follows ſhews the cauſe of all; namely, the ſins and abominations committed by the houſe of *Iſrael*; which, they being inſenſible of, and unconcerned about, the prophet is ordered to take ſuch a method to awaken them out of their ſtupidity and lethargy; and the rather, ſince the heavieſt of judgments were coming upon them: *for they ſhall fall by the ſword, by the famine, and by the peſtilence*; which are threatened in ch. v, 12, 16, 17. and the perſons on whom they ſhould be ſeparately executed, are mentioned in the following verſe.

℣. 12. *He that is far off ſhall die of the peſtilence*, &c.] That flies from the enemy into the wilderneſs, or into other countries, thinking himſelf ſafe there, the plague ſhall ſeize him, and he ſhall die of that; there's no fleeing from God, and eſcaping his hand; when he reſolves to puniſh for ſin, he has various ways to execute his wrath: *and he that is near ſhall fall by the ſword*; that is, out of the city, and near it, attempting to get away; but within the reach of the enemy, ſhall be ſlain by him: *and he that remaineth, and is beſieged, ſhall die by the famine*; that abides in the city, and does not attempt to go out; but continues in the ſiege, hoping the enemy will be obliged to depart, ſhall periſh by the grievous famine. The *Targum* is, "he that remains, and goes into the cities of "ſiege, ſhall die with famine:" *thus will I accompliſh my fury upon them*; which before had been gradually, by little and little, falling upon them, in order to bring them to repentance; but being incorrigible, wrath is brought upon them to the uttermoſt; and God fulfils the whole counſel of his will in their deſtruction.

℣. 13. *Then ſhall ye know that I am the Lord*, &c.] Whom they had denied, by ſerving other gods; but now by thoſe puniſhments their eyes would be opened to ſee, and be obliged to acknowledge that there was no God but the Lord: *when their ſlain men ſhall be among their idols round about their altars*; as is threatened ℣. 5. by which it will appear, that the idols whom they worſhipped, could

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[d] רקע ברגלך extende pede tuo, Pagninus, Montanus, Polanus; fac diſtenſionem cum pede tuo, Munſter; divarica pedes tuos, Calvin.

not ſave them; ſince they ſhould fall juſt by them, round about the altars on which they ſacrificed unto them; which idols were placed, and altars for their worſhip built, *upon every high hill, in all the tops of the mountains:* mountains and high hills were uſual places of idolatry among the heathens, in which the *Jews* imitated them; and particularly *Herodotus* [e] ſays of the *Perſians*, that going up to the higheſt parts of mountains, they offered ſacrifice to *Jupiter*; ſo they called the whole circle of the heavens: *and under every green tree, and under every thick oak*; ſee 1 *Kings* xiv. 23. 2 *Kings* xvi. 4. *Jer.* ii. 20. and iii. 6. here their ſlain were to fall, where they committed their idolatry: even in *the place where they did offer ſweet ſavour to all their idols*; or dunghil-gods; yet, tho' they were ſuch, ſweet ſavour or incenſe was offered to them; wherefore in righteous judgment, here their carcaſes ſhould fall and lie, and rot and ſtink.

℣. 14. *So will I ſtretch out mine hand upon them,* &c.] Not unto them, in a way of mercy; but upon, or againſt them, in a way of judgment. The *Targum* paraphraſes it, “and I will lift up “the ſtroke of my power upon them;” his mighty hand of vengeance: *and make the land deſolate*; by deſtroying the inhabitants of it: *yea, more deſolate than the wilderneſs towards Diblath, in all their habitations*; ſo the *Syriac* verſion renders it, *and I will make this land more deſolate than the land of Diblath*; but other verſions, *I will make the land deſolate from the wilderneſs of Diblath*; to which the *Targum* agrees; or, *from the wilderneſs to Diblath. Kimchi* and *Ben Melech* think this is the ſame with *Riblath*; as *Deuel* is put for *Reuel* in *Numb.* i. 14. and ii. 14. which was in the land of *Hamath*; and which, *Jerom* ſays, was in his times called *Epiphania* in *Syria*; here it was that *Nebuchadnezzar* brought *Zedekiah*, and ſlew his ſons before him, *Jer.* xxxix. 5, 6. this, tho' in *Hamath* in *Syria*, was on the borders of the land of *Iſrael*, *Numb.* xxxiv. 8, 11. ſo that *hence from the deſert of Diblath*, as the *Arabic* verſion renders it, *even to Jeruſalem*, as may be ſupplied, takes in the whole land, and ſhews that it ſhould be utterly deſolate. There is a *Beth-diblathaim* mentioned in *Jer.* xlviii. 22. as in *Moab*; and there is alſo *Almon-diblathaim*, which was one of the ſtations of the *Iſraelites*; and ſeems to be in *Moab*, or on its borders, *Numb.* xxxiii. 46, 47. and appears by the places named with it, to be the ſame as that in *Jeremy*; and ſo was part of that terrible wilderneſs thro' which the *Iſraelites* paſſed; and to which the deſolation of the land of *Iſrael* by the *Chaldeans* is compared; and which ſerves to confirm our verſion, which makes the deſolation to be greater than that: *and they ſhall know that I am the Lord*; the true God; the one and only Lord God; who never changes his purpoſes; fulfils his promiſes and threatnings; and there's no eſcaping his mighty hand.

CHAP. VII.

THIS chapter contains a prophecy of the ſpeedy deſtruction of the *Jews*, as being juſt at hand; of the particular judgments that ſhould come upon them; of the horror that ſhould ſeize them; and the diſtreſs that all ranks of men among them ſhould be in, a few only eſcaping, who are deſcribed as in mournful circumſtances. The deſtruction in general is denounced as being very near; the end being come, which is often repeated; and as it is repreſented as ſudden, ſo without mercy; which is declared ℣. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. the particular judgments, ſword, peſtilence and famine, are mentioned in ℣. 15. and the few that ſhould eſcape are compared to mourning doves, ℣. 16. the trembling, horror and ſhame that ſhould be upon all are intimated in ℣. 17, 18. the unprofitableneſs of their gold and ſilver to deliver them; and the unſatisfying nature of theſe things are expreſſed, ℣. 19. the profanation and deſtruction of their temple are propheſied of, ℣. 20, 21, 22. and for their murder, rapine and oppreſſion, 'tis threatened that their houſes ſhould be poſſeſſed by the worſt of heathens, and their holy places defiled; and one calamity ſhould come upon another; when their application to prophets, prieſts and ancient men for counſel, would be in vain, ℣. 23, 24, 25, 26. and king, prince and people ſhould be in the moſt melancholy and diſtreſſed circumſtances, ℣. 27.

℣. 1. *Moreover, the word of the Lord came unto me, ſaying.*] Or *again*, as the *Arabic* verſion; for this is a diſtinct prophecy from the former, tho' of the ſame kind with it; and was delivered out, either immediately upon the former; or however, ſome time between that and the following in the next chapter, which has a date to it. The *Targum* calls it, the word of prophecy from the Lord.

℣. 2. *Alſo thou ſon of man, thus ſaith the Lord God unto the land of Iſrael,* &c.] The inhabitants of it; not the ten tribes, who were already carried captive; but the two tribes of *Judah* and *Benjamin*, and thoſe that were with them, who dwelt in the land. The mountains, hills, rivers and vallies were before addreſſed; now the land itſelf: what the Lord by the prophet ſaid unto the land, or the people of it, follows: *an end:* for here a colon is to be placed; that is, the end of God's patience and forbearance; he would bear with them no longer, at leaſt but a very little while; the time of vengeance was coming upon them, and an utter conſumption ſhould be made of them; ſee *Lam.* iv. 18: *the end is come upon the four corners of the earth*, or *land*; for not the whole world, and the end of that, as in *Matt.* xxiv. 3. are meant; but the land of *Judea*, and the deſtruction of it, which ſhould be general; upon the four wings of it, as in the *Hebrew* text; that is, in all parts of it, eaſt, weſt, north and ſouth. The *Targum* is, “the “puniſhment of the end, or the puniſhment de“termined to come upon the four winds of the “earth;” ſee *Rev.* vii. 1. and this puniſhment was juſt going to be inflicted on them; for this prophecy was in the ſixth year of king *Zedekiah*; and in the ninth year of his reign, *Nebuchadnezzar* beſieged *Jeruſalem*; and in the eleventh year took it, 2 *Kings* xxv. 1, 2.

℣. 3. *Now is the end come upon thee,* &c.] This is repeated for the confirmation of it, and for the ſake of application of it to the people of *Iſrael*, of whom he had before ſpoken in the third perſon; but now in the ſecond, in order to arouſe them and excite attention: *and I will ſend mine anger upon thee*; the token of it, the puniſhment of their ſins: *and I will judge thee according to thy ways*; paſs ſentence, and execute it, as their evil ways and practices deſerved: *and I will recompenſe*, or *put upon thee* [f], *all thine abominations*; cauſe them to bear as a burden, the juſt puniſhment of their deteſtable iniquities; which would be more than they would be able to bear, though not more than they deſerved.

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[e] Clio, ſive l. 1. c. 131.

ỳ. 4. *And mine eye ſhall not ſpare thee, neither will I have pity*, &c.] Tho' the puniſhment will be heavy, and the lamentation will be great; ſee ch. v. 11: *but I will recompenſe thy ways upon thee*; the evil of puniſhment, for the evil of ſin, the righteous demerit of their actions: *and thine abominations ſhall be in the midſt of thee*; not taken away, unatoned for, and indeed unrepented of. The *Targum* is, "and the puniſhment of thine "abominations ſhall be in the midſt of thee:" *and ye ſhall know that I am the Lord*; to whom vengeance belongs; who takes notice of ſinful actions, and puniſhes for them; to whom appertain the perfections of omniſcience, omnipotence, and punitive juſtice.

ỳ. 5. *Thus ſaith the Lord God:* &c.] Here ſhould be a ſtop, a colon, requiring attention to what follows, it being ſomething awful and terrible: *an evil, an only evil, behold it cometh*; meaning the deſtruction of the city and temple; which, tho' but one, was ſuch an one, as was never known before, nor was there any like it. The *Targum* is, "evil after evil, lo it cometh;" one evil after another; when one evil is gone, another comes, as in ỳ. 26. The *Syriac* verſion is, *behold evil for evil comes*; the evil of puniſhment, for the evil of ſin.

ỳ. 6. *An end is come, the end is come*, &c.] Theſe words, ſo often repeated, ſhow the eagerneſs and concern of the prophet's mind; the ſpeed and haſte deſtruction was making; and the great ſtupidity of the people, which required ſuch a frequent repetition: *it watcheth for thee*; that is, their damnation ſlumbered not, but was awake, and waited till the time was up, which was juſt at hand, for it to take place; ſee 2 *Pet.* ii. 3: *behold it is come*; either the end, or rather the evil before-mentioned; it was juſt at the door; it denotes the certainty of it, and its near approach.

ỳ. 7. *The morning is come upon thee, O thou that dwelleſt in the land*, &c.] That is, early ruin was come, or was coming, upon the inhabitants of *Judea*, which before is ſaid to be awake, and to watch for them; and now the day being broke, the morning come, it haſtened to them. Some, becauſe this word [g] is uſed in *Iſ.* xviii. 5. for a crown or diadem, think a crowned head, a king, is here meant; particularly *Nebuchadnezzar* king of *Babylon*, the inſtrument of the deſtruction of *Jeruſalem*. So the *Targum*, "the kingdom is re"vealed upon or againſt thee, O inhabitant of the "land." *Jarchi* interprets it of the morning ſetting as the ſun does, its light and glory diſappearing; and ſo denotes a dark and gloomy day. *The time is come*; the appointed time of *Jeruſalem*'s ruin, the time of her viſitation: *the day of trouble*, or *noiſe* [h], is *near*; either of the *Chaldean* army, its chariots and horſes, and of their armour; or of the howling and lamentation of the *Jews*: *and not the ſounding again of the mountains*; not like the echo of a man's voice between the mountains, which is only imaginary, but this is real; ſo *Kimchi* and *Ben Melech* interpret it: or this was not like the ſhoutings of the vintage, which were joyful ones, *Iſ.* xvi. 9, 10. but this the voice of lamentation and ſorrow, doleful ſounds. *Jarchi* ſays, the word ſignifies the cry of the voice, proclaiming or calling on perſons to fly to the tops of the mountains, which now ſhould not be; and ſo the *Targum*, "and there is no fleeing or eſcaping to "the tops of the mountains."

ỳ. 8. *Now will I ſhortly pour out my fury upon thee*, &c.] It might be very well ſaid to be ſhortly, or near at hand, that the Lord would bring down his judgments upon this people; ſince it was ſome time in the ſixth year of king *Jehoiachin*'s captivity that this prophecy was delivered; and it was in the ninth year that *Nebuchadnezzar* came up againſt *Jeruſalem*; ſo that it was but about three years, ere God would begin to pour out his fury on them: *and accompliſh mine anger upon thee*; not only ſend it, and begin to expreſs it, but go on to finiſh it, till he had ſpent all his fury upon them he meant and threatened, and their ſins deſerved: *and I will judge thee according to thy ways, and I will recompenſe thee for all thine abominations*; which is repeated from ỳ. 3. for the confirmation of it, and to ſhew the certainty of it, that nothing would prevent it.

ỳ. 9. *And mine eye ſhall not ſpare*, &c.] This verſe is the ſame with ỳ. 4. only inſtead of *I will recompenſe thy ways upon thee*, here it is, *I will recompenſe thee according to thy ways*; which have both the ſame ſenſe, ſhewing the equity and juſtice of the divine proceedings: and to the clauſe, *and ye ſhall know that I am the Lord*, 'tis added, *that ſmiteth*; with the rod of his anger, inflicts puniſhment for ſin. The *Syriac* verſion is, *that ſmiteth them*; the *Jews*, by ſuffering them to be carried captive: and ſo the *Targum*, "I am the Lord "that bringeth upon you a ſmiting," or the blow; the ſenſe is, that when it came, they ſhould be ſenſible that it was the Lord's doing.

ỳ. 10. *Behold the day, behold it is come*, &c.] That is, the day of trouble and diſtreſs, ſaid to be near, ỳ. 3: *the morning is gone forth*; ſee the note on ỳ. 7: *the rod hath bloſſomed, pride hath budded*; both theſe phraſes may be underſtood of *Nebuchadnezzar*; he was the rod, with which the Lord ſmote his people, as the *Aſſyrian* monarch is called the rod of his anger, *Iſ.* x. 5. and was a very proud prince, and had budded and bloſſomed, and had brought forth much bad fruit of that kind; ſee *Dan.* iii. 15. and iv. 30, 37. or theſe may be ſeparately conſidered; the *rod* may be interpreted of *Nebuchadnezzar*, which had been growing up, and preparing for the chaſtiſement of the people of the *Jews*, and now was juſt ready to be made uſe of; and *pride* may reſpect the ſin of that people, which was the cauſe of their being ſmitten with this rod, as the following words ſeem to indicate. The *Targum* is, "a ruler hath budded, a "wicked one hath appeared."

ỳ. 11. *Violence is riſen up into a rod of wickedneſs*, &c.] Some underſtand this of the *Chaldeans*, who came with great violence againſt the *Jews*, and were a rod in the hand of the Lord, to ſcourge them for their wickedneſs; and this ſeems to be the ſenſe of the *Targum*, "ſpoilers are riſen up to "viſit the wicked;" but rather the violence, oppreſſion, and rapine of the *Jews* are meant, and mentioned as the cauſe of their puniſhment; for this their oppreſſion of the poor and needy, the widow and the fatherleſs among them, God ſuffered the king of *Babylon*, a wicked prince, to come and chaſtiſe them: *none of them* ſhall remain, *nor of their multitude, nor of any of theirs*; meaning not the *Chaldean* army, as if they came not of themſelves, but of God, and much leſs were cut off, for they returned to their own land again; but the *Jews*, who either ſhould die in the ſiege with the famine and peſtilence, or be put to death by the ſword, or be carried into captivity: *neither* ſhall there be *wailing for them*; the deſtruction ſhould be ſo general, that there would be but few left to mourn; and thoſe that were left, would be ſtruck with ſuch a ſtupor and amazement at the calamity, that they would not be capable of mourning; or with ſuch a dread of the enemy, that there would be no place for lamentation over their dead friends and relations.

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[f] נתתי עליך ponam ſuper te, Pagninus; dabo ſuper te, Montanus; reponam ſuper te, Junius & Tremellius, Polanus.

[g] הצפירה corona, Tigurine verſion, ſo ſome in Vatablus; cidaris matutina, Montanus.

[h] מהומה tumultus, Montanus, Piſcator, Starckius; ſtrepitus, Calvin; clamoris, Vatablus.

℣. 12. *The time is come, the day draweth near*, &c.] According to the *Targum*, the time of the recompence of iniquities, and the day of puniſhment of ſins; of the ſins of the *Jews*, by the *Chaldean* army, which no doubt is true; but it ſeems chiefly to refer to what follows: and the ſenſe is, the time was coming on, in which *let not the buyer rejoice, nor the ſeller mourn*; it is uſual for the buyer of houſes or lands to rejoice, becauſe an addition is made to his eſtate, and eſpecially when he has made, as he thinks, a good purchaſe; and the ſeller, he mourns, becauſe he is obliged to part with his eſtate to pay his debts, and ſo is reduced in his circumſtances; but now the time was coming, when the one would have no occaſion to rejoice, nor the other to mourn; not the buyer rejoice, becauſe being carried captive, he can't enjoy his poſſeſſions; nor the ſeller mourn, becauſe if he had not ſold his houſe or field, he muſt have left it: *for wrath is upon all the multitude thereof*; upon the whole body of the *Jewiſh* nation, high and low, rich and poor, bond and free, buyer and ſeller; thoſe that are in good circumſtances, and thoſe that are in bad ones; ſo that hereby they were all upon a level, in the ſame caſe and condition.

℣. 13. *For the ſeller ſhall not return to that which is ſold*, &c.] In the year of jubilee, becauſe he ſhall be in captivity: according to the law in *Lev.* xxv. 13. when a man had ſold his poſſeſſion, he returned to it again, if alive, in the year of jubilee; let it come ſooner or later, within thirty, or twenty, or ten years after the ſale, be it as it will: now the *Babyloniſh* captivity being ſeventy years, in that time there muſt be a jubilee; and yet thoſe that had ſold their eſtates, being captives in another land, could not return to them: *although they were yet alive*; either tho' what they have ſold is in being, and in good condition; or rather, tho' they that have ſold them are in the land of the living, but not being in their own land, can't poſſeſs: *for the viſion is touching the whole multitude thereof*; the prophecy of the deſtruction of the *Jews* is general, and reſpects the whole body of the people; men of all ranks and degrees, the buyer and the ſeller, the rich and the poor: *which ſhall not return*; void and of no effect, but ſhall be fully accompliſhed; ſee *Iſ.* lv. 11. tho' ſome think this refers not to prophecy, but to the people, who did not upon it return by repentance; in this ſenſe it is taken by *Jarchi* and *Kimchi*; and ſo the *Targum*, "for the prophets propheſied to the whole "multitude of them to return by repentance, and "they returned not:" *neither ſhall any ſtrengthen himſelf in the iniquity of his life*; either ſecure himſelf from danger by his unrighteous mammon, his ill-gotten goods; or think to eſcape by his daring impiety, and vicious courſe of life, continued in without repentance.

℣. 14. *They have blown the trumpet, even to make all ready*, &c.] That is, the *Jews*, when they underſtood that the enemy was approaching, blew the trumpet, to give the inhabitants of their ſeveral cities and towns warning of it; that they might gather together, provide themſelves with armour, and put themſelves in a poſture of defence, or go forth to meet the enemy, and ſtop his progreſs: or, *blow ye the trumpet*, ſo the *Septuagint* and *Arabic* verſions; and ſo may be conſidered as an irony or ſarcaſm; blow the trumpet, as an alarm of war, and ſee what will be the effect of it: *but none goeth to the battel*; not having courage enough to face the enemy, but inſtead of that fled to the fortified cities, and particularly to *Jeruſalem*: the reaſon of this timidity and cowardice was, *for my wrath* is *upon all the multitude thereof*; the intention of God was to deſtroy them all by one means or another; and therefore a heart was not given them to defend themſelves, or oppoſe the enemy.

℣. 15. *The ſword* is *without*, &c.] Without the city, where the enemy was beſieging; ſo that thoſe that went without, in order to make their eſcape, fell into their hands: *and the peſtilence and the famine within*; within the city; ſo that ſuch who thought themſelves ſafe in their own houſes, died by thoſe judgments: *him that* is *in the field ſhall die by the ſword*; by the hands of the *Chaldeans*: *and he that* is *in the city, famine and peſtilence ſhall devour him*; and he ſhall die by the hand of God.

℣. 16. *But they that eſcape of them, ſhall eſcape*, &c.] Some few ſhould eſcape the peſtilence, famine, and ſword, and flee to the mountains, where they ſhould live a very miſerable and uncomfortable life; ſo that this is no contradiction to the wrath of God being upon the whole multitude, ℣. 12, 14. as it follows: *and ſhall be on the mountains*; whither they ſhall flee, when the city is broken up and taken; and ſo the *Syriac* verſion reads it, in connexion with the preceding words, *and they that eſcape of them ſhall eſcape to the mountains*; barren and deſert places, where they ſhall find no ſubſiſtence, nor have any agreeable company and converſation, but live in ſolitude and diſtreſs: *like doves of the vallies, all of them mourning, every one for his iniquity*; like doves that live in vallies, or gather together there, and hide themſelves in the holes of the rocks, on the ſides of the vallies, from birds of prey; or are ſo called, to diſtinguiſh them from wild doves, which when they have loſt their mates, make a very mournful noiſe, though not loud and clamorous. So thoſe *Jews* that eſcaped, being in ſuch an uncomfortable condition, turned out of houſe and home, and deprived of their ſubſtance, ſhould lament their fate; not in loud cries, leſt they ſhould be heard by the enemy and taken, but in ſecret ſighs, and in a mournful tone; acknowledging to God, and to one another, their ſins, they now became ſenſible of, which brought theſe calamities upon them. So God's people, the remnant according to the election of grace, who *eſcape* the general ruin ſin has brought on mankind, are for the moſt part *upon the mountains*, in an afflicted and perſecuted ſtate; they are like *doves* for their harmleſſneſs, amiableneſs, cleanneſs, modeſty, chaſtity, ſociableneſs, and timorous diſpoſition; and like doves *of the vallies*, in a low eſtate, thro' corruption, temptation, deſertion, affliction, and perſecution; and *mourn* over their *own iniquity*, the ſin of their nature, their unbelief and various tranſgreſſions, being committed againſt a God of love, contrary to his grace, grieving to his Spirit, and diſhonourable to his goſpel; and being what break their peace, bereave them of comfort, and deprive them of communion with God.

℣. 17. *All hands ſhall be feeble*, &c.] No ſtrength in them, to lay hold on weapons of war to defend themſelves, or fight the enemy; no heart nor courage in them, to go forth and meet him; and even afraid to lift up their voice in mourning, leſt they ſhould be heard, and purſued, and taken: *and all knees ſhall be weak* as *water*; tremble and beat one againſt another, for fear of the enemy; or, "ſhall flow with water," as the *Targum*; either with ſweat or urine, which are ſometimes both cauſed by fear.

℣. 18. *They ſhall alſo gird* themſelves *with ſackcloth*, &c.] As a token of mourning, *Gen.* xxxvii. 34: *and horror ſhall cover them*; either the horror of a guilty conſcience, or the perpetual dread and terror of the enemy: *and ſhame* ſhall be *upon all faces*; becauſe of their ſins and tranſgreſſions, which they ſhall now be convinced of; or becauſe of their deſolate condition, their ſins had brought them into: *and baldneſs upon all their heads*; thro' the plucking off of the hair of their heads in their diſtreſs; for to make baldneſs as a token of mourning for the dead, was forbidden the *Jews*, *Deut.* xiv. 1.

℣. 19. *They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed*, &c.] As being of no uſe unto them to preſerve them from famine and peſtilence, and as being an hindrance to them in their flight from the enemy. *Kimchi* obſerves, that this may be interpreted of their idols of gold and ſilver, which ſhall now be had in contempt by them, and caſt away, when they ſhall find they cannot ſave them from ruin; ſee *Iſ.* ii. 20. *Their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the Lord*; theſe can neither deliver from temporal judgments, nor from wrath to come; ſee *Prov.* x. 2. and xi. 4. nor idols made of them: *they ſhall not ſatisfy their ſouls, nor fill their bowels*; gold and ſilver cannot be eaten; theſe will not ſatisfy the craving appetite, nor fill the hungry belly: the words ſhew, that the famine would be ſo great, that bread could not be got for any money; and therefore gold and ſilver would be of no avail; ſince they could not be fed upon, or give any ſatisfaction to a famiſhing ſoul; nor could idols of gold and ſilver neither: *becauſe it is the ſtumbling-block of their iniquity*; what was the occaſion of their iniquity, covetouſneſs, and idolatry, at which they ſtumbled, and fell into ſin, and ſo into puniſhment for it.

℣. 20. *As for the beauty of his ornament, he ſet it in majeſty*, &c.] Or, *for pride*[i]. The gold, ſilver, jewels, riches, and treaſure, which the Lord gave to this people, they made a bad uſe of; and inſtead of contributing to the ſupport of his worſhip and intereſt, and of giving liberally to the poor, they converted it to their own pride and luxury: or rather the temple, as *Jarchi* and *Kimchi* interpret it, is meant; which was a beautiful ſtructure, and adorned with gifts, and ſet for glory, majeſty, and excellency by the Lord; yea, where his excellent majeſty dwelt himſelf: *but they made the images of their abominations*, and *of their deteſtable things therein*; or, *of it*[k]; that is, of their gold and ſilver, which is another bad uſe they put their riches to: or rather, *in it*[l]; that is, the temple; where having made their idols, they placed them; ſee *Jer.* vii. 30: *therefore have I ſet it far from them*; that being deſtroyed, and they being carried away captive into a ſtrange land, far from that.

℣. 21. *And I will give it into the hands of the ſtrangers for a prey*, &c.] The *Babylonians*, who lived in a foreign country, and were ſtrangers to the commonwealth of *Iſrael*; the temple was ſuffered of the Lord to fall into their hands as a prey; who ſpoiled it of all its riches and glory, and carried away the veſſels of gold, of ſilver, and of braſs, and other valuable things; ſee *Jer.* lii. 17—23: *and to the wicked of the earth for a ſpoil*; meaning the ſame perſons, and the ſame thing, and the ſame uſe they ſhould make of it; for not the wicked of the world in general are meant, but of *the* land, or *this* land; the land of *Babylon*, where the prophet was: *and they ſhall pollute it*; by entering into it and ſpoiling it, by pillaging and burning it.

℣. 22. *My face will I turn alſo from them*, &c.] Deny them his preſence, and withdraw his protection from them; ſhew them no favour, nor afford them any help and ſuccour in their diſtreſs, when they cry unto him; ſo the *Targum*, "I will "cauſe my *Shekinah* to remove from them:" unleſs the *Chaldeans* are meant, as ſome think, whoſe robberies and ravages the Lord would wink at, and not reſtrain, but ſuffer them to plunder and ſpoil at pleaſure: ſince it follows, *and they ſhall pollute my ſecret* place; the holy of holies, by going into it, which none but the high-prieſt might do, and he but once a year; tho' the *Targum* underſtands this of the *Jews*, and makes it to be a reaſon of what is threatened in the preceding clauſe, rendering it thus, "becauſe they have prophaned "the land of the houſe of my Shekinah:" *for the robbers ſhall enter into it, and defile it*; as did the king of *Babylon* and his army; and afterwards, in the ſecond temple, *Antiochus*, *Pompey*, and *Titus Veſpaſian*.

℣. 23. *Make a chain*, &c.] To bind them; not the robbers, the *Chaldeans*, but the *Jews*; in order either to bring them to the bar to be tried for capital crimes hereafter-mentioned, or to be led bound in chains into captivity; ſee *Neh.* iii. 10: *for the land is full of bloody crimes*; or, *judgment of bloods*[m]; capital crimes, ſuch as are deſerving of death, particularly murder, or ſhedding of innocent blood; ſo the *Targum* interprets it of ſins of murder: *and the city is full of violence*; rapine, oppreſſion, and injury done to the poor, the widow, and the fatherleſs; meaning the city of *Jeruſalem*, where was the great court of judicature, and where juſtice ought to have been adminiſtred.

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[i] לגאון in ſuperbiam, V. L. Calvin, Starckius.

[k] בך ex eo, Tigurine verſion.

[l] In eo, Pagninus Montanus, Polanus, Junius & Tremellius, Piſcator, Starckius.

[m] משפט דמים judicio ſanguinum, V. L. Pagninus, Montanus, Calvin, Polanus, Starckius; criminibus capitalibus, Piſcator; ſanguinariis judiciis, Caſtalio.

℣. 24. *Wherefore I will bring the worſt of the heathen*, &c.] The *Chaldeans*, notorious for their cruelty, ſavageneſs, and barbarity : *and they ſhall poſſeſs their houſes*; which they have built, and thought to have lived and died in, and left them to their children for an inheritance; but the *Chaldeans*, and not their children, became their heirs, and inherited their houſes and lands : *I will alſo make the pomp of the ſtrong to ceaſe*; or, *the pride of the mighty ones* [n]; the noble and the rich; their wealth and ſubſtance, by which their pride and grandeur were ſupported, being taken away from them : *and their holy places ſhall be defiled*; the temple, in which were the holy place, and the holy of holies : or, *they that ſanctify them*; the prieſts that offered ſacrifices, which only ſanctified to the purifying of the fleſh; even theſe holy perſons and things, as well as holy places, would be defiled.

℣. 25. *Deſtruction cometh*, &c.] Upon the temple, city, nation, and people; the king of *Babylon*, the deſtroyer of the *Gentiles*, and now of the *Jews*, being on his way, *Jer.* iv. 7 : *and they ſhall ſeek peace, and* there ſhall be *none*; that is, the *Jews* will ſeek to make peace with the *Chaldeans*; but the latter will not hearken to them, but go on with the ſiege, till they have taken the city, put part to the ſword, and carried the other captive.

℣. 26. *Miſchief ſhall come upon miſchief*, &c.] One misfortune or calamity after another; firſt one unhappy event, and then another, as was *Job*'s caſe. The *Targum* is, "breach upon breach ſhall "come [o]:" *and rumour ſhall be upon rumour*; that the *Chaldean* army is in ſuch a place; and then that it is in another place ſtill nearer; and then that it is but a few miles off, and will be here immediately : rumours of wars, as well as wars themſelves, are very diſtreſſing; ſee *Matt.* xxiv. 6 : *then ſhall they ſeek a viſion of the prophet*; apply to him for a prophecy, to know the event of things, whether and when they might expect a deliverance : *but the law ſhall periſh from the prieſt*; whoſe lips ſhould keep knowledge, and from whoſe mouth the law, the doctrine and interpretation of it, might be expected; but now either there would be no prieſts at all; or ſuch as were, would be ignorant and unlearned, and uncapable of inſtructing the people : *and counſel from the ancients*; with whom it uſually is; and which is of great ſervice in a time of diſtreſs : this therefore adds greatly to the calamity, that there would be no prophet to tell them what ſhould come to paſs; no prieſt to inſtruct them; nor ſenator or wiſe man to give them counſel.

℣. 27. *The king ſhall mourn*, and *the prince ſhall be clothed with deſolation*, &c.] Meaning one and the ſame perſon, *Zedekiah* not being able to ſave himſelf and his people; and who falling into the hands of the king of *Babylon*, his children were ſlain before him; then his own eyes put out, and he bound in chains, and carried captive to *Babylon*, *Jer.* xxxix. 6, 7 : *and the hands of the people of the land ſhall be troubled*; weakened thro' fear and diſtreſs; uncapable of buſineſs, and unable to help themſelves and others; and the more ſo, when they found their caſe deſperate; which was manifeſt by the mourning and deſolation of their king, in whom their confidence had been placed : *I will do unto them after their way*; or, *for their way* [p]; becauſe of their evil ways and works : *and according to their deſerts will I judge them*; take vengeance on them, as the *Targum* : or, *in their judgments will I judge them* [q]; the ſame meaſure they have meted out to others, ſhall be meaſured out to them, *Matt.* vii. 1 : *and they ſhall know that I am the Lord*; the only Lord God, omnipotent, omniſcient, omnipreſent, true and faithful, holy, juſt, and good.

C H A P. VIII.

THIS chapter contains a viſion the prophet had of the idolatry of the *Jews*, which was the cauſe of their deſtruction. The time when, place where, and perſons with whom he was, when the hand of the Lord came upon him, are mentioned, ℣. 1. then follows a deſcription of the divine perſon that appeared to him, ℣. 2. and an account is given, how he was in a viſionary way brought to *Jeruſalem*, and to the temple, where he ſaw the glory of the God of *Iſrael*, and the idolatry of the people, ℣. 3, 4. which latter was gradually repreſented to him; firſt the image of jealouſy in the entry at the gate of the altar northward, ℣. 5. then greater abominations through a hole in the wall, by which he ſaw their idols, in the form of reptiles and four-footed beaſts, pourtrayed on the wall, ℣. 6, 7, 8, 9, 10. next ſeventy of the ancients of *Iſrael*, among whom were one mentioned by name, offering incenſe to theſe idols, ℣. 11, 12. after this, greater abominations ſtill are ſhewed him, at the north of the temple, women weeping for *Tammuz*, ℣. 13, 14. and then again far greater ones, twenty-five men, between the porch and the altar, with their backs to the temple, and their face to the eaſt, worſhipping the ſun, and putting the branch to the noſe, ℣. 15, 16, 17. wherefore it is reſolved to deal with them in fury, without any mercy, pity, and compaſſion, ℣. 18.

℣. 1. *And it came to paſs in the ſixth year, in the ſixth* month, *in the fifth day of the month*, &c.] This was the ſixth year of the captivity of *Jehoiachin*; the ſixth month was the month *Elul*, which anſwers to part of *Auguſt*, and part of *September*. The *Septuagint* and *Arabic* verſions wrongly render it, the fifth month. The fifth day of the month is thought to have been the ſabbath-day, which ſeems probable by what follows; this was juſt a year and two months from the firſt viſion, ch. i. 1, 2. *As I ſate in mine houſe*; in *Chaldea*, by the river *Chebar*; he was now ſitting, the time of lying on his ſide, both right and left, being now up, even four hundred and thirty days. It was in the fifth year, and on the fifth of *Tammuz*, that the firſt viſion was; ſeven days the prophet ſat with them of the captivity at *Tel-Abib*; at the end of which, he was ordered to lie on his ſide; firſt on his left ſide three hundred and ninety days, and then on his right ſide forty days: now reckoning from the middle of *Tammuz*, to the fifth of *Elul* in the ſixth year, were but, as *Kimchi* obſerves, four hundred days; but this being, as another *Jewiſh* writer ſays [r], an intercalated year, by the intercalation of a month, which conſiſted of thirty days, the whole number was compleated, and the prophet was now ſitting: or it may be this poſition is obſerved, becauſe he was now teaching and inſtructing the people, which was frequently done ſitting; ſee *Matt.* v. 1. and the note there; and this in his own private houſe, being now in captivity, and having neither temple nor ſynagogue to teach in. *And the elders of Judah ſat before me*; to hear the word of the Lord from his mouth, the law explained, or any freſh prophecy delivered by him; or to have his advice and counſel in their preſent circumſtances. Theſe were the elders of *Judah* that were carried captive along with *Jehoiachin*; tho' ſome think they were thoſe that were at *Jeruſalem*, and that all this was only in a viſionary way; but the former ſenſe ſeems moſt agreeable; ſeeing this was previous to the viſion, and with what goes before deſcribes the time, place, and witneſſes of the viſion. *That the hand of the Lord fell there upon me*; which the *Targum* interprets of the Spirit of prophecy, which came with power upon him: it denotes the energy and efficacy of the Spirit of God, in throwing him into an exſtacy, and acting upon him, and revealing to him the things he did; which are related in the following verſes.

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[n] גאון עזים ſuperbiam fortium, Calvin; ſuperbiam robuſtorum, Starckius.

[o] So R. Sol Urbin. Ohel Moed, fol. 96. 1.

[p] מדרכם pro viis ipſorum, Calvin; pro via ipſorum, Junius & Tremellius, Piſcator, Polanus.

[q] ובמשפטיהם אשפטם et in, *ſive* pro judiciis eorum judicabo eos, Calvin, Polanus, Cocceius.

℣. 2. *And then I beheld, and lo a likeneſs, as the appearance of fire*, &c.] The *Septuagint* and *Arabic* verſions render it, *behold the likeneſs of a man*; reading איש *a man*, for אש *fire*: but without ſuppoſing ſuch a reading, for which there is no foundation; this likeneſs may very well be underſtood of the likeneſs of a man; ſince mention is made of his loins in the next clauſe, and of his hand in the following verſe; and the deſcription agrees with the appearance of a man in ch. i. 26, 27. it was uſual for the Son of God, who doubtleſs is here meant, to appear in an human form; and ſo *Junius* and *Tremellius* ſupply the words, "and lo a "likeneſs *of a man*, as in the appearance of fire;" it was the form of a fiery man that was ſeen, as he is further deſcribed: *from the appearance of his loins, even downward, fire*; his lower parts, thighs, legs, and feet; expreſſive either of the light of grace communicated from Chriſt to his people; or of his fervent love towards them, or flaming zeal for God and his houſe; or rather, of his wrath againſt an idolatrous people; ſee *Rev.* i. 15. a like deſcription is in ch. i. 27: *and from his loins, even upward, as the appearance of brightneſs*; his upper parts, back, belly, breaſt, ſhoulders, arms, head, *&c.* which may denote his incomprehenſible majeſty and glory; his glory being the glory of the only begotten, the brightneſs of his Father's glory, and the expreſs image of his perſon. The *Targum* renders both the one and the other part of the deſcription thus, "and I ſaw, and lo a likeneſs as "the look of fire, the look of glory, which the "eye cannot ſee, nor is it poſſible to look upon "it; and beneath the look of fire, and the look "of glory, which the eye cannot behold, nor is it "poſſible to contemplate it; and above, as the "look of brightneſs:" *as the colour of amber*; or *chaſmal*; which ſome take to be the name of an angel. The *Syriac* verſion is, *as the look of God*; ſee the note on ch. i. 4, 27.

℣. 3. *And he put forth the form of an hand*, &c.] That is, he that appeared in the likeneſs of a man, and with ſo much glory and ſplendor, out of the midſt of the fire and brightneſs which were about him, put forth the form of an hand, that looked like a man's hand; for this appearance was not real, only viſionary; and this ſeems to deſign the Spirit of God ſent forth by Chriſt, ſometimes called the finger of God, *Luke* xi. 20. as appears by what follows: *and took me by a lock of mine head*; without hurting him, ſhewing his power over him; and by this means raiſing him from his ſeat, as it ſeemed to the prophet: *and the Spirit lift me up between the earth and heaven*; took him off of his ſeat, and out of his houſe, lifted him up in the air, and carried him thro' it, as he thought; for this was not real and local; in like manner as the Spirit caught away *Philip*, *Acts* viii. 39. but in viſion, as follows: *and brought me in the viſions of God to Jeruſalem*; ſo it was repreſented to him in a true viſion, which was of God, and not of ſatan, that he was carried from *Chaldea* to *Jeruſalem*; not that he really was, for he was ſtill in *Chaldea*; and hither in viſion was he brought again, and found himſelf to be when that viſion was over, ch. xi. 24, 25. but things ſo appeared to him, as if he was actually brought to *Jeruſalem* by the power of the Spirit of God: *to the door of the inner gate*; not of *Jeruſalem*, but the temple; or rather the court, the inner court; ſee ch. x. 3. and ſo it ſhould be rendered, *to the door of the gate of the inner* court [s]; and thus it is explained by *Jarchi*, *Kimchi*, and *Ben Melech*: *that looketh toward the north*; for there were gates on every ſide: *where* was *the ſeat of the image of jealouſy, which provoketh to jealouſy*; ſome graven image, perhaps the image of *Baal*; ſo called, becauſe it provoked the Lord to jealouſy, *Deut.* xxxii. 21. *Guſſetius* [t] ſuggeſts, that סמל *Semel*, here may be the ſame with *Semele*; who, in the opinion of the heathens, made *Juno* jealous.

℣. 4. *And behold the glory of the God of Iſrael* was *there*, &c.] In the temple, between the *cherubim*, where the Shekinah or the glory of the divine majeſty dwelt; for as yet he had not removed, tho' provoked to it, and as he afterwards did; or he was here to deſtroy the idols, and both city and temple, for the idolatry of the people; or this is here mentioned, to ſhow the baſeneſs and wickedneſs of the people, that they ſhould place an idol where the Lord himſelf was: *according to the viſion that I ſaw in the plain*; it was the ſame glorious perſon he ſaw in the temple, whom he had before ſeen in the plain, ch. ii. 22, 23. and that was the ſame he had ſeen in the viſion by the river *Chebar*, ch. i. 3, 28.

℣. 5. *Then ſaid he unto me, ſon of man*, &c.] That is, the glorious perſon deſcribed above in this viſion, the glorious God of *Iſrael*, ſeen by the prophet in the temple, he ſpoke unto him, calling him ſon of man; a name by which he often goes in this prophecy: *lift up thine eyes now toward the north*; of the mountain of the houſe without the court, as *Jarchi* interprets it: *ſo I lift up mine eyes the way toward the north*; being obedient to the heavenly viſion: *and behold, northward at the gate of the altar*; at the northern gate of the inner court, where was the altar of burnt-offering, brought by *Ahab*; to the north of the altar he built in imitation of that at *Damaſcus*, 2 *Kings* xvi. 10—14. and here ſtood *this image of jealouſy in the entry*; or the image of this jealouſy; the image beforementioned, which provoked the Lord to jealouſy; this ſtood at the entry of the northern gate, which led into the inner court, and to the altar.

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[r] Seder Olam Rabba, c. 26. p. 73. Vid. Kimchi in loc.

[s] אל פתח שער הפנימית ad oſtium portæ interioris, *ſub.* atrii, Pagninus, Vatablus, Piſcator.

[t] Ebr. Comment. p. 903.

℣. 6. *He ſaid furthermore unto me, ſon of man*, &c.] He continued his ſpeech to the prophet, ſaying, *ſeeſt thou what they do?* the idolatrous *Jews*, who had ſet up a graven image at the northern gate of the court, where the altar was, and were ſacrificing to it: even *the great abominations that the houſe of Iſrael committeth here*; for to ſet up an idol where he was, and an altar by his altar, and to ſacrifice to *Baal*, and not to him, or to *Baal* along with him, or beſides him, or to any other idol, were very abominable to the Lord: even to ſuch a degree, *that I ſhould go far from my ſanctuary?* be obliged to leave it, not being able to bear ſuch abominable idolatries: or, *that they ſhould go far from my ſanctuary* [u]; depart from the true worſhip and ſervice of it, and fall into idolatry: *but turn thee yet again*; from the north to the ſouth it may be; however, to ſome other part of the temple: and *thou ſhalt ſee greater abominations*; or, *great abominations* [w]; for there is no neceſſity of rendering it *greater*; but the meaning is, that he ſhould ſee other great abominations beſides what he had ſeen, than which there could not be any thing well greater.

℣. 7. *And he brought me to the door of the court*, &c.] Of the inner court, the court of the prieſts and *Levites*. Dr. *Lightfoot* [x] ſays, this was the eaſt-gate, and moſt common way of entrance; and in that gate the Sanhedrim uſed to ſit in theſe times; and there the prophet ſees their council-chamber painted about with imagery: *and when I looked, behold a hole in the wall*; of one of the chambers of the prieſts and *Levites*, where they lay.

℣. 8. *Then ſaid he unto me, ſon of man, dig now in the wall*, &c.] And ſo make the hole larger; that he might have a fuller view of what was to be ſeen within the wall: *and when I had digged in the wall, behold a door*; an opening, by which he could go into the cell or chamber, and take a full view of what was to be ſeen there. All this was viſionary; for in reality the prophet did not dig, nor could he, not having any thing to dig with; but ſo things appeared to his mind in the viſion; firſt a little hole, by which he could diſcern there was a room; then by making uſe of ſome means, a large door appeared, at which there was an entrance into it.

℣. 9. *And he ſaid unto me, go in*, &c.] Into the room or chamber the door opened into: *and behold the wicked abominations they do here*; the idolatries there committed, wicked in themſelves, and abominable to God.

℣. 10. *So I went in, and ſaw, and behold, every form of creeping things*, &c.] As beetles and others, worſhipped for gods: *and abominable beaſts*; unclean ones; not only oxen, but dogs and cats, and other impure creatures; for ſuch were the gods of the *Egyptians*, from whom the *Jews* took their deities: *and all the idols of the houſe of Iſrael*; which were many, even as numerous as their cities: *pourtrayed upon the wall round about*; the pictures of them were drawn and placed around the wall of the room or chamber; and where they were worſhipped by the prieſts and *Levites*, and members of the Sanhedrim; and this was not in one chamber only, but in many, as appears from ℣. 12.

℣. 11. *And there ſtood before them*, &c.] Before the pictures, as the *Vulgate Latin* verſion expreſſes it, praying, ſacrificing, and offering incenſe unto them: *ſeventy men of the ancients of the houſe of Iſrael*; the whole Sanhedrim, or great court of judicature among the *Jews*, as *Kimchi*; or at leaſt there is an alluſion to that number, which were appointed in *Moſes*' time to be officers over the people, and govern and direct them, *Numb.* xi. 16. which ſhows how ſadly depraved and corrupted the ſtate was, that not the common people only, but the civil magiſtrates, the chief rulers and governors, were given to idolatry; and thoſe that ſhould have taught the people the right way, led them wrong; and it is ſtill a further aggravation of their crime, that they ſhould do this in the chambers of the prieſts and *Levites*, where they ought not to have been: *and in the midſt of them ſtood Jaazaniah the ſon of Shaphan*; who was either the prince of the *Sanhedrim*, or at leaſt a perſon of great note and eſteem; and ſhows the corruption to be general, from the leaſt to the greateſt: *Shaphan* was a ſcribe in *Joſiah*'s time, who had a ſon named *Abikam*, perhaps the father of this, 2 *Kings* xxii. 3, 12. in ch. xi. 2. he is ſaid to be the ſon of *Azur*, and one of the princes of the people: *with every man his cenſer in his hand*; to offer incenſe to the idols pourtrayed on the wall; and which they did, for it follows: *and a thick cloud of incenſe went up*; there were many that offered; and perhaps they offered a large quantity, being very liberal and profuſe in this kind of devotion to their idols.

℣. 12. *Then ſaid he unto me, ſon of man, haſt thou ſeen*, &c.] Here ſhould be a ſtop, as the accent *ſegolta* ſhows; haſt thou taken notice of, haſt thou conſidered what thou haſt ſeen, the amazing ſhocking abominations committed by theſe men? it follows, and the queſtion is to be repeated, *haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark*; their deeds being evil, ſuch as will not bear the light, of which they had reaſon to be aſhamed before men; and which they imagined would not be ſeen by the Lord, tho' the darkneſs and the light are both alike to him: *in the chambers of his imagery?* the *Septuagint*, *Syriac*, and *Arabic* verſions render it, *in his hidden* or *ſecret chamber*; and the *Vulgate Latin* verſion, *in the hidden place of his bed-chamber*. The *Targum* is, "in "the chamber of the houſe of his bed;" in his bed-chamber; that is, in thoſe chambers of the temple, which belonged to the prieſts and *Levites*, on the walls of which were pourtrayed the images and pictures of their gods. Here they had their ſecret rites or myſteries performed, in imitation of the heathens; who had the ſeveral myſteries of their religion privately obſerved; to which none were admitted but thoſe that were initiated into them; as thoſe of *Oſiris* among the *Egyptians*; of *Ceres* with the *Grecians*; and of *Bona Dea* among the *Romans*; as *Junius* obſerves. Tho' ſome interpret this of the imaginations of their minds, according to which they framed to themſelves deities, and a form of worſhip. *For they ſay, the Lord ſeeth not, the Lord hath forſaken the earth*; this they gave as a reaſon of their idolatry, becauſe the Lord took no notice of them, did not help them when in diſtreſs, but as they concluded had forſaken them; therefore they betook themſelves to the gods of the *Egyptians*, *Syrians*, and other nations, for their aſſiſtance and protection: for theſe words are not the language of *Epicureans*, or ſuch who deny the providence of God in general; who think that God takes no notice of the lower world, only of the upper one, as *Kimchi*, and others interpret them; for theſe elders of *Iſrael* were not ſo ignorant and ſtupid as to deny the general providence of God, only diſtruſted his particular care of them.

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[u] לרחקה מעל מקדשי ut longius recedant, *vel* abeant, *ſub* Iſraelitæ a ſanctuario meo, Vatablus; and to this ſenſe are the Septuagint, Syriac, and Arabic verſions; ad longe recedendum, Cocceius.

[w] תועבות גדלות abominationes magnas, Pagninus, Montanus, Calvin, Piſcator, Cocceius, Starckius.

[x] Proſpect of the Temple, c. 28. p. 2018.

℣. 13. *He ſaid alſo unto me, turn thee yet again,* &c.] Towards the north, as before: and *thou ſhalt ſee greater abominations that they do*; or, *the great abominations*; for ſo the words may be ſtrictly rendered; nor does it appear that what follows, tho' great abominations, were greater than the creeping things, four-footed beaſts, and other idols, or dunghil-gods, pourtrayed upon the walls, which the elders of *Iſrael* burnt incenſe to.

℣. 14. *Then he brought me to the door of the gate of the Lord's houſe, which was towards the north,* &c.] By *the Lord's houſe*, no doubt is meant the temple, which the *Targum* here calls the houſe of the ſanctuary of the Lord; that gate of the temple, for the temple had ſeveral gates, which was to the north, was the gate called *Teri* or *Tedi*, and was very little uſed [y]. In this part of the temple were the ſacrifices offered; and therefore it was the greater abomination to commit idolatry where the Lord was more ſolemnly worſhipped: *and behold, there ſat women weeping for Tammuz*; they were not in the court of the women, where they ſhould have been; but at the northern gate, near the place of ſacrifice; and they were ſitting there, which none but the kings of the houſe of *Judah*, and of the family of *David*, were allowed in the temple [z]; but what was the greateſt abomination, they were weeping for *Tammuz*. *Jarchi* ſays, this was an image which they heated inwardly, and its eyes were of lead; and theſe being melted with the heat, it ſeemed to weep; wherefore (the women) ſaid, it aſks for an offering: but not the idol, but the women wept. *Kimchi* relates various interpretations of it, "ſome (he ſays) expound it by an antiphraſis, *making Tammuz glad*; in the month of *Tammuz* they made a feaſt to the idol, and the women came to make him glad: others ſay, that with great diligence they brought water to the eyes of the idol, called *Tammuz*, and it wept; ſignifying, that it deſired they would worſhip it: others interpret the word *Tammuz*, as ſignifying *burnt*; (from the words in *Dan.* iii. 19. למזא לאתונא *to beat the furnace)*; as if you ſhould ſay, they wept for him, becauſe he was burnt; for they burnt their ſons and daughters in the fire, and the women wept for them. He further obſerves, that *Maimonides* [a] writes, that he found written in one of the books of the ancient idolaters, that there was a man of the idolatrous prophets, whoſe name was *Tammuz*; who called to a certain king, and commanded him to worſhip the ſeven ſtars, and the twelve ſigns of the *Zodiac*, for which the king put him to a violent death; and the ſame night he died, all the images from the ends of the earth gathered together to the temple of *Babylon*, to a golden image, which was the image of the ſun; and this image was hanging between the heavens and the earth, and it fell into the midſt of the temple, and ſo all the images round about it; and it declared unto them what had happened to *Tammuz* the prophet; and all the images wept and lamented all that night; and when it was morning, they all fled to their temples at the ends of the earth; and this became an everlaſting ſtatute to them, that at the beginning of the firſt day of the month *Tammuz*, every year they lament and weep for *Tammuz*; and there are others that expound *Tammuz*, the name of a beaſt which they worſhip;" but leaving theſe interpretations, *Tammuz* was either the *Adonis* of the *Grecians*; and ſo the *Vulgate Latin* verſion renders it, *Adonis*; who was a young man beloved by *Venus*, and being killed by a boar, his death was lamented by her; and, in reſpect to the goddeſs, an anniverſary ſolemnity was kept by men and women lamenting his death, eſpecially by women. So *Pauſanias* ſpeaking of a certain place, there (ſays he) the women of the *Argives* (a people in *Greece*) mourn for *Adonis* [b]. *Lucian* [c] gives a particular account of this ceremony, as performed at *Byblus*, a city in *Phœnicia*, not far from *Judea*; from whence the *Jews* might have borrowed this cuſtom. "I have ſeen (ſays he) in *Byblus*, a large temple of *Venus Byblia*, where they performed the rites unto *Adonis*, and I was a ſpectator of them. The *Byblians* ſay, the affair relating to *Adonis* (or his death) by a boar, happened in their country; and in memory of it, every year they beat themſelves, lament and offer ſacrifice, and great mourning goes thro' the whole country; and when they beat themſelves and mourn, they ſacrifice to *Adonis* as dead; but the day following they pretend he is alive; and they ſhave their heads, as the *Egyptians* do at the death of *Apis*;" and indeed it is thought by ſome that this *Tammuz* is the *Oſiris* of the *Egyptians*; the ſame with *Mizraim*, the firſt king of *Egypt*, who being ſlain in battel, his wife *Iſis* ordered that he ſhould be worſhipped as a God, and a yearly lamentation made for him; and indeed *Oſiris* and *Adonis* ſeem to be one and the ſame, only in different nations, called by different names. Mention is made in *Plato* [d], of *Thamus* a king that reigned at *Thebes* over all *Egypt*, and was the God called *Ammon*; no doubt the ſame with this *Tammuz*; and who is here called in the *Syriac* and *Arabic* verſions, *Thamuz* or *Tamuz*; he ſeems to be the ſame with *Ham*; and *Egypt* was called the land of *Ham*, *Pſ.* cv. 27. and it is moſt probable, the *Jews* borrowed this piece of idolatry from the *Egyptians* their neighbours; with whom they were now very familiar, and from whom they expected help againſt the *Chaldeans*; but as there were ſuch ſhocking obſcenities uſed in this idolatrous ſervice, it is moſt amazing that the *Jewiſh* women, who had been inſtructed in the law and worſhip of God, ſhould ever go into it. *Guſſetius* [e] thinks, that *Bacchus* the god of wine is meant; and gives ſeveral reaſons for it; and among the reſt obſerves, that in the fourth month, called *Tammuz* from him, the vine was forming in ripe grapes; near the beginning of a fifth month, it was preſſed out, and tunned up; and by the next month, having done hiſſing, it was ſtopped up, which repreſented him buried; and for which the weeping was in this month.

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[y] Miſn. Middot. c. 5. §. 3.

[z] Maimon. Hilchot Melachim, c. 2. §. 4.

[a] More Nevochim, Par. III. c 29 p. 426.

[b] Corinthiaca, ſive l. 2. p. 121.

[c] De Dea Syria. Vid. Theocriti, αδωνιαζυσαι, Idyll. 15.

[d] Phædrus, Tom. III. p. 274. Ed. Serran.

℣. 15. *Then ſaid he unto me, haſt thou ſeen* this, *O ſon of man?* &c.] This ſhocking piece of idolatry, women weeping for *Tammuz*: *turn thee yet again*, and *thou ſhalt ſee greater abominations than theſe*; or, *great abominations beſides theſe* [f].

℣. 16. *And he brought me into the inner court of the Lord's houſe*, &c.] The court of the prieſts, where they offered ſacrifice, and into which none might come but themſelves: *and behold, at the door of the temple of the Lord, between the porch and the altar*; the porch that led into the temple, and the brazen altar, the altar of burnt-offerings, which was a very ſacred place, and reckoned more holy than the court of the prieſts [g]: were *about five and twenty men*; the number, more or leſs, not being exactly known; who they were, whether the prieſts or princes of the people, is not certain; probably ſome of both: *with their backs towards the temple of the Lord*; that is, the moſt holy place, which they were obliged to, in order to do what is afterwards affirmed of them; for the ſanctuary was built to the weſt, that in their worſhip the *Jews* might not look to the eaſt, as the *Gentiles* did; wherefore theſe men, that they might imitate the *Gentiles* in their idolatry, turned their backs to the moſt holy place; which is an aggravation of their impiety; caſting the utmoſt contempt on God, his worſhip, and the place of it: *and their faces towards the eaſt*; when the ſun riſes: *and they worſhipped the ſun towards the eaſt*; as many nations did, tho' forbidden the *Jews* by an expreſs law of God, *Deut.* iv. 19. and xvii. 2, 3. yet this they fell into, and had horſes and chariots devoted to this idolatry; ſee 2 *Kings* xxi. 3, 5. and xxiii. 5, 11. The word rendered *worſhipped*, is compounded of two words; one ſignifying to *corrupt*, the other to *worſhip*; ſhewing, that by worſhipping the ſun, they corupted themſelves, and the houſe of God; and ſo the *Targum* renders it, "and lo, they corrupted themſelves, worſhipping "in the eaſt the ſun;" and ſo it is explained in the *Jeruſalem Talmud*, "they corrupted the tem-"ple, and worſhipped the ſun;" but *Kimchi* thinks, the word [h] conſiſts of the verb in the paſt tenſe, and of the participle; and that the ſenſe is, when the prophet ſaw the men worſhipping the ſun to the eaſt, as amazed at it, put this queſtion to thoſe that went in, *do ye worſhip alſo* [i]? ſo *Ben Melech*.

℣. 17. *Then he ſaid unto me, haſt thou ſeen* this, *O ſon of man?* &c.] Took notice of, and conſidered this piece of idolatry, worſhipping the ſun toward the eaſt: *is it a light thing to the houſe of Judah, that they commit the abominations which they commit here?* could theſe things, which are ſuch dreadful abominations, committed here in the temple, be reckoned light things by them, as ſurely they cannot; yet theſe are not all that they have done: *for they have filled the land with violence*; with rapine and oppreſſion; doing injury to the poor and needy, the widow and the fatherleſs, in all places: *and have returned to provoke me to anger*; by other inſtances of idolatry: *and lo, they put the branch to their noſe*; a laurel, or olive, or vine-branch, which idolaters carried in their hands, and put to their noſe, in honour of the idol they worſhipped; in like manner as they kiſſed their hand at the ſight of the ſun, *Job* xxxi. 26, 27. and which the *Jews* did in imitation of the heathen. This is one of the eighteen places in which there is *Tikkun Sopherim*, or a *correction of the ſcribes*; who, inſtead of *my noſe*, direct to read *their noſe*; hence the words are differently interpreted by the *Jewiſh* commentators; who, by זמורה rendered *branch*, think an ill ſmell is meant; ariſing either from their poſteriors, their back parts being towards the temple; or from the incenſe which they offered up to their idols; ſo *Kimchi* and *Menachem* in *Jarchi*; agreeable to which *Fortunatus Scacchus* [k] underſtands this, not of any branch uſed by idolaters, which they put to the noſe of their idol, or their own, for the honour of that; but of the cenſer which the *Iſraelites* uſed, contrary to the command of God, and which they put to their noſe, to enjoy a forbidden ſmell; ſee ch. xvi. 18. and xxiii. 41. but *Guſſetius* [l] gives another ſenſe of the words, rendring them, *they ſend forth a branch to their anger*; the *Iſraelites* are compared to a vine, as in *Iſ.* v. 1. ſending forth bad branches, idolatrous actions as here in this chapter; and to theſe bad branches they ſent forth or added another, even anger againſt God, the prophets, true believers, and right worſhippers of God; and therefore he alſo would deal in fury and wrath, as in the next verſe; ſo Dr. *Lightfoot* [m] renders it, "*they ſend the* "*branch to my wrath*, or *to their own wrath*; that "is, to what they have deſerved; as if it was "ſaid, in the ſame manner, that any one puts "wood to the fire, the branch of the wild vine, "that it may the quicklier be burnt; ſo do theſe "put the branch to my wrath, that it may burn "the more fiercely; hence it follows, *therefore* "*will I alſo deal in fury*," &c. The *Targum* is, "and lo, they bring ſhame (or confuſion) to their "faces;" what they do, turns to their own ruin and deſtruction, as follows:

℣. 18. *Therefore will I alſo deal in fury*, &c.] Being provoked by ſuch abominable idolatries, and ſuch horrid inſolence, and moſt contemptuous treatment: *mine eye ſhall not ſpare*; *neither will I have pity*; ſee ch. v. 11. and vii. 4, 9: *and tho' they cry in mine ears with a loud voice*; very preſſingly and earneſtly for help, being in great diſtreſs: yet *will I not hear them*; as they turned their backs on him, he'll turn a deaf ear to them, and not regard their cries. The *Targum* is, "they ſhall pray be-"fore me with a great voice, and I will not re-"ceive their prayer."

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[e] Ebr. Comment. p. 903. So Luther apud Dieteric. Antiq. Bibl. par. 2. p. 132.

[f] תועבות גדלות מאלה abominationes magnas præter iſtas, Calvin.

[g] Bemidbar Rabba, §. 7. fol. 184. 4.

[h] משתחוים.

[i] Vid. Hottinger. Smegma Orientale, l. 3. par. 1. c. 24. p. 154. who rather is of opinion, that the word is compounded of the participle and the particle את, or the pronoun אתם.

[k] Sacror. Eleaochr. Myrothec. l. 2. p. 536.

[l] Ebr. Comment. p. 231.

[m] Heb. & Talmud. Exercitat. in Johan. xv. 6.

CHAP. IX.

IN this chapter is contained a viſion, repreſenting the deſtruction of the idolatrous *Jews*, and the preſervation of the godly that were among them, in which different perſons were employed; they that were concerned in the deſtruction of the idolaters, are deſcribed by their office; they had charge over the city; by their form and appearance, men; by their number, ſix; by the quarter from whence they came, the way of the higher gate northward; and by the weapons they had in their hands, ſlaughter-ones; and by their place and poſture, ſtanding beſide the brazen altar, ℣. 1, 2. among theſe were one clothed in linen, with a writer's ink-horn by his ſide; to whom the glorious God of *Iſrael*, who was removed from the cherub to the threſhold of the houſe, gave orders to go thro' the city of *Jeruſalem*, and mark thoſe that mourned over the abominations of it, ℣. 3, 4. and the reſt he ordered to go thro' the city, and ſlay all of every age, and ſex, and ſtate, except thoſe that had the mark; beginning at the ſanctuary, and filling the courts with the ſlain; which orders were obeyed, ℣. 5, 6, 7. upon which the prophet expoſtulates with the Lord, and intercedes for the people; but is not heard, becauſe of the abounding of iniquity among them; their frequent ſhedding of blood; their perverſion of juſtice; and their abominable infidelity and atheiſm; for which reaſons he was determined to ſhew them no mercy, ℣. 8, 9, 10. and the chapter is cloſed with a report made by the man clothed with linen, that he had done as was commanded him, ℣. 11.

℣. 1. *He cried alſo in mine ears with a loud voice,* &c.] That is, the glory of the Lord God of *Iſrael*, whom the prophet ſaw in the temple, and who directed him from place to place, and ſhewed him all the abominations committed there: this loud voice of the Lord, was not ſo much to excite the attention of the prophet, as to call together the miniſters of his vengeance; and to ſhew the greatneſs of his indignation, and the vehemence of his wrath, which was ſtirred up by the ſins of the people: *ſaying, cauſe them that have the charge over the city to draw near*; or, "who were "appointed over the city," as the *Targum*; that is, the city of *Jeruſalem*; by whom are meant, either the miniſtring angels, who had been the guardians of it, but now were to be employed another way; or the princes of the *Chaldean* army, who had a charge againſt the city to deſtroy it; ſee *Iſ.* x. 6. *Jer.* xxxiv. 21. The *Syriac* verſion is, *draw near ye avengers of the city*; and the *Septuagint* and *Arabic* verſions are, *the vengeance of the city draws nigh: even every man* with *his deſtroying weapon in his hand*; weapons of war, as bows and arrows, ſword and ſpear; ſee *Jer.* vi. 22, 23.

℣. 2. *And behold, ſix men,* &c.] Either angels in the form of men; or the generals of *Nebuchadnezzar*'s army, as *Kimchi* interprets it; whoſe names are, *Nergal-ſharezer*, *Samgar-nebo*, *Sarſechim*, *Rabſaris*, *Nergal-ſharezer*, *Rabmag*, *Jer.* xxxix. 3. theſe ſix executioners of God's vengeance are, in the *Talmud* [n], called, "wrath, anger, fury, deſtruction, breach and conſumption:" *came from the way of the higher gate.* *Kimchi* obſerves from the *Rabbins*, that this is the eaſtern gate, called the higher or upper gate, becauſe it was above the court of the *Iſraelites*. *Maimonides* [o] ſays, the upper gate is the gate *Nicanor*; and why is it called the upper gate? becauſe it was above the court of the women; ſee 2 *Kings* xv. 35: *which lieth toward the north*; where were the image of jealouſy, and the women weeping for *Tammuz*, and other idolatrous practices were committed; which were the cauſe of the coming of theſe deſtroyers: moreover, the *Chaldean* army with its generals came out of the north; for *Babylon* lay north, or north-eaſt of *Jeruſalem*; and ſo this gate, as *Kimchi* ſays, was north-eaſt; and he adds, and *Babylon* was north-eaſt of the land of *Iſrael*; ſee *Jer.* i. 13, 14. and iv. 6, 7: *and every man a ſlaughter-weapon in his hand*; as ordered ℣. 1. a different word is here uſed; it ſignifies a hammer, with which rocks are broke in pieces, as the above-mentioned *Jewiſh* writer obſerves. The *Septuagint* render it, an ax or hatchet: *and one man among them*; not one of the ſix, but who made a ſeventh. The *Jews* ſay this was *Gabriel* [p]; but this was not a created angel, as they; nor the holy Spirit, as *Cocceius*; but the Son of God, in an human form; he was among the ſix, at the head of them, as their leader and commander; he was but one, they ſix; one Saviour, and ſix deſtroyers: *was clothed with linen*; not in the habit of a warrior, but of a prieſt; who, as ſuch, had made atonement for the ſins of his people, and interceſſion for them; and this may alſo denote the purity of his human nature, and his unſpotted righteouſneſs, the fine linen, clean and white, which is the righteouſneſs of the ſaints: *and with a writer's ink-horn by his ſide*; or *at his loins* [q]; not a ſlaughter-weapon, as the reſt; but a writer's ink-horn; hence *Kimchi* takes him to be the king of *Babylon*'s ſcribe; but a greater is here meant; even he who took down the names of God's elect in the book of life; and who takes an account, and keeps a book of the words, and even thoughts, of his people; and alſo of their ſighs, groans and tears; ſee *Mal.* iii. 16. *Pſ.* lvi. 8. but now his buſineſs was to mark his people, and diſtinguiſh them from others, in a providential way; and keep and preſerve them from the general ruin and deſtruction that was coming upon *Jeruſalem*: or, *a girdle on his loins*, as the *Septuagint*, *Syriac* and *Arabic* verſions render it; and ſo was prepared and fit for buſineſs; which ſenſe of the word is approved of by *Caſtell* [r]; and he aſks, what has an ink-horn to do at a man's loins? but it ſhould be obſerved, that it was the cuſtom of the eaſtern people to carry ink-horns at their ſides, and particularly in their girdles, as the *Turks* do now; who not only fix their knives and poniards in them, as Dr. *Shaw* [s] relates; but the *Hojias*, that is, the writers and ſecretaries, hang their ink-horns in them; and by whom it is obſerved, that that part of theſe ink-horns which paſſes between the girdle and the tunic, and holds their pens, is long and flat; but the veſſel for the ink, which reſts upon the girdle, is ſquare, with a lid to claſp over it: *and they went in*; to the temple, all ſeven: *and ſtood beſide the brazen altar*; the altar of burnt-offering, ſo called to diſtinguiſh it from the altar of incenſe, which was of gold; here they ſtood, not to offer ſacrifice, but waiting for their orders, to take vengeance for the ſins committed in the temple, and at this altar; near to which ſtood the image of jealouſy, ch. viii. 5.

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[n] T. Bab. Sabbat, fol. 55. 1. & Gloſſ. in ib.

[o] Hilchot Cele Hamikdaſh, c. 7. §. 6.

[p] T. Bab. Yoma, fol. 77. 1.

[q] במתניו in lumbis ſuis, Pagninus, Montanus, &c.

[r] Lexic. Polyglott. col. 3393.

[s] Travels, p. 227. Ed. II.

℣. 3. *And the glory of the God of Iſrael was gone up from the cherub, whereupon he was,* &c.] That is, the glorious God of *Iſrael*; or the glorious *Shekinah*, and divine majeſty, which dwelt between the *Cherubim* over the mercy-ſeat, in the moſt holy place, removed from thence, as a token of his being about to depart from the temple, which in a ſhort time would be deſtroyed. The *Targum* is, "the glory of the God of *Iſrael* departed in the cherub on which he dwelt, in the houſe of the holy of holies;" the cherubim removed with him, and were his chariot in which he rode; ſee ch. x. 18. and xi. 22: *to the threſhold of the houſe*; of the holy of holies, as *Jarchi* interprets it; and ſo was nearer to the brazen altar, where the ſeven men ſtood, to give them their orders; of which an account follows: *and he called to the man clothed with linen,* &c. he being the principal perſon, is called firſt; and his buſineſs being to preſerve the Lord's people, ſhews that this was the firſt care of God.

℣. 4. *And the Lord ſaid unto him,* &c.] This ſhews that a divine perſon is meant by the glory of the God of *Iſrael*: *go thro' the midſt of the city*; that is, as it is next explained, *thro' the midſt of Jeruſalem*; the city, the ſix men had the charge over, or againſt, ℣. 1: *and ſet a mark upon the foreheads*; not the *Hebrew* letter ת, as ſome ſay, becauſe in the form of a croſs, and ſo ſignifying ſalvation by the croſs of Chriſt; for this letter has no ſuch form, neither in the characters uſed by the *Jews*, nor by the *Samaritans*, at leaſt, in the preſent character; tho' *Origen* and *Jerom* on the place ſay, that the letter *Tau* had the form of a croſs in the letters the *Samaritans* uſed in their time; and this is defended by *Walton*[t], who obſerves, that *Azariah* in his *Hebrew* alphabet gives a double figure, one like that which is in preſent uſe, and another in the form of a croſs, called *St. Andrew*'s croſs, and, as it appears in ſome ſhekels; and in the *Vatican* alphabet which *Angelus E Roccha* publiſhed, the laſt letter has the form of a croſs; as have the *Ethiopic* and *Coptic* alphabets, which, it is certain, ſprung from the ancient *Hebrew*; and ſo *Montfaucon* ſays[u], in ſome *Samaritan* coins, the letter *Thau* has the form of a croſs; which, if *Scaliger* had met with, he ſays he would never have oppoſed the teſtimonies of *Origen* and *Jerom*; tho', after all, it ſeems to be no other than the form of the *Greek* X; and ſo the *Talmudiſts* ſay[w], the high-prieſt was anointed on his forehead in the ſame form: ſome think this letter was the mark, becauſe it is the firſt letter of the word תורה *the law*; as if it pointed out ſuch who were obedient to it; or of the word תחיה *thou ſhalt live.* It is a *Rabbinical* fancy, mentioned by *Kimchi*[x], that *Gabriel* had orders to write the letter ת in ink upon the foreheads of the righteous, and in blood upon the foreheads of the wicked; in the one it ſignified תחיה *thou ſhalt live*, and in the other תמות *thou ſhalt die*; but, as *Calvin* obſerves, rather, if this letter could be thought to be meant, the reaſon of it was, becauſe it is the laſt letter of the alphabet; and ſo may ſignify, that the Lord's people marked with it, are the laſt among men, or the filth of the world; or that ſuch who perſevere to the end, ſhall be ſaved: but the word ſignifies, not a letter, but a mark or ſign; and ſo it is interpreted in the *Septuagint* verſion, and by the *Targum*, *Jarchi*, *Kimchi*, and others; and denotes the diſtinction the Lord had made by his grace between them and others; and now by his power and providence in the protection of them; for the Lord knows them that are his, and will preſerve them. The alluſion is, either to the marking of ſervants in their foreheads, by which they were known who they belonged to, *Rev.* vii. 3. or to the ſprinkling of the poſts of the *Iſraelites* houſes with blood, when the firſt-born of *Egypt* were deſtroyed, *Exod.* xii. 22, 23: *of the men that ſigh, and that cry for all the abominations that be done in the midſt thereof*; the *abominations* were thoſe abominable idolatries mentioned in the preceding chapter, and thoſe dreadful immoralities hinted at in ℣. 9. all which were grieving and diſtreſſing to godly minds, becauſe they were contrary to the nature and will of God; tranſgreſſions of his righteous law; and on account of which his name was diſhonoured, and his ways blaſphemed, and evil ſpoken of; for theſe they ſighed and groaned in private, and mourned and lamented in public; bearing their teſtimony againſt them with bitter expreſſions of grief and ſorrow, by groans, words and tears; and ſuch as theſe are taken notice of by the Lord; he comforts thoſe that mourn in *Zion*, and preſerves them.

℣. 5. *And to the others he ſaid in mine hearing,* &c.] To the other ſix men that had the ſlaughter-weapons in their hands: *go ye after him thro' the city*; that is, after the man clothed with linen; for he was ſent out firſt to take care of the righteous, and preſerve them; and the reſt were not ſuffered to ſtir till he was gone; and then they are bid to go after him. The *Syriac* verſion is, "to them that were with him he ſaid to them before me, go thro' the city after me;" as if theſe were the words of the man clothed with linen to the other ſix; and ſo the *Arabic* verſion; but the other is the true reading, and gives the right ſenſe, as the following words ſhow: *and ſmite*; the inhabitants of the city: *let not your eye ſpare, neither have ye pity*; not that the *Chaldeans* were inclined to mercy and pity, for they were a cruel and barbarous people; but this is ſaid to ſhow the reſentment of God againſt the ſins of the *Jews*; and that it was his will they ſhould act the ſevere part they did.

℣. 6. *Slay utterly old* and *young, both maids, and little children, and women,* &c.] All of them objects of compaſſion, becauſe of their age and ſex; and yet none to be ſpared; and which orders were exactly obeyed; ſee 2 *Chron.* xxxvi. 17: *but come not near any man on whom is the mark*; theſe were not to be ſlain; and tho' ſome were carried captive, as *Daniel*, and others; yet it was for their good, and God's glory; ſee *Rev.* vii. 3, 4. and ix. 3, 4: *and begin at my ſanctuary*; the temple, the houſe of God, and the prieſts and *Levites* that dwelt there. The *Septuagint* verſion is, *begin at my ſaints*; thoſe who profeſſed themſelves to be the ſaints of the Lord, and were ſeparated and devoted to his ſervice; and ſo the *Rabbins* ſay [y], don't read ממקדשי *at my ſanctuary*; but ממקודשי *at thoſe that ſanctify me, or my ſanctified ones*; which they interpret of thoſe that keep the whole law, from *Aleph* to *Tau*; ſee 1 *Pet*. iv. 17: *then they began at the ancient men, which* were *before the houſe*; the ſeventy elders of *Iſrael*, who offered incenſe to the idols pourtrayed upon the walls of the chambers of the temple, ch. viii. 10, 11. theſe they ſlew firſt.

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[t] Supplementum de Sicl. Formis, p. 37. 3. Prolegom. 3. de lingua Hebr. §. 36.

[u] Palæograph. Græc. l. 2. c. 3.

[w] T. Bab. Ceritot, c. 1. fol. 5. 2.

[x] Vid. T. Bab. Sabbat, fol. 55. 1.

℣. 7. *And he ſaid unto them, defile the houſe,* &c.] The temple; don't be afraid of ſlaying any perſon in it, for fear of defiling it; they have defiled it with their abominations, and now do you defile it with their blood: *and fill the court with the ſlain*; the court of the prieſts, and the court of the *Iſraelites*, and the court of the women, and all the chambers where the prieſts and *Levites* were, and had their images pourtrayed: *go ye forth*; from the brazen altar, by which they ſtood, and out of the temple, after they had done their buſineſs there, and had ſlain all they ſhould: *and they went forth, and ſlew in the city*; they went out of the temple, and ſlew in the city all but thoſe that had the mark.

℣. 8. *And it came to paſs while they were ſlaying them,* &c.] That were in the city: *and I was left*; in the temple; and the only one that was left there, the reſt were ſlain; for there were none marked in the temple, only in the city, ℣. 4: *that I fell upon my face*; as a ſupplicant with great humility: *and cried, and ſaid*; being greatly diſtreſſed with this awful providence: *ah, Lord God! wilt thou deſtroy all the reſidue of Iſrael*; the ten tribes had been carried captive before; there only remained the two tribes of *Judah* and *Benjamin*, and theſe were now threatened with an utter deſtruction: *in thy pouring out of thy fury upon Jeruſalem?* ſhewn in the deſtruction of men, both in the city and temple, by famine, peſtilence and ſword.

℣. 9. *Then he ſaid unto me,* &c.] In order to ſatisfy the prophet, and make him eaſy, and ſhew the equity and juſtice of the divine proceedings: *the iniquity of the houſe of Iſrael and Judah is exceeding great*; it can't be well conceived or expreſſed how great it is; it abounded and ſuperabounded: this is the anſwer in general, but in particular it follows: *and the land is full of blood*; of murders, as the *Targum* interprets it; of ſhedding of innocent blood; and even of all atrocious and capital crimes: *and the city full of perverſeneſs*; or of perverſion of judgment, as the *Targum*; the city of *Jeruſalem*, where was the higheſt court of judicature; where the *Sanhedrim* of ſeventy one ſat to do juſtice and judgment, have nothing but perverſion and injuſtice: *for they ſay, the Lord hath forſaken the earth, and the Lord ſeeth not*; does not concern himſelf with human affairs, and takes no notice of what is done below; and having imbibed ſuch atheiſtical principles, were hardned in ſin, and gave themſelves over to all iniquity; having no reſtraints upon them, from the conſideration of the providence of God, and his government of the world: or elſe the ſenſe is, that the Lord had withheld his mercy and favours from them; and therefore they ſhewed no regard to him; and looked upon all their evils and calamities as fortuitous events, and not as ordered by him, as puniſhments for their ſins.

℣. 10. *And as for me alſo,* &c.] As they have not ſpared the poor and the needy, the widow and the fatherleſs, but have perverted their judgment, and ſhed innocent blood: *mine eye ſhall not ſpare, neither will I have pity,* but *I will recompenſe their way upon their head*; deal with them by the law of retaliation, and reward them according to their deſerts; ſee ch. vii. 4.

℣. 11. *And behold, the man clothed with linen, which* had *the ink-horn by his ſide,* &c.] ℣. 2. to whom the orders were given to mark the mourners in the city, ℣. 4. The *Syriac* verſion is, *then I ſaw the man,* &c. which muſt direct him to obſerve and call to mind the diſtinguiſhing goodneſs of God to his own people: *reported the matter, ſaying, I have done as thou haſt commanded me*; meaning that the righteous were marked, and had been preſerved, whilſt the others were ſlain. Chriſt, as man and mediator, ſuſtains the character of a ſervant; as ſuch he has commands enjoined him, which he has obeyed; he has done all he was to do; he has fulfilled the whole will of God, and wrought out the complete ſalvation of his people; a report of which he made when here on earth, *John* xvii. 4. and will do again at the laſt day; when all his people will be gathered in, and he ſhall deliver the kingdom to the Father, and preſent them all to him, having been kept by his power, ſaying, *lo, I and the children thou haſt given me*; when all will be done as was commanded, and he undertook, and the report made accordingly. *Ben Melech* obſerves, that the *Keri* or marginal reading is, "according to all which "thou haſt commanded me;" as if he ſhould ſay there is nothing wanting of all that was commanded.

CHAP. X.

IN this chapter is a viſion, very much like that in the firſt chapter, with ſome difference, and with a different view. The deſign of it being to repreſent the wrath of God againſt *Jeruſalem*, and his departure from the city and temple. A throne much like that in ch. i. 26. is deſcribed ℣. 1. orders are given from it to ſcatter coals over the city, ℣. 2. the ſituation of the cherubim when theſe orders were given, ℣. 3. the removal of the glory of the Lord from the cherub to the threſhold of the houſe, and the conſequences of it; the houſe filled with ſmoke; the court with the brightneſs of the Lord's glory; and the ſound of the cherubim's wings heard to the outer court, as the voice of God, ℣. 4, 5. the orders of taking and ſcattering fire over the city executed, and the manner in which they were, ℣. 6, 7. a deſcription of the cherubim and the wheels, much like that in the firſt chapter, ℣. 8—17. the departure of the glory of God from the threſhold to the eaſt-gate of the Lord's houſe, with the motion of the cherubim and wheels along with him, ℣. 18, 19. and the chapter is concluded with obſerving, that the cherubim are the ſame with the living creatures ſeen in the viſion of the firſt chapter, and had the ſame form, likeneſs and motion, ℣. 20, 21, 22.

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[y] T. Bab. Avoda Zara, fol. 4. 1.

℣. 1. *Then I looked, and behold,* &c.] After the viſion of the deſtruction of the greater part of the inhabitants of *Jeruſalem* by the ſix men with ſlaughter-weapons, and of the preſervation of a few by the man clothed with linen; another viſion is ſeen by the prophet, in ſome things like to that he ſaw, of which there is an account in the firſt chapter; tho' in ſome circumſtances different, and exhibited with a different view; partly to repreſent the deſtruction of *Jeruſalem* by fire, and partly the Lord's removal from it, before or at that time: *in the firmament that* was *above the head of the cherubim*; the ſame with the living creatures, ch. i. 22, 26. where the firmament or expanſe of heaven is ſaid to be over their heads, as here; ſee the note there: *there appeared over them as* it were *a ſapphire-ſtone, as the appearance of the likeneſs of a throne*; ſee the note on ch. i. 26.

℣. 2. *And he ſpake unto the man clothed with linen,* &c.] That is, the God of *Iſrael*, or the glory of the Lord, that ſat upon the throne before deſcribed; he gave orders to the man clothed in linen, who appears in another character, and repreſents the *Chaldean* or *Roman* army: *go in between the wheels*, even *under the cherub*; the ſingular for the plural, the *cherubim*; the wheels were under theſe; the churches are under their miniſters, their paſtors, guides and governors; or rather, ſince the wheels were by the cherubim, it ſhould be rendered, as by ſome, *unto the cherub*, or *cherubim* [a]: *and fill thine hand with coals of fire from between the cherubim, and ſcatter them over the city*; theſe *coals of fire* were an emblem of the wrath of God againſt *Jeruſalem*, and of the deſtruction of it by fire; and theſe being fetched from between the cherubim, ſhew that the cauſe of this wrath and ruin was the ill treatment of the prophets of the Lord; ſee 2 *Chron.* xxxvi. 15—19. as the deſtruction of the ſame city afterwards by the *Romans* was owing, as to the rejection and killing of the Meſſiah, ſo to the perſecution of his apoſtles, 1 *Theſſ.* ii. 15, 16: *and he went in my ſight*; in the ſight of the prophet, as it appeared to him in viſion; he ſaw him go in, as he was ordered, between the wheels, and under the cherubim; but as yet he did not ſee him take the coals of fire, and much leſs ſcatter them; theſe were afterwards done, as related in the other part of the viſion.

℣. 3. *Now the cherubim ſtood on the right-ſide of the houſe,* &c.] According to the *Targum*, it was the ſouth-ſide of the houſe; and ſo *Jarchi* interprets it; oppoſite to the north, where the groſs idolatries were committed, ch. viii. 3, 5, 14. ſtanding at the greateſt diſtance from them, and bearing their teſtimony againſt them: *when the man went in*; they ſtood as it were in a levee, thro' which the man paſſed, waiting upon him; paying a reſpect to him; aſſenting to what he did; and approving of it: this circumſtance is mentioned, becauſe they were not always in this poſition, only at this time; nor did they continue ſo; we afterwards hear of their motion: *and the cloud filled the inner court*; the court of the prieſts, not as a token of God's preſence, as at the dedication of the temple; but rather of judicial blindneſs and darkneſs, which the people of the *Jews* were left unto.

℣. 4. *Then the glory of the Lord went up from the cherub,* &c.] Or *cherubim*; thoſe that were upon the mercy-ſeat, between which the Shekinah or glorious majeſty of God dwelt, in the moſt holy place: this is a token and intimation of the Lord's leaving of the temple; and a little before the deſtruction of *Jeruſalem* by the *Romans*, to which this viſion chiefly, if not altogether, refers, a voice was heard in the temple, "let us go hence [b]:" and ſtood *over the threſhold of the houſe*; either of the holy of holies, from whence he was removing; or rather of the holy place, the court of the prieſts, the inward court, and ſo open to the outward court, and view of the people in it: *and the houſe was filled with the cloud*; the temple, being forſaken of God, was filled with darkneſs; as an emblem of that blindneſs which is come upon the *Jews*, and will continue on them till the fulneſs of the *Gentiles* is brought in: *and the court was full of the brightneſs of the Lord's glory*; either the inward court, as the glory of the Lord paſſed thro' it, from the holy of holies; or rather the outward court, of which mention is made in the next verſe; the glory of the Lord being on the threſhold of the houſe, which looked towards that, and ſo enlightened it. This outward court ſignifies the *Gentiles*; who, when the Lord removed from the *Jewiſh* nation and people, were favoured with the glorious light of the goſpel, and ordinances of Chriſt; whereby they were enlightened, and filled with the knowledge of the Lord; with the knowledge of him, who is the brightneſs of his Father's glory, and the expreſs image of his perſon; ſo thro' the fall of the *Jews* ſalvation came to the *Gentiles*, *Rom.* xi. 11, 12.

℣. 5. *And the ſound of the cherubims wings was heard even to the utter court,* &c.] Or outward court. The ſound of the goſpel, which is a joyful ſound; a ſound of love, grace and mercy; of life, liberty, peace, pardon, righteouſneſs and ſalvation by Chriſt; the ſound of this in the ſwift miniſtry of the apoſtles, ſignified by the *cherubims wings*, went into all the earth, and throughout the whole *Gentile* world; by which many ſouls were quickened and inlightened; many churches were formed; and the glory of the Lord being revealed, was ſeen by all fleſh; and the whole world was filled with the brightneſs of the Lord's glory, as it will be again, and more abundantly in the latter day: and this ſound was *as the voice of the Almighty God when he ſpeaketh*; the goſpel is as thunder, which is the voice of God; and the miniſters of it are *boanergeſes* ſons of thunder: it ſhakes the conſcience; ſhews men their danger; and points at the Saviour: it is not the word of man, but in deed and in truth the word of God: it is the voice of Chriſt, who is the Almighty; and it appears to be ſo, by its powerful effects, when attended with a divine energy, in quickning dead ſinners; enlightning dark minds; unſtopping deaf ears; ſoftning hard hearts; and turning men from darkneſs to light, and from the power of ſatan to God; it is ſo when God ſpeaks in it, and by it; when it comes not in word only, but in the Holy Ghoſt, and in power.

℣. 6. *And it came to paſs,* that *when he had commanded the man clothed with linen,* &c.] After the orders were given by him that was upon the throne to the man thus deſcribed: *ſaying, take fire from between the wheels, from between the cherubim*; as in ℣. 2: *then he went in*; immediately, into the place

[a] אל תחת לכרוב in locum cerubinorum, *vel* cheruborum, Junius & Tremellius, Piſcator; ad cherubim, Tigurine verſion; which is approved by Noldius, p. 84. N°. 398.

[b] Joſephus de bello Judæorum, l. 6, c. 5. § 3.

place where the wheels and cherubim were; even under the firmament of heaven, and the throne that was in it: *and ſtood beſide the wheels*, or *wheel*; to ſee what it was, as *Kimchi* thinks; or rather in order to go in between them, as he was bid to do, ℣. 2.

℣. 7. *And one cherub ſtretched forth his hand from between the cherubim*, &c.] One of the four living creatures or cherubim, put out his hand from among the reſt: *unto the fire that* was *between the cherubim*; ſo fire is ſaid to go up and down among them, ch. i. 13. to which the reference is here: *and took* thereof, *and put it into the hands of him that was clothed with linen*; denoting as before obſerved; that it was for the ill-uſage of the miniſters of God's word, that wrath came upon the people of the *Jews*, and the deſtruction of their city by fire; ſo wrath will come upon antichriſt, and the antichriſtian ſtates, for their uſage of the miniſters and churches of Chriſt, and in conſequence of the prayers, and by the inſtigation of ſuch perſons; ſee *Rev*. vi. 9, 10, 11. and xviii. 4—7. ſo one of the four beaſts or living creatures, the ſame with the cherubim here, is ſaid to give to the ſeven angels ſeven golden vials, full of the wrath of God, *Rev*. xv. 7: *who took it*, and *went out*; took the fire, and went out of the temple, and ſcattered it upon the city of *Jeruſalem*; ſo repreſenting the *Chaldean*, or rather the *Roman* army, burning it with fire; ſee *Matt*. xxii. 7. where they are called the armies of the King of kings.

℣. 8. *And there appeared in the cherubim*, &c.] The *Septuagint* verſion is, *I ſaw the cherubim*; and ſo the *Syriac* verſion, *I ſaw in the cherubim*; what follows: *the form of a man's hand under their wings*; one of them put forth his hand, which was ſeen by the prophet, as declared in the preceding verſe; but this was only the *form* of one; which is obſerved to ſhew, that it is not to be taken literally, but as ſeen in the viſion of prophecy; and being under their wings, denotes ſecrecy and privacy: and the whole being applied to the miniſters of the word, is expreſſive of their activity and diligence in the work of the Lord, both in private and in public; and that they make no boaſt nor ſhow of their works and labours, and aſcribe nothing to themſelves, but all to the grace of God that is with them, 1 *Cor*. xv. 10. ſee the note on ch. i. 8.

℣. 9. *And when I looked, behold, the four wheels by the cherubim*, &c.] The churches by the miniſters: of theſe *wheels*, and why the churches are ſo called, and of their number *four*, and their ſituation *by* the cherubim, ſee the note on ch. i. 15: *one wheel by one cherub, and another wheel by another cherub*; a miniſter to a church; every church has its own paſtor, elder, or overſeer, by it, and over it: *and the appearance of the wheels* was *as the colour of a beryl-ſtone*; a precious ſtone of a ſea-green; ſee the note on ch. i. 16. The *Targum* renders it in general, *a precious ſtone*; the *Septuagint* verſion, *a carbuncle*; and the *Vulgate Latin* verſion, *a chryſolite*.

℣. 10. *And as for their appearances, they four had one likeneſs*, &c.] They were exactly like one another; they were all compoſed of the ſame matter, had all the colour of a beryl-ſtone, were all in the ſame form of a wheel; and in matter, form, and ſhape, entirely tallied and agreed one with another, as true goſpel-churches do; ſee the note on ch. i. 16: *as if a wheel had been in the midſt of a wheel*; not included in one another, but were formed in a croſs, or tranſverſe way; ſee the note as before.

℣. 11. *When they went, they went upon their four ſides*, &c.] Which four ſides they had, by being made in the tranſverſe way before-mentioned; juſt as the new *Jeruſalem*-church-ſtate is ſaid to be four-ſquare, *Rev*. xxi. 16. and this may denote the uniformity of goſpel-churches in every ſtate and condition, proſperous and adverſe; and the conſtancy of their walk, conduct, and converſation: *they turned not as they went*; neither to the right-hand or the left, but went on in the path of faith and duty, keeping cloſe to the word of God, and keeping up a converſation, diſcipline, and worſhip, according to it: *but to the place where the head looked they followed it*; meaning either the rulers, guides, and governors of churches, paſtors and elders; whoſe faith and converſation are followed by the members: or rather Chriſt himſelf, the head of the church, who is to be followed whither-ſoever he goes or directs: unleſs by the head is meant the ſame as the Spirit, ch. i. 20. the Spirit of God, by whom the true members of goſpel-churches are led, and after whom they walk. The *Targum* is, "the place to which the *firſt* turned (or looked) "after it they went;" that is, the firſt of the wheels; and ſo may ſignify, that the primitive churches are the pattern after which all the churches in after-ages are to go. *They turned not as they went*; this is repeated partly for the confirmation of it; and partly to excite attention to it, as being worthy of obſervation; ſee the note on ch. i. 17.

℣. 12. *And their whole body, and their backs, and their hands, and their wings*, &c.] This is to be underſtood not of the wheels, to whom body or fleſh, backs, hands, and wings, do not belong, but of the cherubim; and the ſenſe is, that as the wheels were alike, and had one and the ſame form and appearance, ſo had the cherubim; they were exactly alike in their body, backs, hands, and wings; denoting the agreement between goſpel-miniſters, in their doctrine, work, and converſation: *and the wheels were full of eyes round about*; that is, the rings or circles of the wheels, as in ch. i. 18. ſignifying, that churches conſiſted of enlightened perſons, who had a ſight of their ſin and danger, and looked to Chriſt for ſalvation, and walked circumſpectly, and watched over one another: even *the wheels that they four had*; the wheels that belonged to the four living creatures or cherubim.

℣. 13. *As for the wheels, it was cried to them in my hearing*, &c.] Or they were called, as the prophet heard in the viſion, by the following name; *O wheel*; or, *the wheel*; for tho' there are ſeveral particular churches, yet they make up but one general aſſembly and church of the firſt-born, written in heaven; and will be all together in their perfect ſtate, ſignified by the round form of the wheel; ſee the note on ch. i. 15.

℣. 14. *And every one had four faces*, &c.] That is, every one of the wheels, for of theſe the words are continued; and which agrees with ch. i. 15. ſee the note there: *the firſt face* was *the face of a cherub*; this being in the room of the ox's face, ch. i. 10. ſhows that the face of an ox and a cherub are the ſame; and that the living creatures have the general name of cherubim, from the face of an ox; and are ſo called from כרב, which in the *Syriac* and *Chaldee* languages ſignifies to *plow*; that creature being made uſe of in ſuch ſervice:

and the ſecond face was *the face of a man, and the third the face of a lion, and the fourth the face of an eagle*; how theſe are applicable to goſpel-churches, and the true members of them, ſee the note on ch. i. 15.

℣. 15. *And the cherubim were lifted up*, &c.] From the earth, as in ch. i. 19. ſee the note there: *this* is *the living creature that I ſaw by the river Chebar*; a river in *Chaldea*, where the prophet was, when he had the viſion of the living creatures recorded in the *firſt* chapter; and hence it is out of doubt, that the living creatures and the cherubim are the ſame.

℣. 16. *And when the cherubim went, the wheels went by them*, &c.] Miniſters being guides to the churches in doctrine, worſhip, devotion, and converſation; ſee the note on ch. i. 19: *and when the cherubim lift up their wings, to mount up from the earth, the ſame wheels alſo turned not from beſide them*; miniſters and churches go together; if the one remove, the other do alſo; they can't long ſubſiſt without each other; and generally ſpeaking, as are the light, knowledge, zeal, affection, and devotion of the one, ſuch are thoſe of the other; ſee the note as above.

℣. 17. *When they ſtood*, theſe *ſtood*, &c.] When the one were inactive, lifeleſs, and without motion, making no progreſs in knowledge, experience, and practice, the other were ſo likewiſe; ſee the note on ch. i. 21: *and when they were lifted up*, theſe *lift up themſelves* alſo; like people, like prieſt, whether in things commendable or not, *Hoſ.* iv. 9: *for the ſpirit of the living creature* was *in them*; the ſame ſpirit that was in the cherubim, was in the wheels; and the ſame Spirit of God, who is a *Spirit of life*[c], as the words may be rendered, is in the churches, as in the miniſters; generally ſpeaking, if the one are lively, the other are alſo, and both move as they are acted by the Spirit; and alſo their motion from place to place, which is ſpoken of in the following verſe, is directed by the Spirit; ſee *Acts* xvi. 6, 7.

℣. 18. *Then the glory of the Lord departed from off the threſhold of the houſe*, &c.] Whither he had removed from the cherub or the cherubim, between the mercy-ſeat, ℣. 4. taking another ſtep towards a general departure from the temple and city, of which this was another ſignal and warning: *and ſtood over the cherubim*; not on the mercy-ſeat from whence he came, for hither he returned not; but over the cherubim or living creatures ſeen in the viſion, which were under the throne in the firmament of heaven; an emblem, as we have ſeen, of goſpel-miniſters: and this may denote the exaltation of Chriſt, who is the glory of the Lord, the brightneſs of his Father's glory, above them; his protection of them, and preſence with them; for let him move where he will, he will not depart from his faithful miniſters; he will be with them to the end of the world.

℣. 19. *And the cherubim lift up their wings*, &c.] As birds do, when they are about to remove and fly away; theſe being upon the motion, ready to depart, as well as the glory of the Lord: *and mounted up from the earth in my ſight*; the land of *Judea*, where the goſpel was firſt preached; but this being ſlighted and deſpiſed, the apoſtles and firſt miniſters of the goſpel took their flight from thence, and turned to the *Gentiles*: *when they went out, the wheels alſo* were *beſides them*; wherever they went in the *Gentile* world, their miniſtry was ſucceſsful, ſouls were converted, and churches formed; when the glory of the God of *Iſrael* departed from the temple, and from the city of *Jeruſalem*, and from the land of *Judea*, the goſpel-miniſtry and the goſpel-church-ſtate were removed likewiſe, and carried and fixed elſewhere: *and every one ſtood at the door of the eaſt gate of the Lord's houſe*; that is, the glory of the God of *Iſrael*, and the cherubim, and the wheels, they ſtood together in one place, the eaſtern gate of the temple, one of the outward gates; the gate of the court of the *Iſraelites*, or outward court, which looked to the eaſt; which ſhows that they were juſt going and leaving the houſe or temple deſolate, no more to return to it; ſee *Matt.* xxiii. 38, 39. the next remove was into the city, and then to a mountain on the eaſt ſide of it; ſee ch. xi. 23. it was in the eaſtern part of the world that the goſpel was firſt preached, after it was carried from *Judea*: *and the glory of the God of Iſrael* was *over them above*; both over the cherubim and the wheels; great gifts were beſtowed upon the miniſters, and great grace was upon the churches; and the preſence of God was with both, and a glory on them, and on that glory a defence.

℣. 20. *This* is *the living creature that I ſaw under the God of Iſrael, by the river of Chebar*, &c.] This is repeated from ℣. 15. not only for the confirmation of it; but with an addition to ſhow, that the appearance of the man upon the throne, ch. i. 26. is no other than the God of *Iſrael*; and inaſmuch as Chriſt is there meant, for the Father never appeared in an human form; it follows, that Chriſt is the God of *Iſrael*, under whoſe power, protection, and influence, the cherubim his miniſters are; and ſo this is a proof of the true and proper deity of Chriſt: *and I knew that they were the cherubim*; not by having ſeen the cherubim on the mercy-ſeat, and comparing theſe forms with them, which none but an high-prieſt could ever ſee; for tho' *Ezekiel* was a prieſt, it does not appear that he was an high-prieſt; but by the forms of them he had ſeen carved on the doors and walls of the temple, 1 *Kings* vi. 29, 35.

℣. 21. *Every one had four faces a piece*, &c.] Every one of the four living creatures or cherubim had four faces; which were the face of a man, of a lion, of an ox, and of an eagle, ch. i. 10: *and every one four wings*; the *Septuagint* verſion reads, *eight wings*; and the *Syriac* verſion, *ſix*; ſo many in all indeed they had, ſee the note on ch. i. 23: *and the likeneſs of the hands of a man* was *under their wings*; ſee the note on ℣. 8.

℣. 22. *And the likeneſs of their faces* was *the ſame faces*, &c.] Or their faces were like the ſame, *which I ſaw by the river of Chebar*; which prove that the living creatures and the cherubim muſt be the ſame: *their appearance and themſelves*; were exactly the ſame; there was no difference in their faces, or in their bodies: *they went every one ſtraight forward*; their motion, as well as their form, were alike; they kept one even courſe, looking right on, and their eyes right before them.

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[c] רוח החיה, πνευμα ζωης, Sept. ſpiritus vitæ, V. L. Starckius.

CHAP. XI.

THIS chapter contains an account of the ſins of the princes of *Judah*; a prophecy of their deſtruction; ſome comfortable promiſes, reſpecting thoſe of the captivity; and the chapter is cloſed with the finiſhing of the viſion of the Lord's removing from *Jeruſalem*; and the whole being ended, the prophet related it to the men of the captivity. In ℣. 1. the prophet is ſhewn five and twenty men, among whom were two he knew, and are mentioned by name, and were princes of the people; and he is told, that theſe men deviſed miſchief, and gave bad advice to the people, ℣. 2, 3. wherefore he is bid to propheſy againſt them, ℣. 4. which he accordingly did, the Spirit of the Lord falling upon him, ℣. 5. declaring that their ſecret evils were known, as well as their publick ones; and that ſeeing they had multipled their ſlain, and had feared the ſword, the ſword ſhould come upon them; ſome ſhould fall by it, and others ſhould be carried captive; the conſequence of which would be, that God would be known, and his juſtice acknowledged, it being what their ſins deſerved, ℣. 6, 7, 8, 9, 10, 11, 12. upon this prophecy being delivered out, one of the princes before named died immediately; which filled the prophet with great concern, and put him upon expoſtulating with God, ℣. 13. wherefore for his comfort he is told, that tho' the inhabitants of *Jeruſalem* had inſulted their brethren that were carried captive, and looked upon the land of *Iſrael* as their own poſſeſſion, that God would be a little ſanctuary to them; that he would gather them out of all lands, and give them the land of *Iſrael*; that they ſhould come thither, and remove all idolatry from it, and ſhould have regenerating and renewing grace given them, to walk in the ſtatutes and ordinances of the Lord, by which they ſhould appear to be his people, and he to be their God, ℣. 14, 15, 16, 17, 18, 19, 20. but as for ſuch that continued in their abominable idolatries, theſe ſhould receive a juſt recompence of reward, ℣. 21. after which follows an account of the entire removal of the glory of the Lord from the city of *Jeruſalem*, ℣. 22, 23. and the prophet being in viſion brought again to *Chaldea*, reports the whole he had ſeen to them of the captivity, ℣. 24, 25.

℣. 1. *Moreover, the Spirit lift me up*, &c.] From the inner court of the temple, where the prophet was, according to the laſt account of him, ch. viii. 16. it was the ſame ſpirit that took him by the lock of his head, and lift him up, as in ch. viii. 3. and perhaps in the ſame manner: *and brought me unto the eaſt gate of the Lord's houſe, which looketh eaſtward*; where were the cherubim, and the wheels, and the glory of God above them, ch. x. 19: *and behold, at the door of the gate five and twenty men*; not the ſame as in ch. viii. 16. for they were in a different place, between the porch and the altar; and about different ſervice, they were worſhipping there; and ſeem to be men of a different order, prieſts; whereas theſe were at the door of the eaſtern gate, ſitting as a court of judicature, and were civil magiſtrates; tho' *Jarchi* and *Kimchi* take them to be the ſame. Some ſay *Jeruſalem* was divided into twenty-four pariſhes, diſtricts, or wards, and every one had its own head, ruler, and governor; and that there was one who was the preſident over them all, like the mayor and aldermen of a city. *Among whom I ſaw Jaazaniah the ſon of Azur*; not the ſame that is mentioned in ch. viii. 11. he was the ſon of *Shaphan*, this of *Azur*; he was one of the ſeventy of the ancients of *Iſrael*, this one of the twenty-five heads or rulers of the people; he ſeems to have been a prince; by having a cenſer in his hand, this was a prieſt: the *Septuagint* and *Arabic* verſions call him, *Jechoniah: and Pelatiah the ſon of Benaiah*; theſe two are mentioned by name, as being principal men, and well known by the prophet; and the latter is obſerved more eſpecially, for what befel him hereafter related: *princes of the people*; men who were intruſted with power and authority, to exerciſe the laws of the nation; and who ſhould have been reformers of the people, and ought to have given them good advice, and ſet them good examples; whereas they were the reverſe, as follows.

℣. 2. *Then ſaid he unto me, ſon of man*, &c.] That is, the Lord, or the Spirit of the Lord, that lift him up: *theſe are the men that deviſe miſchief*; or *vanity* [b]; this is to be underſtood not of the two only that are named, tho' it may of them chiefly; but of all the twenty five, who formed ſchemes for the holding out of the ſiege, and for the ſecurity of the city, and of themſelves in it, which was all folly and vanity: *and give wicked counſel in this city*; either in eccleſiaſtical affairs, to forſake the worſhip of God, and cleave to the idols of the nations; or in civil things, as follows.

℣. 3. *Which ſay* it is *not near, let us build houſes*, &c.] Meaning that the deſtruction of the city was not near, as the prophet had foretold, ch. vii. 3, 6, 7, 10, 12. and therefore encourage the people to build houſes, and reſt themſelves ſecure, as being ſafe from all danger, and having nothing to fear from the *Chaldean* army; and ſo putting away the evil day far from them, which was juſt at hand: tho' the words may be rendered, it is *not* proper *to build houſes near* [c]; near the city of *Jeruſalem*, in the ſuburbs of it, ſince they would be liable to be deſtroyed by the enemy; but this would not be condemned as wicked counſel, but muſt be judged very prudent and adviſeable: and the ſame may be objected to another rendering of the word, which might be offered, *not in the midſt to build houſes*; or it is not proper to build houſes in the midſt of the city, in order to receive the multitude that flock out of the country, thro' fear of the enemy, to *Jeruſalem* for ſafety; ſince by this means, as the number of the inhabitants would be increaſed, ſo proviſions in time would become ſcarce, and a famine muſt enſue, which would oblige to deliver up the city into the hands of the beſiegers; wherefore the firſt ſenſe ſeems beſt. The *Septuagint* and *Arabic* verſions render them, *are not the houſes lately built?* and ſo not eaſily demoliſhed, and are like to continue long, and we the in them. *This* city is *the cauldron, and we be the fleſh*; referring to, and laughing at, what one of the prophets, namely *Jeremiah*, had ſaid of them, comparing them to a boiling pot, *Jer*. i. 13. and it is as if they ſhould ſay, be it ſo, that this city is as a cauldron or boiling pot, then we are the fleſh in it; and as fleſh is not taken out of a pot until it is boiled, no more ſhall we be removed from hence till we die; we ſhall live and die in this city; and as it is difficult and dangerous to take hot boiling meat out of a cauldron, ſo it is unlikely we ſhould be taken out of this city, and carried captive; what a cauldron or brazen pot is to the fleſh, it holds and keeps it from falling into the fire; that the walls of *Jeruſalem* are to us, our ſafety and preſervation; nor need we fear captivity.

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[b] און vanitatem, Calvin, Vatablus, Junius & Tremellius; vanum, Cocceius, Starckius.

[c] לא בקרוב בנות בתים non in propinquo ædificandæ domus, Junius & Tremellius, Cocceius, Polanus; non in propinquo ædificare domos, Montanus, Piſcator, Starckius.

℣. 4. *Therefore propheſy againſt them*, &c.] Evil things againſt them, things that are diſagreeable to them; ſince they flatter themſelves with good things, and cry peace and ſafety, let them know that deſtruction is coming upon them: or, *concerning them*[f]; what will befal them, and that it will be otherwiſe with them than they imagine: *propheſy, O ſon of man*; this is repeated, not only to ſtir up the prophet to the performance of his work and office, not fearing the faces, and revilings, and mockings of men; but to ſhew the indignation of the Lord at their ſcoffs and jeers, and the certain accompliſhment of what ſhould be predicted.

℣. 5. *And the Spirit of the Lord fell upon me*, &c.] In an extraordinary manner, and afreſh, and enlightened his mind, and ſhewed him things that ſhould come to paſs; and filled him with boldneſs and courage to declare them. The *Targum* interprets it of the ſpirit of prophecy: *and ſaid unto me, ſpeak*; what I ſhall ſhew and put into thy mouth, that ſpeak out; be not afraid, but boldly declare all that I give thee in commiſſion to ſay: *thus ſaith the Lord, thus have ye ſaid, O houſe of Iſrael*; as in ℣. 3. which perhaps was ſaid in ſecret, and ſpoken privately, but known by the Lord; and it was not only the princes that ſaid it, but the whole body of the people joined in with it, and agreed to it; tho' it is very probable, they were influenced by the former: *for I know the things that come into your mind, every one of them*; not only their ſcoffing words, but the thoughts of their hearts; not one of them eſcaped the knowledge of God; the conſideration of which ſhould command an awe on men, and engage them to a watchfulneſs over their thoughts, words, and actions.

℣. 6. *Ye have multiplied your ſlain in this city*, &c.] Had killed many of the prophets of the Lord that had been ſent unto them, and had ſhed much innocent blood; and not only had unjuſtly condemned many to die, and had put them to death without a cauſe; but alſo the death of all thoſe that were ſlain whilſt the city was beſieging, and when it was taken, were owing to their advice and counſel, in encouraging them to hold out, and not deliver up the city; fanſying they ſhould be able to defend it, contrary to the declarations of the Lord by the prophet; wherefore their death is laid to ſuch adviſers, and they are called their ſlain: *and ye have filled the ſtreets thereof with ſlain*; ſuch numbers of innocent perſons being put to death, as in the times of *Manaſſeh*, 2 *Kings* xxi. 16. or ſo many dying of the famine, peſtilence, and ſword, during the ſiege, and at the taking of *Jeruſalem*.

℣. 7. *Therefore thus ſaith the Lord God*, &c.] Applying the parabolical expreſſions they had derided, and explaining them in a different ſenſe from what they had put upon them: *your ſlain whom ye have laid in the midſt of it, they are the fleſh*; the prophets they had killed; the perſons who had died innocently for crimes laid to their charge, they had not been guilty of; and ſuch who had fallen by one judgment or another ſince the ſiege, they were the perſons intended by *the fleſh*, and not ſuch as were alive; and therefore could promiſe themſelves nothing from this proverb they had took up, and ſcoffed at: *and this city is the cauldron*; that holds the ſlain, and in which they will lie and continue, and not the living: *but I will bring you forth out of the midſt of it*; where they promiſed themſelves ſafety, and a long continuance; yet ſhould not abide, but be carried captive.

℣. 8. *Ye have feared the ſword*, &c.] Of the *Chaldeans*; and therefore they ſent to the *Egyptians* for help. The *Targum* is, "ye have been afraid "of them that kill with the ſword;" and not afraid of the Lord; ſee *Matt*. x. 28: *and I will bring a ſword upon you, ſaith the Lord God*; or thoſe that kill with the ſword, as the *Targum*; meaning the *Chaldeans*, who were ſent by the Lord, and when they took the city, put many to death by the ſword, and carried captive others.

℣. 9. *And I will bring you out of the midſt thereof*, &c.] *Jeruſalem*, the cauldron, as they ſaid it was, and where they thought they ſhould be ſafe; this is repeated, to expreſs the certainty of it, and to excite their attention to it, and remove their vain confidence: *and deliver you into the hands of ſtrangers*; the *Chaldeans: and will execute judgments among you*; puniſhments for ſin, ſuch as famine, peſtilence, ſword, and captivity.

℣. 10. *Ye ſhall fall by the ſword*; &c.] Of the *Chaldeans*; not in the city of *Jeruſalem*, but out of it, when it was broken up, and they fled: *I will judge you in the border of Iſrael*; that is, inflict puniſhment on them, particularly by the ſword; which was done at *Riblah* in the land of *Hamath*, where the ſons of *Zedekiah* were ſlain, and all the princes of *Judah*, *Jer*. lii. 9, 10. and this was on the border of the land of *Iſrael*, *Numb*. xxxiv. 8, 11: *and ye ſhall know that I am the Lord*; who knows things, and foretels them before they are; and am able to accompliſh all that is threatened; and am juſt and righteous in all my ways and works; and who am known by the judgments executed by me.

℣. 11. *This* city *ſhall not be your cauldron*, &c.] It was one, as in ℣. 7. but not theirs; it was the cauldron for the ſlain, for the dead, but not the living: *neither ſhall ye be the fleſh in the midſt of it*; or, *and ye ſhall be*[g]; or, *but ye ſhall be*; the negative is underſtood, and rightly ſupplied by us; tho' the *Targum* renders it without it, "but ye "ſhall be in the midſt of it, as fleſh that is boiled "in the midſt of a pot:" but *I will judge you in the border of Iſrael*; this is repeated, that they might take notice of it, and to aſſure them that ſo it would be.

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[f] עליהם de eis, Vulg. Lat. ſuper eos, Pagninus, Montanus.

[g] ואתם תהיו & vos eritis, Montanus, Cocceius.

℣. 12. *And ye ſhall know that I am the Lord,* &c.] See the note on ℣. 10: *for ye have not walked in my ſtatutes, neither executed my judgments*; which is the reaſon why the Lord would judge them on the border of *Iſrael*, and deliver them up into the hands of ſtrangers; nor can he be thought to act the ſevere and cruel part to them, when this their diſobedience is obſerved; ſince they had his ſtatutes and his judgments made known to them, which were not known to other nations, and yet they regarded them not; wherefore it was but righteous in him to inflict his judgments upon them; and which is the more aggravated by what follows, and which ſtill more clearly ſhows the juſtice of the divine proceedings againſt them: *but have done after the manners of the heathens that are round about them*; or, *the judgments of the heathens*[h]; regarded them, and acted according to them, when they ſlighted and diſobeyed the judgments of the Lord; inſtead of worſhipping of him according to his revealed will, they ſerved the idols of the nations round about them, and gave in to all their ſuperſtitious rites and ceremonies.

℣. 13. *And it came to paſs when I propheſied*, &c.] Or, *as I propheſied*[i]; that is, whilſt he was propheſying, or declaring the above things from the mouth of the Lord, concerning the ſlaughter of the *Jews* by the ſword, and the captivity of the reſt: *that Pelatiah the ſon of Benaiah died*; one of the princes of the people, and was among the five and twenty men the prophet ſaw at the door of the eaſt-gate of the temple, ℣. 1. this man dropped down dead on a ſudden, juſt as *Ananias* and *Sapphira* at the feet of *Peter*. It was in a viſion *Ezekiel* ſaw this, and in the temple; but no doubt at the ſame time this prince died at his own houſe, whoſe death was notified to the prophet in this way. *Then fell I down upon my face*; as greatly ſurprized at the event, and filled with concern at what would be the iſſue of this providence; looking upon it as a pledge and earneſt, a token and forerunner of the utter deſtruction of the people: *and cried with a loud voice*; expreſſing the vehemency of his affection, and the earneſtneſs of his ſupplication: *and ſaid, ah Lord God, wilt thou make a full end of the remnant of Iſrael?* or, *art thou making*[k]? the ten tribes had been carried captive many years ago, and a large number of the other two tribes in *Jeconiah*'s captivity, ſo that there were but a remnant left in the land; and upon the ſudden and awful death of this prince, the prophet feared the Lord was going to make an utter end of them at once; which he deprecates.

℣. 14. *Again the word of the Lord came unto me, ſaying*, &c.] In anſwer to his prayer. The *Targum* calls it, "the word of prophecy from the "Lord;" this was by way of comfort to the captives in *Babylon*, as the former was by way of threatning to the inhabitants of *Jeruſalem*.

℣. 15. *Son of man, thy brethren*, even *thy brethren, the men of thy kindred*, &c.] Or, *of thy redemption*[l]; to whom the right of redemption of his lands and poſſeſſions belonged, as it did to thoſe that were next a-kin. The *Septuagint*, by a miſtake of the word, render it, *the men of thy captivity*; and ſo the *Syriac* and *Arabic* verſions following them. 'Tis true, thoſe were his fellow-captives who are here meant; ſome of them that were carried captive were his brethren by blood, and all by nation and religion; and theſe phraſes, and the repetition of them, are deſigned not only to excite the prophet's attention to, and to aſſure them of what is after declared; but to take off his concern for the inhabitants of *Jeruſalem*, who had uſed his brethren ill, and to turn his thoughts and affections towards his friends in *Chaldea*. *Kimchi* thinks, that theſe three expreſſions refer to three captivities; the captivity of the children of *Gad* and *Reuben*; the captivity of *Samaria*, or the ten tribes; and the captivity of *Jehoiachin*. It follows, *and all the houſe of Iſrael wholly are they*; or, "all the houſe of *Iſrael*, all of them," as the *Targum*; that is, all the whole houſe of *Iſrael*. The *Septuagint* render it, *all the houſe of Iſrael is made an end of*; the *Syriac* verſion, *ſhall be blotted out*; and the *Arabic* verſion, *ſhall be cut off*; all wrong; ſince theſe words are not a threatening to the ten tribes, or thoſe of the *Jews* in captivity, for all that follows is in favour of them; but only point at the perſons the prophet is turned unto, and who are the ſubject of the following diſcourſe. A *colon*, or at leaſt a *ſemicolon*, ſhould be here put; ſince the accent *Athnach* is upon the laſt word. *Unto whom the inhabitants of Jeruſalem have ſaid, get ye far from the Lord*; *Kimchi* interprets it, from the land of the Lord, the holy land; they being carried captive into a foreign country. The *Targum* is, "from the fear of the Lord;" the worſhip of the Lord; they being at a diſtance from the temple, and the ſervice of it. Theſe words are an inſult of the inhabitants of *Jeruſalem* upon the captives, ſuggeſting that they were great ſinners, and for their ſins were taken away from their own land, and carried to *Babylon*; and that they deſerved to be excommunicated from the houſe and people of God, and were ſo; and indeed, this is a kind of a form of excommunication of them: *unto us is this land given in poſſeſſion*; you have forfeited your right to it, and are diſinherited; we are ſole heirs, and in the poſſeſſion of it, and ſhall ever continue in it. The *Syriac* verſion reads this, and the preceding clauſe, as if they were the words of the *Iſraelites* to the inhabitants of *Jeruſalem*, thus; "becauſe they ſaid to them, O inhabitants "of *Jeruſalem*, depart from the Lord, for unto "us is given this land for an inheritance." The *Arabic* verſion indeed makes them to be the words of the inhabitants of *Jeruſalem*, but render the laſt clauſe thus; *to you* (i. e. the *Iſraelites*) *is given the land for an inheritance*.

℣. 16. *Therefore ſay, thus ſaith the Lord God*, &c.] Since they were ſo inſulted and ill-treated by their brethren the *Jews*: *altho' I have caſt them afar off among the heathen*; both the ten tribes, even all the houſe of *Iſrael*, who were carried into *Aſſyria*, and placed in the cities of the *Medes*, in *Halath* and *Habor*, by the river *Gozan*, 2 *Kings* xvii. 6. and thoſe of the *Jews* in *Jeconiah*'s captivity, among whom were *Ezekiel*, and his brethren, and his kindred: *and altho' I have ſcattered them among the countries*; and therefore what with the diſtance of the place where they were, and the diſperſion of them among the people where they reſided, their caſe might ſeem to be deſperate; and that there was no probability, and ſcarce any poſſibility, of their being preſerved as a people, and of their reſtoration to their own land: *yet will I be to them a little ſanctuary in the countries where they ſhall come*; their dwelling-place, as he has been to his people in all generations; their protection from all their enemies, in whom, and by whoſe power they ſhould be ſafe; and whoſe preſence they ſhould enjoy, tho' deprived of public ordinances of temple-worſhip and ſervice; though they were at a diſtance from the great ſanctuary, the temple, the inhabitants of *Jeruſalem* boaſted of, yet the Lord would make up the want of that to them with himſelf. The *Targum*, *Jarchi*, and *Kimchi* [m], interpret this of the ſynagogues, which were ſecond to the temple, the *Iſraelites* had in foreign countries, where they prayed to the Lord, and worſhipped him, and enjoyed his preſence. It may be rendered, *the ſanctuary of a few* [n]; they being but few, eſpecially that were truly godly, that were carried captive: or, *a ſanctuary for a little while* [o]; that is, during ſeventy years, and then they ſhould be returned, as follows. The *Targum* is, "I have given them ſynagogues, ſecond to my ſanctuary, and they are as few in the provinces where they are carried captive."

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[h] כמשפטי הגויים juxta judicia gentium, Pagninus, Montanus; ſecundum jura gentium, Junius & Tremellius, Piſcator; ſecundum judicia gentium, Cocceius, Starckius.

[i] כהנבאי me prophetante, Junius & Tremellius, Polanus.

[k] אתה עשה tu faciens, Montanus, Starckius.

[l] אנשי גאלתך viri redemptionis tuæ, Montanus, Heb. viri redempturæ tuæ, Piſcator.

ỿ. 17. *Therefore thus ſaith the Lord God, I will even gather you from the people*, &c.] The *Babylonians*, *Medes*, and *Perſians*, where they had been carried captive: *and aſſemble you out of the countries, where ye have been ſcattered*; that is, out of *Chaldea* and *Media*, out of which they ſhould come in a body, and not ſingly, or in ſmall numbers, as they did, when *Cyrus* iſſued out his proclamation: *and I will give you the land of Iſrael*; not only the *Jews* of the two tribes of *Judah* and *Benjamin*, but many of the ten tribes came out of *Babylon* with *Zorobabel*, and ſettled in the land of *Iſrael*; and hither they came alſo in after-times, even thoſe that ſettled in other countries, at their ſeveral feſtivals, and about ſuch time more eſpecially that the Meſſiah was expected, and continued there; and this will have a fuller completion at the reſtoration of the *Jews* in the latter days.

ỿ. 18. *And they ſhall come thither*, &c.] That is, thoſe of the captivity ſhall come to the land of *Iſrael*, they or their poſterity: *and they ſhall take away all the deteſtable things thereof*; the idols of the nations, that had been there introduced, deteſtable to God and all good men: *and all the abominations thereof from thence*; idols as before, even all of them, ſo that idolatry ſhould be wholly rooted out; this had its accompliſhment under *Zorobabel*, *Ezra*, *Haggai*, &c. when the worſhip of God was reſtored, and there was a reformation of many abuſes in religion; and again, in the times of the *Maccabees*; and will have a greater fulfilment at the time of the converſion of the *Jews*; when every thing that is deteſtable and abominable among that people will be removed; of which converſion the following words are a prophecy.

ỿ. 19. *And I will give them one heart*, &c.] In oppoſition to a divided heart, *Hoſ.* x. 2. divided between the true God and idols, wavering and halting between two opinions, ſometimes ſerving God, and ſometimes *Baal*; a heart to purſue one way of worſhip, and to ſerve the Lord with one ſhoulder or conſent, *Jer.* xxxii. 40. *Zeph.* iii. 9. a heart ſincere to God and man, in oppoſition to a double or hypocritical one, *Pſ.* xii. 2. a heart ſingle to the honour and glory of God, and firmly attached to his word and worſhip: alſo concord, harmony, an unity of affections to one another, ſo as to be of one heart and one ſoul, as the firſt chriſtians were, who were *Jews*, *Acts* iv. 32. and an unity of judgment, an oneneſs of principle and practice, as there ought to be, 1 *Cor.* i. 10. and all this is the gift of God, and flows from his grace and favour. The *Septuagint* and *Arabic* verſions render it, *another heart*; different from what they had before. *And I will put a new ſpirit within you*; meaning either the Holy Spirit of God, the author of regeneration and renovation: this is repreſented by the ancient *Jews* [p], as the ſame with the Spirit of the Meſſiah that moved upon the face of the waters, *Gen.* i. 2. or the ſpirit of man, the ſeat of this renewing work; or rather the work itſelf, called a *new man*, a *new creature*, *Eph.* iv. 24. 2 *Cor.* v. 17. and this is a new frame and diſpoſition of mind, in which are new principles of light and life, grace and holineſs; a new underſtanding of themſelves and ſtate, of God and of Chriſt, of divine things and goſpel-truths; new affections for God, and all that is good; new deſires after grace and righteouſneſs, after God and communion with him, after his word and ordinances, and conformity to Chriſt; new purpoſes and reſolutions to ſerve the Lord, and glorify him; new delights and joys, and in ſhort all things become new. Inſtead of *within you*, the *Septuagint*, and all the *Oriental* verſions, read, *in them*; and to this the *Targum* agrees. *And I will take the ſtony heart out of their fleſh*; a heart hardened by ſin, and confirmed in it; deſtitute of ſpiritual life, ſenſeleſs and ſtupid as to ſpiritual things; ſtubborn and inflexible, on which no impreſſions are made by corrections, admonitions, and inſtructions of ſuperiors; and ſo an impenitent one: this God only can remove; men can't ſoften their own hearts; nor can miniſters work upon them; nor will judgments themſelves bring men to repentance: it is the work of God only; who does it by his word, with which he breaks the rock in pieces; by the diſcoveries of his love, with which he melts the heart that is harder than the nether mill-ſtone; by giving repentance to them, by working faith in them, to look to a crucified Chriſt and mourn, and all this by *his* Spirit: this is ſaid to be taken *out of their fleſh*; not their body, but their nature corrupted by ſin, *John* iii. 6. which ſhows that this hardneſs is natural to men, and rooted in them, and that it requires omnipotence to remove it. *And will give them an heart of fleſh*; a ſenſible and penitent one; a ſoft and tender one; a ſanctified and ſpiritual one; one flexible and obſequious to the will of God; on which impreſſions are made; on which the laws of God are written; into which the doctrines of the goſpel are tranſcribed, Chriſt is formed, and the fear of God is implanted, with every other grace; all which are the gifts of God, and owing to his efficacious grace. The *Targum* of the whole is, "and I will give them a fearing heart, and a ſpirit of fear I will put in their bowels (or in the midſt of them); and I will break the heart of wickedneſs, which is as hard

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[m] Ex T. Bab. Megilla, fol. 29 1.

[n] למקדש מעט ad ſanctuarium paucitatis, Calvin; in ſanctuarium paucorum, Cocceius. So Ben Melech ſays the word is a ſubſtantive in ſome copies.

[o] Pauliſper, Junius & Tremellius, Polanus, Caſtalio.

[p] Zohar in Gen. fol. 107. 3.

“ as a ſtone, out of their fleſh, and I will give “ them an heart fearing before me to do my “ will.”

℣. 20. *That they may walk in my ſtatutes*, &c.] Have their converſation ordered according to the will and word of God; to which there is neither will nor power, till God gives a new heart and ſpirit, or works in them both to will and to do: *and keep mine ordinances, and do them*; all things appertaining to religion and worſhip, both in public and private: *and they ſhall be my people, and I will be their God*; it will appear by walking in the ſtatutes of the Lord, and by keeping his ordinances, that they are his people, made willing in the day of his power to ſerve him; and by having covenant-bleſſings beſtowed on them, the grace of God wrought in them, his fear upon them, and new hearts and ſpirits given them, that he is their covenant-God and Father; by this means, what under the prevalence of idolatry was hid, will now be made manifeſt.

℣. 21. *But* as for them, *&c.*] Who remained in *Jeruſalem*, and were not carried captive, but continued in their own land, and worſhipped idols, the ſame as in ℣. 15: *whoſe heart walketh after the heart of their deteſtable things, and their abominations*; not images of gold and ſilver, which cannot be ſaid to have an heart; but devils and evil ſpirits worſhipped in them, who are well pleaſed and delighted with the worſhip given them; ſo that the hearts of the devils worſhipped, and the hearts of the idolatrous worſhippers, were alike and agreed; wherefore their hearts were very different from thoſe before-mentioned; ſo far from having one heart, that their hearts were double and divided, partly after God, and partly after their idols; and ſo far from walking in the ſtatutes of the Lord, that they were walking after the will of their idols, and in the worſhip of them; which were abominable and deteſtable to God, and all good men. The *Targum* is, “ and after the wor- “ ſhip of their idols, and of their abominations, “ their heart wanders.” *I will recompenſe their ways upon their own heads, ſaith the Lord God*; that is, puniſh them according to their deſerts, by the ſword, famine, peſtilence, and captivity.

℣. 22. *Then did the cherubim lift up their wings*, &c.] In order to remove, as in ch. x. 19: *and the wheels beſides them*; which were lifted up alſo along with the cherubim: *and the glory of the God of Iſrael was over them above*; both cherubim and wheels.

℣. 23. *And the glory of the Lord went up from the midſt of the city*, &c.] Of *Jeruſalem*, whither it was removed from the door of the eaſt gate of the temple, ch. x. 19. tho' no mention is made of ſuch removal; and now having left the temple, it leaves the city: *and ſtood upon the mountain, which is on the eaſt ſide of the city*; either waiting for the repentance of the inhabitants of it, leaving them with reluctance; or in order to bring down his judgments upon it, and behold its deſtruction and ruin: this mountain was the mountain of *Olives*, as the *Targum* interprets it; and ſo *Jarchi* and *Kimchi*; ſee *Zech.* xiv. 5. Chriſt ſtood on this mountain and wept over *Jeruſalem*, and from hence he aſcended to heaven. This *Jarchi* calls the third remove of the *Shekinah* or glory of the God of *Iſrael*. The *Rabbins* ſay [a] it removed ten times, and reckon them thus, “ from the mercy-ſeat to “ the cherub; from the cherub to the cherub; “ from the cherub to the threſhold; from the “ threſhold to the court; from the court to the “ altar; from the altar to the roof; from the roof “ to the wall; from the wall to the city; from “ the city to the mountain; from the mountain “ to the wilderneſs; and from the wilderneſs it “ aſcended and ſat in its own place, according to “ *Hoſ.* v. 15.

℣. 24. *Afterwards the Spirit took me up*, &c.] From the eaſt gate of the temple, whither he had brought him; when he had been ſhown, and every thing had been told him, neceſſary for the reproof of the *Jews* in *Jeruſalem*, and for the comfort of the captives: *and brought me in viſion by the Spirit of God into Chaldea, to them of the captivity*; all this was done in viſion; ſo it appeared to the prophet, under the influence of the divine Spirit of God, as if he was carried to *Jeruſalem*, and there ſaw and heard all he did, and then was brought back again to *Chaldea*; whereas this was only mental, not corporal; he was all the while in *Chaldea*, though things were ſo repreſented to his mind, as if he had been removed from place to place: *ſo the viſion that I had ſeen went up from me*; he returned to himſelf, and became as another man, or as he was before; and found himſelf in his own houſe, and among the elders of *Judah*. This ſhows that the viſion was from heaven, and therefore it is ſaid to go up from him; and that prophecy was not of the will of men, but of God; and that the prophets were not always under the influence of a prophetic ſpirit; but this came and went, and was only with them at certain times.

℣. 25. *Then I ſpake unto them of the captivity*, &c.] The elders of *Judah*, and others with them, at *Tel-Abib*, where the prophet had an houſe: *all the things the Lord had ſhewed me*; all the viſions contained in the preceding chapters, from the beginning of the 4th chapter to the end of this: as the pourtraying *Jeruſalem* on a tile, and lying on his ſide for a long time, as an emblem of the ſiege of that city; the barley cakes, denoting a famine; the ſharp knife with which he cut off his hair, ſignifying the deſtruction of its inhabitants; how he was brought to *Jeruſalem*, what idolatries he ſaw in the temple; the viſion of the ſix men with ſlaughter-weapons, and of another with a writer's inkhorn by his ſide; and alſo the viſion of the cherubim and wheels, and the glory of the God of *Iſrael*, and their departure from the city and temple, together with what was threatened to the *Jews* in *Jeruſalem*, and was promiſed to them in *Chaldea*; all which the prophet faithfully related, and kept back nothing that the Lord had made known unto him by words or ſigns.

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[a] T. Bab. Roſh-haſhana, fol. 31. 1.

CHAP. XII.

IN this chapter, under the ſign of the prophet's removing houſhold-goods, is repreſented the removal of the king of *Judah* and his people, from their own land into captivity; and under another ſign, of the prophet's eating and drinking with quaking, and trembling, and carefulneſs, is ſet forth, either the famine that ſhould be during the ſiege of *Jeruſalem*, or the deſolations following the taking of it; and the chapter is concluded with a reproof of the *Jews* flattering themſelves that theſe prophecies reſpected times a great way off, and therefore hoped they would never be accompliſhed. The preface to the firſt ſign is in ℣. 1, 2. which deſcribes the people of the *Jews* as rebellious, and given up to judicial blindneſs and hardneſs; and ſuggeſts the cauſe of all their calamities; the order to prepare goods for removing, to ſhew to the people; for digging a wall; carrying the ſtuff out in their ſight, on his ſhoulders at twilight; and covering his face when he did it, is in ℣. 3, 4, 5, 6. the execution of this order, which is declared in part for the whole, is in ℣. 7. then follows the explication of this ſign, ℣. 8, 9, 10, 11. and the application of it, firſt to king *Zedekiah*, in whom ſhould be fulfilled ſeveral of the particulars mentioned, ℣. 12, 13. and to the people about him, and his army that ſhould be ſcattered and fall by the ſword, ℣. 14. the end of which ſhould be, that the Lord ſhould be known, his power, truth and righteouſneſs, by a few that ſhould eſcape the famine, peſtilence and ſword, ℣. 15, 16. The ſecond ſign, with the explication and application of it, is in ℣. 17, 18, 19, 20. and the chapter is cloſed with a reproof of the *Jews*; the proverbial expreſſion they uſed, and which the Lord reſented, is cited ℣. 21, 22. and the prophet is bid to aſſure them that it ſhould ceaſe, or there ſhould be no room for it; and alſo every vain viſion and flattering divination, ℣. 23, 24. and that the word of the Lord ſhould not be prolonged, but ſhould quickly and certainly be accompliſhed; and that their hopes of the contrary were in vain, ℣. 25, 26, 27, 28.

℣. 1. *The word of the Lord came unto me, ſaying.*] The word of prophecy, as the *Targum*; the viſion of the cherubim being over, this very likely, immediately followed upon the former; tho' the exact time of the prophecy cannot be fixed, becauſe the date is not given; it muſt be between the ſixth month of the ſixth year of *Jehoiachin*'s captivity, ch. viii. 1. and the fifth month of the ſeventh year, ch. xx. 1.

℣. 2. *Son of man, thou dwelleſt in the midſt of a rebellious houſe*, &c.] The captives in *Babylon*, who murmured at their preſent condition and circumſtances, and looked upon the inhabitants of *Jeruſalem* to be in happy ones, and believed they would continue in them, as the falſe prophets perſuaded them; not believing the prophets of the Lord; and encouraged them to ſtand out againſt the king of *Babylon*, repenting that they had ſurrendered to him, and hoped they ſhould by their means be delivered; ſee the ſame character of them, ch. ii. 3, 5, 6, 7. and iii. 9, 26: *which have eyes to ſee, and ſee not: they have ears to hear, and hear not*; they had natural ſenſe and underſtanding, and means and opportunities of being better informed, and of knowing the true ſtate of things, and how they were, and would be; but they wilfully ſhut their eyes againſt all light and evidence, and ſtopped their ears, and would not hearken to the words of the prophets: *for they are a rebellious houſe*; ſtubborn, obſtinate and ſelf-willed: or, *a houſe of rebellion* [r].

℣. 3. *Therefore, thou ſon of man, prepare thee ſtuff for removing*, &c.] Or, *veſſels of captivity* [s]; ſuch as perſons take along with them when they go a journey, or into a far country; ſuch as a ſtaff, ſcrip, purſe, ſhoes, *&c.* or houſhold-goods; ſuch as tables, chairs, and the like, which are removed when a perſon goes from one houſe to another; by which ſign, they of the captivity were to be taught, that *Zedekiah* and the people of the *Jews* ſhould in like manner be carried captive into *Babylon*; which they were not willing to believe, and the falſe prophets had told them the contrary: *and remove by day in their ſight*; be carrying the ſtuff out day by day, ſeveral days running, as *Jarchi* from *Menachem* interprets it; that they may ſee and take notice of it, and aſk the reaſon of it; which when known, they might ſend to their correſpondents at *Jeruſalem*, and acquaint them with it: *and thou ſhalt remove from thy place to another place in their ſight*; from the houſe in which he dwelt, to another houſe at ſome diſtance; yet ſo as to be ſeen by them, both from whence, and whither he removed: *it may be they will conſider*; or *ſee* [t]; make uſe of their eyes, and of their underſtandings, and think better of things. The *Targum* is, "perhaps they will fear;" the Lord, and regard his prophets, and be afraid of his judgments: *tho' they be a rebellious houſe*; ſuch who are the moſt obſtinate, may be reclaimed.

℣. 4. *Then ſhalt thou bring forth thy ſtuff by day in their ſight*, &c.] Bring it forth, that they may be ſpectators of it; and *by day*, that it might be manifeſt to them what was carried out; and this day by day, till all was removed: *as ſtuff for removing*; that is intended to be removed from one place to another, and is carried away in the day-time, in the view of every one: *and thou ſhalt go forth at even in their ſight*; as a man having removed his goods in the day-time, goes forth himſelf at evening: this denotes the flight of *Zedekiah* from *Jeruſalem* in the night, *Jer.* xxxix. 4: *as they that go forth into captivity*; with a ſorrowful countenance, in a mournful habit, and with airs and geſtures ſhewing anger, anxiety and diſtreſs; with a bundle on their ſhoulders, and a ſtaff in their hands.

℣. 5. *Dig thou thro' the wall in their ſight*, &c.] The wall of the houſe where he was, as an emblem of the city of *Jeruſalem* cloſely beſieged, from whence there was no eſcape, but by digging thro' the wall: this ſhowed the manner in which *Zede-*

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[r] בית מרי domus rebellionis, Montanus, Vatablus, Starckius; domus inobedientiæ, Cocceius. [s] כלי גולה vaſa tranſmigrationis, Pagninus, Montanus, Starckius; inſtrumenta migrationis, Junius & Tremellius, Piſcator, Polanus.

[t] אולי יראו fortaſſe viſuri ſunt, Junius & Tremellius, Polanus; fortaſſe videbunt, Piſcator, Starckius.

Zedekiah made his eſcape, by the way of the gate, between the two walls, which was by the king's garden, *Jer.* lii. 7: *and carry out thereby*; not his ſtuff, as before; but proviſions for himſelf, neceſſary for his journey or flight; as no doubt *Zedekiah* and thoſe with him did.

℣. 6. *In their ſight ſhalt thou bear* it *upon* thy *ſhoulders*, &c.] The bundle, packed up for his uſe and ſervice, carried out thro' the wall dug by him. The *Septuagint* and *Vulgate Latin* verſions render it, as if he himſelf was to be carried out upon the ſhoulders of another, thus; *in their ſight, upon the ſhoulders, thou ſhalt be carried*; but the former ſenſe is beſt: *and carry it forth in the twilight*; ſignifying the ſame as before: *thou ſhalt cover thy face, that thou ſee not the ground*; or *land*; not the land of *Iſrael*, but the land of *Chaldea*, where the prophet was: this ſhews that great ſhame and confuſion which ſhould attend the king of *Judah* when he fled, and great fear and terror alſo; and likewiſe has regard to his eyes being put out by the king of *Babylon*; ſo that he ſaw not the land into which he was carried captive, *Jer.* lii. 11: *for I have ſet thee for a ſign unto the houſe of Iſrael*; to ſhew unto them by deeds, as well as by words, what ſhould befal them; ſee *Iſ.* viii. 18. and xx. 2, 3, 4.

℣. 7. *And I did ſo as I was commanded*, &c.] Tho' it might ſeem ridiculous in the ſight of men, and he be bantered and deſpiſed for it; yet it being the will of God, he was obedient to it; as it becomes the ſervants of the Lord to be with all readineſs and chearfulneſs; even in things for which they may be laughed at by others: *I brought forth my ſtuff by day, as ſtuff for captivity*; brought his goods out of his houſe, in order to be had to another place, as a type of the captivity of his countrymen the *Jews*: *and in the even I digged thro' the wall with mine hand*; not with an iron inſtrument, with which walls are dug; but with his hand, he having no ſuch inſtrument with him, and being in haſte, and alſo that it might be done without noiſe; denoting the ſuddenneſs of *Zedekiah*'s flight, and the haſte he was in; not having time and leiſure to take proper inſtruments with him, he and his men pulled out the ſtones of the wall with their own hands, and ſilently made their way thro' and eſcaped; ſee ℣. 12: *I brought* it *forth in the twilight*, and *I bare* it *upon* my *ſhoulder in their ſight*; that it might be a ſign and emblem of the above things to them, and they might learn ſome inſtructions from it.

℣. 8. *And in the morning came the word of the Lord unto me, ſaying*.] That is, in the morning after he had done all the above things commanded him; explaining the meaning of them, and ſhewing to whom they belonged.

℣. 9. *Son of man, hath not the houſe of Iſrael ſaid unto thee*, &c.] The *Jews* that were in captivity; for with theſe the prophet was, and before their eyes he had done the above things; and they only could put the following queſtion to him, who were *the rebellious houſe*, ℣. 2: *what doſt thou?* this they put not ſeriouſly, as deſirous of being informed what was meant by all this; but as deriding the prophet for acting ſuch a weak and ſilly part: this the Lord knew they had done, and therefore directs the prophet to make a proper anſwer; tho' ſome think the ſenſe is, *hath not the houſe of Iſrael ſaid unto thee, what doſt thou?* no, they have not; they take no notice of it; never ſay one word about it, or enquire into the meaning of it; quite careleſs, thoughtleſs and ſtupid; wherefore, tho' they will not aſk any thing concerning it, yet begin with them, and ſhew them the deſign of it.

℣. 10. *Say thou unto them, thus ſaith the Lord God*, &c.] In anſwer to their ſneering queſtion; or notwithſtanding their ſtupidity and indolence, and in order to awaken them out of it: *this burden* concerneth *the prince in Jeruſalem*; the preſent reigning prince in *Jeruſalem*, king *Zedekiah*. The ſenſe is, either that that burden of goods the prophet carried out on his ſhoulders, had a regard to the king of *Judah* and his captivity, and was an emblem of it; or rather that the burden of prophecy, or that ſorrowful calamity predicted by the above ſign or type, had relation to that prince, and would be fulfilled in him; and ſo the *Targum*, "upon the prince is the burden of this prophecy;" in like manner *Jarchi* interprets it, of prophecy: *and all the houſe of Iſrael which are among them*; they were alſo concerned in it, and would be carried captive with their prince.

℣. 11. *Say, I am your ſign*, &c.] Which repreſents you, and ſhows what will befal you: *like as I have done, ſo ſhall it be done unto them*; as he had carried out his ſtuff, and had removed it from one place to another, ſo they ſhould be carried away out of their own land into a foreign country, as follows: *they ſhall remove*, and *go into captivity*; the *Babyloniſh* captivity.

℣. 12. *And the prince that* is *among them*, &c.] *Zedekiah* their king that reigned over them, in whom they truſted, and under whoſe government they thought themſelves ſafe and ſecure: *ſhall bear upon* his *ſhoulder in the twilight, and ſhall go forth*; out of *Jeruſalem*, where his palace and throne were, leaving the main of his riches behind him; only ſhould carry away what he could on his ſhoulder, a bundle of his moſt valuable effects, or proviſions for his flight: or, as *Kimchi* and *Ben Melech* think, his cloaths, for lighter march, and more ſpeedy haſte: *they ſhall dig thro' the wall to carry out thereby*; it ſeems by this, that when the king, and his nobles, and ſervants made their eſcape, they not only went forth between two walls, but broke thro' one, in order to get away; which was done, not by the king himſelf, but by his ſervants; ſo the *Targum*, "in a wall ſhall they dig to bring "him out by it;" and therefore the number is changed, not *he*, but *they ſhall dig*, &c. tho' in the following words the ſingular is again uſed: *he ſhall cover his face, that he ſee not the ground with his eyes*; either thro' ſhame at leaving the city, his palace, and all his grandeur. The *Targum* is, "he ſhall cover his face becauſe he hath "ſinned:" or that he might not be known and be diſcovered who he was; and ſo it was thro' fear of being betrayed by a falſe friend, or taken by the enemy: or elſe this may reſpect his having his eyes put out at *Riblah*, ſo that he could not ſee with them the land he was carried into; tho' it rather ſeems to refer to his firſt eſcape out of *Jeruſalem* with a maſk or vizor on him, which might hinder his ſeeing the ground he went upon; and which, in his fright, he could not attend to, looking out here and there, not being able to keep his eye long upon any place. The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions render it, *that he may not be ſeen with the eye, and he ſhall not ſee the land*.

℣. 13. *My net alſo will I ſpread upon him*, &c.] Meaning the *Chaldean* army, which the Lord raiſed up, and brought againſt him, and gave ſucceſs unto: *and he ſhall be taken in my ſnare*; as a bird is taken in the ſnare of the fowler; or a wild beaſt by the hunter. The *Jews* have a tradition, which is mentioned both by *Jarchi*, *Kimchi* and *Abendana* on the place, that there was a cave which reached from *Zedekiah*'s houſe to the plains of *Jericho*, by the way of which he fled; and that God prepared a deer, which went upon the top of the cave; and the *Chaldeans* purſued it; and when it came to the mouth of the cave, *Zedekiah* was coming out, and they took him; *and I will bring him to Babylon to the land of the Chaldeans, yet ſhall he not ſee it*; his eyes being put out at *Riblah*, *Jer.* xxxix. 7. The prophet *Jeremiah* ſays, that his eyes ſhould behold the eyes of the king of *Babylon*, *Jer.* xxxiv. 3. and yet here *Ezekiel* ſays, that he ſhould not ſee the land of the *Chaldeans*. *Joſephus*[u] obſerves, that *Zedekiah* thought theſe two prophecies contradicted each other, and therefore gave credit to neither; but they both proved true; he ſaw the king of *Babylon* at *Riblah*; but his eyes being there put out, he ſaw not *Babylon*, whither he was carried captive: *tho' he ſhall die there*; as he did, *Jer.* lii. 11.

℣. 14. *And I will ſcatter to every wind all that are about him to help him*, &c.] Either his life-guards, the men of war that were with him when he fled, *Jer.* lii. 7. or his auxiliary troops, the *Egyptians*, whom he had taken into his pay for his aſſiſtance: *and all his bands*; or *wings*[w]; the wings of his army. The *Targum* interprets it, his army; theſe were all ſcattered from him when he was taken, *Jer.* lii. 8: *and I will draw out the ſword after them*; which fled into *Egypt*, and other countries; ſo that they did not eſcape, tho' they went not into captivity; ſee ch. v. 12.

℣. 15. *And they ſhall know that I am the Lord*, &c.] God omniſcient, and can and do foreſee and foretell future events, when the above things ſhall come to paſs; and omnipotent, able to do what he purpoſed and declared he would; and true and faithful to his word, and holy and righteous in all his ways and works: *when I ſhall ſcatter them among the nations, and diſperſe them in the countries*; of *Egypt*, *Babylon*, *Media*, and other places.

℣. 16. *But I will leave a few men of them*, &c.] Or, *men of number*[x]; of a ſmall number, ſuch as are eaſily reckoned up; which will require no great ſkill in numbers, nor trouble to count them; *from the ſword, from the famine, and from the peſtilence*; during the ſiege of *Jeruſalem*, and at the breaking of it up; but then they ſhould be carried captive into other countries: *that they may declare all their abominations among the heathen whither they come*; who obſerving their calamities and diſtreſſes, would read their ſin in their puniſhment; and conclude they muſt have been guilty of great enormities, who were puniſhed in ſuch a manner; ſo that their puniſhment was a viſible and ſtanding declaration to the heathens of the abominable ſins they had been guilty of: or elſe the end of reſerving a few of them from the above capital judgments, was, that they being brought to a ſenſe of their ſins by their afflictions, might freely confeſs them, expreſs their repentance for them, and juſtify God in his proceedings towards them: *and they ſhall know that I am the Lord*; not the heathens, among whom this declaration would be made; but the *Jews*, brought under a conviction of their ſin, and of the juſtice of God in his dealings with them.

℣. 17. *Moreover, the word of the Lord came to me, ſaying.*] Here follows another ſign of the deſolation of the *Jews*, which the prophet was unto them; as the former ſignified their going into captivity, this their famine and diſtreſs at the ſiege of *Jeruſalem*, and the dreadful calamities attending, and following that.

℣. 18. *Son of man, eat thy bread with quaking*, &c.] As one in ſurpriſe or fear, or that has got an ague upon him: *and drink thy water with trembling, and with carefulneſs*; fearing want of it, or as apprehenſive of danger of its being taken away; ſee ch. iv. 16.

℣. 19. *And ſay unto the people of the land*, &c.] Of *Chaldea*, where the prophet now was; not the natives of the land, but the *Iſraelites*, who were captives in it, ; who were ready to murmur and repine at their own caſe, as miſerable; and at that of the *Jews* at *Jeruſalem*, as happy; and therefore they are taught by this ſign, as well as by the following prophecy, that they were miſtaken: *thus ſaith the Lord God, of the inhabitants of Jeruſalem*; or *to* them, or *concerning* them[y]; whom the captives in *Chaldea* thought lived ſo happily, and would continue ſo: and *of the land of Iſrael*; or, *upon the land of Iſrael*[z]; inhabitants on it; to this ſenſe the *Targum* and *Septuagint* verſion interpret it, and alſo *Kimchi*: *they ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment*; meaning at the ſiege of *Jeruſalem*, when they could not eat and drink in peace; but while they were eating and drinking, were diſturbed and put into fear and ſurpriſe by the beſiegers; and alſo hearing that their proviſions would not hold out, were careful how they ate and drank, and were frighted with the thoughts of being reduced to extreme want: *that her land may be deſolate from all that is therein*; or, *from its fulneſs*[a]; men and cattel, cities, towns, houſes, vineyards, fields, fruits, and plenty of all good things. *Jarchi* expounds it, of riches: *becauſe of the violence of all them that dwell therein*; not the violence of the *Chaldeans*, making a prey of all they met with, plundering cities and towns, and making forage of the fruits of the earth, by which means the land was deſolate; but the rapine, oppreſſion and injuſtice of the *Jews*, which were the cauſe of all theſe calamities which came upon their country.

℣. 20. *And the cities that are inhabited, ſhall be laid waſte*, &c.] Not only the city of *Jeruſalem*, but the other cities of *Judea*; as they were by the *Chaldeans*, which were then full of inhabitants: *and the land ſhall be deſolate*; the whole land of *Judea*, be deſtitute of men and cattel, and lie uncultivated, and become barren and unfruitful: *and ye ſhall know that I am the Lord*; who were then captives in *Babylon*, as well as thoſe who ſhould be diſperſed among the nations would; ſee ℣. 15, 16.

℣. 21. *And the word of the Lord came unto me, ſaying.*] After he had been a ſign unto the people, in the two inſtances above-mentioned; and they had hardened themſelves againſt the belief of the things ſignified by them, becauſe the time of their accompliſhment was not yet.

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[u] Joſeph. Antiq. l. 10. c. 7. §. 2. and c. 8. §. 2.

[w] אגפיו alas militum, Montanus; alas ejus, Cocceius, Starckius; ſo Ben Melech.

[x] אנשי מספר viros numeri, Montanus, Vatablus; homines numero, Starckius.

[y] ליושבי ירושלם habitatoribus Hieroſolymorum, Montanus, Starckius; de habitatoribus, Piſcator; de habitantibus Hieroſolymam, Cocceius.

[z] אל אדמת ישראל, επι της γης τȣ Ισραηλ, Sept. ſuper terram Iſrael, Calvin; in terram Iſraelis, Junius & Tremellius, Polanus; ſo Ben Melech.

[a] ממלאה a plenitudine ſua, Pagninus, Montanus, Cocceius, Starckius.

℣. 22. *Son of man, what* is *that proverb that ye have in the land of Iſrael,* &c.] Which queſtion is put, not as ignorant of it, but as filled with indignation at the impiety and boldneſs of thoſe that uſed it, and in order to expoſe the wickedneſs and folly of it: *ſaying, the days are prolonged*; the days of affliction and diſtreſs; the time of *Jeruſalem*'s deſtruction, and of the *Babyloniſh* captivity, theſe were not to be of a long time; and therefore they were ready to flatter themſelves they would never be, at leaſt in their days; and hence, becauſe judgment was not immediately executed, their hearts were ſet in them to do evil; and thus they abuſed the patience and long-ſuffering of God; and they uſed this and the following expreſſion ſo often, and ſo long, that they became proverbial to them: *and every viſion faileth?* or *periſhes*[b]*?* every prophecy comes to nothing; no one is fulfilled; at leaſt becauſe not at once, therefore they concluded it never would, or however, hoped it never would; and ſo pleaſed themſelves, and continued in their impenitence and unbelief, and contempt of prophecy.

℣. 23. *Tell them therefore,* &c.] Plainly and boldly, with the greateſt aſſurance and confidence, as from God himſelf: *thus ſaith the Lord God, I will make this proverb to ceaſe*; by quickly accompliſhing the things which they, by this proverb, repreſented as at a great diſtance, and what would never be brought about: *and they ſhall no more uſe it as a proverb*; when the things predicted ſhall take place: *but ſay unto them, the days are at hand, and the effect of every viſion*; the time is haſtning on, and will quickly come, when every prophecy ſhall be fulfilled: it was in the ſixth year of *Jehoiachin*'s captivity, that theſe prophecies were delivered out; and in the ninth year *Nebuchadnezzar* came with his army, and beſieged *Jeruſalem*; ſo that the days were at hand; in three years time there began an accompliſhment of the above predictions, which were ſcoffed at in the proverb uſed.

℣. 24. *For there ſhall be no more any vain viſion,* &c.] Or prophecy; ſuch as the falſe prophets had given out, that the people ſhould be in peace and ſafety, and not be delivered into the hands of the king of *Babylon*; which they gave heed to, and ſo encouraged the lying prophets to go on propheſying ſmooth things; when the prophecies of the true prophets were accompliſhed, then the falſe ones were rejected, and their prophecies no more regarded; nor could there be any more a place for them, or a reception of them: *nor flattering divination within the houſe of Iſrael.* The *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions read, *in the midſt of the children of Iſrael*; and ſo the *Targum*; but *Kimchi* ſays, that copies that ſo read are wrong; and which is confirmed by the *Maſora*, which obſerves, that the reading is ſo in all places, but in this. The *Syriac* verſion renders it, *doubtful prediction*; and the *Vulgate Latin* verſion, *ambiguous divination*; like the prophecies and anſwers of the heathen oracles, which were delivered in terms of doubtful ſignification, and might be taken in more ſenſes than one. The *Septuagint* verſion is, *he that divines for grace*; in order to ingratiate himſelf into the people, to gain their good will, or their money, or both; and therefore divines ſmooth things, and flatters them with that which is moſt agreeable to their inclination; but when they ſhall ſee the city taken, and themſelves carried captive, they will no more regard ſuch ſoothing diviners, who pretended from the ſtars to tell what ſhall come to paſs, as the *Arabic* verſion ſuggeſts.

℣. 25. *For I am the Lord, I will ſpeak,* &c.] A ſovereign being, immutable and eternal; who will ſpeak by his prophets, what is his mind and will ſhall be done: *and the word that I ſhall ſpeak ſhall come to paſs*; the word of prophecy delivered out in his name by the true prophets never fails, but is always accompliſhed; as that was which reſpected the ſiege of *Jeruſalem*, and captivity of the *Jews*: *it ſhall be no more prolonged*; the judgment threatened ſhall be inflicted, and that in a very ſhort time: *for in your days, O rebellious houſe*; whilſt they were living; which they hoped would never be, at leaſt not till after their death; whereas, within five or ſix years after this, all came to paſs: *will I ſay the word, and will perform it, ſaith the Lord God of hoſts*; not only the prophecy of their ruin ſhould be given out in their days, but accompliſhed in that time; which they might depend upon, ſince he who ſaid it, is the mighty God, the Lord of armies in heaven and in earth.

℣. 26. *Again, the word of the Lord came to me, ſaying.*] This is repeated to confirm what was before ſpoken, and that they might aſſure themſelves that there would be a certain and ſpeedy accompliſhment of what the Lord had ſaid by his prophet.

℣. 27. *Son of man, behold,* they of *the houſe of Iſrael ſay,* &c.] Either they of the ten tribes in *Babylon*, or the *Jews* in *Judea*, who were alſo *Iſraelites*: theſe the Lord directs the prophet to take notice of, and be a witneſs of what they ſaid; ſince he himſelf, as a prophet, was concerned in it: *the viſion that he ſeeth* is *for many days* to come, *and he propheſieth of the times that are afar off*; that is, according to them, the viſion that *Ezekiel* the prophet ſaw concerning their ruin; and the prophecy which he delivered out relating to that was not to be fulfilled as yet; there were many days and years ſtill to come; it was at a great diſtance, and ſo they put away this evil day far from them; they own that he had a viſion and prophecy, but it reſpected future times, and diſtant ages; and therefore they did not trouble themſelves with it; it gave them no great concern, becauſe they conſidered it as afar off.

℣. 28. *Therefore ſay unto them, thus ſaith the Lord God,* &c.] Carry this meſſage to them from me, whether they will hear it or no; ſo ſhall it be: *there ſhall none of my words be prolonged any more*; the fulfilment of prophecies delivered in the name of the Lord by the prophets ſhall be no longer deferred, but ſhall quickly be: *but the word which I have ſpoken, ſhall be done, ſaith the Lord God*; one jot and tittle of it ſhall not paſs away, till all be fulfilled; ſooner may heaven and earth paſs away, than that ſhall; it is for ever ſettled in heaven, and ſhall be fulfilled on earth; he that has ſaid it, is of one mind, and none can turn him; and is able to do whatſoever he pleaſes.

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[b] אבד peribit, Munſter, Montanus, Tigurine verſion, Junius & Tremellius, Polanus, Piſcator; periit, Starckius.

CHAP. XIII.

IT being ſaid in the preceding chapter, ỿ. 24. that there ſhould be no more a vain viſion, nor a flattering divination; the prophet is ordered to propheſy againſt the falſe prophets and propheteſſes, ỿ. 1, 2, 17. the former are deſcribed as propheſying out of their own hearts, ỿ. 2. as fooliſh ones, following their own ſpirit, and ſeeing nothing, ỿ. 3. they are compared to foxes in the deſerts, ỿ. 4. and are repreſented as unconcerned to ſtand in the gap for the people, ỿ. 5. and as ſeeing vanity and lying divination; wherefore the Lord was againſt them, ỿ. 6, 7, 8. what they are threatened with are, that they ſhould not be in the aſſembly of God's people; nor written in the writing of the houſe of *Iſrael*; nor enter into the land of *Iſrael*, ỿ. 9. the reaſon of which was, becauſe they ſeduced the Lord's people, by ſpeaking peace to them when there was none; which is figuratively expreſſed by building a wall, and daubing it with untempered morter, ỿ. 10. upon which the wall is threatened to be rent, and cauſed to fall with a ſtormy wind; ſignifying the deſtruction of *Jeruſalem* by the *Chaldean* army; and the falſe prophets to have the wrath of God poured on them, who doubted it, ỿ. 11, 12, 13, 14, 15, 16. and then follows the order to the prophet to propheſy againſt the falſe propheteſſes, and ſet his face againſt them, and pronounce wo upon them in the name of the Lord; who are deſcribed as propheſying out of their own hearts; ſowing pillows to all arm-holes; and making kerchiefs on the head of all ſorts of perſons; and which they did for poor ſmall gain, and to the detriment of immortal ſouls, good and bad, ỿ. 17, 18, 19. wherefore the Lord threatens to tear off their pillows and kerchiefs, and deliver his people out of their hands, no more to be hunted by them, ỿ. 20, 21. the reaſon of which was, becauſe they ſaddened the hearts of the righteous, and ſtrengthened the hands of the wicked, ỿ. 22. and the chapter is concluded with a reſolution that they ſhould ſee no more vanity nor divine divinations; and that the Lord's people ſhould be delivered from them, and they ſhould know that he was the Lord, ỿ. 23.

ỿ. 1. *And the word of the Lord came unto me, ſaying.*] Giving orders to propheſy againſt the falſe prophets and propheteſſes, which were either in the land of *Iſrael*, of whom the prophet had notice; or rather, who were among the captives in *Babylon*, where *Ezekiel* now was.

ỿ. 2. *Son of man, propheſy againſt the prophets of Iſrael*, &c.] Who called themſelves ſo, and were accounted ſuch by others; tho' they were not true, but falſe prophets; and ſo the *Targum* calls them: *that propheſy*; that is, ſmooth things to the people; promiſing a ſpeedy return from the captivity; or that *Jeruſalem* ſhould not be taken by the *Chaldeans*, and the inhabitants of it, and of the land, be carried captive: *and ſay thou unto them that propheſy out of their own hearts*; who were not ſent of God, nor ſpake from him; but of themſelves, what came into their heads, and was agreeable to their fancies, imaginations and carnal hearts; ſuch are falſe teachers, that go forth without being ſent, and teach not according to the word of God, but according to their own carnal reaſonings; ſo the *Targum*, "according to the "will of their hearts;" what they pleaſed themſelves: *hear ye the word of the Lord*; which came from the Lord himſelf, and not from man, meaning the following prophecy; ſo the written word of God ſhould be attended to, both by teachers and hearers, as the only rule of faith and practice; ſee *Iſ.* viii. 20.

ỿ. 3. *Thus ſaith the Lord God, wo unto the fooliſh prophets*, &c.] The falſe prophets, as the *Targum*; who are fooliſh, as all are who are not ſent of God, and furniſhed by him with wiſdom and knowledge, and who propheſy out of their own hearts; for what elſe but folly can proceed from thence? this muſt be a great mortification to theſe prophets to be called fooliſh, when they reckoned themſelves wiſe men, being vainly puffed up in their fleſhly minds, and were accounted ſo by others; but what is wiſdom with men, is fooliſhneſs with God: *that follow their own ſpirit*; or *walk after it* [c]; and not the Spirit of God, who leads into all truth; they pretended to a ſpirit of prophecy, but it was their own ſpirit, and the dictates of it they followed, and not the Spirit of the Lord; and therefore it is no wonder that they propheſied falſe things, and led the people wrong; as all ſuch teachers do, who give way to their own fancies and imaginations, and forſake the word of God, and do not implore the aſſiſtance and teachings of the bleſſed Spirit: *and have ſeen nothing*; no viſion, as the *Syriac* verſion renders it; they pretended to have revelations of things future from the Lord, but they had none; what they ſaw were vain viſions and lying divinations, and were as nothing, and worſe than nothing; yea they ſaid what they never ſaw.

ỿ. 4. *O Iſrael, thy prophets* are *like the foxes of the deſerts.*] The falſe prophets, as the *Targum*; theſe are called *Iſrael's* prophets, becauſe received, embraced and encouraged by them; not the Lord's, for they were not ſent by him, nor had any meſſages from him; and ſuch are comparable to foxes, for their craftineſs and cunning, and lying in wait to deceive, as theſe ſeduced the Lord's people, ỿ. 10. and ſuch are falſe teachers, who walk in craftineſs, and handle the word of God deceitfully, and are deceitful workers; and to foxes in the deſerts, which are hungry and ravenous, and make a prey of whatſoever comes within their reach, as theſe prophets did of the people, ỿ. 19. *Kimchi* interprets *deſerts* of breaches and ruinous places in the walls of a vineyard, where the foxes lie, or thro' which they enter into the vineyard, and ſpoil it; as theſe falſe prophets entered in among the *Iſraelites* like to a vineyard, and did them much hurt and damage, by inſinuating themſelves among the weak, and thoſe of little faith, which the above writer compares to breaches in vineyards; ſee *Cant.* ii. 15. It may be, the deſerts may have reſpect to the land of *Chaldea*, where *Iſrael* was carried captive, and where theſe foxes, the falſe prophets, could play their part to advantage; not being under the notice and reſtraints of the *Sanhedrim* at *Jeruſalem*.

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[c] הלכים אחר רוחם qui ambulant poſt ſpiritum ſuum, Pagninus, Calvin, Cocceius, Starckius.

ỳ. 5. *Ye have not gone up into the gaps*, &c.] Or *breaches* [d]; ſo the *Targum*. The alluſion is to breaches made in the walls of a city when beſieged; at which time, thoſe within gather together in great numbers to meet the enemy, and prevent his entrance by the breaches. Theſe words are either ſpoken to the princes of *Iſrael*, the civil magiſtrates; or to the prophets, who ſeeing the ſins of the people like a mighty torrent, opening a breach for the wrath and judgments of God to pour in upon them, ſhould have called them, and importunately preſſed them to repentance and reformation, and to have put up their prayers, and made interceſſion to God for them; neither of which they did, and therefore are here blamed; ſee ch. xxii. 30. *Pſ.* cvii. 23: *neither made up the hedge for the houſe of Iſrael*; or a *fence*, a fortification. The *Vulgate Latin* renders it, *a wall*; a new wall, which is generally made by the beſieged within, when a breach is made upon them: it ſignifies the ſame as before. *Jarchi* and *Kimchi* interpret it, of repentance and good works; and ſo the *Targum*, which paraphraſes the words thus, "neither have ye done for yourſelves good works, "to deprecate for the houſe of *Iſrael*, to ſtand "to pray for them:" *to ſtand in the battel in the day of the Lord*; when he came forth in battel-array againſt them, with great wrath and indignation, in the way of his righteous judgments. The *Targum* is, "when warriors come up againſt "them in the day of the wrath of the Lord;" when the *Chaldeans* came againſt them by the will of God, he being angry with them.

ỳ. 6. *They have ſeen vanity, and lying divination*, &c.] The viſions the falſe prophets pretended to ſee, were nothing but the fruit of their own fancies and imaginations, and had nothing real in them; and what they divined or foretold ſhould be, were all lies, and never came to paſs, and never would: *ſaying, the Lord ſaith, and the Lord hath not ſent them*; they came to the people with a lie in their mouths, giving out that the Lord ſpoke by them; when they had no miſſion from him; nor any commiſſion to ſay what they did; or any warrant from him for their prophecies: *and they have made* others *to hope, that they would confirm the word*; or, *that the word would be confirmed* [e]; that what was ſaid by them would have its accompliſhment; and that their prophecies would be fulfilled. By their ſolemn way of ſpeaking; by the uſe they made of the name of the Lord; by the ſtrong aſſurances they gave, and by their frequent repetition of their predictions, the people were brought to hope and believe that the event would anſwer to what they ſaid; wherefore, inſtead of bringing them to a ſenſe of their ſins, and repentance for them, whereby the judgments of God would have been prevented; they hardened them in them, and haſtened their ruin.

ỳ. 7. *Have ye not ſeen a vain viſion?* &c.] A viſion only in pretence, and not in reality; the effect of their own fancy, and not any thing ſhewn them by the Lord: *and have ye not ſpoken a lying divination?* delivered out a known lie, ſaying they had it from the Lord, when they had it not; or a prophecy that will deceive, and be without effect, and in the iſſue prove a falſhood: *whereas ye ſay, the Lord ſaith* it, *albeit I have not ſpoken?* this is a proof that what they gave out for a viſion and prophecy was a vain and falſe one; ſeeing they pretended they had it from the Lord, when he never ſpoke a word to them, or by them.

ỳ. 8. *Therefore thus ſaith the Lord God*, &c.] This is what he ſays, and it may be depended on will come to paſs; tho' the other he ſaid not, they ſaid he did, but was a lying divination: *becauſe ye have ſpoken vanity, and ſeen lies*; which will in the iſſue prove ſo, lying and deceitful; what never came from God, but from themſelves, and the father of lies, and would never be accompliſhed: *therefore behold*, I am *againſt you, ſaith the Lord God*; or, *I unto you*; which may be ſupplied thus, *I* come, or will come *unto you* [f]; in a way of providence, and chaſtiſe and puniſh you; ſee *Rev.* ii. 16. or I will be your adverſary; and a ſad thing it is for any to have God to be againſt them; there's no contending with him; none ever hardened themſelves againſt him, and proſpered; men are but with him as ſtubble, or as thorns and briers to a conſuming fire.

ỳ. 9. *And mine hand ſhall be upon the prophets that ſee vanity, and that divine lies*, &c.] Meaning by his hand, not the true ſpirit of prophecy, attended with a divine power and energy, as in ch. i. 3. and ii. 14. but the wrath and power of God ſeizing on them, and puniſhing them. So the *Targum*, "and the ſtroke of my power ſhall "be upon the falſe prophets," *&c.* The ſenſe is, that they ſhould feel the weight of his hand, and the lighting down of his arm with the indignation of his wrath, by inflicting puniſhment upon them: *they ſhall not be in the aſſembly of my people*; ſhall have no place in the church of God, nor fellowſhip with the ſaints; they ſhall not join with them in religious worſhip here; but either ſhall be left by the righteous judgment of God to ſeparate themſelves from them; or ſhall be excluded their communion; and much leſs ſhall they ſtand in the congregation of the righteous hereafter: or, *they ſhall not be in the ſecret*, or *council of my people* [g]; ſhall not be conſulted by them on any account, civil or religious; or not be let into the ſecret counſels of the Lord, as the Lord's people be, who are his favourites, and his friends; ſee *Pſ.* xxv. 14. The *Targum* is, "in the good ſecret "which is hidden for my people, they ſhall not "be:" *neither ſhall they be written in the writing of the houſe of Iſrael*; their names ſhall not be in the roll or regiſter of thoſe that return from captivity, as in *Ezra* ii. but ſhall die in their exile; they ſhall not be in the liſt and catalogue of the citizens of any city in the land of *Iſrael*, particularly of *Jeruſalem*, the chief city; ſee *Iſ.* iv. 3. and it ſhould appear that their names were never written in the Lamb's book of life; or that they ever were among the number of God's elect, the true and ſpiritual *Iſrael* of God. So the *Targum*, "and in the writing of eternal life, which is writ"ten for the righteous of the houſe of *Iſrael*, they "ſhall not be written;" ſee *Pſ.* lxix. 28: *neither ſhall they enter into the land of Iſrael*; ſhould not return to the land of *Iſrael*, when the captives ſhould at the end of the captivity; nor enter into the land of *Canaan*, the heavenly reſt, which remains for the people of God; for into the new *Jeruſalem*-ſtate ſhall nothing enter that makes an abomination, or a lie, as theſe prophets had done; ſee *Rev.* xxi. 27. and xxii. 15: *and ye ſhall know that I* am *the Lord God*; omniſcient, omnipotent, true and faithful, holy, juſt, and good.

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[d] בפרצות in fracturas, Pagninus, Montanus, Tigurine verſion; rupturas, Calvin, Piſcator, Starckius.

[e] לקים דבר ut præſtet verbum, Junius & Tremellius, Piſcator, Polanus; ratum fore, Grotius; eventurum eſſe, Caſtalio.

[f] הנני אליכם ecce ego ad vos, Vulg. Lat. ſub. venio, Grotius; veniam, Piſcator, Starckius; venturus ſum cum ira mea, Vatablus.

[g] בסוד עמי לא יהיו in ſecreto populi mei non erunt, Montanus; in arcano, Munſter; in conſilio, Junius & Tremellius, Calvin, Polanus; in concilio, Vatablus.

℣. 10. *Becauſe, even becauſe they have ſeduced my people*, &c.] Who were ſo by profeſſion; otherwiſe ſuch who are truly the people of God, tho' they may be deceived in civil things, yet not in religious matters, at leaſt, not totally and finally; in this ſenſe it is impoſſible to deceive the elect of God; but as falſe teachers are deceivers, they lie in wait, and uſe all means to deceive them, and do deceive nominal profeſſors, which is reſented by the Lord; and this is given as a reaſon of their puniſhment; and which is doubled, as in *Lev.* xxvi. 43. to ſhew the heinouſneſs of their ſin, and the certainty of their puniſhment: *ſaying, peace, and* there was *no peace*; giving out that peace would be made with the king of *Babylon*; that the captives would return to their own land, where, with thoſe that were in it, they would enjoy great proſperity; when no ſuch thing came to paſs, nor would; but the contrary was certain, by the predictions of the true prophets ſent by the Lord: *and one built up a wall*; one of the falſe prophets, and of the chief of them, gave out that *Jeruſalem* would continue a walled city, and abide firm and impregnable againſt the *Chaldean* army, and would never be taken: *and lo, others daubed it with untempered* morter; others of the falſe prophets, obſerving that what the firſt had delivered out was pleaſing to the people, not only aſſented to it, but ſtrongly affirmed it; and with colourings and ſpecious arguments, made it look more plauſible and probable; when alas! the whole was no other than like putting a parcel of looſe ſtones or bricks together, and throwing ſome ſluſhy ſtuff upon them, as moiſtened ſand without lime, or clay without ſtraw, as the *Targum* and *Vulgate Latin* verſions render it; which would never cement the bricks or ſtones together. *R. Joſeph Kimchi* interprets it of bricks not burnt: ſo falſe teachers imitate the true miniſters of the word, in preaching peace; but then they don't direct aright where it is to be had, which is only in Chriſt; or the proper perſons, ſinners preſſed with the guilt of ſin, and ſeeking for eaſe and peace in a right way; but publiſh it to thoſe to whom it does not belong, for there is no peace to the wicked; and put them upon making peace themſelves by their own works of righteouſneſs, and their legal repentance, and outward humiliation; or promiſe it to them, tho' they have no faith in Chriſt, and are not ſenſible of their ſin and danger: theſe men are builders, but not wiſe maſter-builders; they don't build upon the foundation Chriſt, but build up a wall without him; leaving himo ut of the building who is the chief corner-ſtone; deliver out ſome looſe and unconnected doctrines, that are not according to the ſcriptures, nor conſiſtent with each other; and encourage the people to perform ſome looſe duties and cold ſervices, without the cement of faith and love; and which is no other than building upon the ſand, or with it; tho' they fancy it to be a wall, a ſhelter, and protection to them, from the wrath and juſtice of God, and by which they ſhall climb up to heaven; which will prove a bowing wall, and a tottering fence; and in theſe miſtakes they are buoyed up by falſe teachers, and are flattered as being in a fair way for eternal happineſs.

℣. 11. *Say unto them which daub it with untempered* morter, &c.] The falſe prophets, that flattered the people with peace, proſperity and ſafety: *that it ſhall fall*; the wall they have built and daubed over; the city of *Jeruſalem* ſhall be taken and deſtroyed; the predictions of the prophets ſhall prove lies; and the vain hopes and expectations of the people fail: *there ſhall be an overflowing ſhower*; that ſhall waſh away the wall with its untempered morter; meaning the *Chaldean* army, compared to an overflowing ſhower of rain, for the multitude of men in it, and the force, power and noiſe with which it ſhould come, bearing down all before it; ſee *Iſ.* viii. 7, 8: *and ye, O great hail-ſtones, ſhall fall*; upon the wall, and break it down: or, *ye, O great hail-ſtones, ſhall cauſe* it *to fall*[h]; or, *I will give great hail-ſtones*, and *it ſhall fall*[i]. The word *Elgabiſh*, which in ſome copies is one word, and in others two, as *Kimchi* and *Ben Melech* obſerve, is either the ſame with *Gabiſh*, which ſignifies a precious ſtone, and is rendered pearl in *Job* xxviii. 18. or it may be, as it ſeems to be, an *Arabic* word; and *Hottinger*[k] takes it to be *Gypſus* or lime, or the *Lapis Laminoſus* or ſlate; ſo the Lord threatens to rain down lime or ſlate upon them from heaven, which ſhould deſtroy the wall built with untempered morter: *and a ſtormy wind ſhall rent* it; this ſeems to ſignify the ſame as the overflowing ſhower, the *Chaldean* army, compared to a ſtrong tempeſtuous wind; ſee *Jer.* iv. 11, 12, 13. as the hail-ſtones may ſignify the king of *Babylon*, with his princes, nobles and generals.

℣. 12. *Lo, when the wall is fallen*, &c.] *Jeruſalem* is taken: *ſhall it not be ſaid unto you*; the falſe prophets, by the people who had been deceived by them: *where is the daubing wherewith ye have daubed* it? what's become of all your promiſes of peace, and aſſurance of ſafety and proſperity; your ſmooth words, and plauſible arguments; your ſpecious pretences, and flattering prophecies? thus would they be inſulted by thoſe they had deceived, as well as laughed at by ſuch who diſregarded their predictions, and believed the prophets of the Lord.

℣. 13. *Therefore thus ſaith the Lord God*, &c.] Confirming what he had before bid the prophet ſay, ℣. 11: *I will even rent* it *with a ſtormy wind in my fury*; ſtormy winds ſometimes rend rocks aſunder, 1 *Kings* xix. 11: and much more feeble tottering walls; what is before aſcribed to the ſtormy wind, is ſaid to be done here by the Lord himſelf, making uſe of that as an inſtrument; ſtormy winds fulfil his word, *Pſ.* cxlviii. 8. the cauſe of which is his wrath, which made the diſpenſation, or the invaſion of the *Chaldean* army the more terrible; and this is mentioned in all the following clauſes: *and there ſhall be an overflowing ſhower in mine anger, and great hail-ſtones in* my *fury to conſume* it; which, coming from the Lord, and attended with his wrath and fury, muſt needs bring on utter ruin and deſtruction. The whole is paraphraſed by the *Targum* thus, "and I will "bring a mighty king with the force of tempeſts; "and a deſtroying people as a prevailing rain in my

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[h] ואתנה אבני אלגביש תפלנה & vos, O lapides grandinis, ruere facietis *ædificium*, Munſter.

[i] Et dabo lapides grandinis, qui corruere facient *parietem*, Pagninus.

[k] Smegma Oriental. l. 1. c. 7. p. 119.

"fury ſhall come; and kings, who were powerful as hail-ſtones, in wrath to conſume."

℣. 14. *So will I break down the wall that ye have daubed with untempered* morter, *&c.*] Which is repeated and expreſſed in theſe words, both for the ſake of confirmation and explanation of what is before ſaid: *and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered*; meaning the city of *Jeruſalem*, and by theſe phraſes declaring the utter deſtruction of it; whereby alſo would be diſcovered the vain aſſurances and lying predictions of the falſe prophets, and which would appear to be entirely groundleſs: ſo the *Targum*, "and I will deſtroy the city in which ye have propheſied falſe prophecies; and I will cauſe it to fall to the ground, and its foundations ſhall be diſcovered:" *and it ſhall fall, and ye ſhall be conſumed in the midſt of it*; the falſe prophets periſhed in the deſtruction of *Jeruſalem*, and not one of them eſcaped: *and ye ſhall know that I am the Lord*; who is true to his word, and able to accompliſh it, whether of puniſhment, or of threatening.

℣. 15. *Thus will I accompliſh my wrath upon the wall*, &c.] Or upon the city, as the *Targum*; pour out all his indignation, and inflict juſt puniſhment upon the city of *Jeruſalem* and its inhabitants: *and upon them that have daubed it with untempered* morter; the falſe prophets: ſo the *Targum*, "and the falſe prophets that propheſy in it falſe prophecies:" *and will ſay unto you, the wall* is *no* more, *neither they that daubed it*; neither the city of *Jeruſalem*, nor the prophets that propheſied of its ſafety; nor their falſe prophecies; nor the vain hopes of the people they fed them with: ſo the *Targum*, "there is no city, nor falſe prophets."

℣. 16. To wit, *the prophets of Iſrael, which propheſy concerning Jeruſalem*, &c.] This explains who are meant by thoſe that daubed with untempered morter: *and which ſee viſions of peace for her*; not in reality, but in pretence; they boaſted that they had viſions and revelations from the Lord, and aſſured the people they ſhould enjoy great peace and proſperity; but theſe, as they are before called, were vain viſions and lying divinations: there ſeems to be in this an alluſion to the name of *Jeruſalem*, which according to ſome ſignifies, "they ſhall ſee peace:" *and* there is *no peace, ſaith the Lord*; not to the wicked; nor to the inhabitants of *Jeruſalem*, who liſtened to the falſe prophets; nor to the falſe prophets themſelves.

℣. 17. *Likewiſe, thou ſon of man, ſet thy face againſt the daughters of thy people*, &c.] The falſe propheteſſes; for as there were women in ſome ages, who had the true ſpirit of prophecy, as *Miriam*, *Deborah*, and *Huldah*; ſo there were ſome that pretended to it, who had it not, as *Noadiah* in the times of *Nehemiah*, *Neh.* vi. 14. and ſuch there were in the times of *Ezekiel*; againſt whom he is bid to ſet his face, and look them out of countenance, and make them aſhamed; who contrary to the modeſty of the ſex, had impudently taken upon them to propheſy to the people; and ſuch have been ſince in the times of the goſpel, as *Jezebel*, *Rev.* ii. 20. and *Priſca*, *Maximilla*, *Quintilla*, and others: *who propheſy out of their own heart*; as the men did, ℣. 2. what their own hearts ſuggeſted to them; what came into their minds, and their own fancies and imaginations led them to; what was according to their carnal affections and deſires, and agreeable to thoſe that heard them: *and propheſy thou againſt them*; declare their prophecies falſe; warn the people from giving heed to them; and foretel what ſhall befal them for deceiving the people.

℣. 18. *And ſay, thus ſaith the Lord God, wo to the* women *that ſow pillows to all arm-holes*, &c.] Or, *put pillows to all elbows*[l]; thereby ſignifying, that they might be at eaſe, and reſt ſecure, and look upon themſelves as in the utmoſt ſafety, and not fear any enemy, the invaſion of the *Chaldeans*; or that their city would be deſtroyed, and they carried captive, as the prophets of the Lord had foretold: *and make kerchiefs upon the head of every ſtature*; whether taller or lower; the word *ſtature*, according to *Kimchi*, is uſed, becauſe the people ſtood when they enquired of theſe propheteſſes, whether they ſhould have peace or no, or good or evil ſhould befal them: or, *of every age*, as the *Septuagint* verſion; young or old; they put theſe kerchiefs, or *vails*[m], as ſome render the word, upon all ſorts of perſons; for they refuſed none that came to them, they could get any thing by; upon their heads, either as a token of victory and triumph, ſignifying that they ſhould have the better of their enemies, and rejoice over them; or to make them proud, and ſuggeſt to them that they ſhould never be ſtripped of their ornaments; or elſe, as the former ſign ſhows that they lulled them aſleep upon pillows, and led them on in a carnal ſecurity, ſo they kept them in blindneſs and ignorance: and this they did, *to hunt ſouls*; to bring them into their nets and ſnares; to catch them with their falſe prophecies, and deceive them by their fallacious ſigns, and ſuperſtitious rites and ceremonies, and ſo ruin and deſtroy them[n]. *Will ye hunt the ſouls of my people*; that cleave to me, and regard my prophets; will ye endeavour to enſnare thoſe, and ſeek to deſtroy their peace and comfort, and even their ſouls? ye ſhall not be able to do it: *and will ye ſave the ſouls alive* that come *unto you?* and enquire of you how things will be, and liſten to your lying divinations; can you ſave them from the ruin and deſtruction that is coming upon them? no, you will not be able to do it; and what wickedneſs is it in you to attempt the one or the other? The *Targum* is, "the ſouls of my people, can ye deſtroy or quicken? your ſouls, which are yours, can you quicken?" the ſenſe is, they could neither do the one or the other; and yet ſuch was their iniquity, that they ſought to do both.

℣. 19. *And will ye pollute me among my people*, &c.] Defile the name of the Lord, by abuſing it, to cover their wicked deſigns and practices, pretending they were ſent by him, when they were not; that what they ſaid came from him, tho' he ſpoke not by them; and that it was his will they declared, when it was their own, and what came out of their own hearts and heads: ſo the *Targum*, *will ye pollute my will among my people*; to profane his name among the *Gentiles* was a great ſin, but to pollute it among his own people was greater; attempting to draw them aſide from his fear and worſhip, and that for gain, for ſmall gain too:

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[l] למתפרות applicantibus, *ſive* accommodantibus, Gataker; conjungentibus, vel adunantibus, Guſſetius, Ebr. Comment. p. 947. כסתות על כל אצילי pulvillos ſuper omnes cubitos manus, Calvin; pro omnibus cubitis manuum, Piſcator.

[m] Velamina, Polanus. So Kimchi and Ben Melech.

[n] Guſſetius thinks, that by the words rendered *pillows* and *kerchiefs*, are meant *nets*, with which they covered their heads and arms; for otherwiſe, what connection is there between the above things and hunting? See Ebr. Comment. p. 395, 565.

for handſuls of barley, and for pieces of bread; which ſhows them to be abandoned creatures, that were ready to do or ſay any thing for the meaneſt trifle; their conſciences were ſeared; they gave up themſelves to work wickedneſs with greedineſs, and for filthy lucre's ſake, and for a ſmall portion of that; which exaggerates their ſin and folly; ſee *Prov.* xxviii. 21. *Mic.* iii. 5: *to ſlay the ſouls that ſhould not die*; by threatening the captives in *Babylon*, who had ſurrendered themſelves in *Jehoiachin*'s time, with deſtruction and death; who ought to have been comforted in their exile, and whom the Lord in his own time would deliver: *and to ſave the ſouls alive that ſhould not live*; by promiſing the inhabitants of *Jeruſalem* long life, ſafety and proſperity; when they ſhould either die by the ſword, famine, and peſtilence; or be carried captive, which was as death; for ſo they did, or attempted to do, both the one and the other, by their falſe prophecies, as follows: *by your lying to my people that hear* your *lies?* their falſe prophecies, which ſome hearkened to, and believed; and others were intimidated by, and feared that ſo it would be.

℣. 20. *Wherefore thus ſaith the Lord God, behold, I am againſt your pillows*, &c.] Not only had an abhorrence of them, but was determined to deſtroy them, detect their fallacies, and expoſe the folly of ſuch actions and them to ſhame and contempt: *wherewith ye there hunt the ſouls, to make* them *fly*; to the places where they propheſied; into the toils and nets they ſpread for them, in order to catch them with their divinations and prophecies, and make a gain of them: or, *into the gardens*, or *groves*[*]; there to commit idolatry, *Iſ.* lxv. 3: *and I will tear them from your arms*; by which it ſeems, that thoſe pillows were not only put under the arms of thoſe that came to enquire of theſe ſhe-prophets or fortune-tellers; but they put them under their own arms, and lay upon them as if they were aſleep, and in a trance or exſtacy; and ſo the kerchiefs or veils were upon their heads, which covered their faces, to ſhew that they were quite retired from the world, and wholly attentive to the viſions and revelations they pretended were made them by the Lord; and which they gave out in this ſuperſtitious way, to the credulous people that flocked about them: *and will let the ſouls go*, even *the ſouls that ye hunt to make* them *fly*; which were captivated with their ſuperſtitions; drawn into their nets and ſnares; decoyed into the gardens, where they were prevailed upon to ſacrifice to idols, and were taken with their ſoothſaying and lying divinations; theſe the Lord promiſes to break the ſnare for them, and ſet them at liberty, and preſerve them from that ruin and deſtruction they were ready to come into; ſee *Pſ.* cxxiv. 7.

℣. 21. *Your kerchiefs alſo will I tear*, &c.] From their heads; diſcover their tricks, and expoſe them to the contempt of the people, and deſtroy both them and their works: *and deliver my people out of your hand*; from being hunted, enſnared, and deceived by them: *and they ſhall be no more in your land to be hunted*; but ſhould either flee into *Egypt* and other countries for ſhelter, or be carried captive into *Babylon*; *and ye ſhall know that I* am *the Lord*; ſee ℣. 9, 14.

℣. 22. *Becauſe with lies ye have made the heart of the righteous ſad*, &c.] By polluting the name of the Lord; by hunting and decoying ſouls into their deſtructive nets; and by threatening ſuch who would not give heed to their ſuperſtitious rites, lying divinations, and falſe prophecies: ſo falſe teachers make the hearts of ſuch ſad, who having ſeen the inſufficiency of their own righteouſneſs, truſt in the righteouſneſs of Chriſt, and are juſtified by it; by teaching ſuch doctrines as depreciate the love and grace of God the Father; making his love dependent on the creature; his covenant conditional, and ſalvation to be by works, and not by grace: as detract from the perſon, offices, and grace of Chriſt; denying his deity and divine ſonſhip; making light of his blood, and ſetting up man's righteouſneſs againſt his: and ſuch as are injurious to the Spirit's work; aſcribing regeneration and converſion to man's free-will; giving ſuch marks and ſigns of grace as are not to be found in any, and repreſenting it as what may be entirely loſt: *whom I have not made ſad*; nor would he have them made ſad by others; neither by falſe prophets and their lies, nor by any other means; neither by any thing within them, or any thing without them; not by any or all of their ſpiritual enemies: he would have them comforted; the covenant of grace, and the promiſes of it, are made for ſuch a purpoſe; the ſcriptures are written for this uſe; ordinances are deſigned for this end; miniſters are appointed for this work; and this is the office of the divine Spirit; and the Son of God himſelf was ſent on this account: *and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way*; by repentance and reformation; and ſo far were the wicked from returning from it in this way, that they were emboldened in ſin, and hardened in it; and were more frequent and open in the commiſſion of it; and that thro' the prophecies of theſe falſe propheteſſes; as wicked men are by the doctrines of falſe teachers: and particularly *by promiſing him life*; or that he ſhould live long, and enjoy much peace and proſperity in the land of *Iſrael*, and not be carried captive into *Babylon*; and ſo falſe teachers harden men in ſin, by giving them hopes of eternal life, though they continue in their evil ways; or upon the foot of univerſal redemption, and upon their repentance, as the fruit of their own free-will; and therefore take their ſwing of ſin, as believing that Chriſt died for all men, and ſo for them, and therefore ſhall be ſaved, live as they will; and that it is in their power to repent when they pleaſe, and therefore procraſtinate it to the laſt.

℣. 23. *Therefore ye ſhall ſee no more vanity, nor divine divinations*, &c.] They ſhould not be ſuffered any longer to impoſe upon the people; and they ſhould be ſo ſufficiently expoſed, that the people would not give heed to their vain viſions and lying divinations any more; and no gain coming to them hereby, they would not be diſpoſed to make pretenſions to them, as they had done: or the ſenſe is, that they ſhould periſh in the ſiege and deſtruction of *Jeruſalem*; and ſo they and their falſe prophecies would ceaſe together: *for I will deliver my people out of your hand, and ye ſhall know that I am the Lord*; ſee ℣. 21.

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[*] לפרחות in floralia, Junius & Tremellius, Polanus, Starckius; in floridis hortis, Piſcator.

CHAP. XIV.

IN this chapter are contained, the diſpleaſure of God at hypocritical idolaters that ſought unto him, and at the falſe prophets; the judgments that ſhould come upon them, and which ſhould not be averted by the interceſſion of the beſt of men; and yet a promiſe that a remnant ſhould be ſaved. The elders of *Iſrael* are ſaid to ſit before the prophet, ℣. 1. to whom the Lord gives an account of them, ℣. 2, 3. and orders the prophet what he ſhould ſay to them, that the Lord would anſwer them himſelf, ℣. 4, 5. and that he ſhould bid the houſe of *Iſrael* repent and turn from their idols, or elſe the Lord would ſet his face againſt them, and cut them off, both them and the falſe prophets they ſought unto; and this is threatened, in order to reform them, and continue them his covenant-people, ℣. 6, 7, 8, 9, 10, 11. and then the judgment of famine is particularly threatened; to avert which, the prayers of the beſt of men would be of no effect, ℣. 12, 13, 14. and next the judgment of noiſome beaſts, with the ſame intimation, ℣. 15, 16. likewiſe the ſword, ℣. 17, 18. and alſo the peſtilence, ℣. 19, 20. and much leſs when they ſhould be all ſent together, ℣. 21. and the chapter is concluded with a promiſe, that a remnant ſhould be ſaved; which would be a comfort to the captives of *Babylon*, and accounts for what the Lord had done, or would do, in *Jeruſalem*, ℣. 22, 23.

℣. 1. *Then came certain of the elders of Iſrael unto me*, &c.] The *Syriac* verſion adds, *to conſult the Lord*; by the prophet. Theſe, according to *Kimchi*, were the elders of the captivity, the heads of the captives that were now in *Babylon* with *Ezekiel*: but there are others that think they were ſome that came from *Jeruſalem* to *Babylon* on ſome buſineſs or another; and having heard much of the prophet, came to viſit him, and to hear his prophecies, and enquire of the Lord by him: *and ſat before me*; ſilent and penſive, as perſons in anxiety and diſtreſs; or as hearers of him, for ſitting is an hearing-geſture; they ſat and heard with great attention, gravity, and ſeriouſneſs, with ſeeming affection and reverence; and all this was not in a viſionary way, but was a real fact; ſee *Ezek.* xxxiii. 31, 32.

℣. 2. *And the word of the Lord came unto me*, &c.] Whilſt the elders were ſitting before him, and whiſpered ſecretly and powerfully the following things in his ears: *ſaying*,

℣. 3. *Son of man, theſe men have ſet up their idols in their heart*, &c.] Tho' they look ſo grave and demure, ſeem ſo devout and religious, and hear with ſo much attention and reverence, and expreſs ſuch a deſire of conſulting me by thee, they are no other than idolaters; and tho' they are at ſuch a diſtance from their native place, and have not their idols with them, yet they have them in their fancy and imagination, and their hearts are after them, and are ſet upon them; theſe engroſs their affections, they are near and dear unto them, notwithſtanding all their pretenſions: or, they *have cauſed their idols to aſcend upon their heart* [p]; their hearts are the altars on which they worſhip them, and the throne on which they have placed them; they are held in the higheſt eſteem by them, and have the greateſt honours done them, and have the aſcendent over them; even their *dunghil*-gods, as the word [q] ſignifies; though they are but *dung*, filthy and abominable, theſe they lay upon their hearts; and what elſe is man's righteouſneſs, when made an idol of, truſted to, and depended on? it is no other, as the apoſtle ſays, than *loſs* and *dung*, *Phil.* iii. 8. and ſo every carnal luſt that is gratified and indulged, is no other than an idol, or a dunghil-god, ſet up in the heart: *and put the ſtumbling-block of their iniquity before their face*; whenever they had an opportunity of ſo doing; for their hearts were not only inwardly affected to idols, but they outwardly worſhipped them; ſet them before them, and bowed the knee to them, and prayed: and theſe idols are called *the ſtumbling-block of their iniquity*, becauſe by worſhipping theſe they fell into ſin, and ſo into ruin; they were the occaſion of their ſin, and of their puniſhment; they ſtumbled at them, and fell, even tho' they were before their eyes; nay, they ſet them themſelves before their face, which ſhows their obſtinacy and reſolution to continue in idolatry, tho' it would be their ruin: *ſhould I be enquired of at all by them?* ſuffer them to come near me, and put a queſtion to me, or be conſulted by them thro' thee? no, I will not: or, *am I ſeriouſly enquired of by them?* ſo ſome [r] render the words; no, I am not: or, *being aſked, ſhall I anſwer them?* ſo the *Targum* and *Vulgate Latin* verſion: or, *anſwering ſhall I anſwer them* [s]*?* no, I will not, they deſerve no anſwer from me; they ſhall have none other of me, than ſuch an one as follows.

℣. 4. *Therefore ſpeak unto them, and ſay unto them*, &c.] That is, ſpeak unto them as a prophet, and as from the Lord, and ſay what follows; ſo the *Targum*, "propheſy unto them, and ſay "unto them:" *thus ſaith the Lord God, every man of the houſe of Iſrael, that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face*; let him be who he will, one in public office, an elder of *Iſrael*, or a private perſon; no reſpect will be had, no diſtinction made, nor favour ſhown; being an idolater in heart and practice, ſecretly and openly, he ſhall bear the puniſhment of his ſin: *and cometh to the prophet*; the prophet *Ezekiel*, as the elders of *Iſrael* now did, or any other prophet of the Lord: the *Vulgate Latin* verſion adds, *enquiring of me by him*; expecting to have an anſwer, and one according to their wiſhes: *I the Lord will anſwer him that cometh*; that cometh to the prophet; or as the *Targum*, "that cometh to aſk inſtruction of me:" here is a various reading, a *Keri* and a *Cetib*; we follow the *Keri* or marginal reading, בא *that cometh*; and ſo does the *Targum*: but the *Cetib* or written text is, בו *in it*, thus; *I the Lord will anſwer him in it* [t]; in the queſtion he puts to the prophet, or to the Lord by him; or in that time, immediately; but not with ſmooth things as he expects, but with terrible things in righteouſneſs; not in a way of grace and mercy, but in a way of judgment; not as he deſires, but as he deſerves: *according to the multitude of his idols*; in proportion to the number of his gods, and his idolatrous actions, ſhall the anſwer or puniſhment be: or theſe words may be connected with the word *cometh*, and be read thus, *that cometh with the multitude of his idols* [u]; with his heart full of idols, ſet up there; which is an inſtance of his hypocriſy, ſeen and detected by the Lord; and of his impudence, in daring to come unto him in ſuch a manner; and of his folly, to expect a gracious anſwer from the Lord, this being his caſe. The *Targum* underſtands it quite otherwiſe, as if the anſwer the Lord would give, would be a kind and agreeable one, paraphraſing this clauſe thus, “ altho' he is mixed (implicated “ or entangled) in the multitude of the worſhip “ of his idols.”

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[p] העלו גלוליהם על לבם aſcendere fecerunt idola ſua in, *vel* ſuper cor ſuum, Pagninus, Montanus, Calvin.

[q] גלוליהם ſtercoreos deos ſuos, Junius & Tremellius, Piſcator; ſtercora ſua, Cocceius; ſtercora ipſorum, Starckius.

[r] האדרש אדרש להם an *igitur ſerio* interrogor ab eis? Piſcator.

[s] An reſpondendo reſpondebo illis? Starckius So Sept. Ar.

[t] Eodem *tempore*, Junius & Tremellius, Polanus; in illo tempore, Piſcator; in ea re, Cocceius, Starckius.

℣. 5. *That I may take the houſe of Iſrael in their own heart*, &c.] By which they are enſnared, and drawn aſide to their ruin; being given up to ſtrong deluſions, to believe a lie, and worſhip idols; God threatening to anſwer them by righteous judgments, and thereby take the wickedneſs, the hypocriſy, and idolatry, that were in their hearts, and expoſe and make it manifeſt unto others; or by puniſhing them, to draw out the corruption and ſin that were in them, that it might be ſeen what a wicked people they were. The *Targum* interprets the text in another way, “ that I may “ bring near the houſe of *Iſrael*, and put repent“ ance into their hearts.” *Becauſe they are all eſtranged from me thro' their idols*; they grew ſhy of God and his worſhip, when they fell into idolatry. Alienation from God, from the life of God, from the law of God, from the worſhip of God, and of the affections from him, is owing to ſome idol or another ſet up in the heart, or before the eye; whatever is worſhipped beſides God, or gains the aſcendent in the heart, alienates from him; and God will not admit of a rival, he cannot and will not bear it; and for this reaſon he inflicts puniſhment, or anſwers in a terrible way.

℣. 6. *Therefore ſay unto the houſe of Iſrael*, &c.] Deliver out the following exhortation to repentance unto them; for God's end, in all his threatnings and judgments, is to bring men to repentance: *thus ſaith the Lord God, repent, and turn* yourſelves *from your idols*; or, *turn, and cauſe to be turned from your idols* [w]; turn yourſelves from the worſhip of idols, as the *Targum*, and do all that in you lies to turn others from the ſame; particularly your wives and young men, as *Kimchi*; and the rather they were obliged to do this, ſince in all probability they had been the means of drawing them into idolatry: *and turn away your faces from all your abominations*; their idols, deteſtable to God, and ought to have been ſo to them; theſe he would have them turn their faces from, not ſo much as look at them, much leſs worſhip them, that they might not be enſnared by them; this is ſaid, in oppoſition to their ſetting of them before their face, ℣. 3, 4.

℣. 7. *For every one of the houſe of Iſrael*, &c.] King and ſubjects, princes and people, high and low, rich and poor, of every rank, ſex, and age: *or of the ſtranger that ſojourneth in Iſrael*; the proſelytes; whether of righteouſneſs, ſuch as were circumciſed and embraced the *Jewiſh* religion; or of the gate, who were only inhabitants with them; one as another were obliged to worſhip the God of *Iſrael*, and abſtain from idolatry; there was but one law to the *Iſraelite*, and to the ſtranger, reſpecting this matter: *which ſeparateth himſelf from me*; from the worſhip of God, and ſo from communion with him; turns his back on him, and becomes an apoſtate from him, by joining himſelf with idols: *and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face*; theſe things are repeated, partly to obſerve the heinouſneſs of the ſin they were guilty of; and partly to ſhow the ſtupidity of this people, which required things to be ſaid over and over, ere they could take them in, and be convinced of their evil: *and cometh to a prophet to enquire of him concerning me*; this explains what ſuch perſons would come to a prophet for, ℣. 4. and expoſes their hypocriſy: *I the Lord will anſwer him by myſelf*; not by the prophet to whom he comes, but by himſelf: or, *in my word*, as the *Targum*; yet not by words, but by blows; not in mercy, but in wrath; and in ſuch manner, that it ſhall appear to come from the Lord, and to be according to truth and juſtice.

℣. 8. *And I will ſet my face againſt that man*, &c.] And look him out of countenance, notwithſtanding all his daring impudence and preſumption in coming to a prophet of the Lord, and enquiring of him by him, when guilty of groſs idolatry; which muſt needs be the caſe, when the face of God is ſet againſt a man. The *Targum* renders it, *my fury*, or *wrath*; and indeed that is what is meant; when God ſets his face againſt a man, he pours out his wrath, or inflicts puniſhment on him; ſee *Pſ.* xxxiv. 16. *Jarchi*'s note is, “ as a man “ that ſays I am at leiſure from all buſineſs, and “ I will attend to this;” laying aſide all other buſineſs, wholly giving himſelf up to one thing, on which he is ſet. Dreadful is a man's caſe, when the Lord thus ſets himſelf againſt him! *And will make him a ſign and a proverb*; a ſpectacle of horror to look at, becauſe of his miſery; and a proverb, to be took up, and ſpoke of, as *Zedekiah* and *Ahab* were, *Jer.* xxix. 22: *and will cut him off from the midſt of my people*; by a ſudden death, which the *Jews* call death from heaven, or by the immediate hand of God; and which is anſwering by himſelf, as in the preceding verſe: *and ye ſhall know that I am the Lord*; that is, thoſe that remain, are not cut off, but are reclaimed by theſe examples from idolatry, and are brought to repentance, the remnant among them that ſhould be ſaved; theſe ſhould know and acknowledge the Lord was omniſcient, and knew the hypocriſy of thoſe men above deſcribed; and was omnipotent, and could make good his threatenings, and inflict deſerved puniſhment; and that he was holy, juſt, and true in all his ways.

℣. 9. *And if the prophet be deceived, when he hath ſpoken a thing*, &c.] That is pleaſing to men, and is not true, in hope of reward and applauſe, but it never comes to paſs, and his expectations are not anſwered: *I the Lord have deceived that prophet*; by ſending a lying ſpirit to him, as to *Ahab*'s prophets, 1 *Kings* xxii. 22, 23. by giving him up to ſtrong deluſions, to believe a lie, and publiſh it, 2 *Theſſ.* ii. 11. and to his own heart's luſts;

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[u] בא ברוב גלוליו ipſi venienti in multitudine idolorum ſuorum, Pagninus, Montanus.

[w] שובו והשיבו convertimini, & facite converti, Pagninus, Montanus, Vatablus.

juſts; being willing, for the ſake of gain, to propheſy ſmooth things, though falſe, to the people, promiſing them peace, when there was none; and then, by fruſtrating his predictions, and diſappointing him of his ends and views. R. *Saadiah* interprets this, as *Kimchi* obſerves, of God revealing and making it manifeſt that he was deceived; but more is meant by it than this, or even a bare permiſſion; for tho' God is not the author of ſin, yet he wills it to be done for wiſe ends and purpoſes, and ſometimes in a way of judgment, as a puniſhment for ſin; and which was the caſe here, both with reſpect to the prophet that deceived, who as the fruit of his ſin, his covetouſneſs was given up in juſt judgment to a reprobate mind; and the people that were deceived, who rejecting the true prophets of the Lord, were willing to have ſmooth things propheſied to them: *and I will ſtretch out my hand upon them*; his avenging hand; the ſtroke of his power, as the *Targum*; a heavy one, and that for giving heed to a lying ſpirit; for uttering falſhood, and that with a wicked deſign, to gain the applauſe of the people, or for filthy lucre-ſake: *and I will deſtroy him from the midſt of my people Iſrael*; by ſome ſore judgment or ſudden death, and ſo be made a public example of.

℣. 10. *And they ſhall bear the puniſhment of their iniquity*, &c.] Both the falſe prophet, and thoſe that ſought unto him, and were deceived by him; and which being laid according to the ſtrictneſs of divine juſtice, is intolerable: ſad is the caſe, when a man is obliged to bear his own ſins, and the puniſhment of them, and has no ſurety to undertake for him, and be a mediator between God and him, and make atonement for him: *the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh* unto him; they being both alike culpable, each purſuing the deſires of their own evil hearts; the one ſeeking for ſmooth things to be ſpoken to him; the other ſpeaking them, in order to gratify him, and for the ſake of gain; the one being a falſe prophet, and the other ſeeking to, and enquiring of him, tho' he was ſuch, ſlighting and rejecting the true prophets of the Lord; both being deceived, and both blind, and ſo ſhould fall into the ſame ditch, being under the ſame judicial blindneſs and hardneſs of heart. The *Targum* is, "according to the ſin of him that comes to learn and learns not; according to the ſin of the falſe prophet ſhall it be."

℣. 11. *That the houſe of Iſrael may go no more aſtray from me*, &c.] Or from his worſhip, as the *Targum*; from the law of God, and obedience to it: ſin is a going aſtray from God, a deviation from his commandments; it leads men out of the way of their duty into wrong paths, which iſſue in ruin, if grace prevent not; and ſometimes the means which God makes uſe of for the reſtoring of his own people, and bringing them back to himſelf, are the puniſhments which he inflicts upon others; and which is his end in ſo doing, as it was here; that the falſe prophets, and thoſe that followed them, being made examples of, might be a warning unto others, and caution them againſt falling into the ſame ſins, that ſo they might not bear the ſame puniſhment; or be a means of reclaiming them from their errors, and for the future beware of going aſtray again: *neither be polluted any more with all their tranſgreſſions*; for every tranſgreſſion, as it is an aberration from the law of God, ſo it is of a defiling nature; it defiles the mind and conſcience, yea the whole man, from which there is no cleanſing, but by the blood of Chriſt; it is loathſome in itſelf, contrary to the pure and holy nature of God, and abominable to a gracious mind, and therefore to be avoided; and which may be learnt from the puniſhment of it on others: *but that they may be my people, and I may be their God, ſaith the Lord God*; that is, that they may behave as ſuch, and that it may appear that God is their God, and they are his people.

℣. 12. *The word of the Lord came again unto me, ſaying*,] At the ſame time as before, continuing the prophecy, and a denunciation of judgments; for it does not ſeem to begin a new prophecy. The *Targum* renders it, the word of prophecy from the Lord.

℣. 13. *Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly*, &c.] That is, the inhabitants of the land, when they are in general become ſinners againſt God and his law; and not merely ſinners, as all men are, but grievous ones, notorious ſinners, guilty of very groſs enormities, of great prevarication, perfidy, and treachery; for God is a God long-ſuffering, and has great patience with a people; and does not uſually come forth in his judgments againſt a nation, until ſin has univerſally prevailed among them, and they are guilty of grievous abominations, and thoſe continued in: but when this is the caſe, *then will I ſtretch out mine hand upon it*; his hand of vindictive wrath and juſtice, and cauſe it to fall heavily, and men to feel it: *and will break the ſtaff of the bread thereof*; take away bread-corn from the nation, the ſupport of human life; which is that unto it, and the ſtay of it, as a ſtaff is to a decrepit old man, that can't walk without one; or take away the virtue of it, ſo as tho' it might be had and eat, yet not be nouriſhing; ſee ch. iv. 16: *and will ſend famine upon it*; by cauſing a drought, reſtraining rain, ſending mildew, locuſts, caterpillers, *&c.* to eat up the fruits of the earth: *and will cut off man and beaſt from it*; the latter for the ſake of the former, and both thro' want of food.

℣. 14. *Tho' theſe three men, Noah, Daniel, and Job were in it*, &c.] In the ſinning land, and made interceſſion for it, that the famine might be removed, and the inhabitants of it be ſaved alive, this would not be granted; tho' they were men that found favour in the ſight of God, and were eminent for prayer, and ſucceſsful in it, and the means of ſaving many; as *Noah* his family, by preparing an ark according to the will of God; and *Daniel* was an inſtrument of ſaving the lives of his companions, and of the wiſe men of *Chaldea*; and *Job*, by his prayer for his friends, prevented the wrath of God, that was kindled againſt them, coming upon them; and yet, if they had been upon the ſpot at this time, their interceſſion for this people would have been of no avail; the decree was gone forth, and was not to be called in; it was unalterable, and God was inexorable: nor could it have been depended upon, if this declaration had not been made, that their prayers would have been effectual, had they been upon the ſpot, and put them up for this nation; ſince it might be obſerved, that the old world was not ſaved from a deluge in *Noah*'s time, only he and his family; nor were the people of the *Jews* preſerved from captivity in *Daniel*'s time, not even he himſelf; nor were *Job*'s children ſaved, though he was greatly concerned for them: it may be obſerved

ſerved from hence, that there was ſuch a man as *Job*, as well as *Noah* and *Daniel*; and that the latter, tho' a young man, not above thirty years of age at this time, yet was become very famous, not only for his dignity and grandeur in *Babylon*, but for his religion and piety; and is placed between thoſe two great men, *Noah* and *Job*; and being a perſon now living, precludes any argument being formed by the papiſts, in favour of the interceſſion of departed ſaints; and which would not be concluſive from ſuch a ſuppoſition as here made, had they been all ſuch as had departed this life; ſee *Jer.* xv. 1. the deſign of the whole is only to ſhow, that the prayers of the beſt of men would not have prevailed with the Lord, to avert his judgments from a people that had ſo grievouſly ſinned againſt him: *they ſhould deliver* but *their own ſouls by their righteouſneſs, ſaith the Lord*; as *Noah* was ſaved at the time of the flood; *Daniel* in the captivity; and *Job* amidſt his great afflictions: this is to be underſtood not of the eternal ſalvation of the ſouls of theſe men, which is not, nor can it be, by works of righteouſneſs done by the beſt of men; by theſe, men cannot be juſtified in the ſight of God, and ſo not ſaved; but of temporal ſalvation, of the ſalvation of their ſouls or lives from temporal calamities. Beſides, theſe men had knowledge of another and better righteouſneſs than their own, and believed in it, and truſted to it, even the righteouſneſs of faith, the righteouſneſs of Chriſt received by faith. *Noah* was both an heir and a preacher of the righteouſneſs which is by faith; and *Daniel* knew that it was one branch of the Meſſiah's work, to bring in everlaſting righteouſneſs; and *Job* was fully perſuaded that his Redeemer lived, by whom he ſhould be juſtified, *Heb.* xi. 7. 2 *Pet.* ii. 5. *Dan.* ix. 24. *Job* xix. 25. and xiii. 15, 16, 18.

℣. 15. *If I cauſe noiſome beaſts to paſs thro' the land*, &c.] Evil and hurtful ones; not ſo much thoſe that are poiſonous, as pernicious; ſuch as lions, tigers, foxes, wolves, and bears, that are very ravenous and devouring, and eſpecially in a time of famine before threatened; tho' ſometimes God makes uſe of leſſer creatures to do damage to a land, and the fruits of it, as locuſts, caterpillers, &c. but the former ſeem to be intended here, which ſometimes God threatens and ſends to a people diſobedient and rebellious; ſee *Lev.* xxvi. 22. 2 *Kings* xvii. 25: *and they ſpoil it*; or, *make it childleſs*[x]; they or I bereave the inhabitants of it, of their children; or bereave it of other cattel that are tame, as ſheep and oxen, as well as of men and women alſo, and even deſtroy the fruits of the earth: *ſo that it be deſolate*; having neither men nor cattel, corn or tillage, or any other fruit; all being deſtroyed by the evil beaſts, who have commiſſion to paſs thro' it, and lay it waſte wherever they come, without controul: *that no man may paſs thro' becauſe of the beaſts*; for fear of them: not only the inhabitants of the land ſhould be deſtroyed by them, but even travellers, ſuch as come from other countries, would not chuſe to paſs thro' it becauſe of the beaſts; ſo that it would on this account be deſtitute both of inhabitants and of travellers; and muſt be a moſt deſolate place, where only wild beaſts were to be ſeen, ranging about at pleaſure.

℣. 16. Though *theſe three men* were *in it*, &c.] Above-named, *Noah*, *Daniel*, and *Job*; as they were not, two of them not being in the land of the living, and the other in *Babylon*; but if all three had been in a land ſo threatened, and uſed all the intereſt they had with God by fervent prayer and ſupplication, to have called in the wild beaſts, and chained them up, and to preſerve the people from being deſtroyed by them, it would have been all in vain; the Lord was determined upon the deſtruction of them, and by means of theſe, as one of his ſore judgments: as *I live, ſaith the Lord God*; or by my life; for it is an oath with which God ſwears by himſelf, who has life in himſelf, and is the author and giver of life to others, and can take it away when, and in what manner, he pleaſes; and this oath is uſed, to ſhew the unalterableneſs of the judgment threatened, it being decreed and ſworn to: God's word or decree, and his oath, are two immutable things, in which he cannot lie, and from which he never departs: *they ſhall deliver neither ſons nor daughters*; meaning not grown-up perſons, but little ones, infant-ſons and daughters; ſuch as had not been guilty of the actual ſins and tranſgreſſions their parents were charged with; even theſe they ſhould not deliver by their prayers and ſupplications from being deſtroyed by noiſome beaſts, God puniſhing the iniquities of the fathers upon the children; and much leſs ſhould they deliver thoſe that were adult, and had committed the ſame idolatries and other ſins their parents had; no not even their own ſons and daughters; for no exception is made but of themſelves, as follows: *they only ſhall be delivered*; as *Noah* with his family was in the ark, when amidſt wild beaſts; and *Daniel* in the lions den; and *Job*, with whom the beaſts of the field were at peace, *Job* v. 23.

℣. 17. *Or if I bring a ſword upon that land*, &c.] The land which had grievouſly ſinned; the ſame land into which a famine ſhould come, and thro' which evil beaſts ſhould paſs; to which, if the Lord ſhould add, as he would, a third judgment, the ſword; ſuffer a foreign enemy to come in among them, and deſtroy them. So the *Targum*, "or if thoſe that ſlay with the ſword I "ſhould bring upon that land;" the *Chaldean* army, as he did; the ſword has its commiſſion from God; war is not by chance; the invaſion of a foreign enemy is from the Lord; and all the miſchiefs and ravages of a tumultuous army are all by divine order: *and ſay, ſword, go thro' the land*; not only enter the borders of it, or proceed far in it, but even go thro' it; which is terrible indeed! but if the Lord bids it go, it muſt go, and does; it is a ſervant of his, and punctually obeys his commands; that is, ſuch are thoſe that uſe it, however profane and wicked they may be in themſelves, as generally armies conſiſt of diſſolute perſons; yet theſe are under a divine direction, and are obedient to the will of God, though they may know it not. So the *Targum*, "and I "ſay that they that kill with the ſword paſs thro' "the land:" *ſo that I cut off man and beaſt from it*; by the ſword; the one being deſtroyed as an enemy, the other for food.

℣. 18. *Though theſe three men* were *in it*, &c.] Before-mentioned: as *I live ſaith the Lord God, they ſhall deliver neither ſons nor daughters*; believe me no more, or be it ſo and ſo, if they do; it is in the form of an oath, and in the ſame manner it is expreſſed in ℣. 16, 20: *but they only ſhall be delivered themſelves*; their own ſouls or lives, and by their righteouſneſs, as in ℣. 14.

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[x] שכלתה orbaverit eam, Pagninus, Montanus; orbaturas eam, Junius & Tremellius, Polanus; orbam fecero illam, Cocceius, Starckius.

℣. 19. *Or if I ſend a peſtilence into that land*, &c.] Or the *plague*, which is the deſtruction that waſtes at noon-day; this is from the Lord, and a ſore judgment it is: *and pour out my fury upon it in blood*; or, *by blood*[y]; by corrupting the blood, which is done when a man is ſeized with the peſtilence. The *Targum* renders it, *with ſlaughter*; by ſlaying a great number of perſons by that diſeaſe, as a token of fury and wrath, becauſe of their tranſgreſſions. It may be rendered, *becauſe of blood*[z]; and ſo expreſs the cauſe and reaſon of the judgment, the ſhedding of innocent blood: *to cut off from it man and beaſt*; man by the peſtilence, and beaſt by ſome contagious diſtemper or another.

℣. 20. *Though Noah, Daniel, and Job were in it*, &c.] Who are again mentioned by name, as in ℣. 14. and are the three men referred to in ℣. 16, 18: *as I live, ſaith the Lord God, they ſhall deliver neither ſon nor daughter*; not ſo much as an only ſon, or an only daughter, no not even a ſingle child: the plural number is uſed before, as in ℣. 16, 18. here the ſingular, to ſhow how reſolutely determined the Lord was upon the deſtruction of the land; that even the prayers of the beſt of men among them, ſhould not prevail with him to ſave a ſingle perſon, no not a ſingle infant: *they ſhall* but *deliver their own ſouls by their righteouſneſs*; as in ℣. 14. ſee the note there.

℣. 21. *For thus ſaith the Lord God, how much more*, &c.] If the Lord would not be intreated by ſuch good men as thoſe mentioned, for a land that had ſinned againſt him, to whom he only ſends ſome one of the above judgments, either famine, or noiſome beaſts, or the ſword, or the peſtilence, how much more inexorable and deaf to all intreaties muſt he be; or if any one of thoſe judgments makes ſo great a deſolation in the land, then how much greater muſt that deſtruction be, *when I ſend my four ſore judgments on Jeruſalem*; or *evil*[a] ones; as they are to men, tho' righteouſly inflicted by the Lord; when all theſe four are ſent together, what a devaſtation muſt they make? namely, *the ſword, and the famine, and the noiſome beaſt, and the peſtilence, to cut off from it man and beaſt*; three of them, it is evident, were ſent upon *Jeruſalem* at the time of its ſiege by *Nebuchadnezzar*, the ſword, famine, and peſtilence; and no doubt the other, even the noiſome beaſts; and if not literally, yet figuratively, for *Nebuchadnezzar* himſelf is compared to a lion, *Jer.* iv. 7. and l. 17.

℣. 22. *Yet behold, therein ſhall be left a remnant*, &c.] That is, in *Jeruſalem*, on which God's four ſore judgments ſhould be ſent: though in a ſinful land as before deſcribed, where only one judgment was ſent, there was no eſcape, not ſo much as a ſon or a daughter were delivered; yet here, where four ſore judgments came together, there is a remnant that are ſaved; and which being wonderful, and beyond all expectation, is introduced with a *behold*, not only as a note of attention, but of admiration: *that ſhall be brought forth both ſons and daughters*; that is, which ſhould be brought forth out of *Jeruſalem* when taken, and ſhould not be deſtroyed either by famine, or by noiſome beaſts, or by the ſword, or by the peſtilence; and theſe, many of them, both ſons and daughters; ſome of each ſex, that ſhould be the means of propagating a poſterity, that ſhould return again, and repeople the land, and continue for many ages, as they have done: this is ſaid with reſpect to ℣. 16, 18, 20: *behold, they ſhall come forth unto you*; come out of *Jeruſalem*, and their own land, into *Babylon*, to the captives already there; with whom *Ezekiel* now was, and to whom he is ſpeaking: *and ye ſhall ſee their way, and their doings*; their wicked courſe of life and evil actions; which now being convinced of, and humbled for, they ſhall ingenuouſly acknowledge and confeſs to their brethren in captivity: tho' ſome think this is to be underſtood of wicked and reprobate men, that ſhould be not at all reformed by the judgments of God, but continue in their wicked courſe; which the godly captives ſeeing, would conclude from thence their manner of life before, and ſo the righteous judgment of God upon them; and their being a remnant preſerved, is thought not to be in a way of mercy, but judgment; who though they eſcaped each of the four ſore judgments, yet had a worſe inflicted on them, even captivity: *and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem*, even *concerning all that I have brought upon it*; that is, they ſhould be ſatisfied with the juſtice of God, and be reconciled to the providence of God, in bringing deſtruction upon *Jeruſalem*; which perhaps before they murmured at, or had hard thoughts of God concerning it; but now hearing the confeſſions of thoſe that were brought from thence to them; or ſeeing their wicked lives and converſations, they would now be fully ſatisfied that God was righteous in all that he had done; and that inſtead of being rigorous and ſevere, he had been kind and merciful.

℣. 23. *And they ſhall comfort you, when ye ſee their ways and their doings*, &c.] Not that their ſinful ways and doings would be comfortable to them, but either their acknowledgements of them, and repentance for them; or ſeeing their diſſolute manner of life, it would be a means of compoſing their minds, and making them eaſy under the providence; being now ſatisfied that God was juſt in bringing upon them all the evils he had, and that they were puniſhed according to their deſerts, and leſs than their ſins deſerved: *and ye ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord God*; that there was juſt reaſon for it; that he was ſufficiently provoked to do it; and that it was neceſſary it ſhould be done, for his own honour, and the good of others.

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[y] בדם per ſanguinem, Piſcator. [z] Propter ſanguinem, Vatablus. [a] הרעים mala, Pagninus, Montanus, Cocceius, Starckius; peſſima, Junius & Tremellius, Piſcator.

CHAP. XV.

THE deſtruction of *Jeruſalem* is again propheſied of in this chapter, and is ſet forth under the ſimile of a vine-tree, which, for its uſeleſsneſs, is committed to the fire. The ſimile is in ℣. 1, 2, 3, 4, 5. the application of it in ℣. 6, 7, 8.

℣. 1. *And the word of the Lord came unto me, ſaying.*] The deſtruction of *Jeruſalem* had been repreſented under various types and ſimilies before, as of a ſiege, and a ſharp razor; and here of a fruitleſs and uſeleſs vine, only fit for the fire; which was delivered out by a ſpirit of prophecy. The *Targum* calls it, the word of prophecy, as uſual.

℣. 2. *Son of man, what is the vine tree, more than any tree?* &c.] Or, *the wood of the vine, than any wood*[b]? it is not better than other wood; it is not ſo good as any other wood; nay, it is good for nothing. The fruit of the vine-tree is good, but its wood is of no uſe: a vine-tree, if it bears fruit, is valuable; but if it does not, it is of no account. The people of the *Jews* are often compared to a vine, who, while they brought forth good fruit, were in eſteem; but when they became like an empty and fruitleſs vine, were rejected as good for nothing, *Pſ.* lxxx. 8. *Iſ.* v. 1, 2. *Jer.* ii. 22. *Hoſ.* x. 1. they were originally no better than others; what they had, were owing to the grace and goodneſs of God; and when they degenerated, they were the worſt of all people: or than *a branch which is among the trees of the foreſt?* a vine-tree that bears fruit, is better than a tree of the foreſt, or than a branch of one that is unfruitful; but a vine-tree that does not bear fruit, is not ſo good; becauſe the wood of the one may be uſeful, when the other is not; tho' the words may be better rendered, even *the branch* of a wild vine *which is among the trees of the foreſt*[c]; and ſo it explains what vine-tree is ſpoken of; not a fruitful one in the vineyards, but a wild and barren one in the foreſt. So *Jarchi* paraphraſes the words, "not of the vine in the vineyards which bears "fruit, ſpeak I unto thee; but of the branch of "the vine which grows in the foreſts;" and ſo *Kimchi*, "I do not aſk thee of the vine-tree which "beareth fruit, for that is valuable; but of the "branch (of the wild vine) which is among the "trees of the foreſt, and is as they that don't "bear fruit, concerning that I aſk thee; for even "it is not as the trees of the foreſt; for the trees "of the foreſt, tho' they don't bear fruit, they "are fit to do work of them, to make veſſels of "them, and to floor houſes with them; but the "wood of this vine is not ſo."

℣. 3. *Shall wood be taken thereof to do any work?* &c.] The carpenter and joiner, the houſe or ſhip-builder are employed in; as to build houſes of, make beams, rafters, floors, *&c.* build ſhips with, make maſts of, *&c.* or any veſſel or utenſil for the uſe of man? it never is; it is not fit for any ſuch purpoſe. *Pliny*[d] ſpeaks of ſome rarities made of the wood of vines, but not things of common uſe; and theſe not of any vines, but of ſome peculiar ones, favoured by the air and ſoil: *or will men take a pin of it to hang any veſſel thereon?* it is not fit to make a peg of to hang a hat on; and much leſs for any thing that requires more ſtrength.

℣. 4. *Behold, it is caſt into the fire for fuel,* &c.] That is, a vine-tree when cut down, or a branch when cut off, it is good for nothing elſe; and that is the uſe it is generally put to; ſee *John* xv. 6. and this, 'tis ſuggeſted, would be the end of the *Jewiſh* nation; who were become by their ſins like a wild vine, and were fit fuel for the fire of divine wrath: *the fire devoureth both the ends of it*; the branch caſt into it, and ſo is quickly conſumed. *Kimchi* explains this by *Iſ.* ix. 12. *the Syrians before, and the Philiſtines behind, and they devour Iſrael with open mouth*; and *Abendana* of the ten tribes; but it ſeems only to deſign how ſoon the fire takes it; and how inevitable the conſumption is when it is fired at both ends: *and the midſt of it is burnt*; preſently; it being dried, and reduced to a brand by the heat of the fire at both ends: this *Kimchi* interprets of the city of *Jeruſalem*, which was in the midſt of the land: *is it meet for any work?* no; for if it was not fit for any work when cut down, or cut off, much leſs when burnt in the fire.

℣. 5. *Behold, when it was whole it was meet for no work,* &c.] Before it was cut into pieces, and caſt into the fire, it was not fit to make ſo much as a pin of to hang any thing on; ſo *Iſrael* when all together, before the ten tribes were carried captive; or the *Jews* before the captivity of *Jeconiah*, were uſeleſs and unfruitful, and to every good work reprobate: *how much leſs ſhall it be meet yet for any work, when the fire hath devoured it, and it is burned?* as its wood is good for nothing before it is burned, its aſhes are uſeleſs after.

℣. 6. *Therefore thus ſaith the Lord God,* &c.] Now follows the application of the ſimile: *as the vine-tree among the trees of the foreſt, which I have given to the fire for fuel*; to be burnt, as other trees of the foreſt are, and along with them: *ſo will I give the inhabitants of Jeruſalem*; to be deſtroyed along with other nations by the *Chaldeans*; they being no better, but as bad, if not worſe, like wild vines among foreſt-trees; and therefore muſt fare no better: this was the decree and determination of the Lord.

℣. 7. *And I will ſet my face againſt them,* &c.] In wrath to deſtroy them; ſee ch. xiv. 8: *and they ſhall go out from* one *fire, and* another *fire ſhall devour them*; from one calamity to another; thoſe that eſcaped the famine and peſtilence in the city, fell by the ſword; and thoſe that eſcaped famine, ſword and peſtilence, were carried into captivity, and there paſſed from one hardſhip and affliction to another. The *Targum* is, "I will execute my "vengeance on them, becauſe of the words of "the law, which were given out of the midſt of "fire; they have tranſgreſſed, and people who are "ſtrong as fire ſhall conſume them." Some, as *Abendana* obſerves, interpret the fire, out of which they went, of *Sennacherib*, out of whoſe hand the Lord delivered them; and the fire which devoured them, of *Nebuchadnezzar* king of *Babylon*; and it may be rendered, *they have gone out* [e], &c. *and ye ſhall know that I am the Lord, when I ſet my face againſt them*; he is known by his judgments to be the Lord God omnipotent, holy, juſt, and true.

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[b] עץ הגפן מכל עץ lignum vitis præ omni ligno, Montanus, Junius & Tremellius, Polanus, Starckius.

[c] הזמורה ſurculus, Cocceius; ſurculus vitis, Starckius; vitis ſylveſtris, Munſter. So Ben Melech interprets the branch, of a vine.

[d] Nat. Hiſt. l. 14. c. 1.

℣. 8. *And I will make the land deſolate*, &c.] The land of *Judea* uncultivated, men and beaſt being cut off; ſee ch. xiv. 15, 21: *becauſe they have committed a treſpaſs, ſaith the Lord*; acted a treacherous and perfidious part; apoſtatized from God, having committed idolatry, which was the cauſe of their ruin; and therefore it was not without a cauſe, that the Lord did what he did in it; ſee ch. xiv. 23.

CHAP. XVI.

IN this chapter the *Jewiſh* nation is repreſented under the ſimile of a female-infant, whoſe birth, breeding, marriage, grandeur and conduct, are deſcribed, in order to ſhew the wickedneſs and ingratitude of this people; who, on account thereof, are threatened with judgments; tho' mercy is promiſed to a remnant that ſhould repent. The prophet is directed to make known to *Jeruſalem* her abominable ſins, ℣. 1, 2. and, in order to this, is bid to take up the following parable of a female-infant; whoſe deſcent, birth and wretched condition, at the time of it, are pointed at, ℣. 3, 4, 5. which are expreſſive of the low and forlorn eſtate of the *Jews* originally; and then follow the benefits and bleſſings of God beſtowed upon them, both in their infant and adult-ſtate; the preſerving them alive in *Egypt*, and their multiplication there; and afterwards, the covenant made with them, when brought out from thence; and the Lord's eſpouſal of them to himſelf, as his own people, having a ſtrong affection for them, ℣. 6, 7, 8. the large proviſion of good things he made for them, both in the wilderneſs, and eſpecially in the land of *Canaan*; the riches he beſtowed upon them, and the flouriſhing and proſperous kingdom he raiſed them to, which made them famous among all the nations round about them, ℣. 9, 10, 11, 12, 13, 14. and yet, after all this, ſuch was the ingratitude of this people, as to commit ſpiritual whoredom; that is, idolatry, to a very great degree, ℣. 15. which is aggravated by their converting and applying the good things which the Lord gave them to idolatrous uſes, ℣. 16, 17, 18, 19. by ſacrificing their ſons and daughters to idols, which were the Lord's, ℣. 20, 21. by not calling to mind the former wretched eſtate out of which they were brought, ℣. 22. by building high places in every ſtreet and way, and there committing idolatries, ℣. 23, 24, 25. by the various nations, whoſe examples they followed, and with whom they joined, as the *Egyptians*, *Aſſyrians* and *Chaldeans*, ℣. 26, 27, 28, 29. and by the great difference between them and all other harlots, whom they exceeded, ℣. 30, 31, 32, 33, 34. wherefore on account of all this, they are threatened to be dealt with as an adultereſs woman; made a ſpectacle of; condemned to die, to be ſtripped, ſtoned and burned, ℣. 35, 36, 37, 38, 39, 40, 41, 42, 43. and that the Lord might appear to be juſt in executing ſuch judgments on them, they are declared to be as bad as the *Hittites* and *Amorites* their parents; and worſe than their ſiſters *Samaria* and *Sodom*; and therefore could expect to fare no better than they; and ſhould become a proverb and a bye-word, and bear their ſins, ſhame and puniſhment in the ſight of their neighbours, and be deſpiſed by them, ℣. 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59. nevertheleſs, the covenant of grace made with his choſen people among them ſhould ſtand firm; which being manifeſted to them, would be a means of bringing them to a ſenſe of ſin, ſhame for it, and an acknowledgment of the Lord's grace and goodneſs to them, ℣. 60, 61, 62, 63.

℣. 1. *Again, the word of the Lord came unto me, ſaying.*] The word of prophecy from the Lord, as the *Targum*; the following repreſentation was made to him under a ſpirit of prophecy.

℣. 2. *Son of man, cauſe Jeruſalem to know her abominations.*] That is, the inhabitants of *Jeruſalem*, as the *Targum*; theſe are mentioned inſtead of the whole body of the people, becauſe that *Jeruſalem* was the metropolis of the nation, whoſe ſins were very many and heinous: called *abominations*, becauſe abominable to God, and rendered them ſo to him; particularly their idolatries are meant; which, tho' committed by them, and ſo muſt be known to them, yet were not owned, confeſſed and repented of by them, they not being convinced of the evil of them; in order to which the prophet is bid to ſet them before them, and ſhew them the evil nature of them; and which he might do by writing to them, for he himſelf was now in *Chaldea* with the captives there. The *Targum* is, "ſon of man, reprove the inhabitants of "*Jeruſalem*, and ſhew them their abominations."

℣. 3. *And ſay, thus ſaith the Lord God unto Jeruſalem*, &c.] To the inhabitants of *Jeruſalem*, as the *Targum*: *thy birth*, *and thy nativity* is *of the land of Canaan*; here the *Jewiſh* anceſtors for a time dwelt and ſojourned, *Abraham*, *Iſaac* and *Jacob*; and ſo the *Targum*, *Jarchi*, *Kimchi* and *Ben Melech* interpret the firſt word, *thy habitation* or *ſojourning* [f]: but whereas it follows, *and thy nativity*, this does not ſolve the difficulty; which may be ſaid to be of the land of *Canaan*, becauſe their anceſtors were born here; for tho' *Abraham* was a *Chaldean*, he was called out of *Chaldea* into the land of *Canaan*, where *Iſaac* was born; and ſo was *Jacob* the father of the twelve tribes; beſides, the *Iſraelites* were the ſucceſſors of the *Canaanites* in their land, and ſo ſeemed to deſcend from them; and it is not unuſual for ſuch to be reckoned the children of thoſe whom they ſucceed; to which may be added, that they were like to the *Canaanites* in their manners, particularly in their idolatries; and ſo their children, as ſuch, are ſaid to be the offspring and deſcendents of thoſe whoſe examples they follow, or whom they imitate; ſee the hiſtory of *Suſannah*, ℣. 56: *thy father was an Amorite, and thy mother an Hittite*; *Abraham* and *Sarah*, who were properly ſpeaking, the one the father, the other the mother, of the *Jewiſh* nation, were *Chaldeans*; and neither *Amorites* nor *Hittites*; yet, becauſe

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[e] יצאו exiverunt, Cocceius, Starckius.

[f] מכריתיך habitationes tuæ, Pagninus, Calvin; manſiones tuæ, Montanus; habitatio tua, Vatablus, Grotius; ſo R. Sol. Urbin. Ohel Moed, fol. 50. 1.

cauſe they dwelt among them, are ſo called; and eſpecially ſince before their converſion they were idolaters, as thoſe were; beſides, the *Jews* who deſcended from *Judah*, and from whom they have their name, very probably ſprung from anceſtors who might be *Amorites* and *Hittites*; ſince *Judah* married the daughter of a *Canaanite*, and ſuch an one ſeems to be *Tamar*, he took for his ſon *Er*, and by whom he himſelf had two ſons, *Pharez* and *Zarah*, from the former of which the kings of *Judah* lineally deſcended, *Gen.* xxxvii. 2, 6, 29, 30. *Matt.* i. 3. beſides, the *Jews* were the ſucceſſors of theſe people, and poſſeſſed their land, and imitated them in their wicked practices, *Amos* ii. 10. and ix. 7. and theſe two, the *Amorite* and *Hittite*, of all the ſeven nations are mentioned, becauſe they were the worſt, and the moſt wicked, *Gen.* xv. 16. and xxvii. 46. The *Jews* [g] ſay, *Terah* the father of *Abraham*, and his anceſtors, came from *Canaan*.

℣. 4. *And as for thy nativity in the day thou waſt born*, &c.] Which refers either to the time when *Abraham* was called out of *Ur* of the *Chaldeans*, who had before been an idolater; or rather to the time when the children of *Iſrael* were in *Egypt*, and there grew and multiplied, and became a numerous body of people; who, upon their coming out of it, were brought into ſome form, and became a nation or body politic, which may be called the day of their birth, as a people; ſee *Hoſ.* ii. 3: *thy navel was not cut*; alluding to what is done to a new-born infant, when the midwife immediately takes care to cut the navel-ſtring, by which the child adheres to its mother, and takes in its breath and nouriſhment in the womb; but now being of no longer uſe that way, it is cut and tied up, for the ſafety both of mother and child, who otherwiſe would be in great danger; and this denotes the deſperate condition the *Iſraelites* were in when in *Egypt*, where they were greatly oppreſſed and afflicted, and in very imminent danger of being deſtroyed; to which the *Targum* refers it: *neither waſt thou waſhed in water to ſupple thee*; which alſo is done to an infant as ſoon as born, to cleanſe it from the menſtrous blood, to make the fleſh ſleek, and ſmooth, and amiable; which, as *Kimchi* and *Ben Melech* obſerve, is done in hot water: *thou waſt not ſalted at all*; which was done, either by ſprinkling ſalt upon it, or uſing ſalt and water [h], as a deterſive of uncleanneſs, to prevent putrefaction, to dry up the humours, and harden the fleſh, and conſolidate the parts: *nor ſwadled at all*; to bring the ſeveral members of the body into form and ſhape; ſee *Luke* ii. 7. and theſe things being of neceſſity to be done immediately, were, as *Kimchi* obſerves, lawful to be done even on a ſabbath-day, according to the traditions of the elders [i].

℣. 5. *None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee*, &c.] Or, *one of theſe* [k]; not ſo much as one of them: ſad muſt be the caſe of an infant, when it meets with no tender heart or kind hand from midwife, nurſe, or mother, to do theſe things for it: this is expreſſive of the helpleſs, forlorn and unpitied ſtate of the *Iſraelites* in *Egypt*; who, when their lives were made bitter with hard bondage, had no mercy ſhewn them by *Pharaoh* and his taſk-maſters, *Exod.* i. 14. and v. 9, 14, 17. So the *Targum*, "the "eye of *Pharaoh* did not ſpare you to do one good "thing for you, to give you reſt from your bond-"age, to have mercy on you:" *but thou waſt caſt out in the open field*; alluding to infants expoſed by their unnatural parents, or unkind nurſes, and left in an open field, or any deſert place, to periſh for want, unleſs ſome kind providence appears for them: this open field may deſign the land of *Egypt*, whither *Jacob* and his poſterity were, being drove out of *Canaan* by a famine; and where, after the death of *Joſeph*, they were expoſed to the hardſhips and cruelties of the *Egyptians*; and who, commanding their male children to be ſlain, doubtleſs occaſioned the expoſing of many of them, as well as *Moſes*, to which ſome reference may be had; and ſo the *Targum* paraphraſes it, "and he "(*Pharaoh*) decreed a full decree to caſt your "male children into the river, to deſtroy you "when you were in *Egypt*:" *to the loathing of thy perſon, in the day that thou waſt born*; the *Iſraelites* were loathſome to the *Egyptians*, as every ſhepherd was an abomination to them, and ſuch were they, *Gen.* xlvi. 34. and all this may be applied to the ſtate and condition of men by nature, even of God's elect, whoſe extraction is from fallen man; deſcend immediately from unclean parents; are conceived in ſin, and ſhapen in iniquity; can have no communication of grace from their parents, or others; by whom they cannot be waſhed from their ſins, or ſanctified, or clothed, or made righteous; but are in an hopeleſs and helpleſs condition; and are loathſome and abominable to God, and to themſelves too, when they come to ſee the ſtate they are in.

℣. 6. *And when I paſſed by thee*, &c.] Alluding to a traveller paſſing by where an infant lies expoſed, and looks upon it, and takes it up; or it may be to *Pharaoh*'s daughter walking by the river-ſide, when ſhe ſpied the ark in which *Moſes* was, and ordered it to be taken up, and ſo ſaved his life: *and ſaw thee polluted in thine own blood*; keeping up the ſimile of a new born-infant, that has nothing done to it, but is all over covered with menſtruous blood; denoting the wretched and miſerable eſtate the *Jews* were in, when in *Egypt*; when they were not only loathſome and abominable to the *Egyptians*, and ill uſed and unpitied by them; but were in danger of being utterly deſtroyed, and ready to expire. The word rendered *polluted*, ſignifies *trodden under foot* [l]; like mire in the ſtreets; and ſo denotes both pollution and diſtreſs; ſo the *Iſraelites* were trodden under foot by the *Egyptians*, when they made them to ſerve with rigour, in morter, and in brick, and in all manner of ſervice in the field; and ſo the *Targum* paraphraſes it, "for it was manifeſt before me that "you were afflicted in your bondage;" as they then ſighed and cried becauſe of their bondage, the Lord looked upon them with an eye of pity and compaſſion, and delivered them, *Exod.* i. 14. and ii. 23, 24, 25. and iii. 7, 8: *I ſaid unto thee*, when thou waſt *in thy blood, live: yea, I ſaid unto thee*, when thou waſt *in thy blood, live*; the Lord preſerved them, and ſaved them alive, when they were near to ruin, and delivered them by the hands of *Moſes*, which was as life from the dead; and this he did of his own ſovereign good will and pleaſure, and not for any worth or merit in them, any goodneſs or righteouſneſs of theirs; for this he did when they were in their blood, pollution and guilt; and which, that it might be obſerved, is repeated. The word for *blood*, which is thrice mentioned, is in the plural number, *bloods*; and denotes not the blood of circumciſion, and the blood of the paſſover; for, or by which, the Lord had mercy upon them, and redeemed them, as the *Targum* and *Jarchi* interpret it; but the abundance of it, as upon a new-born infant; and the great pollution and diſtreſs in which the *Iſraelites* were, thro' the many murders committed on them by their enemies. The whole is an emblem of the ſtate and condition the elect of God are in, when they are quickened by him; who are by their firſt birth unclean; under the pollution, power, and guilt of ſin; wallowing and weltering in it; deſerving of the wrath of God, and liable to puniſhment for it; trodden under foot, quite neglected and deſpiſed in all appearance; and are both hopeleſs and helpleſs: when the Lord *paſſes* by them, not by chance, but on purpoſe, knowing where they are; and this he often does by the miniſtry of the word, under which they are providentially caſt; and where he *ſees* them, and looks upon them, not merely with his eye of omniſcience, much leſs with an eye of ſcorn, contempt and abhorrence; but with an eye of pity and compaſſion, and even of complacency and delight in their perſons, tho' not in their ſins: and when he ſpeaks life into them, a principle of ſpiritual life; or quickens them by his word, ſo that they live a life of faith and holineſs, which iſſues in everlaſting life: this flows from divine love, and is the effect of divine power; it is of pure rich grace, and not of man's merit; as his caſe, being in his blood, and dead in ſins, ſhew; ſee *Eph.* ii. 4, 5.

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[g] T. Bab. Sanhedrin, fol. 44. 2. & Gloſſ. in ib.

[h] Vid. Alex. ab Alex. Genial. Dier. l. 2. c. 25.

[i] Vid. T. Bab. Sabbat, fol. 129. 2.

[k] אחת מאלה unum ex iſtis, Junius & Tremellius, Piſcator, Polanus; unum ex his, Pagninus, Montanus, Starckius.

[l] מתבוססת conculcatam, Pagninus, Montanus, Starckius; præbentem conculcandam te, Junius & Tremellius, Polanus, Piſcator.

℣. 7. *I have cauſed thee to multiply as the bud of the field*, &c.] Or, *made thee millions* [m]; like the ſpires of graſs in the field. This refers to the multiplication of the children of *Iſrael* in *Egypt*, eſpecially after the death of *Joſeph*, and even whilſt they were ſorely afflicted, and likewiſe in after-times. *Jacob* went down to *Egypt* with ſeventy-five perſons only, but when his poſterity returned from thence, they were above ſix hundred thouſand that were able to go forth to war, *Gen.* xlvi. 27. *Numb.* i. 46. ſee *Exod.* i. 7, 12: *and thou haſt increaſed and waxed great*; and became large families, kindreds and tribes, as the *Targum* interprets it; as a child grows up, and becomes adult: *and thou art come to excellent ornaments*; or, *ornament of ornaments* [n]; as a young women, when ſhe is grown up, comes to wear better and finer cloaths than in infancy; perhaps there is an alluſion to the jewels the *Iſraelites* brought out of *Egypt* with them: this may be applied to the laws, ſtatutes and ordinances given them, which were an *ornament of grace* unto them, *Prov.* i. 9: *thy breaſts are faſhioned*; ſwelled and ſtood out; were come to a proper bigneſs and ſhape, as in perſons grown and marriageable; ſee *Cant.* viii. 10: *and thine hair is grown*; an *euphemiſm*, expreſſive of puberty, which in females was at twelve years of age: *whereas thou waſt naked and bare*; in a ſtate of infancy. *Jarchi* and *Kimchi* interpret this of the *Iſraelites* being without the commandments. The whole of what is here ſaid may be applied to quickened and converted perſons, who grow in grace, and increaſe in ſpiritual knowledge; and are adorned with the ornaments of grace and good works; and attend to the word and ordinances, which are the churches breaſts; who, whilſt in their nature-ſtate, were naked and deſtitute of righteouſneſs and grace.

℣. 8. *Now when I paſſed by thee, and looked upon thee*, &c.] Which the *Targum* refers to the Lord's appearance to *Moſes* in the buſh; ſee the note on ℣. 6: *thy time was the time of love*; which the *Targum* explains of the time of redemption of the people of *Iſrael* out of *Egypt*, which was an inſtance of the great love of God unto that people; and which time was fixed by him, and when it was come, at the exact and preciſe time, the redemption was wrought; ſee *Gen.* xv. 13, 14. *Exod.* xii. 40, 41. and ſo there is a ſet time for the calling and converſion of God's elect, who are therefore ſaid to be called according to purpoſe; and when that time comes, all means are made to concur to bring it about: and this is a time of love; for tho' the love of God to his people is before all time, yet it is manifeſted in time; and there are particular times in which it is expreſſed unto them; and the time of converſion is one of them; and indeed it is the firſt time that there is a manifeſtation and application of the love of God made to the ſouls of his people: and this is a *time of loves* [o], as it is in the original text; denoting the large abundance of it, which is now ſhewn forth; and the various acts of it now done; as bringing of them out of a moſt miſerable condition, out of an horrible pit; plucking them as brands out of the burning; quickening them when dead in ſin; ſpeaking comfortaby to them, and applying pardoning grace and mercy to their ſouls: and it may include both the love of God to his people, and their love to him; for now is the love of their eſpouſals, and the kindneſs of their youth, *Jer.* ii. 2. the grace of love is now implanted, to God and Chriſt, to his people, word, worſhip and ordinances, which before had no place in them: *and I ſpread my ſkirt over thee, and covered thy nakedneſs*; the Lord eſpouſed the people of *Iſrael* to himſelf in the wilderneſs, after he had brought them out of *Egypt*, and took them under the wings of his protection; both which this phraſe may be expreſſive of; ſee *Ruth* iii. 9. Some underſtand this of his giving them the ſpoils of the *Egyptians*, and alſo the law: it may very well be applied to the righteouſneſs of Chriſt, which is often compared to a garment, for which the ſkirt, a part, is put; and this is put on as a garment, and anſwers all the purpoſes of one; and particularly covers the nakedneſs of men, which their own righteouſneſs will not do; this the Lord ſpreads over his people, and covers them with; and being clothed with this, they ſhall not be found naked: *yea, I ſware unto thee*; to his love expreſſed to his people, and to his covenant he entered into with them, neither of which ſhall ever be removed; and this makes to their abundant comfort; ſee *Pſ.* lxxxix. 3, 35. *Iſ.* liv. 9, 10. *Heb.* vi. 13—18: *and entered into covenant with thee, ſaith the Lord God*; as he did with the people of *Iſrael* at *Horeb*, and which was a ſort of a marriage-contract with them; ſee *Deut.* xxix. 1. *Jer.* xxxi. 32. the covenant of grace was made from everlaſting with Chriſt, and the elect in him; but is made manifeſt at converſion, when the Lord makes himſelf known unto them as their covenant-God; leads them to Chriſt the mediator of it; ſends his Spirit down into their hearts, to make them partakers of the grace of it; and ſhews them their intereſt in the bleſſings and promiſes of it; all which may be meant by the phraſe here uſed: *and thou becameſt mine*; as *Iſrael* did at the time before-mentioned, became the Lord's peculiar people, and were avouched as ſuch by him, *Exod.* xix. 5. ſo in converſion, thoſe who before were ſecretly the Lord's by electing and redeeming grace, become openly his by calling and ſanctifying grace.

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[m] רבבה decem millia dedi, Pagninus, Montanus; in multa millia, Tigurine verſion; in myriadem te auxi, Piſcator; ſo Ben Melech.

[n] עדי עדיים ornamenta ornamentorum, Pagninus, Montanus; in ornamentum ornamentorum, Calvin; pulchritudinem pulchritudinum, Starckius; ſo Ben Melech; elegantiam elegantiarum, Cocceius.

[o] עת דודים tempus amorum, Paguinus, Montanus, Junius & Tremellius, Polanus, Piſcator, Cocceius, Starckius.

℣. 9. *Then waſhed I thee with water*, &c.] Brought the *Iſraelites* out of the mean, abject, ſervile and ſordid ſtate in which they were, when among the morter, bricks and pots, into a ſtate of liberty; ſo the *Targum*, "and I redeemed you from the "ſervitude of the *Egyptians*; and I removed the "ſtrength of dominion from you, and brought "you into liberty;" perhaps ſome reference may be had to the ceremonial ablutions enjoined them; they were waſhed before the covenant was made with them at mount *Sinai*, juſt referred to; their prieſts, ſacrifices, veſſels, and all unclean perſons, were to be waſhed, and purifications were preſcribed them: *yea, I thoroughly waſhed away thy blood from thee*; as with an inundation overflowing; ſo the word [p] ſignifies; very fitly is this mentioned, ſince in ℣. 6. they are ſaid to be *polluted in* their *blood*, and now waſhed from it: all men are defiled with ſin, originally, naturally, internally and univerſally; nor can they cleanſe themſelves by any thing they can do, God only can; and this he promiſes to do; and this he does, not with water-baptiſm, which does not take away ſin, original or actual; nor with the waſhing of regeneration, or by regenerating grace; tho' that is ſometimes compared to water; which, among other things, is of a cleanſing nature; and of which men are born again, and by it ſanctified; and which is done by the Spirit, who is a ſpirit of judgment and burning, by whom the filth of the daughter of *Zion* is waſhed away; and becauſe this is done by the word and ordinances as means, hence theſe are called waters; ſee *Ezek.* xxxvi. 25. *Iſ.* xliv. 3. and iv. 4. and lv. 1. yet hereby men are not *thoroughly* waſhed; tho' a clean heart is created in them, a new man is formed in righteouſneſs and true holineſs; yet the filthineſs of the old man remains, which appears in thoughts, words and actions; but the thorough waſhing is by the blood of Chriſt; that is the fountain opened for ſin and uncleanneſs; with this men are waſhed by Chriſt from their ſins; this has a purgative and cleanſing nature; and it cleanſes from all ſin, and juſtifies from every one; ſo that hereby a man thoroughly waſhed is clear of all ſin, none to be found or ſeen in him; he is without ſpot or wrinkle, or any ſuch thing; and has ſolid peace in his ſoul; his heart being ſprinkled with this blood from an evil conſcience, and being purged, has no more conſcience of ſin; ſo that this is expreſſive of the fulneſs of juſtifying and pardoning grace: *and I anointed thee with oil*; alluding to the anointing-oil, with which the prieſts, tabernacle and veſſels were anointed; or to the land of *Canaan*, a land of oil-olive, into which the *Iſraelites* were brought; or to the cuſtom of waſhing and anointing women before marriage; ſee *Ruth* iii. 3. *Eſth.* ii. 10. and to the uſe of oil in baths, which was frequent: this may ſpiritually deſign the grace of the Spirit, which, like the oil on *Aaron*'s head, is exceeding *precious*, as are faith, hope and love; and like the *pure* oil for the candleſtick, productive of purity of heart, lip and life; of a delightful ſmell, as are the churches ointments, ſhe has from Chriſt, *Cant.* i. 3. and iv. 10. and very chearing and refreſhing, and therefore called oil of gladneſs, *Pſ.* xlv. 7. *Iſ.* lxi. 3. and ornamental and beautifying, as all grace is; and oil will not mix with another liquor, as grace will not with ſin and corruption, and is of an abiding nature: now it is God that anoints with this; this oil comes from the God of all grace; is from Chriſt the holy one, and out of his fulneſs; from him the head it deſcends to all his members, and is applied by the bleſſed Spirit; ſee 2 *Cor.* i. 21.

℣. 10. *I clothed thee alſo with broidered work*, &c.] Or, *with needle work* [q]; with garments of divers colours, like *Joſeph*'s coat; perhaps it may refer to the rich raiment borrowed of the *Egyptians*, when they came out from thence. So the *Targum*, "and I clothed you with various gar"ments, the deſirable things of your enemies;" and which, with their other cloaths, waxed not old all the while they were in the wilderneſs; ſee *Exod.* xii. 35. *Deut.* viii. 4. this may be expreſſive, either of the various graces of the Spirit of God, with which the ſaints are clothed and adorned; and when exerciſed by them, are ſaid to be put on as a garment, *Col.* iii. 12. or rather of the righteouſneſs of Chriſt, called raiment of needle work, *Pſ.* xlv. 14: *and ſhod thee with badger's ſkin*; the ſame the covering of the tabernacle was made of, *Exod.* xxvi. 13. and tho' the word here uſed may not deſign the creature we ſo call, yet may intend one whoſe ſkin was fit for ſhoe-leather, and was very beautiful, and perhaps durable; reference may be had to the ſhoes of the *Iſraelites* in the wilderneſs, which waxed not old, *Deut.* xxix. 5. Some think only the hyacinth or purple colour is here meant; and ſo the *Septuagint* verſion renders the word; agreeable to which, *Bochart* [r] gives this verſion of the words, *I ſhod thee with the purple*; that is, with ſhoes of a purple colour; and it is very probable, that of this colour were the ſhoes wore by the *Jewiſh* women of the firſt rank; ſince, as the ſame writer has not only ſhewn from *Procopius*, that great perſonages in other nations uſed to wear ſuch, as the *Perſian* and *Roman* emperors; who, in their own countries only, might wear them; but this was the cuſtom of neighbouring provinces, particularly the *Tyrian* women, as *Virgil* [s] plainly ſuggeſts. *Bynæus* [t] is of opinion, that they were of a red or ſcarlet colour; and that the words ſhould be rendered, *I ſhod thee with ſcarlet*; that is, with ſcarlet-coloured ſhoes; which he obſerves have been in great eſteem and uſe among perſons of figure and quality; and be they of what colour they will, they were, no doubt, made of ſkins of value, fine, ſoft, and pliable; as the *Targum* paraphraſes it, "I put precious ſhoes (or ſhoes of "value) upon your feet;" and therefore can't be well thought to be made of badgers ſkins, of which it was never known that ſhoes were made; with thoſe indeed quivers and ſhields have been covered, and of thoſe the harneſs of horſes, and collars of dogs have been made; but not mens ſhoes, and much leſs the ſhoes of delicate women. This may denote the agreeable walk of the ſaints, having their feet ſhod with the preparation of the goſpel of peace; or a converſation agreeable to the goſpel of Chriſt; which is very beautiful, and in which they are enabled to continue by the power and grace of God; ſee *Luke* xv. 22. *Eph.* vi. 15. *Cant.* vii. 1: *and I girded thee about with fine linen*; as the high-prieſt was with the linen girdle of the Ephod, *Exod.* xxviii. 8. So the *Targum*, "and "I ſeparated from you the prieſts, that they might "miniſter before me with linen mitres, and the "high-prieſt in garments of divers colours;" all the ſaints are made prieſts to God, and are girt about with the girdle of love, which conſtrains them to fear and ſerve the Lord with all readineſs and chearfulneſs; and with the girdle of truth, which they cauſe to cleave and keep cloſe unto them; ſee *Eph.* vi. 14. *Luke* xii. 35: *and I covered thee with ſilk.* The *Targum* interprets this of the clothing of the high-prieſt; but, if reſpect is had to that, ſilk cannot be intended; for, as the *Jews* themſelves ſay [u], the prieſts were not clothed for ſervice in the houſe of the ſanctuary, but with wool and linen; and indeed, tho' the *Jewiſh* commentators in general, as *Jarchi*, *Aben Ezra*, and *Kimchi*, and others [w], as well our verſion, take the word here uſed to ſignify ſilk; yet, as *Braunius* [x] obſerves, it does not appear that this was known among the *Jews* in the times of *Ezekiel*, nor even before the times of Chriſt; nor was it known among the *Romans* before the times of *Auguſtus*. The word ſeems to be derived from an *Arabic* word [y], which ſignifies to colour or paint clothes; and may be rendered, painted or coloured cloth, or garments; and ſo the *Targum* renders it, dyed or coloured garments; and ſo *Aquila* tranſlates it, by ανθινον, a flowered garment, either painted or wrought with flowers; and ſo *Jerom*, and the *Vulgate Latin*, by *polymitum*, a garment of divers colours; and may ſignify, as before, the rich apparel of the *Jews*, and the plenty of good things enjoyed by them; ſee *Luke* xvi. 19. and, in a myſtical ſenſe, the beautiful clothing of the church, with the robe of Chriſt's righteouſneſs, and the graces of the Spirit.

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[p] אשטף דמיך ut inundans eluerem ſanguinem tuum, Junius & Tremellius, Polanus; inundavi ſanguines tuos, Montanus; affundendo ablui, Cocceius.

[q] רקמה veſte acupicta, Vatablus, Grotius; acupicto, Montanus, Cocceius, Starckius.

[r] Hierozoicon, par. 2. l. 3. c. 31. col. 992.

[s] Virginibus Tyriis mos eſt geſtare pharetram,
Purpureoque alte ſuras vincire cothurno. Æneid. l. 1.

[t] De Calceis Hebr. l. 1. c. 3. §. 16.

℣. 11. *And I decked thee alſo with ornaments*, &c.] The *Targum* interprets this, of the ornament of the words of the law; ſee *Prov.* i. 8, 9. but may be as well underſtood of good works done in obedience to them, from a right principle, and to right ends; which adorn profeſſors of religion, their profeſſion, and the doctrines of Chriſt, which they profeſs, 1 *Tim.* ii. 9, 10. *Tit.* ii. 10. or rather the graces of the Spirit, which are all of them very ornamental to the ſaints, as faith, hope, love, humility, *&c.* and are in the ſight of God of great price, 1 *Pet.* iii. 3, 4: *and I put bracelets upon thine hands*; which the *Targum* alſo explains of the law, written on two tables of ſtone, and given by the hands of *Moſes*; the words of which, as *Jarchi* ſays, were put one againſt another, five againſt five: *hands* being the inſtruments of action, may denote good works, which the Lord enables his people to perform; and which appear beautiful, as hands with bracelets on them, when they ſpring from love, are done in faith, and with a view to the glory of God: *and a chain on thy neck*; this the *Targum* underſtands of ſanctification, paraphraſing it, "and with the holineſs of my great name "I ſanctified you;" and may be applied to the graces of the Spirit, which are as a chain, whoſe links are inſeparably joined together; for where one grace is, there are all the reſt, faith, hope, charity, *&c.* ſee *Cant.* i. 10. and iv. 9. or elſe to the bleſſings of grace, which alſo are linked together, and can't be parted; where the one is, the other are likewiſe, *Eph.* i. 3. *Rom.* viii. 30, 32. and both graces and bleſſings make the ſaint very beautiful.

℣. 12. *And I put a jewel on thy forehead*, &c.] The ſame with the noſe-jewel, which was hung upon the forehead, and reached down to the noſe and mouth; and however diſagreeable it may ſeem to us, was reckoned very ornamental in the eaſtern countries, *Iſ.* iii. 21. *Gen.* xxiv. 22, 47. and where now, as in *Perſia*, as well as in all the *Levant*, the women put rings thro' their noſes, which they pierce with needles, as Monſieur *Thevenot* [z] relates; ſo Dr. *Shaw* [a] ſays, that noſe-jewels are uſed ſtill by the *Levant Arabs*. The *Targum* applies it to the ark, thus, "and I put the ark of my co-"venant among you;" but may be better applied to a public profeſſion of religion, which every good man ought to make, and take up from principles of grace received: this is bearing the name of Chriſt, and the name of his Father in their foreheads; which is very ornamental to the believer, and well pleaſing to Chriſt, *Rom.* x. 9, 10. *Rev.* xiv. 1. *Matt.* x. 32: *and ear-rings in thine ears.* The *Targum* is, "and the clouds of my glory "overſhadowed you;" but it may be better interpreted of the ſpiritual ears God gives his people in converſion; by which they hear his word, ſo as to underſtand it; hear the voice of Chriſt, ſo as to diſtinguiſh it from the voice of a ſtranger; and hear his goſpel, ſo as to believe and receive it, approve of it, and love it, and act in conformity to it: *and a beautiful crown upon thine head.* The *Targum* paraphraſes it, thus, "and an angel ſent "from before me, led at the head of you;" referring to *Exod.* xxiii. 20. with which *Jarchi* compares *Mic.* ii. 13. but may be better illuſtrated by the beautiful crown of twelve ſtars, the doctrine of the twelve apoſtles of Chriſt, ſaid to be upon the head of the church; and is upon the head of every believer that holds the myſtery of the faith in a pure conſcience; that holds faſt the faithful word, and will not let it go, that ſo no man may take away his crown, *Rev.* xii. 1. and iii. 11.

℣. 13. *Thus waſt thou decked with gold and ſilver*, &c.] The *Targum* interprets it, of the tabernacle adorned with gold and ſilver, and linen curtains, of various dyes and colours; but it refers to the ornaments, bracelets, chain, ear-rings, and crown before-mentioned; ſee *Pſ.* xlv. 9, 13: *and thy raiment*

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[u] Miſn. Celaim, c. 9. §. 1.

[w] משי ſerico, Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius, Starckius. So Buxtorf, Stockius, &c.

[x] De veſtitu Sacerdot. Hebr. l. 1. c. 8. p. 168, 169.

[y] وشي coloravit, pinxitque pannum. Hinc موشي coloratus, pinctuſque pannus, Golius, col. 2678, 2679. Caſtel. col. 996.

[z] Travels, par. 2. b. 2. ch. 9. p. 94.

[a] Travels, p. 241. Ed. II.

raiment was of fine linen, and ſilk, and broidered work; ſee the note on ℣. 10. with this compare *Rev.* xix. 8: *thou didſt eat fine flour, and honey, and oil*; which did not a little contribute to her beauty and comelineſs; ſee *Dan.* i. 15. this the *Targum* explains of the manna with which the Lord fed the *Iſraelites* in the wilderneſs, and was good, like fine flour, and honey, and oil; and had, as *Jarchi* ſays, the taſte of them all: but may be better applied to ſpiritual proviſions believers are fed with; to the goſpel, and the doctrines of it, which are as nouriſhing and ſtrengthening as bread of fine flour; as ſweet as honey to the taſte; and which make fat and plump, and cauſe the face to ſhine as oil: *and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom*; the *Targum* is, “and ye became rich, and were greatly ſtrengthened, and proſpered, and ruled over all kingdoms;” and had its accompliſhment, as *Kimchi* obſerves, when the time of the kingdom of the houſe of *David* came: and is true of all believers, who are a kingdom of prieſts, a royal prieſthood, kings and prieſts unto God; have a kingdom of grace now, which can never be moved, and lies in righteouſneſs, peace, and joy in the Holy Ghoſt; and are heirs of a kingdom of glory hereafter.

℣. 14. *And thy renown went forth among the heathen for thy beauty*, &c.] Which conſiſted of the above things: with this compare *Deut.* vi. 4. *Pſ.* xlviii. 2. *Lam.* ii. 15. the church's beauty lies in the righteouſneſs of Chriſt imputed to her; in the holineſs of Chriſt reckoned unto her; in the blood of Chriſt being upon her, by which ſhe is waſhed and cleanſed, juſtified and pardoned; and in the graces of the Spirit of Chriſt implanted in her; and in the ſalvation of Chriſt ſhe is intereſted in; and in the preſence of Chriſt, which is the beauty of the Lord upon her; and in being in goſpel-order, and having goſpel-ordinances; ſee *Pſ.* xlv. 11, 13. and 149. 4. and xc. 17. *Cant.* vi. 4, 10: *for it was perfect thro' my comelineſs, which I had put upon thee, ſaith the Lord God*; all the outward happineſs and proſperity of the *Iſraelites* in the days of *David* and *Solomon*, or at other times, was not, as *Kimchi* obſerves, of themſelves, but of the Lord: and ſo the comelineſs of the ſaints and people of God is not of themſelves; they are by nature black and deformed; they are defiled with original and actual ſin; they are as an unclean thing; they are corrupt, abominable, and loathſome; and as they have not their comelineſs by nature, ſo not by art; as it is not native to them, it is not acquired by them; they don't obtain it by their humiliation, repentance, and ſervices; theſe can't remove their natural blackneſs and uncomelineſs, or waſh away their ſins, and render them beautiful in the ſight of God, *Jer.* xiii. 23. and ii. 22. *Job* ix. 30, 31. but they have their comelineſs from another, from Chriſt, who is altogether lovely; and from his righteouſneſs, which is put on them; and ſo they are in him, and thro' that, perfectly comely, a perfection of beauty, all fair, and without ſpot, even the faireſt in the whole creation, complete in Chriſt, and perfect in him, *Pſ.* l. 2. *Cant.* i. 5, 8. and iv. 7.

℣. 15. *But thou didſt truſt in thine own beauty*, &c.] As the *Jews* did in external gifts beſtowed upon them; in their outward proſperity and grandeur; in their riches, wealth, and wiſdom; and in the extent of their dominions, as in the days of *David* and *Solomon*; and in ſuch things men are apt to put their truſt and confidence, and to be elated with, and grow proud and haughty, as a woman becauſe of her beauty: ſo ſome profeſſors of religion, truſt in a form and profeſſion of it; in ſpeculative knowledge, and in outward duties and ſervices; being unconcerned for inward purity and holineſs; and not truſting in the righteouſneſs of Chriſt, the real beauty of ſaints: *and playedſt the harlot becauſe of thy renown*; or *name* [b]; which the *Jews* got among the nations round about them, for their wiſdom, riches, and power, which was a ſnare unto them, as a woman's beauty is to her; and they were admired and courted, and complimented by their neighbours, and ſo drawn into idolatrous practices, as women into fornication and adultery by the admirers of them: idolatry, which is here meant, is frequently ſignified by playing the harlot, or by fornication and adultery: or, *thou playedſt the harlot in thy name* [c]; alluding to the cuſtom of harlots, notorious, infamous ones, who uſed to ſet their names over their apartments, to direct men unto them; and ſo it may denote, how famous and notorious the *Jews* were for their idolatries, and how impudent in them. *Jarchi* interprets this of the calf of the wilderneſs, and other idolatries, which the tribe of *Dan* committed there; but it rather reſpects the idolatries committed from the times of *Solomon* to the captivity, which were many and often repeated; and tho' ſometimes a ſtop was put to them by pious princes, yet broke out again: ſo truſting in a man's own righteouſneſs, or in any outward thing, is idolatry; and alſo falſe worſhip, and ſuperſtitious obſervances: *and pouredſt out thy fornication on every one that paſſed by*; which expreſſes the multitude of their idolatries, the meaſure of them, which ran over; the fondneſs they had for every idol of their neighbours, like a common ſtrumpet, that proſtitutes herſelf to every one, not only to the men of her own place and city, but to all ſtrangers and travellers; ſo the *Jews*, not content with the idols they had, embraced all that offered, or their neighbours could furniſh them with: *his it was*; or, *to him it was*; her deſire, her luſt, her fornication; every one that paſſed by that would, might enjoy her; ſo the *Jews* were ready to fall in with every idol, and every idolatrous practice. The *Targum* renders this clauſe, “and it is not right for thee to do ſo;” to commit and multiply idolatry.

℣. 16. *And of thy garments thou didſt take*, &c.] Which were made of fine linen, ſilk, and broidered work; which God had given them, and they were richly clad with: *and deckedſt thy high places with divers colours*; that is, with garments of divers colours; either they erected tents on their high places made with theſe; or they covered their altars with them, which were on their high places for the ornament of them, as harlots deck their beds to allure their lovers; ſee *Prov.* vii. 16, 17. or, *thou haſt made for thyſelf high places ſpotted* [d]; ſo the word is rendered in *Gen.* xxx. 32, 33, 35. alluding to garments ſpotted with the fleſh by adulterers. The *Targum* is, *thou haſt made for thyſelf high*

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[b] על שמך propter nomen tuum, Pagninus, Montanus, Piſcator.

[c] In nomine tuo, V. L. Munſter, Tigurine verſion, Grotius; ſuper nomen tuum, Starckius; cum nomine tuo, Junius & Tremellius.

[d] ותעשי לך במות טלאות et feciſti tibi excelſa maculoſa, Montanus; excelſa conſperſa maculis, Calvin; latis maculis interſtincta, Junius & Tremellius, Piſcator, Polanus.

high places covered with idols; and ſo the *Septuagint* verſion renders it, *idols ſewed together*. The word, in the *Talmudic* language[e], has the ſignification of ſewing. Theſe idols were decked as children's babies are; and ſo the *Syriac* verſion, *thou haſt made for thyſelf babies*; images like babies, richly dreſt with their garments above deſcribed, ſuch as the papiſts now have. *And playedſt the harlot thereon*; committed idolatry on the high places: or, *with them*[f]; that is, with the images and idols decked with their garments, which were ſet on thoſe high places: the like *things ſhall not come, neither ſhall it be* ſo; the like idolatries ſhall not be committed any more; and after the *Babyloniſh* captivity, worſhipping of idols was not practiſed by the *Jews*; nor is it to this day: or, ſuch *things have not come* yet, and there *ſhall not be* the like[g]; the ſenſe is, there never were ſuch idolatries committed by this people before; and there never ſhall be, or will be, the like afterwards. *Kimchi*'s note is, "the "high places ſhall not come as theſe; as if it was "ſaid theſe ſhall not be in futurity; and there "ſhall not be a man or a people that ſhall make "like theſe for multitude;" ſo *Ben Melech*; and במות *high places*, does agree with באות *come*. The *Targum* joins this with the preceding clauſe, "*and* "*playedſt the harlot* with them, as is not right and "fit."

℣. 17. *Thou haſt alſo taken thy fair jewels of my gold, and of my ſilver, which I had given thee*, &c.] Or, *thy glorious veſſels of gold and ſilver*[h]; meaning either the veſſels of gold and ſilver in the temple, as *Jerom* thinks, which they converted to idolatrous uſes; or rather their own houſhold-veſſels of gold and ſilver, which God had given them, as the bounties of his providence, and he had ſtill a right unto, and which they made uſe of to the diſhonour of his name; which argued great ingratitude in them: *and madeſt to thyſelf images of men*; images in the ſhape of men; ſome were in the ſhape of women, others in the ſhape of men; here only male-images are mentioned, becauſe the idolatrous *Jews* are repreſented by an adulterous woman committing adultery with men; and theſe were made by themſelves, of their jewels of gold and ſilver; or of their golden and ſilver veſſels, which they had to eat and drink out of; theſe they melted down, and made idols of them in the form of men, juſt as the molten calf was made of the ear-rings of the women, *Exod.* xxxii. 3, 4. to which ſome refer this paſſage: and as it was a piece of egregious folly in themſelves to part with their jewels and plate for ſuch purpoſes, and of great ingratitude to God their benefactor, ſo of the groſſeſt ſtupidity and ignorance to worſhip images ſo made; which was equally as ſtupid, or more ſo, than if a woman ſhould embrace the image of a man, inſtead of a man himſelf, as it follows: *and didſt commit whoredom with them*; the images; that is, idolatry, which is ſpiritual adultery.

℣. 18. *And tookeſt thy broidered garments, and coveredſt them*, &c.] The images of men, the idols they worſhipped; ſee *Jer.* x. 4. ſo the papiſts at this day cover their idols, the images of the virgin *Mary*, and other ſaints, with rich apparel, to draw the attention, admiration, and reverence of the people to them: *and thou haſt ſet mine oil, and mine incenſe before them*; the oil which the Lord gave them for food, the land of *Canaan* being a land of oil-olive; or which was to light the lamps in the temple with; or was uſed in ſacrifice to the Lord, particularly in the meat-offerings; and the incenſe, which was offered unto him on the altar of incenſe; theſe were ſet upon the altars of idols, and before them, the male-images before-mentioned; ſee *Hoſ.* ii. 8.

℣. 19. *My meat alſo which I gave thee*, &c.] Or *my bread*[i]; a general name for all eatables. The *Targum* renders it, "my good things." The *Jews* apply it to the manna, which, they ſay, deſcended the ſame day the molten calf was made, and they ſet it before it. This interpretation *Jarchi* and *Kimchi* make mention of; it includes what follows: *fine flour, and oil, and honey*, wherewith *I fed thee*; for the land of *Canaan* was a land of wheat, of which fine flour was made; and of olives, from whence was the beſt oil; and a land flowing with milk and honey; and which was given by the Lord, and ſo he might be ſaid to feed them with them: and inſtead of glorifying him, and being thankful for them, and uſing them in the manner they ought, they *ſet it before them for a ſweet ſavour*; that is, they made a meat-offering of their fine flour, oil, and honey, and ſet it before their idols; to gain their favour and good-will; to appeaſe them, and render them propitious; ſuppoſing it would be acceptable unto them; all theſe things were uſed in meat-offerings and ſacrifices unto the Lord, excepting honey, and that was forbid; but was in uſe among the *Gentiles*; ſee *Lev.* ii. 1, 11: and thus *it was, ſaith the Lord God*; all this idolatry, ingratitude, and folly, have been committed; 'tis moſt notorious, there's no denying it; I, who am the Lord God omniſcient, affirm it. The *Targum* puts it by way of queſtion, and even of aſtoniſhment and admiration, "are not all theſe things done, ſaith the "Lord God!"

℣. 20. *Moreover, thou haſt taken thy ſons and thy daughters*, &c.] Their own fleſh and blood; which were more than to take their cloaths and cover their idols with them, and their food, and ſet it before them: to part with them was much, but to part with theſe, and that in ſuch a ſhocking manner as after-mentioned, was ſo irrational and unnatural, as well as impious and wicked, as is not to be paralleled; and what increaſed their wickedneſs was, that theſe were not only their own, but the Lord's: *whom thou haſt born unto me*; for tho' they were born of them, they were born unto the Lord, the creator of them, the Father of their ſpirits, and God of their lives, and who had the ſole right to diſpoſe of them; nor was it in the power of their parents to take away their life at pleaſure; for the Lord only has the ſovereign power of life and death; and *theſe haſt thou ſacrificed unto them*; the male-images before-mentioned; one of which was *Molech*, who is here particularly deſigned: *to be devoured*; in the arms of that image; or to be conſumed by fire, in which they were burnt, when ſacrificed unto it. The *Targum* is, "for oblation and worſhip." Is this *of thy whoredoms a ſmall matter?* which was ſo dreadfully heinous and inhuman, yet by ſome reckoned a ſmall matter; this was not the leaſt of their idolatries, but of all the moſt ſhocking, and the moſt aggravated: or the ſenſe is, is it a ſmall thing that thou ſhouldſt play the harlot, or worſhip idols? is it not enough for thee to do ſo, but thou muſt ſacrifice thy children alſo to them? and which are not only thine, but mine, as follows:

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[e] T. Bab. Gittin, fol. 45. 2. Miſn. Celim, c. 27. §. 6.

[f] עליהם iiſque, Ar. Interpr.

[g] לא באות ולא יהיה non eventuræ ſunt *tales ſcortationes*, nec erit *qui ſic ſcortetur*, Piſcator.

[h] כלי תפארתך מזהבי ומכספי vaſa gloriæ tuæ de auro meo, & de argento meo, Pagninus, Montanus; vaſa tua inſigniora & elegantiora, facta ex auro meo, Vatablus.

[i] ולחמי & panem meum, V. L. Pagninus, Montanus, Starckius.

℣. 21. *That thou haſt ſlain my children*, &c.] By creation, as all born into the world are; and by national adoption, as all the *Jewiſh* children were; and particularly the firſt-born were eminently his, and which are here deſigned, as *Jarchi* interprets it; for they were the children that were ſlain and ſacrificed to *Molech*; ſee *Ezek.* xx. 26: *and delivered them to cauſe them to paſs thro'* the fire *for them*; for the ſake of idols, for the worſhip of them; this they did before they were ſlain; they firſt cauſed them to paſs thro' between two fires, and ſo dedicated them to the idol, and then ſlew them; or ſlew them by burning them in the fire, or by putting them into the arms of the *idol* made burning hot.

℣. 22. *And in all thine abominations, and thy whoredoms*, &c.] Or idolatries, which were abominable to God, and were many; of which that juſt mentioned was not one of the leaſt: *thou haſt not remembred the days of thy youth*; the deſtitute and forlorn condition then in, and what favours were then beſtowed: *when thou waſt naked and bare, and waſt polluted in thy blood*; ſee the notes on ℣. 6, 7. which is mentioned to upbraid the *Jews* with their ingratitude; they forgetting the miſerable condition they were in in *Egypt*, and what great things the Lord had done for them in bringing them out from thence, and the obligations they were laid under to him; and yet after all this, to commit ſuch abominable iniquities, and in the midſt of them all never once call to mind what they had received from him; which might have been a check to their idolatries, but ſo it was not.

℣. 23. *And it came to paſs after all thy wickedneſs*, &c.] This refers either to what goes before, ſo *Kimchi*; and the ſenſe is, it ſhall be again as it was at firſt, after and becauſe of all the above wickedneſs committed, thou ſhalt be left naked and bare, and deſtitute of all that is good: or rather to what follows in the next clauſe; and the meaning is, to all this wickedneſs before-mentioned, which was ſo great that it might be thought nothing more could be added to it; and yet the following things were, as building an eminent place, and high places, in all ſtreets and heads of ways: *wo, wo unto thee, ſaith the Lord of hoſts*; which is repeated, to ſhow the indignation of the Lord againſt all this wickedneſs; to arouſe their attention to their ſin and puniſhment, and to ſhew the certainty of it; and it may be, it denotes both their miſery in this world, and in that to come. The *Targum* of the whole is, "what ſhall be in thine end for all thy wickedneſs? the prophet ſaid unto her, wo unto thee, becauſe thou haſt ſinned; wo unto thee, becauſe thou art not converted, ſaith the Lord God."

℣. 24. That *thou haſt alſo built unto thee an eminent place*, &c.] Or *a brothel* [k]; and ſo the *Septuagint* verſion, *a whoring-houſe*; not content to commit idolatry privately, they built a public place for idolatrous worſhip. The *Targum* renders it, *altar*. The word has the ſignification of a pit or ditch; with which compare *Prov.* xxii. 14. and xxiii. 27. *And haſt made thee an high place in every ſtreet*; of *Jeruſalem*, and other cities; it was uſual to erect high places in ſtreets, where altars were built, and idols ſet up to be worſhipped: it denotes the public manner in which they committed idolatry, and the multitude of their idols; which ſhows their impudence and hardneſs of heart.

℣. 25. *Thou haſt built thy high place at every head of the way*, &c.] Where two or more ways, or two or more ſtreets met; and ſo was moſt conſpicuous, and was ſeen from different parts; which ſhows the ſame as before: *and haſt made thy beauty to be abhorred*; by the Lord himſelf, who otherwiſe greatly deſires and delights in the beauty of his people, when they worſhip him, *Pſ.* xlv. 11. and by all good men, and ſuch as fear the Lord, who cannot but abhor ſuch idolatrous practices, and thoſe that are guilty of them; and even by the heathens themſelves, to whom the *Jews* became mean and deſpicable, when they fell into idolatry; and under the diſpleaſure of God, whom they forſook; as a common ſtrumpet becomes, in proceſs of time, loathſome to her quondam lovers: *and haſt opened thy feet to every one that paſſed by*; an euphemiſm, ſignifying the expoſing to view the privities or ſecret parts, in order to allure to impure embraces; and the meaning is, that the *Jews* were ready to receive any idol, and give into any idolatrous worſhip that offered to them, and even courted and ſolicited the *Gentiles* to join with them in all idolatrous practices: *and multiplied thy whoredoms*; or idolatries; the number of their idols being anſwerable to their cities, and even were as many as the ſtreets and heads of ways in them.

℣. 26. *Thou haſt alſo committed fornication with the Egyptians*, &c.] By entering into leagues and alliances with them, and ſeeking to them for help and aſſiſtance againſt their enemies; from whoſe bondage they had formerly been delivered; and whoſe ſociety they were cautioned againſt; and yet they forſook the Lord, and joined themſelves to them by ſolemn covenant; and not only ſo, but fell into the worſhip of their idols, who were a people of all others the moſt ſuperſtitious, and given to idolatry; and many of their idolatrous rites and ceremonies were received and retained by the *Jews*, as the worſhipping of *Tammuz*, and other idols: *thy neighbours, great of fleſh*; being their neighbours, and full of power and ſtrength to aſſiſt them, they courted their friendſhip and alliance; and their idolatries being many and monſtrous, were the more courted by them: the alluſion is to women of ſhameleſs impudence and inſatiable luſt, who covet men, whoſe fleſh is as the fleſh of aſſes, and their iſſue as horſes, ch. xxiii. 20. fleſh here ſignifies the privy parts of men; ſo *Ben Melech*. *And haſt increaſed thy whoredoms to provoke my anger*; multiplied their idolatries, which they learned of the *Egyptians*, a people much given thereunto; and which were abominable and highly provoking to God, 1 *Pet.* iv. 3. The *Targum* is, "thou haſt increaſed thine idols."

℣. 27. *Behold, wherefore I have ſtretched out my hand over thee*, &c.] His chaſtizing and correcting hand, to ſhow his reſentment at their ſins, and bring them to a ſenſe of them, and repentance for them: *and have diminiſhed thine ordinary* food; their ſtated allowances, the common mercies and bleſſings of life they had been indulged with, but now were leſſened; and particularly a famine was brought upon them, as well as they were deprived of other favours for their ſins; God dealing with them, as huſbands with their wanton wives, who keep them to ſtraiter allowance, and cloſer confinement, in order to check and tame them: *and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines*; which perhaps may refer to the times of *Ahaz*, when the *Philiſtines* invaded the cities of the low country, and of the ſouth of *Judah*, and took many of their cities, and brought *Judah* low, 2 *Chron.* xxviii. 18, 19: *which are aſhamed of thy lewd way*; of their inconſtancy in changing their religion, relinquiſhing the worſhip of the true God, and embracing that of others, when they abode by their ancient religion and worſhip, *Jer.* ii. 10, 11. The *Targum* is, "to whom if I had ſent my prophets, they would have been aſhamed;" ſee *Matt.* xi. 21, 23.

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[k] גב, οικημα πορνικον, Sept. lupanar, V. L; proſtibulum, ſo ſome in Starckius.

℣. 28. *Thou haſt played the whore alſo with the Aſſyrians*, &c.] By entering into alliances with them, and worſhipping their idols; which was done in the times of *Ahaz*, who ſent to *Tiglath-Pileſer* king of *Aſſyria* for help, and to *Damaſcus* for the faſhion of the altar there, and built one according to it, 2 *Kings* vii. 10, 11: *becauſe thou waſt unſatiable*; not content with the alliance and idolatries of the *Egyptians*: *yea, thou haſt played the harlot with them*; with the *Aſſyrians*: *and yet couldeſt not be ſatisfied*; with their idols, and the worſhip of them, but ſought out for new gods, and new modes of worſhip; like a lewd woman, who having proſtituted herſelf to one, and to another, yet remains inſatiable, and ſeeks out for other lovers.

℣. 29. *Thou haſt moreover multiplied thy fornication in the land of Canaan*, &c.] Or, *with the land of Canaan*[l]; with the inhabitants of it, doing the ſame evils, committing the ſame idolatries, as the old inhabitants of *Canaan* did; and ſo the *Targum*, "and thou haſt multiplied thine idols, that thou mighteſt be joined to the people of *Canaan*:" or, *to the land of Canaan*[m]; like to the land of *Canaan*; according to the abominations of the *Canaanites*, doing as they did. *Jarchi* takes the word *Canaan* to ſignify a *merchant*, as it does in *Hoſ.* xii. 7. and the land of *Canaan* to be the ſame with the land of *Chaldea*, called a land of traffick, and *Babylon* the city of merchants, *Ezek.* xvii. 4. ſince it follows, *unto Chaldea*: but the ſenſe is, that the *Jews* were not content with the idolatries in the land of *Canaan*, but ſent even to *Chaldea*, a remote country, to fetch new idols from thence; ſee *Ezek.* xxiii. 14, 15, 16. The *Targum* is, "to walk in the laws of the *Chaldeans*;" their religious ones, their rites and ceremonies reſpecting idolatrous worſhip: *and yet thou waſt not ſatisfied herewith*; but ſtill wanted other idols and modes of worſhip; not being content with the gods of the *Egyptians*, nor of the *Aſſyrians*, nor of the *Canaanites*, nor of the *Chaldeans*.

℣. 30. *How weak is thine heart, ſaith the Lord God*, &c.] Thro' ſin; and being deſtitute of the grace of God, and ſo unable to reſiſt any temptation, or oppoſe any corruption or luſt, but carried away with every one that offers; indulging every luſt, and yet not ſatisfied; weak as water, unſtable, fickle, and inconſtant, ſeeking after new gods, and new kinds of worſhip. The *Targum* is, "how ſtrong is the wickedneſs of thy heart?" the ſtronger the wickedneſs of the heart, the weaker the heart is: *ſeeing thou doſt all theſe things*; all the idolatries before-mentioned; which was an argument not of her ſtrength, but weakneſs, and yet of boldneſs, impudence, and reſolution, to have her will: *the work of an imperious whoriſh woman?* a whore, as ſhe is impudent, is imperious, is one that rules and governs. The *Targum* is, who rules over herſelf; does what ſhe pleaſes, will have her will and way, and can't bear any contradiction; and who rules over others, ſuch as are her gallants, obliging them to do as ſhe commands. *Jarchi*'s note is, "over whom her imagination (or corruption) rules."

℣. 31. *In that thou buildeſt thine eminent place in the head of every way*, &c.] Or brothel-houſe, as before; ſee the note on ℣. 24. which ſhowed her to be an whore, and an imperious one: *and makeſt thine high place in every ſtreet*; ſee the note as before: *and has not been as an harlot*; a common one, or as an harlot uſually is: *in that thou ſcorneſt hire*; which they do not; for it is for hire they proſtitute themſelves; and have their names, both in our language, and in the *Latin* tongue, from thence.

℣. 32. But as *a wife that committeth adultery*, &c.] Who has a huſband, and is provided for with all the neceſſaries of life, with food and cloathing; and ſo has no need to proſtitute herſelf for a livelihood, as common ſtrumpets do; but does it purely for the ſatiating of her luſt: and ſuch were the people of the *Jews*, they were married to the Lord, who took care of them, and provided every thing for them, and acted the part of an huſband to them; ſo that it was the weakneſs of their hearts, and the ſtrength of their corruptions, which led them to depart from him, and commit idolatry; which in them was adultery, whilſt the ſin of the *Gentiles* was as ſimple fornication: which *taketh ſtrangers inſtead of her huſband*; that takes other men into her bed inſtead of her huſband, not for the ſake of gain, but luſt; and this was the caſe of the *Jews*, who were a wicked people, an idolatrous generation, who took ſtrange gods to worſhip inſtead of the true God, who had been an huſband to them, *Jer.* xxxi. 32.

℣. 33. *They give gifts to all whores*, &c.] Gifts are uſually given to whores, by thoſe who commit whoredom with them; it is for the ſake of theſe they proſtitute their bodies, nor will they do this without gain; ſee *Gen.* xxxviii. 16, 17: *but thou giveſt thy gifts to all thy lovers*; the *Jews* gave the *Egyptians* and *Aſſyrians* money, to gain their friendſhip, and procure alliances with them; ſee 2 *Kings* xvi. 8. *Iſ.* xxx. 6, 7. and were at great expences with their idols, and in ſupport of their idolatrous worſhip: *and hireſt them, that they may come unto thee on every ſide for thy whoredom*; they courted the nations all around them for their favour and friendſhip, and bribed them into it, as the word[n] ſignifies.

℣. 34. *And the contrary is in thee from other women in thy whoredoms*, &c.] Of which an inſtance is given before, and another is added, with the repetition of the former: *whereas none followeth thee to commit whoredoms*; the *Jews* followed the examples, cuſtoms, and practices of the *Gentiles*, in worſhipping of their idols; but the *Gentiles* did not follow the *Jews*, they kept to their own gods, and did not worſhip the God of *Iſrael*; which with reſpect to their own gods would have been fornication: and whereas it is uſual for men to follow after whoriſh women, and ſolicit them by gifts and preſents, or promiſes, and not for them to follow the men, court and ſollicit them; on the other hand the *Jews*, who are compared to a whoriſh woman, followed after their lovers, and not their lovers after them: or, *after thee there was not*, or *ſhall not be fornication* [o]; like to thine; it being ſuch as never had been, nor never would be the like again: *and in that thou giveſt a reward, and no reward is given unto thee, therefore thou art contrary*; to all other lewd women, who take, but give no reward.

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[l] אל ארץ כנען cum terra Canaan, Munſter, ſo ſome in Vatablus, Tigurine verſion, Noldius, p. 39. N°. 288.

[m] Ad terram Canaan, ſo ſome in Vatablus. Approved by Kimchi and Ben Melech.

[n] תשחדי אותם munerana eos, Junius & Tremellius, Polanus; & muneratis eos, Piſcator; & largita es ipſis, Cocceius; donaſti illis, Starckius.

℣. 35. *Wherefore, O harlot, hear the word of the Lord,*] The ſentence about to be pronounced; adjudging to be ſlain with the ſword, to be ſtoned and burned; the crime for which is to be read in the name of *Harlot*, juſtly given to an apoſtate people; as it often is to the church of *Rome*, in the book of the *Revelation*. The *Targum* is, "whoſe works are as an harlot's; O congregation of *Iſrael*, receive the words of the Lord;" which follow:

℣. 36. *Thus ſaith the Lord God, becauſe thy filthineſs was poured out*, &c.] Or, *thy braſs* [p]. The word is uſed by the *Rabbins* [q] for the bottom of a thing; and is here accordingly, by *Kimchi* and *Ben Melech*, interpreted of a woman's lower part, the ſame with her nakedneſs next mentioned; and from whence, by reaſon of her inordinate luſt, and the frequent exerciſe of it, and that with many different perſons, a gonorrhœa, as *Jarchi* explains it, or a filthy flux flowed, and was poured out on her lovers; from whence the filthy diſeaſe, the *lues venerea*: *and thy nakedneſs diſcovered through thy whoredoms with thy lovers*; which ſhe diſcovered or expoſed to view, herſelf, in order to entice her lovers to lie with her, and for the ſake thereof; ſee ℣. 25: *and with all the idols of thine abominations*; or abominable idols, which were ſo in themſelves, were abominable to God, and made the worſhippers of them ſo likewiſe; theſe are diſtinguiſhed from her lovers, the *Egyptians* and *Aſſyrians*, her confederates, and by means of whoſe alliance ſhe fell into idolatry: *and by the blood of thy children, which thou didſt give unto them*; the idols, to whom they were dedicated and ſacrificed; and for whoſe ſake, and for the worſhip of them, they were cauſed to paſs through the fire, and were burnt in it; and by ſuch ſhocking murders, as well as idolatrous practices, the depravity of their nature, the wickedneſs of their hearts, their hypocriſy, treachery, and infidelity, were diſcovered and made known.

℣. 37. *Behold, therefore I will gather all thy lovers with whom thou haſt taken pleaſure*, &c.] Or, *with whom thou haſt mixed* [r]; in unlawful embraces, joined in ſinful alliances, or in idolatrous practices: *and all them that thou haſt loved*; the *Egyptians* and *Aſſyrians*, whoſe friendſhip and idolatrous cuſtoms they were fond of: *with all them that thou haſt hated*; as the *Philiſtines*, *Moabites*, and *Ammonites*: *I will even gather them round about againſt thee*; as they were in the *Chaldean* army, which conſiſted of many nations: *and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs*; as a juſt retaliation for diſcovering it herſelf, as in the preceding verſe; than which nothing can be more diſagreeable to the ſex. The *Mileſian* virgins were reſtrained from ſelf-murder by a law, which ordered that ſuch ſhould be drawn naked thro' the market-place. This is to be underſtood of the ſpoiling of the city and temple.

℣. 38. *And I will judge thee as women that break wedlock*, &c.] The marriage-covenant, defile the marriage-bed, and were adultereſſes, who by the law of *Moſes* were to be puniſhed with death, *Lev.* xx. 10. *Deut.* xxii. 22: *and ſhed blood are judged*; who alſo were puniſhed with death, according to the original law in *Gen.* ix. 6. the *Jews* were not only guilty of ſpiritual adultery, that is, idolatry; but alſo of murder, by ſacrificing their infants to idols; and murder often follows upon adultery, as *Kimchi* obſerves; and theſe people were guilty of ſhedding innocent blood on other accounts; but the firſt mentioned is chiefly deſigned here: *and I will give thee blood in fury and jealouſy*; by way of retaliation; blood being ſhed, blood is given, and that in wrath and vengeance; the alluſion is to a jealous and abuſed huſband, that avenges himſelf of the perſon that has injured him; ſee *Rev.* xvi. 6.

℣. 39. *And I alſo will give thee into their hand*, &c.] Into the hand of their lovers and enemies, that ſhould be gathered againſt them, the *Aſſyrians* and *Chaldeans*, with others that joined them, as in ℣. 37: *and they ſhall throw down thine eminent place, and ſhall break down thine high places*; the city of *Jeruſalem*, the temple, and altars; and not only theſe, but even the high places and altars, which were ſet up for idolatrous uſes; all ſhould be deſtroyed by the *Chaldean* army. The *Targum* is, "and they ſhall deſtroy thy walls, and thy high places ſhall be deſtroyed:" *they ſhall ſtrip thee alſo of thy cloaths*; as perſons commonly are, when taken captives: *and ſhall take thy fair jewels*; or, *the veſſels of thy glory* [s]; the veſſels of the ſanctuary of gold and ſilver, and their own houſhold-furniture, with all their riches and ſubſtance: *and leave thee naked and bare*; as at firſt when in *Egypt*; ſee ℣. 7.

℣. 40. *They ſhall alſo bring up a company againſt thee*, &c.] An army, ſo the *Targum*; the *Chaldean* army: *and they ſhall ſtone thee with ſtones*; caſt out of their engines and ſlings, by which they battered the walls, as well as killed the inhabitants; and ſo the *Targum* renders it, with ſling-ſtones; the alluſion is to the ſtoning of adulterous perſons, *Deut.* xxii. 24. *John* viii. 5: *and thruſt thee thro' with their ſwords*; ſuch as attempted to eſcape out of the city, or fell into the hands of the enemy when it was taken, were ſlain with the ſword.

℣. 41. *They ſhall burn thine houſes with fire*, &c.] As the houſes in *Jeruſalem* were by *Nebuchadnezzar's* army, even the temple, the houſe of the Lord, and the king's houſe, and the houſes of great men, even all the houſes in the city, *Jer.* lii. 13. and as was commanded to be done to idolatrous cities, *Deut.* xiii. 16. and this alſo may be ſaid in alluſion to the burning of adulterous perſons, *Gen.* xxxviii. 24: *and execute judgments upon thee in the ſight of many women*; or provinces, as the *Targum*; meaning the *Philiſtines*, *Moabites*, *Am-*

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[o] ואחריך לא זונה et poſt te non fornicatio fuit, Pagninus, Montanus; nec poſt te fuit ſic fornicatum, ſo ſome in Vatablus; poſt te non erit fornicatio, Calvin.

[p] נחשתך, τον χαλκον σου, Sept. æs tuum, Montanus, Vatablus, Calvin, Tigurine verſion, Starckius; virus tuum, Junius & Tremellius, Polanus, Piſcator, Grotius; ærugo tua, Cocceius.

[q] Miſn. Celim, c. 8. §. 3. Vid. T. Bab. Nidda, fol. 41. 2. & Gloſſ. in ib.

[r] אשר ערבת עליהם quibus commixtuiſti cum illis, Starckius.

[s] כלי תפארתך vaſa decoris tui, V. L. inſtrumenta ornatus tui, Junius & Tremellius, Polanus; vaſa ornatus tui, Piſcator, Starckius.

Ammonites, and *Edomites*, who would rejoice in their ruin; the judgments deſign thoſe before-mentioned: *and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more*; their idols, high places, and altars, being demoliſhed, and they plundered of their ſubſtance; and after the *Babyloniſh* captivity, the *Jews* never returned to idolatry any more.

℣. 42. *So will I make my fury towards thee to reſt*, &c.] When the *Jews* ſhould ceaſe from their idolatries, and no more worſhip the gods of the nations, then the fury of the Lord, and the effects of it, ſhould ceaſe: God no longer contends with a people, than while they are ſinning; when a reformation is brought about, by afflictions or judgments, his end is anſwered, and he puts a ſtop to the ſpread of his wrath and fury; or it is made to reſt, becauſe there is nothing left for it to work upon, a total conſumption of people and ſubſtance being made by it: or it may be rendered, *I will make my fury to reſt upon thee* [t]; and the ſenſe be, that his wrath ſhould abide upon them, and not remove until an utter end was made of them; tho' the firſt ſenſe ſeems beſt to agree with what goes before, and follows after: *and my jealouſy ſhall depart from thee*; as it does from a man when he has utterly rejected his wiſe becauſe of whoredom, and is divorced from her; and his burning jealouſy has ſatisfied itſelf, and there is no other way to operate and ſhew itſelf in; or when a woman returns to her huſband, and gives him ſatisfaction, keeps cloſe unto him, and lives chaſtely with him, having relinquiſhed her former lewd ways and practices: *and I will be quiet, and will be no more angry*; the effects of his anger ceaſe, his judgments averted, and he at peace with them, and they with him; for he retains not his anger for ever: tho' ſome underſtand this of his being quiet and at eaſe, in the deſtruction of the *Jews*; there being no more to wreak his vengeance upon.

℣. 43. *Becauſe thou haſt not remembred the days of thy youth*, &c.] The low eſtate they were once in, and the great favours beſtowed upon them, which laid them under great obligation to ſerve the Lord, and him only; but theſe they forgot, which highly provoked him, and cauſed him to do the things he did; ſee ℣. 22: *and has fretted me in all theſe things*; irritated, provoked him, moved him to wrath and anger, ſtirred up in his breaſt a tumult, ſpeaking after the manner of men; this they did by their ingratitude, idolatry, and other ſins: *behold therefore, I alſo will recompence thy way upon thine head, ſaith the Lord God*; retaliate their evils, puniſh them according as their ſins deſerved, and in a way which they led unto: *and thou ſhalt not commit this lewdneſs above all thine abominations*; or add to all thine abominable idolatries, this ſhocking piece of wickedneſs, the ſacrificing of their children to their idols: or rather the words may be rendered, *for thou haſt not taken this thought* (or counſel) *upon* or *concerning all thine abominations* [u]; to repent of them, and turn from them. So the *Targum*, "and thou haſt not taken counſel "to thyſelf, to turn from all thine abominations." Or as *Jarchi*, "thou haſt not taken counſel to "put thy heart upon thine abominations to turn "from them;" and he obſerves, that the word here uſed always ſignifies counſel, either good or evil. There is a double reading of this clauſe; we follow the *Keri* or marginal reading; but the *Cetib*, or textual writing or reading is, *and I have not done according to this lewdneſs above all thine abominations*; and ſo expreſſes the mercy and long ſuffering of God [w].

℣. 44. *Behold, every one that uſeth proverbs*, &c.] That affects a proverbial way of ſpeaking; that is witty and facetious, and has a talent at ſatyrizing and ſcoffing, as ſome have had; ſuch were *Lucian*, and others: *ſhall uſe* this *proverb againſt thee*; ſignifying that the ſins of the *Jews* ſhould be well known and expoſed, and they ſhould become the ſubject of the gibes and jeers of men: *ſaying, as* is *the mother, ſo* is *her daughter*; an ancient and common proverb, uſed to expreſs a likeneſs and agreement between perſons in their nature and diſpoſition, in their behaviour, conduct, and converſation. So the *Targum*, "as are the works of the mother, ſo "thoſe of the daughter;" the mother is the land of *Canaan*, and the daughter the congregation of *Iſrael*, as *Kimchi*. The *Jews* were the ſucceſſors of the old *Canaanites*, and they imitated them in their practices; and becauſe both of their ſucceſſion and imitation, they are called the daughter of them; a bad daughter of a bad mother.

℣. 45. *Thou* art *thy mother's daughter*, &c.] Exactly like her; they that have known the one, muſt know the other. The *Targum* is, "where"fore art thou become the daughter of the land "of *Canaan*, to do according to the works of the "people:" *that loatheth her huſband, and her children*; a true character of an adultereſs; and which agrees both with the mother the *Canaanites*, and with the daughter the *Jews*; who both deſpiſed, rejected, and forſook God their huſband, creator, and lawgiver, and ſacrificed their children to idols; ſee ℣. 20, 21. and *Lev.* xviii. 21, 24: *and thou art the ſiſter of thy ſiſters*; the true genuine ſiſter of them, *Samaria* and *Sodom* after-mentioned; being not only allied to them in blood, more nearly to the one, more remotely to the other, but exceedingly alike in manners, religion, and worſhip: *which loatheth their huſbands, and their children*; as before: *your mother was an Hittite, and your father an Amorite*; theſe the *Iſraelites* ſucceeded in their land, and followed their cuſtoms; ſee the note on ℣. 3. The *Targum* is, "was not your "mother *Sarah* among the *Hittites*, and ſhe did "not do according to their works; and your fa"ther *Abraham* was among the *Amorites*, and he "walked not in their counſels."

℣. 46. *And thine elder ſiſter is Samaria*, &c.] The metropolis of the ten tribes; *ſiſter* to the *Jews*, becauſe of the ſame deſcent, having one and the ſame father; the *elder* or *greater* [x], becauſe more in number and power; the kingdom of *Iſrael* conſiſted of ten tribes, and the kingdom of *Judah* but of two; and the ten tribes alſo were the firſt in the apoſtacy from the true worſhip of God: *ſhe and her daughters that dwell at thy left hand*; as *Samaria* the ſiſter was the metropolis of the ten tribes, her daughters are the other cities and towns belonging thereunto; and ſo the *Targum* renders it, ſhe and her villages; theſe were ſituated to the north of the land of *Iſrael*, as *Judah* was to the ſouth, which with the *Jews* were left and right; as a man ſtanding with his face to the eaſt, has the north on his left, and the ſouth on his right-ſide: *and thy younger ſiſter that dwelleth at thy right-hand*, is *Sodom and her daughters*; where *Lot* the kinſman of *Abraham* lived, and from whom ſprung the *Ammonites* and *Moabites*. *Sodom* was a leſſer kingdom than that of *Judah*, and which lay to the ſouth; that is, to the right of it; even that and the other cities, which periſhed with it, called her daughters, as *Admah*, *Zeboim*, &c.

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[t] והנחתי חמתי בך et requieſcere faciam iram meam in te, Pagninus, Montanus, Vatablus, Cocceius.

[u] ולא עשית את זמה על כל תועבתיך et non feciſti cogitationem ſuper omnibus abominationibus tuis, Pagninus, Montanus, Calvin; nec tamen feciſti, &c. Vatablus, Grotius.

[w] This is followed by the Septuagint, Vulgate Latin, Luther, Starckius, and others.

[x] הגדולה major, V. L. Pagninus, Junius & Tremellius, Piſcator, Cocceius.

℣. 47. *Yet haſt thou not walked after their ways*, &c.] But in ways more evil; were not content to keep pace with them, and do as they did; but out-went them, out-ſtripped them in wickedneſs: *nor done after their abominations*; but committed greater abominations than they did; ſins of a more heinous nature, and attended with more aggravated circumſtances; having more power and wealth, more wiſdom and underſtanding; the means of grace, the word and ordinances of God: *but as* if that were *a very little* thing; to commit the ſins that *Samaria* and *Sodom* did: or, *it was loathing* to thee *as a little thing* [a]; they deſpiſed and loathed their ſins as too mean and little, and not flagitious and enormous, or bold and daring enough to be committed; and looked upon them with contempt, as ſneaking ſinners, that had no ſoul nor ſpirit in them, or taſte for ſinful pleaſures, in compariſon of them: or the ſenſe is, it would have been a little thing, comparatively ſpeaking, had they only walked after the ways and abominations of *Samaria* and *Sodom*, and ſtopped there; but they had greatly exceeded them; and ſo the *Targum*, "if thou "hadſt walked in their ways, and done according "to their abominations, thy ſin had been ſmall." *Kimchi* interprets it, of a ſmall time that the *Jews* continued in the ways and worſhip of God, after the captivity of the ten tribes, which were carried away in the ſixth year of *Hezekiah*; ſo that there were but three and twenty years left of his reign, when his ſon *Manaſſeh* ſucceeded him, and was more wicked than all before him; and theſe three and twenty years are the little time here ſpoken of: *and within a very little time, and thou waſt corrupted more than they in all their ways*; this explains what is meant by not walking after their ways and abominations; they were greater ſinners than they; more corrupt in their principles and practices; more hardened in them, and more difficult to be reclaimed from them; ſee *Matt*. xi. 23, 24.

℣. 48. *As I live, ſaith the Lord God*, &c.] This is an oath, which the Lord God ſwore; who, becauſe he could ſwear by no greater, he ſwore by himſelf, by his life; and this he did to confirm what he had, and was about to ſay, that the ſins of *Judah* were greater than thoſe of *Samaria* and *Sodom*; which might not be eaſily believed, but it was as true as he was the living God: *Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters*; that is, the inhabitants of *Sodom*, and of the villages adjacent, as the *Targum*, had not committed ſuch groſs iniquities as the inhabitants of *Jeruſalem*, and of the towns and villages about it, and of other cities of *Judah*.

℣. 49. *Behold, this was the iniquity of thy ſiſter Sodom*, &c.] Namely, the firſt after-mentioned, the ſource and ſpring of the reſt; the cauſes and means of which are declared; and the ſame, as is ſuggeſted, was the ſin of *Jeruſalem*; namely, *pride*; which was the ſin of the devils, and the cauſe of their ruin; the ſin of our firſt parents, by which they fell, and deſtroyed themſelves, and their poſterity; and is the prevailing, governing ſin of human nature: it has been the ruin of kingdoms and ſtates, of cities and particular perſons; a ſin hateful to God, and deſtructive to man: *fulneſs of bread*; the land of *Sodom* was very fruitful before it was deſtroyed; it was like the garden of the Lord, *Gen*. xiii. 10. it brought forth plentifully, ſo that there was great fulneſs of proviſion, of all ſorts of food, which is meant by bread: this, conſidered in itſelf, was not ſinful, but a bleſſing; it was the Lord's mercy and goodneſs to them, that they had ſuch plenty; but it was their ſin, that they abuſed it; luxury and intemperance, eating and drinking to exceſs, are here meant; which led on to that ſin, and kindled the flames of it, and were the fuel to it, which has its name from them; and beſides, this fulneſs of good things enjoyed by them, was the ſource of their pride, and ſerved to increaſe that, as before-mentioned: *and abundance of idleneſs was in her, and in her daughters*; or, *peace of reſt* [b]; proſperity and eaſe, ſecurity and quietneſs, at leiſure, and without labour; two words are uſed to expreſs the ſame thing, and to denote, as *Kimchi* obſerves, the abundance of it: ſloth and idleneſs, as they often ariſe from the goodneſs and fruitfulneſs of a country, and fulneſs of proviſion, ſo they are the cauſe of much ſin and wickedneſs; for if perſons are not employed in ſome buſineſs or another, either of the head or hand, they will be doing evil: *neither did ſhe ſtrengthen the hands of the poor and needy*; tho' ſhe had ſuch abundance of food to ſupply them with, and ſo much leiſure to attend to their diſtreſs; but her pride would not ſuffer her to do it; and ſhe was too idle and ſlothful to regard ſuch ſervice; perhaps more is intended than is expreſſed; that ſhe weakened the hands of the poor and needy, and cruelly oppreſſed them; which is often done by proud men, in great affluence and at leiſure, which they abuſe to bad purpoſes.

℣. 50. *And they were haughty*, &c.] *Sodom* and her daughters, the inhabitants of that place, and the cities adjacent; they lifted up themſelves above God and man; they were above regarding the poor and needy; and were elated and ſwelled with their plenty and proſperity, and behaved very inſolently, both to fellow-citizens and ſtrangers; ſee *Gen*. xix. 4, 5, 9: *and committed abomination before me*; perhaps referring to that ſin, which has its name from them; a ſin abominable to God, and ſcandalous to human nature; and which they committed openly and publickly, neither fearing God, nor regarding men; and are ſaid to be ſinners before the Lord, *Gen*. xiii. 13: *therefore I took them away as I ſaw* good; both as to time and manner, as he in his ſovereignty thought moſt fit and proper, by raining fire and brimſtone on them, and ſetting them forth as an example of the vengeance of eternal fire: or, *when I ſaw* [c]; their ſin and wickedneſs, as ſoon as he ſaw it; ſee *Gen*. xviii. 20, 21. The *Vulgate Latin* and *Arabic* verſions render it, *as thou ſaweſt*, or *haſt ſeen*; appealing to the *Jews* themſelves, who were very well acquainted with the fact; for the deſtruction of *Sodom* was notorious and flagrant.

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[a] כמעט קט tanquam parvum, faſtidio fuit hoc, Junius & Tremellius, Piſcator, Polanus; velut parum faſtidii. Starckius.

[b] ושלות השקט quies otii, *vel* otium quietis; ſo ſome in Vatablus; proſperitas otii, Caſtalio; tranquillitas quietis, Starckius.

[c] כאשר ראיתי cum vidi, Cocceius; ſo ſome in Vatablus; poſteaquam, Tigurine verſion, Piſcator, Starckius.

℣. 51. *Neither hath Samaria committed half of thy ſins*, &c.] The ſins of *Samaria*, or the ten tribes, of which *Samaria* was the metropolis, were the worſhipping of the calves at *Dan* and *Bethel*; but the gods of *Judah* were according to the number of their cities, and they even ſet up their idols in the temple of *Jeruſalem*, *Jer.* ii. 28. and vii. 30. *Ezek.* viii. 5, 10, 14, 16. and beſides, their ſins were aggravated by the benefits and privileges they enjoyed; having the temple, the right place of worſhip among them; the prieſts of the Lord to officiate for them; the prophets to inſtruct and teach them; and many good kings to rule over them, who encouraged them in the pure worſhip of God, and ſet them examples; as alſo by their not taking warning at the captivity of the ten tribes, which were ſome years before; ſo that they were guilty of great ingratitude and obduracy: *but thou haſt multiplied thine abominations more than they*; than *Samaria*, and her daughters, or the ten tribes; or than *Sodom* and *Samaria*, ſince both are intended in the next clauſe: *and haſt juſtified thy ſiſters in all thine abominations which thou haſt done*; juſtified them in what they did; countenanced them in their wickedneſs, by doing the ſame abominations, and more, and much greater; ſaying, in effect, that they did right in what they did; and, by exceeding them in ſin, made them to appear righteous in compariſon of them; and gave them an opportunity of ſaying, in excuſe for themſelves, that the men of *Judah* had been guilty of more and greater ſins than they, and yet had not been puniſhed as they had been.

℣. 52. *Thou alſo which haſt judged thy ſiſters*, &c.] *Sodom* and *Samaria*, by cenſuring and condemning them for their ſins; ſee 2 *Chron.* xiii. 8, 9, 10. in which ſenſe *Jarchi* and *Kimchi* interpret the word; or by defending and patronizing them, acquitting and abſolving them, by committing the ſame ſins, and more heinous ones: *bear thine own ſhame for thy ſins that thou haſt committed more abominable than they*; look upon thy ſins, and bluſh at them; confeſs them with ſhame and confuſion of face; take ſhame to thyſelf for them, in that thou haſt cenſured and condemned theſe ſins in others, thou haſt been guilty of thyſelf; and the rather, ſince thy ſins are greater, and attended with more aggravating circumſtances than thoſe thou haſt blamed in others; or this is a prophecy of their puniſhment for their ſins, when they ſhould be carried captive, and be put to ſhame before their neighbours: or, *thou ſhalt bear* [d]; ſhame is the fruit of ſin, ſooner or later: *they are more righteous than thou*; in compariſon of her; tho' neither of them were righteous in the ſight of God, yet comparatively one was more righteous than another, having committed fewer ſins, and leſſer abominations: *yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters*; this is repeated in ſtronger expreſſions, and with the reaſons of it, to ſhew the great confuſion they ſhould be brought unto, and the certainty of it, the more to ſtrike and affect their minds with it.

℣. 53. *When I ſhall bring again their captivity*, &c.] The captivity of *Sodom* and *Samaria*, as after-mentioned: *the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters*; which ſome underſtand as what never will be, as it never yet has been: *Sodom* remains to this day a dead ſea, and the ten tribes are not returned: *then* will I bring again *the captivity of thy captives in the midſt of them*; that is, it ſhall never be brought again, according to the above ſenſe; but rather this is to be underſtood of the calling of the *Gentiles*, comparable to *Sodom* for their wickedneſs, as the great city of *Rome* is, *Rev.* xi. 8. and of the calling of God's elect among the ten tribes, ſcattered up and down among the *Gentiles*, by the preaching of the apoſtles; and when the fulneſs of the *Gentiles* is brought in, then will follow the converſion of the *Jews*, and all *Iſrael* will be ſaved, *Rom.* xi. 25, 26. for 'tis certain, thoſe ſiſters *Sodom* and *Samaria*, were to be reſtored, and received into the church, and given to her for daughters, ℣. 61. thus the converſion of the *Gentiles* is ſignified by bringing again the captivity of *Moab* and *Ammon*, in *Jer.* xlviii. 47. and xlix. 6.

℣. 54. *That thou mayeſt bear thine own ſhame*, &c.] So long as the captivity remains; even until *Sodom* and *Samaria*, the *Gentiles*, and the ten tribes, are called and converted: *and mayeſt be confounded in all that thou haſt done*; or, *for all that thou haſt done* [e]; for and becauſe of all the abominable ſins they had been guilty of: *in that thou art a comfort to them*; to *Sodom* and *Samaria*; countenancing them in their ſins; juſtifying their iniquities, and ſtrengthening their hands in their wickedneſs, by doing the ſame, and greater abominations; or in partaking of the ſame puniſhment with them, captivity; this being a kind of ſolace to them, that they were not puniſhed alone; ſo *Jarchi*.

℣. 55. *When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate*, &c.] The *Jews*, as *Jerom* ſays, are of opinion, that in the days of their vainly-expected Meſſiah, *Sodom* will be reſtored to its ancient ſtate, and be as the garden of God, and as the land of *Egypt*; and *Jarchi* interprets the bringing again the captivity of *Sodom*, in ℣. 53. by the Lord's healing the land of brimſtone and ſalt, and placing inhabitants in it; and it is aſſerted by the *Jews* [f], that *Sodom* and *Gomorrah* ſhall be rebuilt in future times, in the times of the Meſſiah, according to the ſenſe of this paſſage: but this is not to be underſtood in a literal ſenſe, of the rebuilding of *Sodom* and cities adjacent, and of reſtoring them to their former fruitfulneſs and fertility, and of the inhabitants to their former proſperity, and much leſs to their former ſtate of wickedneſs; but ſpiritually, of the converſion of *Gentile* ſinners to their ancient and happy eſtate in Chriſt: *and Samaria and her daughters ſhall return to their former eſtate*; to the knowledge of the Meſſiah, and the pure worſhip of God: *then thou and thy daughters ſhall return to your former eſtate*; the converſion of *Judah*, and of *Iſrael* or the ten tribes, here meant by *Samaria*, is frequently propheſied of, as what will be at the ſame time, *Jer.* xxiii. 6. and l. 4. *Hoſ.* v. 11.

℣. 56. *For thy ſiſter Sodom was not mentioned by thy mouth*, &c.] Or, *was not for a hearing*, or *a report in thy mouth* [g]; the deſtruction of *Sodom*, tho' it was ſuch an awful judgment of God, ſo flagrant and notorious, was viſible and juſt at hand; yet it was not taken notice of, nor talked of; it was not the ſubject of converſation among friends; it was not reported from father to ſon, or heard of the one by the other; it was not regarded, nor was warning taken by it, which might have been, had it been more frequently mentioned; but they did not care, or neglected to ſpeak of it; tho' it was *an enſample to thoſe that ſhould after live ungodly*; yet it was not *for inſtruction* to them, as the *Targum* paraphraſes it; they learned nothing by it; or *Sodom* was ſo infamous for ſin and puniſhment, that they ſcorned to make mention of its name; and yet they were as great or greater ſinners, and deſerving of ſorer puniſhment: *in the day of thy pride*; or *prides*, or *excellencies* [h]; in the time of their proſperity, in the days of *David* and *Solomon*, and other kings of *Judah*. Proſperity is apt to make men proud, and to lift them above themſelves; and to forget what they have been, and what they may be; and to neglect obſerving the judgments of God on others, and to take warning by them.

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[d] את שאי imperat. pro fut. i. e. confunderis, Vatablus.

[e] מכל אשר עשית propter omnia quæ feciſti, Junius & Tremellius, Polanus, Piſcator.

[f] Shemot Rabba, §. 15. fol. 101. 3.

[g] לשמועה בפיך in auditu in ore tuo, Pagninus, Montanus; in auditum, Vatablus.

℣. 57. *Before thy wickedneſs was diſcovered*, &c.] By the puniſhment of it, by the judgments of God brought upon them; then they were humbled, who before were proud and haughty; and might ſpeak and think of the vengeance of God on *Sodom*, which before they made no mention of. It is a ſad thing only to know ſin, and to have it diſcovered only by the puniſhment of it: *as at the time of* thy *reproach of the daughters of Syria, and all* that are *round about her, the daughters of the Philiſtines*; this ſeems to refer to the times of *Ahaz*, when the *Syrians* ſmote the men of *Judah*, and carried many of them captive; and the *Philiſtines* invaded the cities of the low country, and ſouthern parts of *Judah*, and took many of them, 2 *Chron.* xxviii. 5, 18. at which time the wickedneſs of the *Jews* was diſcovered; and it was a plain caſe they had ſinned againſt the Lord, by his ſuffering their enemies to come upon them, and prevail over them; which was to their reproach. The *Syrians* reproached them, and ſo did the *Philiſtines*: *which deſpiſe thee round about*; they ſpoiled and plundered them on all ſides; and treated them with ſcorn and contempt, who before were formidable and terrible to them: thus it is with a people when they are left of God, they are deſpiſed by men.

℣. 58. *Thou haſt borne thy lewdneſs, and thine abominations*, &c.] Openly and publickly; their abominable iniquities were written as it were upon their foreheads, and were to be ſeen of all men; their ſin was to be read in their puniſhment, which is meant by bearing their lewdneſs and abominations; namely, the puniſhment due unto them: *ſaith the Lord*; who always ſpeaks what is juſt and true: this is added to denote the truth of what had been, and the certainty of what would be, as follows:

℣. 59. *For thus ſaith the Lord God*, &c.] And what he ſays may be depended upon as truth, and what will certainly come to paſs: *I will even deal with thee as thou haſt done*; reward them according to their works; or execute the law of retaliation upon them; and reject them, as they had rejected him; and caſt them off from being his people, ſince they had forſook him as their God; they being the aggreſſors and tranſgreſſors of the covenant, he was under no obligation by virtue of that to bleſs and protect them: *which hath deſpiſed the oath by breaking the covenant*; the covenant at mount *Sinai*; or which was made in the plains of *Moab*, which had an oath annexed to it, *Deut.* xxix. 12. but by breaking the covenant, which they did by their many abominations, they deſpiſed the oath by which they were ſworn to keep it; and therefore it was but juſt with God to do with them as they had done with him and his covenant. The words are by ſome rendered, *I might even deal with thee as thou haſt done* [i], &c. I ſhould be juſtified in ſo doing, and you could not juſtly complain of me; but I will not, as follows:

℣. 60. *Nevertheleſs, I will remember my covenant with thee in the days of thy youth*, &c.] The covenant made with them at *Sinai*, quickly after they came out of *Egypt*, when they were both as a body politic and eccleſiaſtical in their infant-ſtate; for, as *Kimchi* ſays, all the while they were in *Egypt*, and until they came into the land of *Canaan*, were called the days of their youth; and to this covenant, which had the nature of a matrimonial contract, the prophet refers when he ſpeaks of the *love* of their *eſpouſals*, and the *kindneſs* of their *youth*, *Jer.* ii. 2. this covenant the Lord remembered, and made good his part, tho' they neglected theirs; and it was particularly remembered when Chriſt was made under this law, and became the fulfilling end of it to his people; yielding perfect obedience to it, and bearing the penalty of it in their room and ſtead; for here begins a declaration of the grace and mercy of God to the remnant, according to the election of grace, which were among this degenerate people, and whom the Lord had a ſpecial regard unto: *and I will eſtabliſh unto thee an everlaſting covenant*; the covenant of grace, made with the Meſſiah and his ſpiritual ſeed; which is confirmed of God in Chriſt; ordered in all things and ſure; whoſe promiſes are yea and amen in Chriſt; and the bleſſings of it, the ſure mercies of *David*; a covenant that ſhall never be broken, made void, or removed; but will continue for ever. This is the new covenant, or the covenant of grace, as exhibited and adminiſtered under the New Teſtament; ſee *Heb.* viii. 8—13.

℣. 61. *Then thou ſhalt remember thy ways, and be aſhamed*, &c.] When covenant-grace is manifeſted and applied, it brings perſons to a ſenſe of their ſins, and to an ingenuous acknowledgment of them, with ſhame and bluſhing; they remember their evil ways in which they have walked, and bluſh at the thoughts of what they have been guilty of; and how they have ſinned againſt a God of love, grace and mercy; and what vile, ungrateful creatures they have been: *when thou ſhalt receive thy ſiſters, thine elder and thy younger*; *Samaria* and *Sodom*, ℣. 46. the ten tribes, or *Benjamin* and *Simeon*, whoſe part was in *Judah*, as *Ben Melech*; rather the *Gentiles*, even of all nations, ancient and modern, great and ſmall, where the goſpel ſhould come, and ſuch of them as are called and converted by it; theſe, according to this prophecy, ſhould be received into the communion of the church, to participate of all the privileges and ordinances of it, under the goſpel-diſpenſation. The paſſage reſpects the calling of the

[h] ביום גאוניך in die ſuperbiarum tuarum, Pagninus, Montanus, Calvin; in die excellentiarum tuarum, Piſcator; in die erectionum tuarum, Cocceius, Starckius.

[i] ועשית אותך כאשר עשית ego quidem agerem tecum, quemadmodum feciſti mecum, Tigurine verſion.

the *Gentiles*, and the incorporating of them into the goſpel-church-ſtate. The *Syriac* verſion renders it, *when I ſhall receive thy ſiſters*, &c. which the *Targum* interprets of greater and leſſer provinces: *and I will give them unto thee for daughters*; to be nurſed up by the church, thro' the miniſtry of the word and ordinances, where they have a place, and a name better than that of ſons and daughters; become members of the church, and ſo daughters of *Jeruſalem*, the mother of us all, *Gal.* iv. 26. to the laws, rules and ordinances of which they ſubmit, and yield an obedience, as daughters to their mother. The *Targum* is, "I "will deliver them unto thee for obedience." The *Septuagint* renders it, *for edification*; to be built up on their moſt holy faith: *but not by thy covenant*; made with the *Iſraelites* at *Sinai*, which genders to bondage, and under which the *Jewiſh* church with her children were in bondage, *Gal.* iv. 24, 25. but, by virtue of the covenant of grace made with Chriſt; one article of which is, *I will* be their *father*, and they *ſhall be my ſons and daughters*, 2 *Cor.* vi. 18. or not on condition of obſerving the rites and ceremonies of the law, under which the former covenant was adminiſtered, the *Gentiles* being freed from that, the ceremonial law being abrogated by Chriſt; or, not becauſe thou haſt kept the covenant made with thee, therefore I give thee thoſe; for that thou haſt broken, but of my own mere grace and favour, ſo *Jarchi*: or I will give daughters to thee, which are not of thy covenant, of thy law, ſo *Kimchi*, who are not of the ſame religion, meaning the *Gentiles*; and ſo the phraſe is the ſame with that in *John* x. 16. *which are not of this fold.* There is an ancient expoſition of the *Jews*, mentioned by *Jarchi*, *Kimchi* and *Abarbinel*, which renders it, *but not of thy patrimony*; and explains it of the inheritance which God gave to *Abraham* between the pieces; as if the perſons intended by thoſe who are given for daughters, did not belong thereunto.

ỿ. 62. *And I will eſtabliſh my covenant with thee*, &c.] See on ỿ. 60. and which is repeated for the comfort of the Lord's people, being aſhamed upon the remembrance of their evil ways; and to ſhew the certainty of it, as well as becauſe it is a matter of the greateſt importance: *and thou ſhalt know that I am the Lord*; a covenant-keeping God; true and faithful to my promiſes, and able to make them good: this is a principal bleſſing of the covenant of grace, to know the Lord, *Jer.* xxxi. 34.

ỿ. 63. *That thou mayeſt remember, and be confounded*, &c.] The more ſouls are led into the covenant of grace, and the more they know of God in Chriſt, and of him as their covenant-God and Father, the more they remember of their former evil ways, and reflect upon them with ſhame and confuſion: *and never open thy mouth any more*; againſt God, and the diſpenſations of his providence; againſt his goſpel, truths and ordinances; againſt his people, the followers of Chriſt, and particularly the *Gentiles*; ſeeing they'll now ſee themſelves as bad and worſe than ever they were; for this may have a ſpecial regard to the converſion of the *Jews* in the latter day, when they ſhall look on him whom they have pierced, and mourn, *Zech.* xii. 10. and remember the evil ways of their anceſtors, and their own ſtubbornneſs and infidelity, and be aſhamed thereof; and ſay not one word by way of complaint of the judgments of God that have been upon them as a nation ſo long: *becauſe of thy ſhame*; becauſe they will now be aſhamed of their oppoſition to Chriſt and his goſpel; of their rejection and treatment of him; and of the evil things they have been guilty of: *when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God*; God may be ſaid to be *pacified*, or *propitious*, when he is at peace with men, his anger is turned away, his law and juſtice are ſatisfied, reconciliation and atonement are made for ſin, and he ſignifies that for Chriſt's ſake; and eſpecially when his pardoning love and grace is manifeſted and applied: and this pacification is made, not by men themſelves, by their obedience, or repentance, or faith; but by the blood and ſacrifice of Chriſt; which, when made known to the conſcience; or when this atonement, propitiation and pacification is received by faith; or there is a comfortable ſenſe of pardon thro' the blood of Chriſt, for all ſins and tranſgreſſions that have been committed in heart and life; it has ſuch an effect, as to cauſe men to remember and call to mind their former evil ways, and to fill them with ſhame for them, and to put them to ſilence, ſo as never more to open their mouths to excuſe their ſins; or commend themſelves and their own righteouſneſs; or to murmur againſt God, or cenſure others. This is the nature of pardoning grace and mercy.

CHAP. XVII.

UNDER the ſimile of two eagles and a vine, are repreſented the kings of *Babylon* and *Egypt*, and the condition of the *Jews*, who are threatened with ruin for their perfidy; and yet a promiſe is made of the raiſing up of the houſe of *Judah*, and family of *David*, in the Meſſiah. The prophet is bid to deliver a riddle or parable to the houſe of *Iſrael*, ỿ. 1, 2. The riddle or parable is concerning two eagles and a vine, which is delivered, ỿ. 3—10. and the explanation of it is in ỿ. 11—15. and then the deſtruction of the *Jews* is threatened for their treachery to the king of *Babylon*, ỿ. 16—21. and the chapter is cloſed with a promiſe of the Meſſiah, and the proſperity of his kingdom, ỿ. 22, 23, 24.

ỿ. 1. *And the word of the Lord came unto me, ſaying.*] After the prophet had been ſent to charge the *Jews* with breaking the covenant with God, he is ſent to rebuke and threaten them for breaking covenant with men, even with the king of *Babylon*; by whom they were in part carried into captivity, and another part remained in the land, as will be hereafter ſeen.

ỿ. 2. *Son of man, put forth a riddle*, &c.] A dark ſaying, but a ſmart one: *whet a whetting*[k], as in the *Hebrew*; ſomething at firſt ſight difficult to be underſtood, yet amuſing and entertaining; and when ſolved, very uſeful and inſtructive: *and ſpeak a parable unto the houſe of Iſrael*, or, *concerning the houſe of Iſrael*[l]; as the *Targum* and *Syriac*

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[k] חוד חידה, Heb. acue acumen, Piſcator. Polanus.

[l] אל בית ישראל de domo Iſraelis, Junius & Tremellius,

Syriac verſion; ſomething relating to them, and what would aptly deſcribe and repreſent their caſe; for the prophet was bid to take ſuch a method, not to hide things from them, but rather the more ſtrongly to repreſent them to them; ſeeing hereby their attention would be excited, and things would be more fixed in their memories, and they would be put upon ſtudying the meaning of them; and when explained to them, and underſtood, which was quickly done, they might be the more affected with them.

℣. 3. *And ſay, thus ſaith the Lord God*, &c.] The riddle is not the prophet's, nor the parable his, but the Lord God's; and exceeding beautiful and apt it is, to ſignify the things deſigned by it; the wiſdom of God is greatly diſplayed in it: *a great eagle*; which is *Nebuchadnezzar* king of *Babylon*, as it is explained, ℣. 12. who is compared to an eagle for his power and authority, that being the king of birds, and for his ſwiftneſs and voracity in conquering and ſubduing kingdoms; ſee *Jer.* xlviii. 40: *with great wings*; ſo the *Babyloniſh* monarchy is ſignified by a lion with eagle's wings, *Dan.* vii. 4. and the two parts of the *Roman* empire, into which it was divided at the death of *Theodoſius*, are called two wings of a great eagle, *Rev.* xii. 14. and ſo here it may denote, the large kingdoms and provinces which belonged to the *Babylonian* monarchy; ſee *Eſth.* i. 1: *long winged*; or having a *long member*[m]; meaning the body of the wing, which was long; and ſo as the wings ſpread, may ſignify the breadth of his dominion, this the length of them, and both their extenſiveneſs: *full of feathers*; of cities, towns, people, armies, wealth, and riches: *which had divers colours*; or an *embroidery*[n]; like that of the weaver, only needle-work, conſiſting of various colours; and ſo it alludes to ſuch eagles as are called the golden eagle, and *Aſterias*, from their golden colour, and their being ſpotted like ſtars, and which are ſaid to be of the largeſt ſize, as *Bochart*, from *Ælianus*[o], obſerves; and may ſignify people of divers languages, cuſtoms, manners, and circumſtances, ſubject to the government of the king of *Babylon*: *came unto Lebanon*; the northern border of the land of *Judea*, and invaded it; where were the mountain and foreſt of *Lebanon*, famous for the cedars that grew there, from whence the whole land may here take its name, as being more apt for the allegory uſed: or the city of *Jeruſalem*, where were the temple built of the cedars of *Lebanon*, as many of its palaces and houſes alſo were; whither the king of *Babylon* came, and took it, and who came northward, as *Babylon* was: *and took the higheſt branch of the cedar*; by the *cedar* is meant, either the nation in general, or the royal family in particular; and by the *higheſt branch*, the then reigning king *Jeconiah*, with the princes and nobles of the land, who were taken and carried captive by *Nebuchadnezzar*; ſee 2 *Kings* xxiv. 14, 15, 16.

℣. 4. *He cropt off the top of his young twigs*, &c.] By which are meant the princes of the land, or the ſeveral branches of the royal family; the top of which was king *Jeconiah*, who was but young and tender, being but eighteen years of age when he began his reign, and this was within three months after; and who was no more able to withſtand the force of the king of *Babylon*, than a tender twig ſo ravenous a bird as an eagle, 2 *Kings* xxiv. 8. whoſe ſuperior power and ſtrength is ſignified by the cropping off of a tender twig: *and carried it into a land of traffick*; not into the land of *Canaan*, as the *Septuagint*, and ſome other verſions, literally render it; but into *Babylon*, which was become a place of great merchandiſe, thro' the great concourſe of people to it, and the large additions made to the empire: *he ſet it in a city of merchants*; meaning the city of *Babylon*, perhaps in particular, as diſtinct from the country beforementioned: the word for *merchants*, ſignifies *apothecaries* or *druggiſts*[p]; and may deſign ſuch merchants as traded in ſweet ſpices and aromatic drugs. The words may be rendered, *and brought it out of the land of Canaan*[q]; out of which *Jeconiah* and his nobles were carried by the king of *Babylon*; ſo the particle אל, ſometimes ſignifies *from*, or *out of*, as in 1 *Kings* viii. 30. and others[r], *and in a city of merchants he ſet it*; in *Babylon*, famous for merchants; whom the *Jews*, being captives, were obliged to attend in a ſervile manner.

℣. 5. *He took alſo of the ſeed of the land*, &c.] Of the land of *Judea*, a native of it, not a ſtranger; not one of another country, a *Babylonian*; not one of his own nobles or princes, did *Nebuchadnezzar*, the eagle, take and ſet upon the throne of *Judea*, but one of their own, even one of the king's ſeed, of the blood royal, as it is explained, ℣. 13. *Mattaniah*, the uncle of *Jeconiah*, whom the king of *Babylon* called *Zedekiah*, and made him king in his room: *and planted it in a fruitful field*; in the land of *Judea*, and in *Jeruſalem* the royal city: *he placed it by great waters*; many people, *Rev.* xvii. 15. over whom he ruled, and by whom he was ſupported in his royal dignity: *and ſet it as a willow-tree*; which loves moiſt places, and grows up thick: unleſs it ſhould be rendered, *he ſet it with great circumſpection*[s]; took a great deal of care and caution in placing him upon the throne; he made a covenant with him, took an oath of him, and hoſtages for the performance of it, ℣. 13. The *Targum* is, "a planted vine he ſet it," to make it agree with what follows; but the word in the *Chaldee* and *Arabic* languages ſignifies a kind of willow, as we render it, as *Ben Melech* obſerves[t].

℣. 6. *And it grew*, &c.] King *Zedekiah* reigned and proſpered, and the kingdom flouriſhed under him: *and became a ſpreading vine of low ſtature*; not ſo flouriſhing as it had been heretofore, in former reigns; it did not riſe up to a cedar, as it had been, but was like a vine, which tho' flouriſhing, does not riſe up high, but runs upon the ground, and is dependent on ſomething elſe; ſo the king and kingdom of *Judah*, tho' in tolerable circumſtances, yet were humble and dependent on the king of *Babylon*: *whoſe branches turned towards him*;

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[m] ארך האבר longa corpore, Caſtalio; longa membris, Munſter, Grotius; longo membrorum ductu, Pradus.

[n] אשר לו הרקמה, Heb. opus phrygionicum, Piſcator.

[o] Ælian. Hiſt. Animal. l. 2. c. 39.

[p] רוכלים aromatariorum, Junius & Tremellius, Polanus. So Stockius, p. 1017.

[q] אל ארץ כנען e terra Chanaan, Texelius, Phœnix, l. 3 c. 4. §. 6. p. 205.

[r] Vid. Noldii Concord. Part. Ebr. p. 56.

[s] צפצפה שמו circumſpectiſſime poſuit illud, Junius & Tremellius, Polanus; cum magna circumſpectione, Piſcator; circumſpecte, Cocceius, Starckius.

[t] And ſo it does; ſee Caſtel, col. 3220, 3221. and in this way Jarchi and Kimchi interpret the word, in which they are followed by many; ſo R. Sol. Urbin. Ohel Moed, fol. 73. 1: nevertheleſs, the ſenſe of it here is diſapproved of by Caſtel, who obſerves, what has a willow to do with a vine? col. 3222. and commends the Greek verſion, which renders it, ἐπιβλεπόμενον, *conſpicuous*, to be ſeen; and ſo others tranſlate it, in ſuperficie, V. L. Grotius; yet the *Saſiaf* of the Arabs, is a tree, by which they underſtood the *Abeile* or poplar-tree; ſee Shaw's Travels, p. 423. Ed. II.

him; the eagle, *Nebuchadnezzar*, to whom the people of the *Jews* were tributary: *and the roots thereof were under him*; they were rooted and ſettled in their own land, yet under the power, and at the diſpoſe of the *Babyloniſh* monarch: *ſo it became a vine*; a flouriſhing kingdom in ſome meaſure, tho' attended with ſome degree of weakneſs and dependence as a vine: *and brought forth branches, and ſhot forth ſprigs*; increaſed in people and in riches; particularly the king had many children, ſo that there was a proſpect of a ſucceſſion, and of a more flouriſhing eſtate, and a continuance of it, *Jer.* lii. 10.

℣. 7. *There was alſo another great eagle*, &c.] *Hophra* king of *Egypt*, a very powerful prince, whom *Herodotus* [v] calls *Apries*; and ſays, he was the moſt happy and fortunate after *Pſammitichus*, of all the kings that were before; though not ſo mighty as the king of *Babylon*; therefore all the ſame things are not ſaid of the one as of the other: *with great wings and many feathers*; had large dominions, but not ſo extenſive as the former, and therefore is not ſaid to be *long winged* as he; and had *many feathers*, but not *full* of them, nor had it ſuch a variety; he had many people, and much wealth, and a large army, but not equal to the king of *Babylon*: *and behold, this vine did bend her roots towards him*; *Zedekiah*, and the people of the *Jews* under him; inclined to an alliance with the king of *Egypt*, and gave him ſome private intimations of it: *and ſhot forth her branches towards him*; ſent embaſſadors to acquaint him with it, ℣. 15: *that he might water it by the furrows of her plantation*; *Nebuchadnezzar* had planted this vine, and made furrows for the watering of it, and by his means it was become proſperous and flouriſhing; but *Zedekiah*, not content with the greatneſs and glory he had raiſed him to, ſought to the king of *Egypt* to help him with horſes and people, in order to free himſelf from ſubjection to the king of *Babylon*, and to increaſe his luſtre and glory: the alluſion is thought to be to the trenches and canals of the river *Nile*, by which the land of *Egypt* was watered: the words may be rendered, *out of the rivulets of her plantation* [w]; which beſt agrees with watering.

℣. 8. *It was planted in a good ſoil, by great waters*, &c.] As is expreſſed in ℣. 5. this was done by the king of *Babylon*, who had raiſed *Zedekiah* from a low eſtate to a high one, and ſet him on the throne of *Judah*, over many people; and put him in ſuch a condition, and in ſuch circumſtances, that he and his people might have been very happy, could they have been content: for his view was, *that he might bring forth branches, and that it might bear fruit, that it might be a goodly vine*; that he and his people might grow numerous and rich, and be a proſperous and flouriſhing kingdom; this is mentioned to aggravate the ingratitude of *Zedekiah*, and the people of the *Jews*, in rebelling againſt the king of *Babylon*, who had uſed them well, and of whom they had no reaſon to complain.

℣. 9. *Say thou, thus ſaith the Lord God*, &c.] Tell *Zedekiah* and his people, in the name of the Lord, what will be the iſſue of his ingratitude and treachery to the king of *Babylon*, and his vain confidence in the king of *Egypt*: *ſhall it proſper?* the vine, the kingdom of *Judah*, and *Zedekiah* the king of it; can it be thought that proſperity will attend ſuch conduct as this? was it ever known that perſons guilty of ſuch vices ever ſucceeded? *ſhall he not pull up the roots thereof?* the firſt eagle, *Nebuchadnezzar*, being provoked by the rebellion of the king of *Judah* and his people, will he not come againſt them, and utterly deſtroy them, and root them up from being a people and a nation? *and cut off the fruit thereof that it wither?* the ſons of the king, and of the nobles, and people of the land; ſo that the kingdom ſhall be ruined, and no hope left of its ever being reſtored again; which is the caſe of a vine when withered: *it ſhall wither in all the leaves of her ſpring*; whereas it had been a ſpring-time with this vine, under the influence of the king of *Babylon*, its leaves were green and flouriſhing; but now ſhould wither, not as leaves do in autumn, which is to be expected, but in ſpring, which muſt be fatal; ſignifying, that in the midſt of their proſperity, and when there was the greateſt hope and expectation of a continuance and increaſe of it, utter ruin ſhould come upon them: *even without great power, or many people to pluck it up by the roots thereof*; ſignifying with what eaſe the king of *Babylon* would take *Jeruſalem*, and the land of *Judea*, its king and its princes, and utterly deſtroy them; he would have no need of a large army, or to employ all his forces, a few were ſufficient to do it; even as it does not require many hands to pluck up a vine by the roots, a ſingle perſon is equal to it.

℣. 10. *Yea, behold, being planted*, &c.] Suppoſing it ever ſo well planted, as firſt by *Nebuchadnezzar*; and ſtill put into a better condition by the aſſiſtance of the king of *Egypt*, as was imagined: *ſhall it proſper?* it ſhall not; their own ſtrength, with the help of the king of *Egypt*, will not be able to protect them from the rage of the king of *Babylon*: *ſhall it not utterly wither, when the eaſt wind toucheth it?* which is very hurtful to vines, and by which is meant the *Chaldean* army; for *Babylon*, as *Kimchi* obſerves, lay north-eaſt of the land of *Iſrael*; and it ſignifies how eaſily the deſtruction would be brought about, it would be only a touch of the eaſt wind, and this vine would wither away at once: *it ſhall wither in the furrows where it grew*; notwithſtanding its being watered by *Egypt*, or the help and aſſiſtance that could afford it; or amidſt all its proſperity, and the means of it, and the ſpringing growing hope it had; or in the very country itſelf, where it had been planted, and had flouriſhed; *Zedekiah* and his princes were taken in the plains of *Jericho*, and his children and princes were put to death in *Riblah*, *Jer.* lii. 8, 9, 10.

℣. 11. *Moreover, the word of the Lord came unto me, ſaying*,] Here follows the explanation of the above riddle and parable, which the prophet from the Lord had orders to deliver.

℣. 12. *Say now to the rebellious houſe*, &c.] It had been a rebellious houſe to God, and to his prophets, before; ſee ch. ii. 5, 6. and the notes there; and now beſides this, was rebellious to the king of *Babylon*, to whom they were in ſome meaſure ſubject, ℣. 15: *know ye not what theſe things mean?* the riddle and parable concerning the two eagles and the vine; ſuggeſting that they muſt be very inattentive, and very ſtupid, if they did not know the meaning of them; for tho' the things intended were delivered in an enigmatical and parabolical way, yet they were eaſily to be underſtood, by all that knew the affairs of the *Jewiſh* nation; being things that were lately tranſacted there, and were obvious to every one's view: but if they were ſo ſtupid and blockiſh as not to underſtand them, the prophet had the following order to explain them to them; *tell them, behold the king of Babylon is come to Jeruſalem*; ſo that *Nebuchadnezzar* king of *Babylon* is meant by the firſt *eagle*, and the land of *Judea*, and particularly *Jeruſalem*, by *Lebanon*, it came unto, ℣. 3. The *Septuagint*, *Syriac*, and *Arabic* verſions, read this and the following verſes in the future; as if theſe were things that were yet to come to paſs, whereas they are related as things already done; and ſo the *Targum* renders all in the paſt ſenſe, as the hiſtory of them requires it ſhould: *and hath taken the king thereof, and the princes thereof, and led them with him to Babylon*; the king of *Judea*, and the princes of it; *Jeconiah* and his nobles, who had been carried captive into *Babylon* by *Nebuchadnezzar*; for *Ezekiel* was among theſe captives, ch. i. 2. ſee 2 *Kings* xxiv. 12—16. ſo that it appears, that by the *twigs* of the cedar, the princes of the land are deſigned; and by the *top* of them, king *Jeconiah*; and by *the land of traffick*, the land of *Chaldea*; and by the *city of merchants*, the city of *Babylon*, ℣. 4. whither they were carried.

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[v] L. 2, ſive Euterpe, c. 161.

[w] מערגות מטעה ex rivulis *loci in quo* plantata eſt, Guſſetius, p. 642. ſuch as run between beds in gardens, of which this word is ſometimes uſed; hence ſome render it, ex areolis, Vatablus, Junius & Tremellius, Piſcator, Polanus, ſo Ben Melech; or ditches and canals, ſuch as were made out of the river Nile to water the land; e foſſa plantarii ſui, Texelius, ut ſupra, p. 209.

℣. 13. *And hath taken of the king's ſeed*, &c.] One of the royal family, ſignified by the *ſeed of the land*, ℣. 5. *Mattaniah*, ſon of king *Joſiah*, and uncle to king *Jeconiah*; whom *Nebuchadnezzar* took and made king of *Judea*, and called him *Zedekiah*, which ſignifies the *juſtice of the Lord*; to put him in mind of doing juſtly, by obſerving the covenant and oath after-mentioned, or that he muſt expect vengeance: *and made a covenant with him, and hath taken an oath of him*; he gave him the throne and kingdom upon certain conditions to be performed, and for the performance of which he made him ſwear by the God of *Iſrael*; ſee 2 *Chron.* xxxvi. 13: *he hath alſo taken the mighty of the land*; or, *the rams of the land* [x]; the principal men of it for wiſdom, riches, and valour, the princes and nobles of it; which he did, as to weaken the nation, that it might not be ſo capable of rebelling againſt him, ſo to be hoſtages for the performance of the covenant entered into; and this is meant by planting the ſeed with circumſpection, ℣. 5.

℣. 14. *That the kingdom might be baſe*, &c.] Low or humble; its king but a viceroy, a tributary to the king of *Babylon*; and the ſubjects obliged to a tax, payable to him; and this is intended by the vine being of *low ſtature*, ℣. 6: *that it might not lift up itſelf*; above other neighbouring kingdoms and ſtates; and particularly that it might not rebel againſt *Nebuchadnezzar*, but be kept in a dependence on him, and ſubjection to him: *but that by keeping of his covenant it might ſtand*; continue a kingdom, and *Zedekiah* king of it; ſo that it was for their good that ſuch a covenant was made, and it was their intereſt to keep it; for had it not been made, it would have ceaſed to have been a kingdom, and would have become a province of the *Babylonian* monarchy, and have been put under the government of one of *Nebuchadnezzar*'s princes or captains; and ſhould they break it, would endanger the ruin of their ſtate, as the event ſhewed. In the *Hebrew* text it is, *to keep his covenant, to make it ſtand*; or, *to ſtand to it* [y]; that is, as it ſhould ſeem, to make the covenant ſtand firm. The *Targum* is, "that it might "keep his covenant, and ſerve him;" *Nebuchadnezzar*.

℣. 15. *But he rebelled againſt him*, &c.] *Zedekiah* rebelled againſt the king of *Babylon*, broke the covenant he entered into, and violated his oath: *in ſending his embaſſadors into Egypt*; to form an alliance with the king of it, and obtain help from him, to break off the *Babylonian* yoke; this is ſignified by the vine *bending* its *roots*, and *ſhooting forth* its *branches* towards *another great eagle*, the king of *Egypt*, v. 7: *that they might give him horſes and much people*; with both which *Egypt* abounded, 1 *Kings* x. 28. *Iſ.* xxxi. 1, 3. but in *Judea*, there was a ſcarcity, as of horſes, ſo of men, by means of the multitude of captives which the king of *Babylon* had carried away; wherefore *Zedekiah* ſent to *Egypt* for both, for recruits of men, and for horſes to form a cavalry, to free himſelf from the king of *Babylon*, and defend himſelf and people againſt him: *ſhall he proſper? ſhall he eſcape that doth ſuch things?* that is guilty of breaking an expreſs law of God, which forbids the kings of *Iſrael* multiplying horſes, and ſending to *Egypt* for them, *Deut.* xvii. 16. and placing confidence in an arm of fleſh, *Iſ.* xxxi. 1, 3. and xxxvi. 9. and of ſuch baſe ingratitude to the king of *Babylon*, who had ſet him upon the throne, and put him in a comfortable and flouriſhing condition: *or ſhall he break the covenant, and be delivered?* ſhall one guilty, as of the other crimes, ſo of breach of covenant, and of perjury, eſcape the vengeance of God and man? he ſhall not.

℣. 16. *As I live, ſaith the Lord God*, &c.] This is the form of an oath, as *Kimchi* and *Ben Melech* obſerve; the Lord ſwears in his wrath, by himſelf, by his life; this ſhows how much he reſented what *Zedekiah* had done, and how ſure and certain his ruin was: *ſurely in the place* where *the king* dwelleth *that made him king*; in *Babylon*, where *Nebuchadnezzar* dwelt, that made *Zedekiah* king of *Judah*; which is mentioned, to point out the ingratitude of that prince to the king of *Babylon*: *whoſe oath he deſpiſed, whoſe covenant he broke*; the oath of fealty and allegiance, which *Zedekiah* took to *Nebuchadnezzar*; and the covenant entered into between them, by which the former held the kingdom of *Judea* of the latter: the oath he made light of, tho' ſolemn, one made by the God of *Iſrael*; and the covenant he broke, tho' ratified by an oath; in which things were given to him he could not claim, at leaſt poſſeſs, but by the courteſy of the conqueror; theſe ſins were diſpleaſing to God: oaths and covenants, tho' made with conquerors, and with heathen princes, are to be kept: *even with him*; that is, with *Nebuchadnezzar*: *in the midſt of Babylon he ſhall die*; when firſt taken he was had to *Riblah*, and there his eyes were put out; and after that he was carried to *Babylon*, and put in priſon, and there died, *Jer.* lii. 9, 10, 11.

℣. 17. *Neither ſhall Pharaoh with his mighty army, and great company, make for him in the war*, &c.] The king of *Egypt*, to whom *Zedekiah* applied for horſes and men to help him; though he ſhould come with a great army, and a large multitude of people, yet ſhould be of no uſe to *Zedekiah*, nor do any hurt to *Nebuchadnezzar*, or hinder him from taking *Jeruſalem*: *by caſting up mounts, and building forts, to cut off many perſons*; that is, when *Nebuchadnezzar* ſhould beſiege *Jeruſalem*, and raiſe mounts, and build fortifications, in order to take the city, and deſtroy its inhabitants, as he did, *Jer.* lii. 4. the *Egyptian* army ſhould not be able to hinder him going on with the ſiege, and taking the city; for tho' the ſiege was broke up for a time, upon the approach of *Pharaoh*'s army, yet *Nebuchadnezzar* having conquered the *Egyptians*, returned again to the ſiege of *Jeruſalem*, and took it; ſee *Jer.* xxxvii. 5—10.

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[x] אילי הארץ arietes terræ, Montanus.

[y] לשמר את בריתו לעמדה ad cuſtodiendum pactum ejus, ad aſtandum ei, Montanus; ad ſervandum fœdus ſuum, ad conſiſtendum, Starckius.

℣. 18. *Seeing he deſpiſed the oath, by breaking the covenant*, &c.] This is repeated again, to ſhow the heinouſneſs of the ſin *Zedekiah* had been guilty of, and what was the cauſe of his ruin: *when lo, he had given his hand*; to the king of *Babylon*, to teſtify his hearty agreement with him, and that he might depend upon the oath and covenant being ſacredly obſerved by him. This was a rite or cuſtom frequently and early uſed in different nations, when covenants and agreements were entered into; we find it uſed in the times of *Homer*[z]; and among the *Romans*. When *Antoninus*, *Lepidus* and *Octavius* made peace, the hiſtorian ſays[a], they joined their hands together. *Virgil*[b] ſpeaks of the ſame ceremony uſed by *Anchiſes* to *Achæmenides*, for confirmation of friendſhip. Tho' ſome underſtand this of his giving the hand to *Pharaoh* king of *Egypt*, and entering into an alliance with him, and broke the covenant and oath made to the king of *Babylon*; and ſo the *Targum*, "and lo, he "ſtretched out his hand to *Pharaoh*:" *and hath done all theſe things*; been guilty of ſuch and ſo many crimes, as ingratitude, perjury, covenant-breaking, and vain confidence: *he ſhall not eſcape*; divine vengeance, juſt and proper puniſhment for his ſins.

℣. 19. *Therefore thus ſaith the Lord God, as I live*, &c.] A repetition of the oath of God as before, expreſſing his indignation at the king of *Judah*, and the certainty of his ruin: *ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken*; the Lord calls it his oath, becauſe it was made and taken in his name, 2 *Chron.* xxxvi. 13. and his covenant, becauſe it was agreeable to his will, and was made in his ſight, and he was ſolemnly appealed to at the making of it; all which were an aggravation of *Zedekiah*'s ſin in violating them, and made his puniſhment the heavier: *even it will I recompence upon his own head*; he ſhall perſonally bear the puniſhment due to ſuch crimes. The *Targum* is, "I will revenge his way upon "his head." *Jarchi* thinks this refers to the putting out of his eyes; and *Kimchi* takes notice of the ſame ſenſe.

℣. 20. *And I will ſpread my net upon him, and he ſhall be taken in my ſnare*, &c.] See the note on ch. xii. 13. where the ſame words are uſed, and of the ſame perſon: *and I will bring him to Babylon*; though, as it is ſaid in the place referred to, he ſhould not ſee it, his eyes being put out before he was brought thither: *and will plead with him there, for his treſpaſs that he hath treſpaſſed againſt me*; for tho' it was breaking covenant and oath with an heathen prince, yet it was a treſpaſs againſt God, in whoſe name they were made; and his being laid in priſon at *Babylon*, and kept there to the time of his death, was the Lord's pleading with him, and judging of him; it was a reproof for his ſins, and a condemnation of him and them.

℣. 21. *And all his fugitives, with all his bands ſhall fall by the ſword*, &c.] So thoſe of his army that fled, and attempted to make their eſcape when the city of *Jeruſalem* was taken, as many as fell into the *Chaldean* army, which was round about the city, at leaſt a great number of them, fell by the ſword of the *Chaldeans*, *Jer.* lii. 7, 8: and *they that remain ſhall be ſcattered towards all winds*; and ſo it was, that ſuch that eſcaped the ſword, were either carried captive into *Babylon*, or fled ſome one way, and ſome another, even into all parts, eaſt, weſt, north, and ſouth: *and ye ſhall know that I the Lord have ſpoken it*; the *Targum* adds, by my word, and will do it; who is the Lord God omniſcient and omnipotent, juſt and righteous; faithful and true, as to his word of promiſe, ſo of threatening.

℣. 22. *Thus ſaith the Lord God*, &c.] Leſt it ſhould be thought by the above prophecies, that the tribe of *Judah* ſhould be utterly loſt, and the family of *David* extinct, and the promiſe to him void, that he ſhould have one of his ſeed to ſit upon his throne for evermore, *Pſ.* cxxxii. 11, 12. it is here in a figurative manner ſignified, that of his ſeed, the Meſſiah ſhould be raiſed up, by whom the church and kingdom of God would be brought into a flouriſhing ſtate and condition: *I will alſo take of the higheſt branch of the high cedar*; *Nebuchadnezzar* had took one of the family of *David*, and ſet him upon the throne, ſignified by taking of the ſeed of the land, and planting it, ℣. 5. but without ſucceſs; wherefore the Lord here promiſes that he will *alſo* take one and plant it, which ſhould thrive and proſper: by the *high cedar* is meant the *Jewiſh* nation, which the Lord choſe and ſet on high above all nations of the earth, diſtinguiſhing it with peculiar bleſſings and favours; for which reaſon it may be compared to the high and ſpreading cedar; ſee *Numb.* xxiv. 5, 6. *Deut.* vii. 6, 7. and xxviii. 1. and by *the higheſt branch* of it, the tribe of *Judah*, who prevailed above his brethren, becauſe from him came the chief ruler, 1 *Chron.* v. 2. and from whence the Meſſiah was to come, and did, *Gen.* xlix. 10. *Heb.* vii. 14. *Rev.* v. 5: *and ſet it*; namely, the ſlip taken from the higheſt branch of the high cedar; or one that ſhould deſcend from the *Jewiſh* nation, and particularly from the tribe of *Judah*, more fully deſcribed in the next clauſe: *I will crop off from the top of his young twigs a tender one*; and by the *top* and *young twigs* of the higheſt branch of the cedar, or of the chief tribe in *Iſrael*, are meant the houſe and family of *David*, the royal family, and the deſcendents of it, the chief of the tribe of *Judah*; and by the *tender one* is deſigned the Meſſiah; and ſo *Jarchi* interprets it; and which interpretation is mentioned by *Kimchi*, tho' he would have *Zorobabel* intended; and owns it to be the ſenſe of the *Targum*, which is this, "I will bring one of the kingdom of the "houſe of *David*, which is like to a high cedar, "and I will raiſe him up, an infant from his chil-"drens children;" and ſo *Abendana* obſerves, that from *Shealtiel*, the ſon of *Jeconiah*, comes forth the king Meſſiah, who ſhall rule over all the world, and under whom every bird of wing ſhall dwell. The Meſſiah is often called a *branch* in prophecy, *Iſ.* iv. 2. and xi. 1. *Jer.* xxiii. 5. *Zech.* iii. 8. and vi. 12. and here a *tender twig* or branch, as in *Iſ.* liii. 2. a *tender plant*; which is expreſſive of the meanneſs of his deſcent, *David*'s family being very low at the time of his birth, and of the contemptible appearance he made in the form of a ſervant; having alſo all the ſinleſs infirmities of the human nature on him, as well as was attended with poverty, griefs, and ſorrows of various kinds; and ſo made a very unpromiſing appearance of being the great prophet, prieſt, and king in *Iſrael*: and now by the *cropping off* of this tender twig, ſeems to be deſigned not the incarnation of the Meſſiah, but his ſufferings and death; whereby he was cut off, not for himſelf, but for the ſins of his people, and in which his divine Father had a conſiderable hand, *Iſ.* liii. 8, 10. and to which is owing the great fruitfulneſs of his kingdom and intereſt, *John* xii. 24. moreover, this may reſpect not only the perſon of the Meſſiah, and his mean appearance in the world; but alſo his church and intereſt, which were at firſt like a little ſtone cut out of the mountain, and like a grain of muſtard-ſeed, the leaſt of all ſeeds, *Dan.* ii. 34, 35. *Matt.* xiii. 31, 32. the goſpel, which was the inſtrument of raiſing the church of God, was very contemptible, becauſe of its ſubject, a crucified Chriſt; and the firſt preachers of it were mean and illiterate perſons; thoſe that received it were the poor of this world, and thoſe but a few, and they the offſcouring of all things. *And will plant it on a high mountain, and eminent*; which may be expreſſive not of the incarnation of Chriſt, but rather of his aſcenſion to heaven after his death, and reſurrection from the dead; and the conſtitution of him upon that as Lord and Chriſt, or the ſetting of him up as king over God's holy hill of *Zion*, the church of God: and no doubt but there is an alluſion to mount *Zion*, and to *Jeruſalem*, from whence the goſpel firſt went forth, and where the firſt goſpel-church was planted; and being ſaid to be on a mountain high and eminent, may denote both the viſibility and ſtability of the church of Chriſt.

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[z] Χειρας τ' αλληλων λαβετην ϗ πιϛωσαντο. Iliad. 6.

[a] Florus, Hiſt. Rom. Geſt. l. 4. c. 5.

[b] Ipſe pater dextram Anchiſes, haud multa moratur,
Dat juveni atque animum præſenti pignore firmat. Æneid. l. 3. prope finem.

℣. 23. *In the mountain of the height of Iſrael will I plant it*, &c.] In the higheſt part of the land of *Iſrael*, as *Jeruſalem* is ſaid to be by the *Jewiſh* writers; the land of *Iſrael*, they ſay, particularly *Kimchi* upon the place, was higher than all other lands, and *Jeruſalem* was the higheſt part of that land; here the Meſſiah preached and wrought his miracles, even in the mountain of the Lord's houſe, the temple; and here the firſt chriſtian church was planted and eſtabliſhed: *and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar*; that is, the tender twig or branch cropped off, ſet and planted as before deſcribed; by the *boughs* or *branches* it brings forth, may be meant believers, who are as branches in Chriſt; are of the ſame nature with him, united to him; have a communication of life and grace from him; are ſupported and ſtrengthened by him; and ſo abiding in him, perſevere to the end; ſee *John* xv. 4, 5. and the ſame may be ſaid of particular churches; and by *fruit* it is ſaid to bear, may be deſigned the perſons of the choſen, redeemed, and called; who are the fruit of Chriſt's death, and of the miniſtration of his goſpel, *John* xii. 24. and xv. 16. or the bleſſings of grace which are in him, come from him, and are communicated by him; even all ſpiritual bleſſings, as juſtification, pardon, adoption, ſanctification, and eternal life, in ſhort, both grace and glory; and thus he becomes and appears to be a *goodly cedar*, in his perſon, office, and grace, to his people, to whom he is altogether lovely, being full of grace and truth, *Cant.* v. 16. *John* i. 14. and in his kingdom and intereſt, eſpecially in the latter day, when the kingdoms of this world ſhall become his: *and under it ſhall dwell all fowl of every wing*; *in the ſhadow of the branches thereof ſhall they dwell*; by whom are deſigned converted ſinners of all ſorts, and of all nations, *Jews* and *Gentiles*; compared to *birds*, becauſe weak, defenceleſs, and timorous; expoſed to danger, and wonderfully delivered; are ſubject to wander and go aſtray; and for their chirping and warbling notes: now theſe may be ſaid to *dwell* under the *ſhadow* of the *branches* of this *goodly cedar*, Chriſt and his church; that is, under the miniſtration of the word and ordinances, which is a very delightful and refreſhing ſhadow, a very ſafe and fruitful one, *Cant.* ii. 3. *Hoſ.* xiv. 7. *Iſ.* iv. 6. and xxv. 4. and here ſaints chuſe to dwell, and determine to abide and continue, as it is their intereſt and happineſs ſo to do; and what a flocking and tabernacling of theſe birds here, will there be in the latter day, where they will chirp and ſing in the height of *Zion*? *Iſ.* lxvi. 4, 8. *Jer.* xxxi. 12. compare with this *Matt.* xiii. 31, 32. where our Lord is thought by ſome to allude to this paſſage.

℣. 24. *And all the trees of the field ſhall know*, &c.] All the nations of the world, and the great ones, and the mighty men of the earth, ſhall know, own, and acknowledge, when the above things are accompliſhed: *that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh*; ſome by the *high* and *green tree* underſtand *Zedekiah*, who was brought low; and by the *low* and *dry tree*, *Jeconiah*, who was raiſed by the king of *Babylon*, *Jer.* lii. 11, 31, 32. this is *Jarchi*'s ſenſe, and is mentioned by *Kimchi*: others by the former, think *Nebuchadnezzar* and the *Babyloniſh* monarchy are intended, which were brought down; and by the latter, the houſe of *David*, and kingdom of *Judah*, which were exalted: tho' rather by the one are meant the people of the *Jews*, once the people of God, but now caſt off; and by the other the *Gentiles*, called by the grace of God, and received by him: tho' it ſeems beſt of all to interpret the *high and green tree* of the mighty kingdoms of this world, which will be put down by Chriſt; and the *low and dry tree* of his kingdom and intereſt, which ſhall flouriſh and ſpread abundantly, and be an everlaſting kingdom; ſee *Dan.* ii. 44: *I the Lord have ſpoken, and have done it*; becauſe the prophecy of it is ſure, and becauſe of the certainty of the fulfilment of it, it is ſaid to be done as ſoon as it was ſpoken of.

CHAP. XVIII.

THIS chapter contains an anſwer to an objection of the *Jews* to the dealings of God with them in a providential way. The objection is expreſſed in a proverb of common uſe among them, and complained of as being without cauſe, ℣. 1, 2. however, for the future, no occaſion ſhould be given them to uſe it; for tho' God could juſtify his proceedings upon the foot of his ſovereignty, all ſouls being his; yet he was determined none but the ſinner himſelf ſhould ſuffer, ℣. 3, 4. and puts various caſes for the illuſtration and vindication of his proceedings; as that a juſt man, who is deſcribed by his proper characters, as abſtaining from ſeveral ſins ſpecified, and doing what is right and good, ſhould ſurely live, ℣. 5, 6, 7, 8, 9. but that the ſon of ſuch a juſt man, being the reverſe of his father's character, ſhould ſurely die, ℣. 10, 11, 12, 13. and again, the ſon of ſuch a wicked man, obſerving the heinouſneſs of his father's ſins, and abſtaining from them, tho' his father ſhould die in his iniquities, he ſhould not die for them, but live, ℣. 14, 15, 16, 17, 18. by which it appears, that the dealings of God with the *Jews* were not according to the proverb uſed by them, but quite agreeable to his reſolution; that the ſinner, be he a father or a ſon, ſhall die for his own ſins; and that the righteous man's righteouſneſs ſhall be upon him, and the wicked man's ſin upon him, and accordingly both ſhall be dealt with, ℣. 19, 20. which is further illuſtrated by a wicked man's turning from his ſinful courſe, and doing righteouſneſs, and living in that righteouſneſs he has done; which is more agreeable to God that he ſhould live, and not die in ſin, ℣. 21, 22, 23. and by a righteous man turning from his righteouſneſs, and living a vicious life, and dying in it, ℣. 24. from both which inſtances this concluſion follows, that God is to be juſtified; and that his ways are equal, and the *Jews* ways were unequal, and their complaint unjuſt, ℣. 25. and the ſame inſtances are repeated in a different order, and the ſame concluſion formed, ℣. 26, 27, 28, 29. upon which the Lord determines to judge them according to their own ways, their perſonal actions, good or bad; and exhorts them to repentance and reformation; and cloſes with a pathetic expoſtulation with them, ℣. 30, 31, 32.

℣. 1. *And the word of the Lord came unto me again, ſaying.*] The word of prophecy from the Lord, as the *Targum*; and its being mentioned as coming from the Lord, is to give it weight and authority. This is a diſtinct ſermon or prophecy from the former, and was ſent and delivered out at another time.

℣. 2. *What mean ye that ye uſe this proverb concerning the land of Iſrael,* &c.] This is ſpoken to the *Jews* in *Babylon*, who uſed the following proverb concerning the land of *Iſrael*; not the ten tribes, but the two tribes of *Judah* and *Benjamin*, concerning the deſolation of the land, and the hardſhips the *Jews* laboured under, ſince the captivity of *Jechoniah*, and they became ſubject to the yoke of *Nebuchadnezzar*: this expoſtulation with them ſuggeſts, that they had no juſt cauſe, or true reaſon, to make uſe of the proverb; that it was impious, impudent and inſolent in them, and daring and dangerous; and that they did not ſurely well conſider what they ſaid. The proverb follows: *ſaying, the fathers have eaten ſour grapes, and the childrens teeth are ſet on edge*; that is, as the *Targum* explains it, "the fathers have ſinned, and "the children are ſmitten," or puniſhed, as the ten tribes for the ſins of *Jeroboam*, and the two tribes of *Judah* and *Benjamin* for the ſins of *Manaſſeh*; hereby wiping themſelves clean; and, as if they were innocent perſons, and free from ſin, and were only puniſhed for their forefathers ſins, and ſo charging God with injuſtice and cruelty; whereas, tho' the Lord threatened to viſit the iniquity of parents upon their children, and ſometimes did ſo, to deter parents from ſinning, leſt they ſhould entail a curſe, and bring ruin upon their poſterity; yet he never did this, but when children followed their fathers practices, and committed the ſame ſins, or worſe; ſo that this was no act of unrighteouſneſs in God, but rather an inſtance of his patience and long-ſuffering; ſee *Jer.* xxxi. 29, 30.

℣. 3. *As I live, ſaith the Lord,* &c.] This is a form of an oath; the Lord here ſwears by his life, by himſelf, becauſe he could ſwear by no greater, *Heb.* vi. 13. and it expreſſes how diſpleaſed he was with the above proverb, and how much he reſented it, as well as the certainty of what follows; which it might be depended on, would be aſſuredly done, ſince the Lord not only ſaid it, but ſwore unto it: *ye ſhall not have occaſion any more to uſe this proverb in Iſrael*; ſignifying, that he would no longer defer the execution of his judgments, but immediately bring them upon them; ſo that for the future, there would be no uſe of the proverb; no occaſion to make mention of it in the next generation; and moreover, that he would make it ſo manifeſt to themſelves and others, by his dealings with them, that it ſhould be ſeen, and known, and acknowledged by all, that it was for their own ſins and tranſgreſſions that they were viſited and corrected.

℣. 4. *Behold, all ſouls are mine,* &c.] By creation; they being the immediate produce of his power; hence he is called *the father of ſpirits*, or the ſouls of men; theſe he has an apparent right unto; a property in; a dominion over; they are accountable to him, and will be judged impartially by him: *as the ſoul of the father, ſo alſo the ſoul of the ſon is mine*; and therefore muſt be thought to have as great a reſpect and affection for the one, as for the other; for the ſoul of a ſon, as for the ſoul of a father; and not deal partially in favour of the one, and cruelly and unrighteouſly with the other: *the ſoul that ſinneth, it ſhall die*; the ſoul that continues in ſin, without repentance towards God, and faith in Chriſt, ſhall die the ſecond death; ſhall be ſeparated from the preſence of God, and endure his wrath to all eternity: or the meaning is, that a perſon that is guilty of groſs ſins, and continues in them, ſhall perſonally ſuffer; he ſhall endure one calamity or another, as the famine, ſword, peſtilence, or be carried into captivity, which is the death all along ſpoken of in this chapter; the Lord will exerciſe no patience towards him, or defer puniſhment to a future generation, his offspring; but ſhall immediately execute it upon himſelf.

℣. 5. *But if a man be juſt*, &c.] Not legally, as to be wholly free from ſin, for there is no ſuch juſt man, *Eccl.* vii. 20. but evangelically, thro' the imputation of the righteouſneſs of Chriſt unto him; and who has a principle of grace and holineſs wrought in him; a man of a juſt principle and good conſcience; who is diſpoſed by the grace of God to that which is juſt and right; for this ſeems to refer to the inward frame of the mind, as diſtinct from actions, and as the ſource of them, as follows: *and do that which is lawful and right*; or *judgment* [c] and *juſtice*; true judgment and juſtice, as the *Targum*; that which is juſt and right by the law of God, and is ſo between man and man; the particulars of which follow:

℣. 6. *And hath not eaten upon the mountains*, &c.] Where temples and altars were built for idols, and ſacrifices offered up to them; and where feaſts were kept to the honour of them, and the ſacrifices to them eaten; ſee ch. vi. 13. for otherwiſe it was not unlawful to eat common food on mountains, as well as on other places; but here it denotes idolatrous practices; and the *Targum* is, "and "hath not ſerved idols on the mountains:" *neither hath lift up his eyes to the idols of the houſe of Iſrael*; their *dunghil-gods* [d], as the word ſignifies; as not to the idols of the *Gentiles*, ſo not to thoſe of *Iſrael*, as the calves at *Dan* and *Bethel*; theſe he does not worſhip, nor pray unto, or invoke, nor even give a pleaſant and favourable look unto; but turned from them with abhorrence and contempt: *neither hath defiled his neighbour's wife*; been guilty of adultery, by lying with another man's wife; or by marrying one divorced, not having committed fornication; which divorces were common among the *Jews*, and marrying ſuch ſo divorced, *Matt.* xix. 9: *neither hath come near to a menſtruous woman*; a woman in her monthly courſes, even his own wife; who, according to the law, was ſet apart for her uncleanneſs for a certain term of time; during which ſhe was not to be touched, nor any thing ſhe ſat or lay upon; and all conjugal acts to be abſtained from, *Lev.* xv. 19—24. and xviii. 19. and xx. 18.

℣. 7. *And hath not oppreſſed any*, &c.] By fraud or force, particularly the poor, to the great grief and hurt of them: *but hath reſtored to the debtor his pledge*; which was pawned; not embezzling it, or keeping it beyond the time fixed by the law of God, *Deut.* xxiv. 12, 13. *Exod.* xxii. 26: *hath ſpoiled none by violence*; has not committed theft and robbery, or done injury to any man's perſon and property: *hath given his bread to the hungry*; which was his own; what he had laboured for, and come by honeſtly, and ſo had a right to diſpoſe of; and being merciful, as well as juſt, eats not his morſel alone, but diſtributes it to the poor and hungry, *Iſ.* lviii. 7: *and hath covered the naked with a garment*; as *Job* did, as well as the former, and for which *Dorcas* is commended, *Job* xxxi. 17—20. *Acts* ix. 39.

℣. 8. *He that hath not given forth upon uſury*, &c.] Money, victuals, or any other thing, which was forbidden the *Jews* to take of their brethren, tho' they might of ſtrangers, *Deut.* xxiii. 19, 20: *neither hath taken any increaſe*; or intereſt; or rather ſomething over and above the intereſt-money or uſe, as a gratuity for lending it upon the ſaid intereſt: *that hath withdrawn his hand from iniquity*; not only that now mentioned, but all others; who, having inadvertently engaged in that which is ſinful, as ſoon as it appears to him to be ſo, gets out of it, and abſtains from it as ſoon as poſſible: *hath executed true judgment between man and man*; whether in office as a judge, who ſits on the bench for that purpoſe; or as an arbitrator choſen to decide matters in controverſy between one man and another, and that does every thing juſt and right between man and man.

℣. 9. *Hath walked in my ſtatutes*, &c.] Reſpecting the worſhip of God and true religion; being obſervant of all laws and ordinances relating thereunto: *and hath kept my judgments to deal truly*; in things moral and civil among men; regarding all ſuch laws of God as oblige to ſuch things: *he is juſt*; ſuch a man is a juſt man, at leaſt externally; and if he does all theſe things from a right principle, without truſting to them for juſtification before God, and acceptance with him, but looking to the righteouſneſs of Chriſt for theſe things, he is truly, and in the ſight of God, a juſt man: *he ſhall ſurely live, ſaith the Lord God*; ſpiritually and comfortably here, and an eternal life hereafter; or rather, he ſhall not be diſtreſſed with famine, ſword, or plague, or go into captivity; but ſhall live in his own land, and eat the good things of it; and this ſhall be his caſe, let his father have been what he will, ever ſo great a ſinner.

℣. 10. *If he beget a ſon* that *is a robber, a ſhedder of blood*, &c.] But if this juſt man beget a ſon that is a thief and a murderer, as he may; for grace is not conveyed by natural generation, tho' ſin is: a good man has often bad children, even ſuch as are guilty of capital crimes, as a *robber*, a *highwayman*, a *breaker up*, or *thro'*, as the word [e] ſignifies; one that breaks thro' walls, and into houſes, and breaks thro' all the laws of God and man; and ſticks not to ſhed innocent blood in committing his thefts and robberies, as theſe ſins often go together; ſuch an one was *Barabbas*, whoſe name ſignifies the ſon of a father, and perhaps his father might be a good man: *and* that *doth the like to any one of theſe things*; or that does any one of theſe things, whether theft or murder.

℣. 11. *And that doth not any of thoſe duties*, &c.] Before-mentioned, which his father did, but the reverſe of them; and ſo the *Septuagint* and *Arabic* verſions render it, *and in the way of his righteous father does not walk*; does not tread in his ſteps, and work righteouſneſs as he did: *but even hath eaten upon the mountains, and defiled his neighbour's wife*; has been guilty of idolatry and adultery; ſee the note on ℣. 6.

℣. 12. *Hath oppreſſed the poor and needy*, &c.] Who are weak, and have none to help them, and ſtand by them, and ſo are oppreſſed by ſuch a man. This ſerves to explain the clauſe in ℣. 7: *hath ſpoiled by violence*; his neighbour's goods; taken them away from him by force: *hath not reſtored the pledge*; to the borrower before ſun-ſet, but kept it for his own uſe; taking the advantage of the poverty of him that borrowed of him: *and hath liſt up his eyes to the idols*; whether of the *Gentiles*, or of the houſe of *Iſrael*: *hath committed abomination*; either idolatry, the ſin juſt before-mentioned, which was an abomination to the Lord; or elſe approaching to a menſtruous woman, ſince this follows the other in ℣. 6. and is not mentioned, unleſs it is deſigned here; and ſo *Kimchi* interprets it; but *Jarchi* underſtands it, of the abominable and deteſtable ſin of ſodomy: it may regard any and every ſin that is abominable in the ſight of God.

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[c] משפט וצדקה judicium & juſtitiam, Vulg. Lat. Pagninus, Montanus, &c.

[d] אל גלולי ad ſtercoreos deos, Junius & Tremellius, Polanus; ad ſtercora, Piſcator, Cocceius.

[e] פריץ effractorem, Montanus, Vatablus, Junius & Tremellius, Polanus, Piſcator, Grotius.

℣. 13. *Hath given forth upon uſury, and hath taken increaſe*, &c.] Contrary to the law of God; ſee the note on ℣. 8: *ſhall he then live?* by virtue of his father's righteouſneſs and goodneſs, free from calamities, and in the quiet poſſeſſion of the land of *Iſrael*, and the good things of it: *he ſhall not live*; but go into captivity, and be deſtitute of the good things of life he has enjoyed; and, without repentance, ſhall never have eternal life: *he hath done all theſe abominations*; before-mentioned; theft, murder, idolatry, adultery, oppreſſion of the poor, and uſury, ſins againſt both tables of the law: *he ſhall ſurely die*, the death of affliction, or undergo temporal puniſhment; and not only die corporally, but eternally too, if grace prevent not: *in dying he ſhall die*[f]; as in the *Hebrew* text; he ſhall die, both the firſt and ſecond death; his father's goodneſs ſhall not ſave him from either: *his blood ſhall be upon him*; or *bloods*[g]; the innocent blood he has ſhed, which he muſt anſwer for being guilty of, and ſhall not eſcape righteous judgment, and his own blood, the deſtruction of himſelf; he ſhall be the cauſe of his own ruin, and bring juſt puniſhment on his own head.

℣. 14. *Now lo, if he beget a ſon*, &c.] That is, the wicked man before-mentioned; if he begets a ſon who proves a good man, which ſometimes is the caſe, as *Hezekiah* the ſon of *Ahaz*, and *Joſiah* the ſon of *Amon*: *that ſeeth all his father's ſins which he hath done*; not every particular action, but the principal of them; however, the ſeveral ſorts and kinds of ſin he was addicted to, and which were done publickly enough, and obvious to view; and yet does not imitate them, as children are apt to do: *and conſidereth*; the evil nature and tendency of them; how abominable to God; how contrary to his law; how ſcandalous and reproachful in themſelves, and how pernicious and deſtructive in their effects and conſequences. The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions read, *and feareth: and doth not ſuch like*; he fears God; and becauſe the fear of God is before his eyes, and on his heart, which was wanting in his father, therefore he cannot do the things he did; the fear of offending him, the fear of his goodneſs, and of his judgments, both have an influence to reſtrain from ſin.

℣. 15. *That hath eaten upon the mountains*, &c.] See the note on ℣. 6. where the ſame things are mentioned as here, and in the ſame order; only that clauſe, *neither hath come near to a menſtruous woman*, is here omitted.

℣. 16. *Neither hath oppreſſed any*, &c.] See the note on ℣. 7: *hath not withholden the pledge*; or, *hath not pledged the pledge*[h]. The meaning is, not that he had not given one, but had not taken one. So the *Targum*, "the pledge he hath not taken;" or if he did, he did not keep it beyond the time the law directs, but reſtored it to him whoſe it was. The reſt of the verſe is the ſame with ℣. 7.

℣. 17. *That hath taken off his hand from the poor*, &c.] When he perceived it lay heavy upon him, withdrew it from hurting him, and forbore to do it when it was in his power, and perhaps eaſed him of the hardſhips his father had laid upon him; which was very kind and humane: *that hath not received uſury, nor increaſe*; ſee the note on ℣. 8: *hath executed my judgments, hath walked in my ſtatutes*; had not only negative, but poſitive holineſs; not only abſtained from things ſinful, but did that which was juſt and right, both with reſpect to God and man; obſerved the worſhip of God, and did juſtice to mankind: *he ſhall not die for the iniquity of his father*; or be puniſhed for his father's ſins, with ſword, famine, peſtilence or captivity; ſhall not die a corporal death, and much leſs eternal death on that account: *he ſhall ſurely live*; in his own land, and in the enjoyment of the good things of life; and having the grace and fear of God, and acting from gracious principles, with a view to the glory of God, he ſhall live eternally, tho' the ſon of a wicked man.

℣. 18. *As for his father*, &c.] It ſhall be otherwiſe with him: *becauſe he cruelly oppreſſed*; or, *oppreſſed an oppreſſion*; or, *with an oppreſſion*[i]; oppreſſed the poor, and had no mercy on them, but uſed them in the moſt rigorous manner: *ſpoiled his brother by violence*; took away the ſpoil of his brother; ſpoiled him of his ſubſtance; did injury to his perſon and property, and all the miſchief that lay in his power: *and did that which is not good among his people*; neighbours, citizens and countrymen; did nothing which was good, as he ought to have done; but every thing that was bad, which he ſhould not have done: *lo, even he ſhall die in his iniquity*; and for it; it ſhall not be forgiven him; he ſhall be puniſhed for it with death, with the death of affliction; and with corporal death, as a puniſhment for ſin; and with eternal death, dying in his ſins, and in a ſtate of impenitence. Theſe inſtances put every way, moſt clearly ſhew the equity of God; the juſtneſs of his proceedings in providence; and how inapplicable the proverb in ℣. 2. was to them; and that ſuch that ſin, and continue therein, ſhall die for their own iniquities, and not for the ſins of others.

℣. 19. *Yet ſay ye, why?* &c.] Why do you ſay ſo? why do you go on to aſſert that which is not fact, or which is contrary to fact, contrary to what we feel and experience every day, to ſay that children are not puniſhed for their parents ſins? theſe are the words of the murmuring, complaining and blaſpheming *Jews*, quarrelling with the prophet, and with the Lord himſelf: *doth not the ſon bear the iniquity of the father?* han't we proof of it every day we live? are not our preſent caſe and circumſtances a full evidence of it? or the words may be rendered, *why does not the ſon bear the iniquity of the father?* ſo the *Septuagint*, *Vulgate Latin*, and *Arabic* verſions; or, as the *Targum*, "why is not the ſon puniſhed for the ſins "of the father?" and ſo they are an objection, which is foreſeen might be made, and is here anticipated,

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[f] מות יומת moriendo morietur, Pagninus, Montanus.

[g] דמיו ſanguines ejus, Montanus.

[h] חבל לא חבל pignus non pignoravit, Vatablus; pignus non acceperit in pignus, Pagninus; pignori, Montanus.

[i] עשק עשק oppreſſit oppreſſionem, Pagninus, Montanus; oppreſſit oppreſſione, Vatablus, Junius & Tremellius.

cipated, to which an anſwer is returned; and ſo the *Syriac* verſion introduces it, *but if they ſay*, &c. then adds, *tell them*, as follows: *when*, or *becauſe the ſon hath done that which is lawful and right, and hath kept all my ſtatutes, and hath done them*; this is the reaſon why he ſhall not bear his father's ſins, or be puniſhed for them; intimating, that they had not done theſe things that made the complaint, or put the queſtion; but had committed the ſame ſins their fathers had, and ſo were puniſhed, not for their fathers' ſins, but their own: for otherwiſe, the man that does what is juſt and right with God, and between man and man, *he ſhall ſurely live*; ſee the note on ℣. 17.

℣. 20. *The ſoul that ſinneth, it ſhall die*, &c.] This is repeated from ℣. 4. for the further confirmation of it: *the ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon*; that is, as the *Targum* paraphraſes it, "the ſon ſhall not be puniſhed for the ſins of the "father, nor ſhall the father be puniſhed for the "ſins of the ſon." This is to be underſtood of adult perſons, and of actual ſins; for of ſuch only the prophet ſpeaks throughout the whole chapter, and of temporal, and not of eternal puniſhment: *the righteouſneſs of the righteous ſhall be upon him*; he ſhall be rewarded with temporal good things in this life, according to his righteouſneſs; which, as the *Targum* ſays, ſhall *remain* upon him; ſee *Pſ.* cxii. 9. he ſhall eat of the fruit of his own doings, *Iſ.* iii. 10. this is true of a man that is evangelically righteous, or is ſo thro' the imputation of Chriſt's righteouſneſs to him; which is upon him as a robe to clothe him, and will always remain on him, being an everlaſting righteouſneſs, and will anſwer for him in a time to come: *and the wickedneſs of the wicked ſhall be upon him*; and not another; his ſin ſhall remain on him unatoned for, unexpiated, not taken away or forgiven; the puniſhment of it ſhall be on him, and abide upon him.

℣. 21. *But if the wicked*, &c.] So far is the Lord from puniſhing the ſins of one man upon another, that he will not puniſh a man for his own ſins: if he *will turn from all his ſins that he hath committed*; if he truly repents of them, and thoroughly forſakes them; for it muſt not be one ſin only, but all; every ſin is to be loathed and mourned over, and ſorrow expreſſed for it, and to be forſaken; not one ſin is to be cheriſhed and retained, but all to be relinquiſhed; or the repentance and converſion may be juſtly queſtioned whether they be ſincere: *and keep all my ſtatutes, and do that which is lawful and right*; as the repentance and turning from ſin muſt be general, ſo alſo obedience to the commands of God, both moral and poſitive; reſpect is to be had to all his ordinances, which are all of them to be eſteemed as right and lawful, and to be obſerved: this is bringing forth fruits meet for repentance: *he ſhall ſurely live, he ſhall not die*; he ſhall live in his own land, and not go into captivity. *Kimchi*'s note is, he ſhall live in this world, and not die in the world to come; ſo *Ben Melech*.

℣. 22. *All his tranſgreſſions that he hath committed*, &c.] Before his repentance, converſion and obedience: *they ſhall not be mentioned unto him*; they ſhall not be charged upon his conſcience, or brought againſt him in providence; he ſhall not be upbraided with them, or puniſhed for them; but they ſhall be forgiven him, at leaſt in ſuch ſenſe, as to prevent temporal calamity and ruin: *in his righteouſneſs that he hath done, he ſhall live*; he ſhall live *in* it, tho' not *for* it; this will be the fruit and conſequence of his obedience and righteouſneſs, that he ſhall live, and not die, in the ſenſe that has been already given, according to the tenor of the law, *Lev.* xviii. 5.

℣. 23. *Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord God?* &c.] Periſh by ſword, famine or peſtilence, or go into captivity: this, tho' the Lord's will and work, yet is his ſtrange work; mercy is his delight. This is to be underſtood not abſolutely; for the Lord does take pleaſure in theſe things, as they fulfil his word, ſecure the honour of his truth and holineſs, and glorify his juſtice, and eſpecially when they are the means of reclaiming men from the evil of their ways; but comparatively, as follows: *and not that he ſhould return from his ways and live?* that is, it is more pleaſing to God that a man ſhould repent of his ſins, and forſake his vicious courſe of life, and enjoy good things, than to go on in his ſins, and bring ruin on himſelf, here and hereafter.

℣. 24. *But when the righteous turneth away from his righteouſneſs*, &c.] This is to be underſtood, not of a truly righteous man; for no man can be ſo denominated from his own righteouſneſs; but from the righteouſneſs and obedience of Chriſt; and ſuch a man can't turn from his righteouſneſs; for that is the righteouſneſs of God, and can never be loſt; and is an everlaſting one, and will always endure; and with which eternal life is inſeparably connected: but this is to be interpreted of one that is reckoned ſo from his own righteouſneſs, what he himſelf has done, and not from another, from the righteouſneſs of Chriſt, which he has wrought out; he is one that is righteous in his own eſteem, and in the account of others; who is outwardly righteous before men; who truſts in himſelf that he is righteous, and truſts to his own righteouſneſs; ſee *Ezek.* xxxiii. 13. whoſe righteouſneſs is not an evangelical one, but either a ceremonial righteouſneſs, or at moſt a mere moral one, conſiſting of ſome negative holineſs, and a few moral performances, as appears from ℣. 5, 6, 7, 8, 9. and from ſuch a righteouſneſs as this, a man may turn, commit iniquity, ſin and die; ſee 2 *Pet.* ii. 20, 21. and is no proof or inſtance of the apoſtacy of real ſaints, true believers, or truly righteous men; beſides, this man is repreſented as a tranſgreſſor, or *prevaricator*, as the word ſignifies; a hypocrite, a man deſtitute of the truth of grace, and of true righteouſneſs: *and committeth iniquity*; makes a trade of ſinning; goes into a vicious courſe of life, and continues in it; which a truly gracious man, one that is born again, and has true faith in Chriſt's righteouſneſs, by which he is juſtified, can never do, 1 *John* iii. 8, 9: *and doth according to all the abominations that the wicked man doth*; ſuch as theft, murder, adultery, idolatry, oppreſſion of the poor, and giving upon uſury, ℣. 10, 11, 12, 13: *ſhall he live?* in his own land, in peace and proſperity, enjoying all manner of good things? he ſhall not; much leſs ſhall he live an eternal life, ſo living and dying: *all his righteouſneſs that he hath done ſhall not be mentioned*; or, *all his righteouſneſſes* [k]; all the good works which he has done will never come into any account, or be of any avail; as they merited nothing, they will meet with no reward; they'll not preſerve him from preſent calamity, which his now ſinful life expoſes him to, nor ſecure him from eternal ruin; theſe may be mentioned and pleaded by himſelf, but to no purpoſe; God will not mention them, nor take any notice of them, nor the judge at the great day of account, *Matt.* vii. 22, 23: *in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die*; or, for his hypocriſy, *prevarication*[l], and vicious courſe of life he now lives in, a death of affliction ſhall come upon him; great calamities and diſtreſſes in this world; and, if grace prevent not, eternal death in the other; if he dies in his treſpaſſes and ſins, he'll die the ſecond death.

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[k] כל צדקותיו omnes juſtitiæ ejus, Vulg. Lat. Pagninus, Montanus, Cocceius.

ỷ. 25. *Yet ye ſay*, &c.] Notwithſtanding theſe plain inſtances, which ſhew the equity of God in his proceedings, and vindicate his juſtice in the diſpenſations of his providence; yet ſuch was the blindneſs and ſtupidity of theſe people, or rather their ſtubbornneſs, obſtinacy and impudence, that they ſtill inſiſted upon it, that *the way of the Lord is not equal*; juſt and right, is not even, according to the rules of juſtice and equity; or is not ordered aright, is not ſteady, and firm, and conſiſtent with himſelf, and the declaration of his will; a very bold and blaſphemous charge, and yet the Lord condeſcends to reaſon with them about it: *hear now, O houſe of Iſrael*; the ten tribes that were now in captivity; or the *Jews* that were carried captive with *Jeconiah*, with thoſe that were ſtill in *Jeruſalem* and *Judea*; theſe are called upon to hear the Lord, what he had to ſay in vindication of himſelf from this charge, as it was but juſt and reaſonable they ſhould: *is not my way equal?* plain and even, conſtant and uniform, according to the obvious rules of juſtice and truth? can any inſtance be given to the contrary? what is to be ſaid to ſupport the charge againſt me? bring forth your ſtrong reaſons if you can, and prove what is aſſerted: *are not your ways unequal?* it is plain they are; your actions, your courſe of life are manifeſt deviations from my law, and from all the rules of righteouſneſs and goodneſs; it is you that are in the wrong, and I in the right.

ỷ. 26. *When a righteous man turneth away from his righteouſneſs*, &c.] This is repeated for the further confirmation of it, and to raiſe their attention to it; to make it more plain and manifeſt to them, and to fix it upon their minds: *and committeth iniquity, and dieth in them*; or, *he ſhall die for them*[m]; both for his turning away from his righteouſneſs, and for his committing iniquity: *for his iniquity that he hath done, ſhall he die*; in both reſpects. This is repeated to denote the certainty of it.

ỷ. 27. *Again, when the wicked man turneth away from his wickedneſs that he hath committed*, &c.] Repents of his ſins, and forſakes the vicious courſe of life he has lived: *and doth that which is lawful and right*; or *judgment* and *righteouſneſs*[n]; that which is agreeable to the law and will of God, and is juſt and right between man and man: *he ſhall ſave his ſoul alive*; from famine, peſtilence, the ſword or captivity; he ſhall be preſerved, and not be involved in calamities and diſtreſs: or, *ſhall quicken his own ſoul*[o]; which, in a ſpiritual ſenſe, is only done by the Spirit and grace of God, and not by man himſelf; nor is the enjoyment of eternal life by the works of men, but thro' the grace of God, and righteouſneſs of Chriſt.

ỷ. 28. *Becauſe he conſidereth*, &c.] Being come to himſelf, and in his right mind, he conſiders the evil of his ways; what they lead to; what they deſerve at the hand of God; and what he may expect, ſhould he continue in them; ſee ỷ. 14: *and turneth away from all his tranſgreſſions that he hath committed*; not only repents of them, but reforms from them; and that not from one, or a few of them, but from them *all*; which ſhows the truth, reality and ſincerity of his repentance; there being a change of mind, a change of actions and converſation follows: *he ſhall ſurely live, he ſhall not die*; ſee the note on ỷ. 21. *Jerom* interprets the juſt man turning from his righteouſneſs, of the *Jews* leaving the author of righteouſneſs, denying the Son of God, and ſmiting the heir; and the wicked man turning from his wickedneſs, of the *Gentiles*, and of their converſion and faith.

ỷ. 29. *Yet ſaith the houſe of Iſrael, the way of the Lord is not equal*, &c.] Tho' the caſe was put ſo many ways, and the thing was made ſo clear and plain, by the inſtances given; as, if a man was a juſt man, let his father be what he would, he ſhould live; but if his ſon was a wicked man, he ſhould die; yet, if his ſon ſhould do well, he ſhould not die for his father's ſins, his father only ſhould ſuffer for his iniquity; and then again, on the one hand, if a ſeemingly righteous man become an apoſtate, he ſhould be treated as ſuch; but, on the other hand, if a wicked man repented and reformed, things would go well with him; by all which it moſt clearly appeared, that God did not, and would not, puniſh children for the ſins of their fathers, unleſs they themſelves were guilty of the ſame; and that the methods of providence in dealing with men in this world, as they were good or bad, were equal and right, and to be juſtified: *O houſe of Iſrael, are not my ways equal? are not your ways unequal?* This is an appeal to their own conſciences, upon the evidence before given.

ỷ. 30. *Therefore will I judge you, O houſe of Iſrael*, &c.] The caſe being fairly ſtated, the charge removed, inſtances to the contrary given; the Lord, as judge, proceeds to bring the controverſy to an iſſue, and to paſs the definitive ſentence, and to deal with them in the way of his providence, as they deſerved: *every one according to his ways, ſaith the Lord God*; not according to the ways of their father, but according to their own ways: this refers, not to the laſt and general judgment, but to ſome ſore temporal puniſhment, which God, as the righteous judge, would inflict upon them for their ſins, according to the juſt deſert of them; but whereas, notwithſtanding all their wickedneſs, inſolence and blaſphemy, the Lord was deſirous of ſhewing mercy to them, rather than proceed to ſtrict juſtice; he exhorts and adviſes them to the following things: *repent, and turn yourſelves from all your tranſgreſſions*; this is to be underſtood of a national repentance for national ſins, to prevent national judgments, being an addreſs to the whole houſe of *Iſrael*; and not of evangelical repentance, which is the gift of God, and of an external reformation, as the fruit of it; and not of the firſt work of internal converſion,

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[l] במעלו propter prævaricationem ipſius, *vel* ſuam, Junius & Tremellius, Piſcator, Polanus.

[m] עליהם propter illa, Pagninus, Piſcator, Grotius, Cocceius; ſo ſome in Vatablus.

[n] משפט וצדקה judicium & juſtitiam, Vulg. Lat. Pagninus, Montanus, Calvin, Cocceius.

[o] הוא את נפשו יחיה animam ſuam vivificabit, V. L. Pagninus, Montanus, Calvin; vivificat, Cocceius.

verſion, which is by the powerful and efficacious grace of God; tho' were both exhorted to, it would not prove that theſe are in the power of men, only ſhew the want and neceſſity of them; and ſo be the means of God's bringing his choſen people to them. The phraſe, *yourſelves*, is not in the original; both words uſed, ſignify *to turn*; and may be rendered and explained, thus, *turn* yourſelves, and *cauſe* others *to turn* [p]; let every man turn himſelf from his evil courſes, and do all he can to turn his brother, or his neighbour, from the ſame; ſo *Jarchi*, *Kimchi* and *Ben Melech* interpret them. The *Targum* is, "turn you to my "worſhip, and remove from you the worſhip of "idols:" *ſo iniquity ſhall not be your ruin*; meaning temporal ruin, as it deſerved, and they were threatened with; and which might be prevented by repentance and reformation: or, *ſhall not be a ſtumbling-block to you* [q]; an hindrance, an obſtruction in the way of their enjoyment of temporal bleſſings.

ỳ. 31. *Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed*, &c.] As unprofitable and pernicious, to be abhorred and abſtained from, and to be caſt off, as loads and burdens upon them. *Kimchi* interprets it, of the puniſhment of their ſins, which might be caſt off, or eſcaped by repentance; perhaps it is beſt to interpret it of the caſting away of their idols, by which they tranſgreſſed; ſee ch. xx. 7, 8: *and make you a new heart, and a new ſpirit*; which the Lord elſewhere promiſes to give, and he does give, to his own elect; ſee the note on ch. xi. 19. and if here to be underſtood of a regenerated heart and ſpirit, in which are new principles of light, life and love, grace and holineſs; it will not prove that it is in the power of man to make himſelf ſuch an heart and ſpirit; ſince from God's command, to man's power, is no argument; and the deſign of the exhortation is to convince men of their want of ſuch an heart; of the importance of it; and which, thro' the efficacious grace of God, may be a means of his people having it, ſeeing he has in covenant promiſed it to them. The *Targum* renders it, "a fearing "heart, and a ſpirit of fear;" that is, an heart and ſpirit to fear, ſerve and worſhip the Lord, and not idols; and ſo the amount of the exhortation is, yield an hearty, reverential obedience to the living God, and not to dumb idols; or that they would be hearty and ſincere in their national repentance and reformation, they are here preſſed unto: *for why will ye die, O houſe of Iſrael?* which is to be underſtood, not of an eternal death; ſince the death here ſpoken of was now upon them, what they were complaining of, and from which they might be recovered, ỳ. 2, 23. but temporal calamity and affliction, as in 2 *Cor.* i. 10. and xi. 23. and ſo in the following words.

ỳ. 32. *For I have no pleaſure in the death of him that dieth*, &c.] Which is not to be interpreted ſimply and abſolutely, and with reſpect to all perſons afflicted and puniſhed by him; for he does take delight in the exerciſe of *judgment* and *righteouſneſs*, and *laughs* at the *calamity* of wicked men, *Jer.* ix. 24. *Prov.* i. 26. but comparatively, as in *Hoſ.* v. 6. The ſenſe is, that he takes no pleaſure in the afflictions, calamities and captivity of men, which are meant by death here; but rather, that they would repent and reform, and live in their own land, and enjoy the good things of it; which ſhows the mercy and compaſſion of God to ſinners: *wherefore*, he renews his exhortation, *turn yourſelves, and live ye*; or, *ye ſhall live* [r]; I take no delight in your preſent death, your captivity; it would be more agreeable to me, would you turn from your evil ways to the Lord your God, and behave according to the laws I have given you to walk by, and ſo live in your own land, in the quiet poſſeſſion of your goods and eſtates.

CHAP. XIX.

THE ſubject-matter of this chapter is a lamentation for the princes and people of the *Jews*, on account of what had already befallen them, and what was yet to come, ỳ. 1. The mother of the princes is compared to a lioneſs, and they to lions; who, one after another, were taken and carried captive, ỳ. 2—9. again, their mother is compared to a vine, and they to branches and rods for ſcepters, deſtroyed by an eaſt-wind, and conſumed by fire, ỳ. 10—14.

ỳ. 1. *Moreover, take thou up a lamentation*, &c.] Theſe words are directed to the prophet *Ezekiel*, to compoſe a doleful ditty, a mournful ſong, ſuch as was uſed at funerals; and by it repreſent the lamentable ſtate of the nation of the *Jews* and their governors, in order to affect them with it, with what was paſt, and preſent, and yet to come: *for the princes of Iſrael*; or, *concerning them* [s]; the princes meant are *Jehoahaz*, *Jehoiakim*, *Jeconiah* and *Zedekiah*, who were kings, tho' called princes, theſe words being ſynonymous; or if ſo called by way of diminution, the reaſon might be, becauſe they were tributary, either to the king of *Egypt*, or king of *Babylon*.

ỳ. 2. *And ſay, what is thy mother?* &c.] That is, ſay ſo to the then reigning prince, *Zedekiah*, what is thy mother like? to what is ſhe to be compared? by whom is meant, not the royal family of *David* only, or *Jeruſalem* the metropolis of the nation, but the whole body of the people; and ſo the *Targum* interprets it, of the congregation of *Iſrael*. The anſwer to the queſtion is, *a lioneſs*; ſhe is like to one, not for her ſtrength and glory, but for her cruelty and rapine; for her want of humanity, mercy and juſtice: *ſhe lay down among lions*; that is, kings, as the *Targum* interprets it; heathen princes, the kings of the nations about them, as of *Egypt* and *Babylon*, *Jer.* l. 17. ſo called for their deſpotic and arbitrary power, tyranny and cruelty: now this lioneſs, the people of the *Jews*, lay down among them, joined with them in leagues and marriages, and learned their manners, and became of the ſame temper and diſpoſition: *ſhe nouriſheth her whelps among young lions*; princes, as the *Targum* explains it; either the princes of *Judah*, who were become like young lions, fierce and cruel; or the princes of other nations, among whom the children of the royal family were brought up; or however, they were trained up in the principles of ſuch, even of arbitrary and deſpotic power, and were taught to oppreſs their ſubjects, and not execute juſtice and mercy among them.

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[p] שובו והשיבו convertimini & facite converti, Pagninus, Montanus, ſub. proximos, ſo ſome in Calvin; quiſque ſuum fratrem, Munſter, Vatablus.

[q] ולא יהיה לכם למכשול & non erit vobis in offendiculum, Pagninus, Montanus, Piſcator.

[r] וחיו & vivetis, Pagninus, Montanus.

[s] אל נשיאי ישראל de principibus Iſrael, Junius & Tremellius, Piſcator, Polanus, Starckius; ſo Ben Melech.

℣. 3. *And ſhe brought up one of her whelps*, &c.] Or ſons, as the *Targum*: or, *made him to aſcend* [t], as the word ſignifies; to mount the throne; this was *Jehoahaz*, whom the people of the land took and anointed him, and made him king in the ſtead of *Joſiah* his father, 2 *Kings* xxiii. 30: *it became a young lion*; that is, a king, as the ſame *Targum* explains it, and a tyrannical and arbitrary one: *and it learned to catch the prey*; being inſtructed by evil counſellors, he ſoon learned to oppreſs his ſubjects, to get their ſubſtance from them, and do many evil things, as he is ſaid to do, 2 *Kings* xxiii. 32: *it devoured men*; or a man, *Adam*, the people of *Iſrael* ſo called, *Ezek*. xxxiv. 31. as the *Jews* frequently obſerve; it eat up and deſtroyed their liberties, privileges, and property.

℣. 4. *The nations alſo heard of him*, &c.] The neighbouring nations, particularly the *Egyptians*; the fame of his behaviour reached them; they were informed how he uſed his own ſubjects, and what deſigns he had formed, and what preparations he was making againſt his neighbours; wherefore they thought it proper to oppoſe his meaſures in time, and to hinder him from proceeding and putting his projects into execution, by coming out againſt him, and fighting with him, as they did: *he was taken in their pit*; alluding to the manner of hunting and taking lions, and ſuch like beaſts of prey; which was done by digging pits, and covering the mouths of them with ſtraw, as *Jarchi* obſerves, into which in their flight they fell unawares: ſo *Pharaoh Necho* king of *Egypt* came out againſt *Jehoahaz*, and took him, and put him in bonds at *Riblah* in the land of *Hamath*, that he might reign no more in *Jeruſalem*, after he had been on the throne but three months, 2 *Kings* xxiii. 31, 33: *and they brought him with chains into the land of Egypt*; or, *with hooks* [u]; in his noſe, as in *Iſ*. xxxvii. 29. or with a bridle, as the *Septuagint*; or with barnacles, as the *Syriac* verſion, in his jaws; the *Targum* renders it in chains, as we do: it is certain that *Jehoahaz* was put in bonds or fetters, and carried into *Egypt*, where he died, 2 *Kings* xxiii. 33, 34.

℣. 5. *Now when ſhe ſaw*, &c.] That is, his mother, as the *Syriac* verſion expreſſes it; not his natural mother; as the mother of *Siſera* looked out and waited for him; but the congregation of *Iſrael*, as *Jarchi* interprets it, the body of the *Jewiſh* people: *that ſhe had waited*; for the return of *Jehoahaz* out of *Egypt*, which was expected for ſome time: or, *that ſhe was become ſick*; or *weak* [w], and feeble, and brought to a low eſtate by his captivity, and by the tax the king of *Egypt* put upon her: and *her hope was loſt*; of his return to her any more, and ſo of being eaſed of the tribute impoſed, and of being reſtored by him to liberty and glory; for the Lord had declared, that he ſhould return no more to his native country, but die in the place where he was carried captive, *Jer*. xxii. 10, 11, 12: *then ſhe took another of her whelps*; or ſons, as the *Targum*: *and made him a young lion*; a king, as the ſame *Targum* paraphraſes it; that is, *Jehoiakim*, the brother of *Jehoahaz*, who before was called *Eliakim*, but his name was changed by *Pharaoh Necho*; and tho' he is ſaid to make him king, yet it was by the conſent of the people of the *Jews*.

℣. 6. *And he went up and down among the lions*, &c.] The kings, as the *Targum*; kings of neighbouring nations, as *Pharaoh* king of *Egypt*, and *Nebuchadnezzar* king of *Babylon*; and ſometimes he was ſubject to the one, and ſometimes to the other: and his going up and down among them, may denote his continuance as a king; for whereas his brother reigned but three months, he reigned eleven years: *he became a young lion*; an oppreſſive prince, a cruel and tyrannical king: *and learned to catch the prey, and devoured men*; he was notorious for his acts of injuſtice and arbitrary power; for the detaining the wages of workmen, and for his oppreſſion, violence and rapine, and ſhedding of innocent blood, *Jer*. xxii. 13, 17.

℣. 7. *And he knew their deſolate palaces*, &c.] He took notice of the palaces or ſeats of the richeſt men of the nation, and pillaged them of their treaſure and wealth, and ſo they became deſolate: it may be rendered, *he knew their widows* [x]; or, *his own widows*; whom he made ſo; he ſlew the men to get their ſubſtance into his hands, and then defiled their widows: *and he laid waſte their cities*; by putting the inhabitants to death; or obliging them to leave them, and retire elſewhere, not being able to pay the taxes he impoſed upon them, partly to ſupport his own grandeur and luxury, and partly to pay the tribute to the king of *Egypt*: *and the land was deſolate, and the fulneſs thereof, by the noiſe of his roaring*; by his menaces and threatnings, edicts and exactions, he ſo terrified the inhabitants of the land, that though it was full of men and riches, it became in a great meaſure deſtitute of both; the people left their houſes, both in city and country, and fled elſewhere with the remainder of their ſubſtance, that had not fallen into his hands: his menacing demands being ſignified by *roaring*, agrees with his character as a lion, to which he is compared, *Prov*. xix. 12.

℣. 8. *Then the nations ſet againſt him*, &c.] Or, *gave againſt him* [y]; that is, their voice, as *Kimchi*; they called to one another, to gather together againſt him; they gave their counſel againſt him; they joined together, agreed, and combined againſt him, and diſpoſed their armies, and ſet them in array againſt him: *on every ſide from the provinces*; *Nebuchadnezzar* and his auxiliaries, which conſiſted of the people of the provinces all around, who were brought together, and placed round about *Jeruſalem*, at the ſiege of it; particularly the bands of the *Chaldeans*, *Syrians*, *Moabites*, and *Ammonites*, 2 *Kings* xxiv. 1, 2: *and ſpread their net over him*; which may be expreſſive both of the policy, crafty and ſecret contrivances and deſigns of *Jehoiakim*'s enemies; and of their external force, and hoſtile power, againſt him: *he was taken in their pit*; which they dug for him, or by the means which they contrived for his ruin, and which they put in execution and effected: the metaphor of a lion is carried on, and the manner of taking one is alluded to, which is commonly in pits, as *Pliny*[z] ſays; and the *Arabs* now dig a pit, where lions are obſerved to enter, and covering it over ſlightly with reeds, or ſmall branches of trees, they frequently decoy and catch them[a].

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[t] ותעל et aſcendere fecit, Pagninus, Montanus, Tigurine verſion.

[u] בחחים in, *vel* cum hamis, Montanus, Tigurine verſion, Cocceius, Starckius.

[w] כי נוחלה quod infirmatus eſſet, Cocceius, Starckius.

[x] וידע אלמנותיו et cognovit viduas ejus, Pagninus, Montanus, Cocceius; viduas eorum. Vatablus, Starckius; ſo R. Joſeph Kimchi. Which ſenſe is approved by Guſſetius, Ebr. Comment. p. 312. R. Jonah interprets it, *he broke their palaces*; ſo Calvin, and ſome in Vatablus, and R. Sol. Urbin. Ohel Moed, fol. 96. 1.

[y] ויתנו עליו et ediderunt vocem, Vatablus.

℣. 9. *And they put him in ward in chains*, &c.] Or, *in an incloſure*; or, *in a collar with hooks*[b]; put a collar of iron, as is ſaid, about his neck, which had hooks in it, and to thoſe hooks chains were put, in which he was led a priſoner; and it is certain that he was bound in fetters, in order to be carried to *Babylon*; tho' it is thought he never reached thither, but died by the way, 2 *Chron.* xxxvi. 6: *and brought him to the king of Babylon*; to *Nebuchadnezzar*, who came up againſt him with his army of many nations, he having rebelled againſt him; and being taken by his ſoldiers, was brought to him in chains, wherever he was, whether without the gates of *Jeruſalem*, or at any other place; for it is not certain where he was: however, *they brought him into holes*; places of confinement, one after another, in his way to *Babylon*; where, it ſeems, before he came thither he died, and was caſt out on a dunghil, and had no burial, as *Jeremiah* foretold, ch. xxii. 18, 19: *that his voice ſhould no more be heard in the mountains of Iſrael*; in the kingdom of *Iſrael*, to the terror of its inhabitants, threatening them with death, if they did not anſwer his exorbitant demands; nor was it ever heard any more: the alluſion ſtill is to a lion traverſing the mountains, and roaring after its prey, to the terror of other creatures.

℣. 10. *Thy mother is like a vine in thy blood*, &c.] Another ſimile is here made uſe of, relating to the ſame perſons; the ſame that were compared to a lioneſs, are here compared to a vine, as the people of the *Jews* frequently are, *Pſ.* lxxx. 8. *Iſ.* v. 1. and xxvii. 3. *Jer.* ii. 21. *Ezek.* xv. 2. and xvii. 6. the ſame perſon is here addreſſed, the then reigning prince *Zedekiah*, whoſe mother, the *Jewiſh* people, from whence he ſprung, had been in times paſt, and ſtill was, like a vine; and eſpecially with reſpect to his blood, the royal family from whom he deſcended: the alluſion is to the uſe of blood laid to the roots of vines, by which they became more fruitful. It may have regard, as *Calvin* thinks, to the original of the *Jewiſh* nation, who when in their blood, or as ſoon as they were born; that is, as ſoon as they became a nation, were at firſt like a flouriſhing vine. Some render the words, *in thy likeneſs*; ſo *Jarchi*, *Kimchi*, and *Ben Melech*; to which the *Targum* agrees, "the congregation of *Iſrael*, when it did according to the "law, was like to a vine, *&c*:" *planted by the waters*; for in thoſe hot countries vines required water, and throve the better for being near unto them, or for being in watry places; this may denote the many privileges, bleſſings, laws, and ordinances, which were for the advantage of the *Jewiſh* people, both in their civil and eccleſiaſtical ſtate: *ſhe was fruitful and full of branches, by reaſon of many waters*; grew populous, rich, and wealthy.

℣. 11. *And ſhe had rods for the ſcepters of them that bear rule*, &c.] That is, many ſprung from her, and roſe up in that nation, who were fit to hold ſcepters, to be kings, rulers, and governors, and were ſuch. So the *Targum*, "and there were "in her ſtrong rulers, kings that were mighty to "ſubdue kingdoms;" ſuch as *David*, *Solomon*, and others after them: or this may refer to the times of *Joſiah*, and at his death, who left behind him ſeveral ſons, who became kings, beſides other princes of the blood; as his brother *Mattaniah*, who alſo was king: and ſome even carry this to *Zedekiah* himſelf, who had many children, who ſeemed to be ſtrong rods, fit for ſcepters, or ſcepter-bearers; that is, to be kings. The alluſion ſeems to be to the ſcepters of the ancients, which were no other than walking-ſticks, cut off of the ſtems or branches of trees, and decorated with gold, or ſtudded with golden nails. Thus *Achilles* is introduced by *Homer*[c], as ſwearing by a ſcepter; which being cut off of a trunk of a tree left on the mountains, and ſtripped of its bark and leaves, ſhould never more produce leaves and branches, or ſprout again: and ſuch an one, he obſerves, the *Grecian* judges, εν ϖαλαμης φορεεσι, carry in their hands. Sometimes they were made of the *oleaſter*[d], or wild olive, the ſame as a ſhepherd's ſtaff; for what ſhepherds were to their flocks, that were kings to men. *And her ſtature was exalted among the thick branches*; as the body and trunk of a tree riſes up higher than the branches, which are thickeſt about the middle of it, and ſo more eminent and conſpicuous; thus it was with the nation of the *Jews*, and the royal family in it, that appeared more glorious and excellent among the nobles and princes of it; or as the *Targum* expreſſes it, "it was lifted up in its ſtrength above "its own kingdom;" or rather the ſenſe is, that in the days of *David* and *Solomon*, and ſome others, it greatly exceeded all the kingdoms of the nations round about it: *and ſhe appeared in her height with the multitude of her branches*; was ſeen and taken notice of for the multitude of her people, and the grandeur of her ſtate.

℣. 12. *But ſhe was plucked up in fury*, &c.] This vine being turned into a degenerate plant of a ſtrange vine; or the people of the *Jews* becoming wicked, diſobedient to God, and diſregarding his laws and ordinances, the wrath of God came upon them, and let in the *Aſſyrians* among them, who carried off ten tribes at once; and the tribes of *Judah* and *Benjamin* not taking warning hereby, but continuing and increaſing in ſinful courſes, great part of them were carried captive into *Babylon*, with their king *Jeconiah*, who ſucceeded *Jehoiakim* before-mentioned; when the kingdom ſeemed to be utterly ruined and deſtroyed, and is what is here referred to: *ſhe was caſt down to the ground*; a phraſe expreſſive of the entire overthrow of the nation; for a vine, tho' plucked up, yet if immediately planted again, might grow; but being plucked up, and left on the ground, and there lie, there is no hope of it; ſo that this denotes the deſperate caſe of this people at this time, being in captivity. So the *Targum* paraphraſes both clauſes,

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[z] Capere eos ardui erat quondam operis, foveiſque maxime. Plin. Nat. Hiſt. l. 8. c. 16.

[a] Dr. Shaw's Travels, p. 172. Ed. 2.

[b] בסוגר בחחים in clauſtro uncis adhibitis, Junius & Tremellius, Polanus; in clauſtrum in hamis, Montanus; in clauſtro in hamis, Starckius; in cavea hamis, Cocceius.

[c] Iliad. 1. l. 234, &c.

[d] Paſchal. de coronis, l. 6. c. 19. p. 406, 407.

“ and it was rooted up with ſtrength out of the “ land of the houſe of the *Shekinah*, and tranſlated “ into another land.” *And the eaſt wind dried up her fruit*; *Nebuchadnezzar* king of *Babylon*, and the *Chaldean* army, compared to an eaſt wind, becauſe hurtful and pernicious, as that is to trees and fruit, and becauſe *Babylon* lay north-eaſt of *Judea*; the people of the land are meant by the fruit of the vine, with their wealth and riches, which were ſeized upon and waſted, or carried into *Babylon*. So the *Targum*, “ and a king ſtrong as “ the eaſt wind ſlew her people.” *Her ſtrong rods were broken and withered*; or, *ſtrong rod*; the ſingular for the plural; which may deſign king *Jeconiah* particularly, who with his mother, wives, princes, and officers, and the mighty of the land, even all the mighty men of valour, with the craftſmen and ſmiths, were taken and carried captive, 2 *Kings* xxiv. 14, 15, 16. *The fire conſumed them*; the wrath of God, which is often compared to fire, the ſame with *fury* in the beginning of the verſe; which ſhows that it was for ſin, which had provoked the Lord to wrath and anger, that all this ruin came upon the *Jewiſh* nation. The *Targum* is, “ her ſtrong governors removed, and were “ carried captive; and the people which are ſtrong, “ as fire conſumed them.”

ỳ. 13. *And now ſhe is planted in the wilderneſs*, &c.] In the land of *Babylon*, which tho' a very fruitful country, yet becauſe of the hardſhips and miſeries which the *Jews* were expoſed unto in it, was a wilderneſs to them: *in a dry and thirſty ground*; which is a periphraſis or deſcription of a wilderneſs, *Pſ.* lxiii. 1. and deſigns the ſame place as before; where the *Jews* were deprived of their liberties, and had not the opportunities of divine worſhip, the word and ordinances; and were deſtitute of the comforts both of civil and religious life, Unleſs this is to be underſtood of the land of *Judea*, which by the devaſtation made in it by the king of *Babylon*, and the multitudes that were carried captive by him out of it, it became like a deſert, a dry and thirſty land; and ſo the vine planted in it, ſignifies the remainder of the people left in it, after this great deſtruction; when it looked like a vine plucked up, and thrown down, and left on the ground, dried up with the eaſt wind, and burnt with fire; and thus it fared with the remnant in a little time after, as the next words ſhow.

ỳ. 14. *And fire is gone out of a rod of her branches*, &c.] By *her branches* are meant, the reſt of the *Jews* left in the land; and by the *rod* of them, king *Zedekiah* now on the throne, when this prophecy was given out; the *fire* ſaid to go out of him, ſignifies his rebellion againſt the king of *Babylon*, his breaking covenant and oath with him, which greatly provoked the Lord, and brought down the fire of his wrath upon him, 2 *Kings* xxiv. 20: *which hath devoured her fruit*; deſtroyed the people by ſword, famine, peſtilence, and captivity; yea, the city and temple of *Jeruſalem*, with the palaces and houſes therein, were burnt with material fire; their king was taken, and his eyes put out; his ſons were ſlain, and all the princes of *Judah*: *ſo that ſhe hath no ſtrong rod to be a ſcepter to rule*; none to be king, or ſucceed in the kingdom; and there never was a king after of the family of *David*, or of the tribe of *Judah*, till *Shiloh* the Meſſiah came; tho' there were princes and governors, yet no ſcepter-bearer, no king. The *Targum* of the whole is, “ and there came people “ who were ſtrong as fire, and becauſe of the ſins “ of her pride, ſlew her people; and there were “ not in her ſtrong rulers, kings that are mighty “ to ſubdue kingdoms.” *This is a lamentation, and ſhall be for a lamentation*; that is, this prophecy, as the *Targum*, is a lamentation, or matter of lamentation; what of it had been already fulfilled, occaſioned lamentation; and when the reſt ſhould be fulfilled, it would be the cauſe of more. Lamentable was the caſe of the *Jews* already, but it would be ſtill more ſo, when all that was foretold of them ſhould be accompliſhed. It denotes the continuance of the ſad eſtate of that people; and perhaps may refer to their preſent condition, which will continue till they are turned to the Lord.

CHAP. XX.

THE prophecy in this chapter is occaſioned by ſome of the elders of *Iſrael*, coming to enquire of the Lord; when the prophet is bid to tell them, that he would not be enquired of by them. The reaſon of which were their abominations he is ordered to make known unto them, ỳ. 1, 2, 3, 4. and then proceeds the narration of them; firſt of what their fathers committed in *Egypt*; of God's goodneſs to them, and their ingratitude; how that tho' he promiſed and ſwore that he would bring them from thence, when he charged them to abſtain from the idolatry of that people where they were, nevertheleſs they did not, for which he threatened them with his wrath to conſume them; yet ſuch was his goodneſs as to ſpare them, and bring them out of that land, ỳ. 5, 6, 7, 8, 9. being brought out of *Egypt* into the wilderneſs, the Lord gave them ſtatutes and ordinances to obſerve, particularly ſabbaths, as a ſign between him and them, but theſe they deſpiſed and broke; wherefore the Lord threatened to conſume them in the wilderneſs, and not bring them into the land of *Canaan*; yet ſuch was his kindneſs and mercy to them, that he did not make an utter end of them in the wilderneſs, ỳ. 10, 11, 12, 13, 14, 15, 16, 17. and whereas he exhorted their poſterity not to imitate their parents, but to walk in his ſtatutes and judgments, and obſerve his ſabbaths, yet they would not; which drew out his reſentment againſt them, and he threatened to ſcatter them among the heathens; but for his nameſake, that that might not be polluted among the heathen, he ſpared them, and did not cut them off, only gave them up to do things very pernicious to them, ỳ. 18, 19, 20, 21, 22, 23, 24, 25, 26. and even when they were brought into the land of *Canaan*, they were guilty of blaſphemy againſt God, and of idolatry on every high hill they ſaw, ỳ. 27, 28, 29. but whereas it might be objected, what is all this to the preſent generation? it is obſerved, that they imitated their fathers, and were guilty of the ſame idolatries, and therefore the Lord would not be enquired of by them, ỳ. 30, 31. and threatens to rule them with fury, and plead with them, as he had pleaded with their fathers in the wilderneſs, ỳ. 32, 33, 34, 35, 36.

nevertheleſs, he ſuggeſts, that there would be a remnant among them, when he ſhould have purged the rebels and tranſgreſſors from them, that he would deal graciouſly with in a covenant-way; who ſhould ſerve him in his holy mountain, where he would require and accept their ſacrifices, in whom he would be ſanctified; and who ſhould know him, and loath themſelves, when made ſenſible of the diſtinguiſhing favours beſtowed upon them, ℣. 37, 38, 39, 40, 41, 42, 43, 44. and the chapter is cloſed with a prophecy dropped againſt *Jeruſalem*, denouncing utter deſtruction on it, ℣. 45, 46, 47, 48, 49.

℣. 1. *And it came to paſs in the ſeventh year*, &c.] Of *Zedekiah*'s reign, and of the captivity of *Jeconiah*; from whence the dates of *Ezekiel*'s viſions and prophecies are taken, ch. i. 2. and viii. 1. two years, one month, and five days, after *Ezekiel* began to propheſy, and eleven months and five days after the preceding prophecy: *in the fifth month, the tenth day of the month*; the month *Ab*, which anſwers to our *July* and *Auguſt*; on this day afterwards *Jeruſalem* was twice deſtroyed, firſt by the *Chaldeans*, and then by the *Romans*: *that certain of the elders of Iſrael came to enquire of the Lord*; by the prophet; theſe were either ſome of the elders that were carried captive, who came to enquire how long they ſhould continue in this ſtate; or what methods they ſhould uſe to free themſelves from it; or what they ſhould do whilſt they were in it; whether it would be adviſeable that they ſhould conform to the cuſtoms of the heathens among whom they were; or what would be the caſe of thoſe that were left in *Judea*: or elſe theſe were ſent by *Zedekiah* to pay the king of *Babylon* his tax, or to negotiate ſome affair with him relating to the captives; and who took this opportunity of conſulting the Lord by the prophet, what methods ſhould be taken to throw off the yoke, and to know what was the mind of God in it; but theſe things are uncertain, as are alſo the perſons the enquirers; though the *Jews* ſay [e] they were *Ananias*, *Azarias*, and *Miſael*; which is not probable, ſince they were good men, whereas theſe ſeem to be hypocritical perſons: *and ſat before me*; with great ſeriouſneſs and devotion ſeemingly, waiting for an anſwer.

℣. 2. *Then came the word of the Lord unto me*, &c.] While the elders were ſitting before him, by an impulſe upon his mind, dictating things unto him: *ſaying*, as follows:

℣. 3. *Son of man, ſpeak unto the elders of Iſrael, and ſay unto them*, &c.] Give them this for an anſwer from me: *thus ſaith the Lord God, are ye come to enquire of me?* no; not ſeriouſly, heartily, and in good earneſt, determining to abide by the advice and counſel that might be given; or how can you have the face to enquire of me, when guilty of ſuch abominations? *as I live, ſaith the Lord God, I will not be enquired of by you*; knowing their wickedneſs and hypocriſy, which were deteſtable to him, and therefore would not hear what they had to ſay, nor give them any anſwer, or direct them what they ſhould do. Sad is the caſe of perſons, when the Lord will not be enquired of by them! it is plain he has no favours to beſtow upon them; for when he has, he'll put them upon enquiring of him for them, to do them unto them, ch. xxxvi. 37. this was the caſe of *Saul*, whom God, when he enquired of him, would not anſwer in any of his uſual ways, 1 *Sam.* xxviii. 6.

℣. 4. *Wilt thou judge them, ſon of man?* &c.] Excuſe them, patronize them, defend their cauſe, and plead for them? ſurely thou wilt not; or rather, wilt thou not reprove and correct them, judge and condemn them, for their ſins and wickedneſs? this thou oughteſt to do: *wilt thou judge them?* this is repeated, to ſhow the vehemency of the ſpeaker, and the duty of the prophet: *cauſe them to know the abominations of their fathers*; the ſins they committed, which were abominable in themſelves, and rendered them abominable unto God, and what came upon them for them; by which they would be led to ſee the abominable evils, which they alſo had been guilty of; in which they had imitated their fathers, and what they had reaſon to expect in conſequence of them.

℣. 5. *And ſay unto them, thus ſaith the Lord God*, &c.] Here begins the account of their fathers; of God's unmerited goodneſs to them, and of their ſins and tranſgreſſions againſt him, and how it fared with them: *in the day when I choſe Iſrael*; to be his peculiar people, above all people on the face of the earth; when he declared his choice of them, and made it appear that he had choſen them, and diſtinguiſhed them, by ſpecial bleſſings and favours beſtowed on them: *and lifted up mine hand to the ſeed of the houſe of Jacob*; the poſterity of *Jacob* or *Iſrael*, to whom the Lord ſwore, that he would do ſuch and ſuch things for them; of which the lifting up the hand was a token; it is a geſture uſed in ſwearing, *Dan.* xii. 7. and ſo the *Targum*, "and I ſwore unto them by my word:" *and made myſelf known unto them in the land of Egypt*; by his name Jehovah; by the prophets he ſent unto them, *Moſes*, *Aaron*, and *Miraim*; and by the miracles he wrought among them: *when I lifted up mine hand unto them, ſaying, I am the Lord your God*; making promiſe of it, declaring it unto them; confirming it with an oath; ſee *Heb.* vi. 17, 18.

℣. 6. *In the day that I lifted up my hand unto them, to bring them forth of the land of Egypt*, &c.] Not only promiſed and ſwore to it, but exerted his power in the miracles he wrought, by bringing plagues upon the *Egyptians*, to oblige them to let them go forth from thence: *into a land that I had eſpied for them*; which he had in his eye, and in his heart for them; which he had in his mind provided for them, and was determined in his purpoſes to bring them to; and which he, as it were, looked out for them, and ſingled out as the beſt and moſt ſuitable for them: *flowing with milk and honey*; a phraſe often uſed, to expreſs the fruitfulneſs of the land of *Canaan*, and the great plenty of proviſions in it: *which is the glory of all lands*; that is, either which fertility, ſignified by milk and honey, is the glory of all lands, or makes all countries deſirable, where they are found; or elſe, which land of *Canaan* being ſo fruitful, is more glorious or deſirable than any other country; it greatly ſurpaſſing all others in its ſituation, ſoil, and climate. The *Targum* is, "which is the praiſe of all provinces;" that is, was praiſed and commended by the inhabitants of all other provinces, for the plenty in it; which muſt needs be very great, to ſupport ſo large a number of inhabitants in it, and yet its compaſs but ſmall.

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[e] Seder Olam Rabba apud Abarbinel in loc.

℣. 7. *Then I ſaid unto them,* &c.] Having promiſed and ſwore to do ſuch great and good things for them; which muſt lay them under an obligation to regard what he ſhould command them: promiſes and bleſſings of goodneſs are great incentives to duty, and lay under great obligation to it: *caſt ye away every man the abominations of his eyes*; which ſhould be ſo, meaning idols; but which his eyes were taken with, and were lifted up unto, as his gods; tho' they ought to have been rejected with the utmoſt abhorrence, as abominable: *and defile not yourſelves with the idols of Egypt*; their *dunghil-gods*, as the word [f] ſignifies; which to worſhip, as it was an abomination to God, was defiling to themſelves; yet theſe they were fond of, and prone to worſhip them; their eyes and their hearts were after them; and they needed ſuch cautions and inſtructions as theſe, backed with the following ſtrong reaſon againſt ſuch idolatry: *I am the Lord your God*; their creator and benefactor, their covenant-God; the only Lord God, and whom only they ought to ſerve and worſhip; to whom they were under ten thouſand obligations; and who was infinitely above all the idols of *Egypt*.

℣. 8. *But they rebelled againſt me,* &c.] All ſin is rebellion againſt God, an act of hoſtility, eſpecially idolatry; it is refuſing homage, and caſting off allegiance to him: *and would not hearken unto me*; to his word by his prophets; ſo the *Targum*, “they “rebelled againſt my word, and would not receive “my prophets:” *they did not every man caſt away the abominations of his eyes, neither did they forſake the idols of the Gentiles*; whence it appears, that there were ſome among them that did give in to the idolatry of the *Egyptians*; and could not be prevailed upon to relinquiſh it, notwithſtanding the favours ſhown them, and the promiſes made unto them. The *Jewiſh* writers, *Jarchi* and *Kimchi*, ſay, that there were many of theſe wicked men among the *Iſraelites*, when *Moſes* was ſent to them; and that they died in the time of the three days darkneſs, ſo that the *Egyptians* did not ſee their fall, and rejoice at it. *Then I ſaid, I will pour out my fury upon them*; he threatened them by his prophets, that he would bring down deſerved wrath upon them, like a mighty ſhower of rain: *to accompliſh mine anger againſt them*; to bring it upon them to the utmoſt, and conſume them with it: *in the midſt of the land of Egypt*; and ſo not bring them forth from thence, as he had promiſed; but cut them off in it, for their ſins and rebellions.

℣. 9. *But I wrought for my name's ſake,* &c.] In a way of grace and mercy; did well by them, did what he promiſed to do; not for any merits of theirs, but for his own honour, and the glory of his name: *that it ſhould not be polluted before the heathen, among whom they were*; be ſpoken evil of, which is a polluting it; ſaying, either that he was not true to his word, in not doing what he promiſed; or elſe, that it was not in his power to perform; either of which would reflect diſhonour on his name, and ſo defile it: *in whoſe ſight I made myſelf known unto them*; by the wonders he wrought; and who by one means or another, became acquainted with the promiſes of God to *Iſrael*, that he would bring them out of *Egypt*, and ſettle them in the land of *Canaan*: wherefore for the honour of his name he exerted his power, *in bringing them forth out of the land of Egypt*; as he did, as follows:

℣. 10. *Wherefore I cauſed them to go forth out of the land of Egypt,* &c.] It was the Lord that brought them out from thence with a mighty hand and ſtretched-out arm; that obliged *Pharaoh* to let them go, and gave them favour in the eyes of the *Egyptians*, that they went out unmoleſted by them: *and brought them into the wilderneſs*; before they went into the land of *Canaan*; here they had freedom from their bondage, and were in a wonderful manner provided for by the Lord, guided, ſupported, preſerved, and at laſt brought to the promiſed land.

℣. 11. *And I gave them my ſtatutes,* &c.] The precepts of his law, the law on mount *Sinai*, of which there were not the like among other nations; nor were they given unto them, but were a ſpecial gift unto *Iſrael*, and greatly to be valued, *Deut.* iv. 8. *Pſ.* cxlvii. 19, 20. and xix. 8, 9, 10: *and ſhewed them my judgments*; the nature, uſe, and excellency of them, the neceſſity and advantage of obſerving them: the ſame as before, called *ſtatutes*, becauſe appointed, fixed, and certain, being of inviolable and laſting obligation; and *judgments*, being according to ſtrict juſtice and equity: theſe, tho' they were originally written on man's heart, yet ſo obliterated by ſin, that there was need not only of their being afreſh written and publiſhed, but of their being taught and made known; or of pointing out the uſe of them, and obligation to them: *which if a man do, he ſhall live in them*; or *by them* [g]; in the land of *Canaan*, enjoying all the bleſſings of a long and happy life: reference ſeems to be had to *Lev.* xviii. 5. The *Targum* adds, “in eternal life;” but eternal life is not to be obtained by the works of the law; ſince no man can perfectly obey or fulfil it, but is the pure gift of the grace of God.

℣. 12. *Moreover, alſo, I gave them my ſabbaths,* &c.] The *Targum* is, “the days of the ſabbaths;” or ſabbath-days, the ſeventh day-ſabbaths, which recurring throughout the year are many; but beſides theſe, there were the year of remiſſion, or the ſeventh year-ſabbath; and the jubilee year, the great ſabbath of all, once in fifty years; yea, *Kimchi* thinks the feaſts, ſuch as the paſſover, *&c.* are included: now theſe are diſtinguiſhed from the ſtatutes and judgments, or the precepts of the law, which were of a moral nature; theſe being ritual and ceremonial, and were peculiar to the *Jews*, and continued but for a while; however, they were gifts, and valuable ones, of conſiderable uſe and ſignificancy: *to be a ſign between me and them*; of his being their God, and they being his people; of his favour and good will to them, and of the obligations they were under to him; of his having ſeparated and diſtinguiſhed them from all other nations of the world; theſe ſabbaths being only given to them as a memorial of their deliverance out of *Egypt*, and as a pledge of their entering into the land of reſt; and of the future reſt to be enjoyed by Chriſt, and in heaven, to all eternity; for theſe were ſhadows of things to come, *Col.* ii. 16, 17: *that they might know that I am the Lord that ſanctify them*; ſeparate them from other nations, and by ſuch means and opportunities, begin and carry on the work of ſanctification in them; for the ſabbaths, and the ſervices of them, were uſeful to ſuch purpoſes; as Lord's-days, and the work of them, are now.

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[f] בגלולי ſtercoreis diis, Junius & Tremellius, Polanus; ſtercoribus, Piſcator, Cocceius.

[g] בהם per ea, Junius & Tremellius, Polanus, Piſcator; propter ea, Pagninus.

℣. 13. *But the houſe of Iſrael rebelled againſt me in the wilderneſs,* &c.] Where they were wholly at the mercy of God, entirely dependent upon him; and miracles were wrought every day for the ſuſtentation and preſervation of them from famine, wild beaſts and enemies; yet they rebelled againſt the Lord; provoked him bitterly by their manifold tranſgreſſions, their ingratitude, unbelief and idolatry; and this not a few of them only, but the whole body of the people, the houſe of *Iſrael*, the whole family, and that for the ſpace of forty years, *Pſ.* xcv. 9, 10: *they walked not in my ſtatutes*; did not make them the rule of their walk and converſation, and ſteer the courſe of their lives and actions by them, as they ought to have done: *and they deſpiſed my judgments*; as not worthy their notice and regard, as uſeleſs and unprofitable; nay, had an averſion to them, and a loathing of them, as the word [h] ſignifies; ſuch is the corrupt and wicked heart of man; it is enmity againſt God and his law, and all that is good: *which if a man do, he ſhall even live in them*; ſee the note on ℣. 11: *and my ſabbaths they greatly polluted*; or *profaned*, or made them *common* [i]; that is, with other days; by going out for manna on them; by gathering ſticks upon them; by doing their own work, ſpeaking their own words, and ſeeking their own pleaſure, and worſhipping falſe deities: *then I ſaid, I would pour out my fury upon them in the wilderneſs to conſume them*; that they ſhould not enter into the land of *Canaan*; as the generation that came out of *Egypt* were conſumed in the wilderneſs, excepting two, as the Lord threatened, *Numb.* xiv. 35.

℣. 14. *But I wrought for my name's ſake, that it ſhould not be polluted before the heathen,* &c.] See the note on ℣. 9. who would be ready to ſay it was for want of power, or faithfulneſs, or goodneſs, that he did not bring them into the promiſed land; or there was no ſuch land to bring them to. God's own glory was concerned, and that is his ultimate end in all he does; and is of more weight with him than any other argument whatever: *in whoſe ſight I brought them out*; from *Egypt*, into the wilderneſs; this was done publickly in the ſight of the *Egyptians*, they urging them to be gone.

℣. 15. *Yet alſo I lifted up mine hand unto them in the wilderneſs,* &c.] Swore unto them, as in ℣. 5, 6: *that I would not bring them into the land which I had given them*; by promiſe to their fathers, and to them. This is to be underſtood of the generation that came out of *Egypt*, that received the ill report the ſpies made, and murmured againſt the Lord; wherefore he ſwore in his wrath that they ſhould not enter into his reſt; or he would not bring them into the land of *Canaan*, ſave *Caleb* and *Joſhua*; and accordingly none elſe entered but them, tho' their poſterity did; and ſo both his oath to them, that they ſhould not enter; and his oath to *Abraham*, that he would give to his ſeed the land, had their accompliſhment, *Numb.* xiv. 23, 24, 30: a land *flowing with milk and honey, which is the glory of all lands*; ſee the note on ℣. 6.

℣. 16. *Becauſe they deſpiſed my judgments, and walked not in my ſtatutes, but polluted my ſabbaths,* &c.] Which were juſt cauſes of divine reſentment and anger; ſee the note on ℣. 13: *for their heart went after their idols*; which they had ſerved in *Egypt*; and that led them off from the true worſhip and ſervice of God; no man can ſerve two maſters; if he holds to the one, and his heart is towards him, he'll deſpiſe the other; and yet theſe idols were no other, as the word ſignifies, than dunghil-gods, as in ℣. 17. and ſuch are all worldly things, in compariſon of God, that the heart of man is going after.

℣. 17. *Nevertheleſs, mine eye ſpared them from deſtroying them,* &c.] Utterly, ſo as to leave neither root nor branch; for tho' the whole generation died excepting two, either by the immediate hand of God in wrath, or elſe by ordinary deaths; yet there was a generation raiſed up in their ſtead, to whom mercy was ſhewn: *neither did I make an end of them in the wilderneſs*; that they ſhould be no more a nation and people; tho' the carcaſes of them that believed not fell in the wilderneſs, and never ſaw the good land, yet their poſterity was ſpared to ſee it, and did.

℣. 18. *But I ſaid unto their children in the wilderneſs,* &c.] Or, *then I ſaid* [k]; his judgments and ſtatutes being neglected and deſpiſed by them, and good inſtructions and kind providences being of no uſe unto them; the Lord turns to their poſterity whilſt yet in the wilderneſs: what follows ſeems to refer to thoſe directions, inſtructions and exhortations given in the book of *Deuteronomy* by *Moſes* in the plains of *Moab*; a little before the children of *Iſrael* went over *Jordan* into the land of *Canaan*: *walk ye not in the ſtatutes of your fathers, neither obſerve their judgments*; they were not only not to imitate their parents in their open ſins and tranſgreſſions of God's law; but they were not to follow them in the obſervance of ſuch rules of worſhip, which were of their own deviſing, and they had formed into a law: this makes greatly againſt ſuch who think it a very heinous ſin to relinquiſh the religion of their anceſtors, or that in which they were brought up; but if this does not appear to be according to the word of God, the ſtatutes and judgments of our fathers ſhould ſtand for nothing, yea ſhould be rejected: *nor defile yourſelves with their idols*; idolatry, as it is abominable to God, is defiling to men, and renders them loathſome to him; and it being what their fathers practiſed, will not excuſe them; for as it was defiling to their fathers, it is no leſs ſo to their children.

℣. 19. *I am the Lord your God,* &c.] Not only that had made them and preſerved them, but had choſe them above all people to be his people; who had made a covenant with them, and had diſtinguiſhed them by his favours from all others: *walk in my ſtatutes, and keep my judgments, and do them*; which he had given unto their fathers, and they had neglected and deſpiſed; thoſe contained in the decalogue, and in the whole book of *Deuteronomy*, and elſewhere.

℣. 20. *And hallow my ſabbaths,* &c.] Or keep them holy, by abſtaining from worldly buſineſs on them; by obſerving all the duties of religion, private and public, to be performed on ſuch days: *and they ſhall be a ſign between me and you*; of preſent and future good; ſee the note on ℣. 12: *that ye may know that I am the Lord your God*; not only acknowledge him to be the Lord their God, by obſerving his laws, and ſanctifying his ſabbaths; but alſo have a larger experience of his grace and goodneſs, as their covenant-God.

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[h] מאסו abjecerunt, Pagninus; reprobaverunt, Montanus.

[k] ואמר poſtea dixi, Piſcator.

[i] חללו prophanarunt, Vatablus, Piſcator, Cocceius.

℣. 21. *Notwithſtanding, the children rebelled againſt me,* &c.] After the death of their fathers, when they were come into the plains of *Moab*, and juſt going to enter the land; they rebelled againſt the Lord, and greatly provoked him, by joining themſelves to *Baal-peor*, the idol of *Moab*, they worſhipped, *Numb.* xxv. 3: *they walked not in my ſtatutes, neither kept my judgments to do them;* they did as their fathers before them; tho' they ſaw with their eyes the judgments of God upon them, yet this did not deter them from following their evil ways: *which if a man do, he ſhall even live in them;* ſee the note on ℣. 13: *they polluted my ſabbaths;* juſt as their fathers had done, taking no warning by them, and what befel them: *then I ſaid, I would pour out my fury upon them, to accompliſh mine anger againſt them in the wilderneſs;* twenty and four thouſand died on account of the idolatry of *Baal-peor*, *Numb.* xxv. 9.

℣. 22. *Nevertheleſs, I withdrew mine hand,* &c.] When it was ſtretched out againſt them, as in the above inſtance, and did not utterly conſume them. The *Targum* is, "and I turned away the ſtroke "of my might:" *and wrought for my name's ſake,* &c. ſee the notes on ℣. 9, 14.

℣. 23. *I lifted up mine hand alſo to them in the wilderneſs,* &c.] Swore unto them, as in ℣. 5, 6, 15: *that I would ſcatter them among the heathen, and diſperſe them thro' the countries;* after they came to be ſettled in the land of *Canaan*, they ſinning againſt the Lord; which was fulfilled in the times of the *Babyloniſh* captivity, and in their deſtruction by the *Romans*; but was threatened and foretold whilſt they were in the wilderneſs, *Lev.* xxvi. 33. *Deut.* xxxii. 26. with this compare *Pſ.* cvi. 26—30.

℣. 24. *Becauſe they had not executed my judgments,* &c.] Had not done that which was right and juſt, as the Lord commanded them: *but had deſpiſed my ſtatutes, and had polluted my ſabbaths;* as their fathers had done: *and their eyes were after their fathers idols;* which they had learned to ſerve in *Egypt*, or brought with them from thence; theſe the eyes and the hearts of their children were after, as theirs had been; and they were more deſirous, encouraged and emboldened to ſerve them, becauſe they were their fathers; but this would not excuſe their ſin; yea, it was rather an aggravation of it, that they ſhould follow them in ſuch practices, for which they had been often reproved and puniſhed.

℣. 25. *Wherefore I gave them alſo ſtatutes that were not good,* &c.] Yea, were very bad; not the moral law, and the ſtatutes of it; for that is holy, juſt and good, tho' the killing letter and miniſtration of condemnation and death to the tranſgreſſors of it; indeed thoſe laws were both good, and bad to different perſons, as *Abendana* obſerves; good to thoſe that obſerved them, but not good to thoſe that tranſgreſſed them, the iſſue of which was death: rather theſe were the ſtatutes and rites of the ceremonial law, which were not in their own nature good; nor did they ariſe from the nature and holineſs of God, but from his will; and tho' very good and uſeful under the legal diſpenſation, until the Meſſiah came, eſpecially when attended to by faith, and with a view to him; yet had the ſanction of death to many of them, that a man could not live by them: but it may be, the puniſhments inflicted on them for their ſins, by the plague, by fire, and by ſerpents, are meant; which may be called *ſtatutes* and *judgments*, becauſe ordered and appointed by the Lord, and according to juſtice: or, as many, both *Jews* and *Chriſtians*, think, the idolatrous laws, uſages and cuſtoms of other nations, the traditions of their fathers, their wicked laws and ſtatutes, and their own; which being left to a reprobate mind, they were ſuffered to walk in, to their hurt and ruin; which is ſometimes the ſenſe of the word *give*; and ſo here, he *gave*, that is, he permitted them to obſerve ſuch ſtatutes; and this ſenſe is countenanced and confirmed by the following verſe; to which agrees *Jarchi's* note, "I delivered them "into the hand of their imagination (or corrupt "nature) to ſtumble at their iniquity;" ſee *Rom.* i. 28. *Kimchi* interprets them, of laws, decrees, tribute and taxes impoſed upon them by their enemies that conquered them. The *Targum* is, "and "I alſo, when they rebelled againſt my word, and "would not obey my prophets, caſt them far "off, and delivered them into the hands of their "enemies; and they went after their fooliſh imagination, and made decrees which were not "right:" *and judgments, whereby they ſhould not live;* yea, which were deadly and deſtructive to them; which brought ruin, deſtruction, and death upon them; for more is deſigned than is expreſſed: this was the effect of following the cuſtoms of the nations, and of walking in the ſtatutes of their fathers, and of their own; whereas, had they walked according to the judgments and ſtatutes of God, moral and ceremonial, they had lived comfortably and proſperouſly.

℣. 26. *And I polluted them in their own gifts,* &c.] Suffered them to defile themſelves; or declared them to be, and treated them as, polluted perſons, in the gifts and ſacrifices which they offered to idols, particularly their firſt-born, as the next clauſe explains it: *in that they cauſed to paſs thro'* the fire, *all that openeth the womb;* this very likely they did, when they ſacrificed to *Baal-peor*, the ſame with *Molech*, *Numb.* xxv. 3: *that I might make them deſolate;* their families, by ſtripping them of their children, their firſt-born and ſtrength: *to the end that they might know that* I am *the Lord;* a righteous God, in puniſhing men for ſin, in a way it deſerves. Some intepret this, not of cauſing the firſt-born to paſs thro' fire to an idol; but of cauſing them to paſs, or of ſetting them apart, to the Lord, according to the law in *Exod.* xiii. 12. where the ſame word is uſed as here; and the ſenſe is, that God declared them to be impure in, or with all their gifts, by commanding them to cauſe their firſt-born to paſs to him, which they were obliged to redeem; which ſenſe is approved of by *Guſſetius*[l]; and ſo *Abendana*, taking the words to refer to both, gives this ſenſe of them, "I pronounced them impure, and removed them far "from me, inſtead of ſanctifying them; becauſe "they cauſed every one that opens the womb to "paſs from me, whom I commanded to give to "me for holineſs, but they have given them to "idolatry;" rather according to *Braunius*[m], the words may be underſtood of God's rejecting, and cauſing the firſt-born to paſs from him, and not ſuffering them to offer gifts and ſacrifices unto him; which may be meant by pronouncing them impure, or polluting them in their gifts; this was after the worſhip of the golden calf; when he took *Aaron* and his ſons in their room.

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[l] Ebr. Comment. p. 576, 939.

[m] Selecta Sacra, l. 4. c. 11. p. 522.

℣. 27. *Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them,* &c.] The elders of *Iſrael*, ℣. 1. who came in the name of the whole body, and repreſented them, and by whom the following meſſage is ſent unto them; or the prophet by them might ſpeak unto them, as he is ordered: *thus ſaith the Lord God, yet in this your fathers have blaſphemed me*; beſides what they did in *Egypt*, and in the wilderneſs, when they were come into the land of *Canaan*, ſuch was their ingratitude, that to all the reſt they added this wickedneſs, to ſacrifice to other gods on every high hill, and in all thick trees; which was a blaſpheming the name of God, and caſting reproach upon him: *in that they have committed a treſpaſs againſt me*; idolatry is meant, deſcribed in the next verſe; and which they committed, not thro' ignorance and weakneſs, but voluntarily, againſt light and knowledge; and obſtinately, notwithſtanding all the remonſtrances made unto them, and cautions, exhortations and reproofs given them.

℣. 28. *For when I had brought them into the land,* &c.] Brought them out of *Egypt* thro' the wilderneſs into the land of *Canaan*, thro' ſo many difficulties, by ſuch diſplays of power, goodneſs and truth: *for the which I lifted up mine hand to give it to them*; which he ſwore he would give unto them, and which he did, and ſo fulfilled his word and oath; and which was an inſtance of his bounty and goodneſs, and not owing to any merits of theirs: *then they ſaw every high hill, and all the thick trees*; as ſoon as they had got into the land, and took a view of it, they at once fixed their eyes upon the high hills and groves, as proper places to ſet up their idols on, and perform idolatrous worſhip in; in the one place more openly, and in the other more ſecretly, as they might judge proper and neceſſary; in which they imitated the heathens, who had their temples, idols, altars and ſacrifices amidſt groves and thick trees. So *Herodotus* [n] relates of the temple of *Diana* at *Bubaſtis* in *Egypt*, that at the entrance of it there were rivulets from the *Nile* which flowed about it here and there, ſhaded with trees;—and within were a vaſt grove of the largeſt trees, planted about the temple; and which he afterwards calls trees reaching to heaven: *and they offered there their ſacrifices*; either to the God of *Iſrael*, as ſome of them ſometimes did, and which was ſinful; for tho' they might offer ſacrifices, as were commanded, to a right object, yet not in the proper place: or rather to their idols; and ſo the *Septuagint* and *Arabic* verſions, *to their own gods*; which they had made to themſelves, and had choſe and approved of: *and there they preſented the provocation of their offering*; or their offering which provoked the wrath of God againſt them; being ſuch as either he had not appointed, or was offered in a wrong place, or to a wrong object; than which nothing could be more provoking to him; it was giving his glory to another, and his praiſe to graven images: *there alſo they made their ſweet ſavour*; incenſe to their deities. The *Targum* is, the worſhip of their ſacrifices: *and poured out there their drink-offerings*; libations of wine: all kind of ſacrifices were offered up here by them; which ſhews to what lengths in idolatry they ran, and how dreadfully guilty they were.

℣. 29. *Then I ſaid unto them,* &c.] By his prophets that he ſent unto them: *what is the high place whereunto you go?* what is the name of it? what is the uſe of it? to what end do you go there? is there not an altar built by my order and command to ſacrifice upon? is this high place better than that? does it anſwer a better end and purpoſe? *and the name thereof is called Bamah unto this day*; or an high place. The *Septuagint* alſo leaves the word untranſlated, and calls it *Abama*; and the *Arabic* verſion, *Abbana*; ſo they called their altars after the *Gentiles*, by whom they are called βωμοι; nor were they aſhamed of it, but perſiſted in ſo calling them, from the firſt uſe of them to the preſent time. Theſe are often called *Bamah* and *Bamot* in the books of *Kings*. *Jarchi* ſays it is a term of reproach, as if it was ſaid, *Bamah*—in what is it to be accounted of?

℣. 30. *Wherefore ſay unto the houſe of Iſrael, thus ſaith the Lord God,* &c.] To the elders, as before: *are ye polluted after the manner of your fathers?* they were: *and commit ye whoredom after their abominations?* ſpiritual adultery; that is, idolatry, in the ſame abominable manner? they did, as appears by what follows:

℣. 31. *For when ye offer your gifts,* &c.] And ſacrifices to idols. The *Septuagint* and *Arabic* verſions render it, *the firſt-fruits of your gifts*; it may deſign their firſt-born; ſee ℣. 26. as the following clauſe ſeems to explain it: *when ye make your ſons to paſs thro' the fire*; or between two fires to *Moloch*, as their fathers had done before them: *ye pollute yourſelves with all your idols, even unto this day*; by worſhipping idols, or dunghil-gods, as the word ſignifies, as often obſerved; they defiled themſelves with thoſe filthy things, which they continued to do to that very day, and ſo became more and more polluted; and were as their fathers had been, and therefore muſt expect to be uſed in like manner: *and ſhall I be inquired of by you, O houſe of Iſrael?* can you think that I will ſuffer you to come and inquire of me? or to make your requeſts to me? or can you hope to have an anſwer from me? at leaſt, a favourable one, ſuch as you could wiſh for? *as I live, ſaith the Lord God, I will not be inquired of by you*; ſo confirming again with an oath, what he had before declared, ℣. 3. wherefore they might aſſure themſelves that they would not be acceptable to him, neither their perſons nor petitions, or be regarded by him.

℣. 32. *And that which cometh into your mind, ſhall not be at all,* &c.] What they had contrived in their own breaſts, and laid a plan of, and would gladly have brought about, ſhould be fruſtrated, take no effect, and come to nothing: *that ye ſay, we will be as the heathen*; live without God; not be in ſubjection to him, or under his government, or be called by his name, or attend to his word, worſhip and ordinances; but join ourſelves to them; enter into alliance, and inter-marry with them; carry on trade and commerce with them, and embrace the ſame religion; and then we ſhall proſper as they do, as well as no more incur the reproach of ſingularity or preciſeneſs in religion: *as the families of the countries*; being incorporated into them, dwelling with them, and joining with them in the ſame exerciſes of religious worſhip: *to ſerve wood and ſtone*; images made of wood and ſtone: Strange! that a people that had a revelation from God, and ſuch an experience of his power and goodneſs, ſhould ever form ſuch a ſcheme, or once think of entring into ſuch meaſures, ſo groſly abſurd and ſcandalous.

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[n] Euterpe, ſive l. 2. c. 138.

℣. 33. *As I live, ſaith the Lord God*, &c.] The form of an oath; the Lord ſwears by his own life, uſed more than once before; it ſuppoſes ſomething of moment, and the certain performance of it: *ſurely with a mighty hand, and with a ſtretched-out arm*; from which none can eſcape, and which none can withſtand: *and with fury poured out*; like floods of water, in a violent haſty ſhower of rain; it denotes the abundance of divine wrath, and the ſudden and ſure execution of it: *will I rule over you*; not in a gentle and merciful way, but with great rigour and ſeverity; tho' they had contrived to withdraw themſelves from under his dominion and government, by joining with the *Gentiles*, and conforming to their laws and cuſtoms, and complying with their religious rites and idolatrous practices; yet they ſhould not be able to accompliſh their deſigns; they ſhould be ſo far from being free men, as they promiſed themſelves; that whereas they did not chuſe to be his voluntary and faithful ſubjects, he would keep a watchful eye and a ſtrict hand over them as rebels, and rule them with a rod of iron, as well as with a ſceptre of righteouſneſs; and would be king over them, and they ſhould be ſubject to his authority, whether they would or no.

℣. 34. *I will bring you out from the people, and will gather you out of the countries, wherein ye are ſcattered*, &c.] The *Egyptians*, *Ammonites*, and others; where they went for ſafety and protection, and among whom they intended to ſettle, and had formed a ſcheme to caſt off the yoke of God and his worſhip, and be no more a nation or people under his government; but mix themſelves with theſe nations, and become a part of them, and join with them in all matters, civil, commercial and religious; but here the Lord will not ſuffer them to continue, but will bring them out from hence: *with a mighty hand, and a ſtretched-out arm, and with fury poured out*; as before, ℣. 33. tho' ſome think this is to be underſtood as a favour to the *Iſraelites*, who ſhould be brought out of the countries of the idolatrous *Gentiles* by mighty power, and with marks of wrath and diſpleaſure upon the nations; deſigning hereby the good of his people, that they might be reduced to his government, and live happily and comfortably under him, and not be deſtroyed and loſt among the nations.

℣. 35. *And I will bring you into the wilderneſs of the people*, &c.] Into *Babylon*, and into captivity there, which they thought to avoid by fleeing to other countries. Some think that thoſe inhoſpitable nations are meant, *Syro-media*, *Caſpia*, *Hyrcania*, *Iberia*, and others, into which many of the *Jews* were brought, who ſought to live elſewhere than at *Babylon*; and others are of opinion, that this reſpects the time of their return from *Babylon* to their own land, between which lay a wilderneſs, here referred to; but perhaps the prophecy reſpects the preſent ſtate of the *Jews*, in which they have continued ever ſince their deſtruction by the *Romans*; thro' whom they have been brought among the ſeveral nations of the world, particularly the *Roman* empire, compared to a wilderneſs; and repreſented as a populous one, as it is, and in which the beaſt or antichriſt now is; ſee *Rev.* xvii. 3: *and there will I plead with you face to face*; judge, condemn, and take vengeance, or inflict puniſhment on them in the moſt public manner, as he now does. The *Targum* is, "and I will take vengeance on you "face to face."

℣. 36. *Like as I pleaded with your fathers in the wilderneſs of the land of Egypt*, &c.] Which was over-againſt the land of *Egypt*, near unto it, on the borders of it; and into which the people immediately went, when they came out of *Egypt*, and paſſed the *Red-ſea*; and the *Arabic* verſion is, "when I brought them out of the land of *Egypt*." This refers to the controverſy the Lord had with the *Iſraelites*, for murmuring upon the report of the ſpies; and the ſentence he paſſed upon them, that they ſhould not enter into the land of *Canaan*, but their carcaſes ſhould fall in the wilderneſs, *Numb.* xiv. 29, 30: *ſo will I plead with you, ſaith the Lord God*; take vengeance on them, as the *Targum*; who diſbelieve the Meſſiah, reject him, and will not have him to reign over them; theſe are now puniſhed, by a diſperſion of them in the wilderneſs of the nations, where they die and periſh, and ſee not their own land.

℣. 37. *And I will cauſe you to paſs under the rod*, &c.] That is, ſuch whom God will not take vengeance on, and ſhall not die in the wilderneſs of the people; but whom he will have mercy on, and ſhew favour to, and bring at length into their own land; theſe he indeed will bring under the *rod* of correction and chaſtiſement, by which they ſhall be brought to a ſenſe of ſin, a confeſſion of it, humiliation for it, and to ſeek to Chriſt for ſalvation from it; or under the *rod* of his word, the rod of his ſtrength, he ſends out of *Zion* the goſpel, the power of God unto ſalvation; by which they ſhall be brought to agree unto, and comply with, the way of ſalvation by Chriſt; to ſubmit to his righteouſneſs; to embrace the doctrines of the goſpel, and be ſubject to the ordinances of it: or the alluſion is to ſhepherds, in taking an account of their flocks, or at the tithing of them, who ſtrike and mark them with their rod, *Lev.* xxvii. 32. *Jer.* xxxiii. 13. and thus, as the Lord has in election diſtinguiſhed his ſheep from others, taken an exact account of them, and ſet his ſeal or mark of foreknowledge on them; ſo in effectual vocation he ſeparates them from others, takes ſpecial knowledge of them, and ſets his mark of ſanctification on them. This will be the caſe of the converted *Jews* in the latter day: *and I will bring you into the bond of the covenant*; or, *the diſcipline of the covenant*, as the *Syriac* verſion; the ſame with the rod of correction, being what is provided in covenant for the good of the covenant-ones. This covenant is the covenant of grace; the bond of which are not faith, repentance and new obedience; for theſe are parts and bleſſings of the covenant; nor any outward ordinance; not circumciſion formerly, nor baptiſm and the Lord's-ſupper now; which perſons may ſubmit to, and yet not be in the covenant: but it deſigns that which makes the covenant firm, ſure and laſting; which are the everlaſting love of God, from whence it ſprings; his unchangeable counſel, according to which it proceeds; his ſolemn oath, that it ſhall never be removed; his faithfulneſs, which will not ſuffer it to be made void; and his power, which will accompliſh every article of it; and the blood of Chriſt, which ratifies and confirms it. So *Kimchi* interprets it, "I will bind you in a covenant "that ye ſhall not go out of it for ever:" or it is that which binds perſons, or lays them under obligation to love, fear and ſerve the Lord; and that is the love of God and Chriſt, and the exceeding great and precious promiſes of the covenant; and now into this ſure, firm and obliging covenant the Lord has brought all his choſen ones in eternity, when it was firſt made with Chriſt; and into which he may be ſaid to bring them in time, as he will the converted *Jews*, when he manifeſts it to them, and applies the bleſſings and promiſes of it; ſhews them it, and their intereſt in it.

℣. 38. *And I will purge out from among you the rebels, and them that tranſgreſs againſt me*, &c.] All men are enemies, and enmity itſelf againſt God; and every ſin is an act of hoſtility and rebellion againſt him; every tranſgreſſion and violation of his law is a caſting off of allegiance to him, and a trampling upon and deſpiſing his legiſlative power and authority; wherefore rebels and tranſgreſſors of his law are put together; the one being explanative of the other. The people of the *Jews* were always more or leſs a rebellious people; ſo they were in the times of *Moſes*, and all the while that he was with them, and were notoriouſly ſo in the times of *Ezekiel*; and therefore are often ſo deſcribed in this book; but they were not all ſo; ſuch as were, the Lord here declares that he would ſingle them out, as goats from among his ſheep he brought under the rod, and purge them as chaff from the wheat; that ſinners in *Zion* ſhould be no more in the congregation of the righteous: *I will bring them forth out of the country where they ſojourn*; or *countries*; wherever they have been pilgrims and ſojourners, as they now are; wherever they are; it looks as if a little before or when, the remnant of God, according to the election of his grace, ſhall be converted, that the reſt ſhall be collected together into ſome one place, and be deſtroyed as rebels: *and they ſhall not enter into the land of Iſrael*; when the converted *Jews* ſhall; an emblem of carnal *Iſraelites*, wicked profeſſors, being not admitted into the new *Jeruſalem*, and being excluded the kingdom of heaven: *and ye ſhall know that I am the Lord*; that knows all things, can do all things, and will faithfully and punctually perform all that is promiſed, threatened, or predicted.

℣. 39. *As for you, O houſe of Iſrael*, &c.] The then preſent houſe of *Iſrael*, and the elders of it, who were upon the ſpot with the prophet: *go ye, ſerve ye every one his idols*; or dunghil-gods; ſince they liked not to ſerve the true God: this is not giving them leave to ſerve idols, or approving their idolatrous practices; but is ſaid *ironically*, as *Kimchi* and *Ben Melech* obſerve, who compare it with *Eccl.* xi. 9: *and hereafter alſo, if ye will not hearken unto me*; not only ſerve them now, but for the future; ſeeing ye chuſe not to hearken to my voice, to obey my laws, and to worſhip me, and me only; for it ſuggeſts, that it was better to attend to the ſervice of the one, or of the other, and not halt between two opinions; but either, if the God of *Iſrael* was the true God, then ſerve him, and him only; but if *Baal*, or any other heathen deity was ſo, then ſerve them, and keep ſerving them: *but pollute ye my holy name no more with your gifts, and with your idols*; to worſhip him along with them, and them along with him; to pretend they worſhipped him in them, and offered their gifts and ſacrifices to him thro' them; and ſo made uſe of his name as a cover to their idolatrous practices: this was a polluting his name, and was abominable to him.

℣. 40. *For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord God*, &c.] Alluding to mount *Zion*, or *Moriah*, on which the temple was built, on the higheſt part of the land of *Iſrael*, as *Kimchi* and *Ben Melech* obſerve; here the goſpel-church is meant, comparable to a *mountain*, for its firmneſs and durableneſs; ſaid to be a *holy* one, becauſe conſiſting of holy perſons, performing holy worſhip to an holy God; and repreſented as *high*, being eſtabliſhed, as it will be in the latter day, upon the top of the mountains, and be very viſible and glorious: *there ſhall all the houſe of Iſrael, all of them in the land ſerve me*; when all *Iſrael* ſhall be ſaved, or converted, and the rebels and tranſgreſſors being purged away from them; they ſhall join themſelves to the goſpel-church, and in it ſerve the Lord, according to the rules of the goſpel, and the ordinances of it; even all of them that ſhall enter into their own land, and dwell in it; the reſt being not admitted to it: *there will I accept them*; their perſons, and their ſacrifices of prayer and praiſe being offered up, in the name and faith of Chriſt, that altar which ſanctifies every gift; ſee *Iſ.* lvi. 7: *and there will I require your offerings, and the firſt-fruits of your oblations, with all your holy things*; meaning the offering up of their perſons, bodies and ſouls, as a living, holy and acceptable ſacrifice, which he would require of them as their reaſonable ſervice; together with all holy duties of prayer, praiſe and beneficence; ſacrifices with which God is well pleaſed thro' Chriſt and his ſacrifice; and which are the only ſacrifices he now requires under the goſpel-diſpenſation; for ceremonial ones he does not require, ſeek after, enjoin or accept; theſe are done away, and made void by the ſacrifice of his ſon; only it may be obſerved, as in other places and prophecies of goſpel-times, that New Teſtament-worſhip is expreſſed by the phraſes, forms and uſages ſuited to the Old Teſtament; ſee *Pſ.* xl. 6.

℣. 41. *I will accept you with your ſweet ſavour*, &c.] Their ſins being expiated by the ſacrifice of Chriſt, which is unto God for a ſweet ſmelling ſavour; and their perſons being clothed with the robe of his righteouſneſs, and the garments of his ſalvation, all whoſe garments ſmell of myrrh, aloes and caſſia; the goſpel being the ſavour of life unto life unto them; and the ſavour of the knowledge of Chriſt being communicated to them by it; and alſo the ſavour of his good ointments, the graces of the Spirit, being imparted to them: *when I bring you out of the people, and gather you out of the countries wherein ye have been ſcattered*; which will not only be locally and literally true of them, when the *Jews* are converted, that they ſhall be collected together out of all nations where they now are diſperſed, and return to their land; but ſpiritually alſo, they being effectually called out from among the men of the world, and to leave their former company, cuſtoms and luſts: *and I will be ſanctified in you before the heathen*; the *Gentiles*, chriſtian men; who will take notice of the power, and grace, and goodneſs of God, in the converſion and reſtoration of them, and praiſe and glorify him on account of it; and when he will be viſibly feared, ſerved and worſhipped in the midſt of them.

℣. 42. *And ye ſhall know that I am the Lord*, &c.] The one only Jehovah, that keeps covenant; performs promiſes; is faithful to his word; is kind, gracious and merciful, as well as mighty and powerful; and all this they ſhall experimentally know, and publickly own and acknowledge: *when I ſhall bring you into the land of Iſrael*; which will be the Lord's doing; his hand and his power will be ſignally ſeen in it: this is one of the places in prophecy, which clearly aſſerts, that the *Jews*, when converted, ſhall be brought into their own land again: *into the country for the which I lifted up mine hand, to give it to your fathers*; that is, which he ſwore he would give unto them.

℣. 43. *And there ye ſhall remember your ways, and all your doings, wherein ye have been defiled*, &c.] Their rejection of the Meſſiah; their continued diſbelief of him; their obſtinacy, hardneſs, and impenitence; their adherence to the traditions of the elders, to the making void the word of God; together with the moſt flagrant immoralities that ever any people were guilty of, and which are of a very defiling nature, and made them abominable in the ſight of God; theſe now the Spirit of God convincing them of, they'll remember with ſhame and confuſion, and mourn over them in an evangelical way; and the more ſo, when they ſhall find themſelves reinſtated in their own land, enjoying all civil and religious privileges and liberties under Chriſt their king, whom they will now know, own, and ſerve; ſee *Zech*. xii. 10: *and ye ſhall loath yourſelves in your own ſight, for all your evils that ye have committed*; againſt God and Chriſt; againſt the law of the one, and the goſpel of the other. Sin is a loathſome thing to God; and it is ſo to his people, when they are thoroughly convinced of it, and they loath themſelves for it; and never more ſo, than when they have the greateſt inſtances and cleareſt diſcoveries of the love and grace of God in Chriſt to them; then they bluſh, are aſhamed of themſelves and their ſins; and are confounded, when they perceive the Lord is pacified towards them, and their ſins are forgiven for Chriſt's ſake: ſin never appears more odious and loathſome, than when viewed in the glaſs of pardoning love; ſee *Ezra* ix. 6, 8. *Ezek*. xvi. 63.

℣. 44. *And ye ſhall know that I am the Lord*, &c.] Jehovah their righteouſneſs, their Redeemer and Saviour, Lord and King; they ſhall know Chriſt and him crucified, and God in Chriſt as their covenant-God; ſee the note on ℣. 42: *when I have wrought with you for my name's ſake*; in the thorough converſion of them; not that there is any co-operation with God in that work; miniſters indeed are co-workers, not as efficients, but inſtruments; perſons converted are wholly paſſive in the firſt work of converſion or regeneration; and in all after-actings move as they are acted, turn being turned, walk and run being drawn, not being able to do any thing as of themſelves: but the phraſe ſignifies a working in favour of them; doing great things for them, and good things in them, well pleaſing in his ſight, and good unto them; plucking them as brands out of the burning; taking them out of the hands of ſatan; calling them out of darkneſs into light, and bringing them out of bondage into liberty; and all this *for his own name ſake*, of his own will and pleaſure, according to his abundant mercy, and for the glory of his rich grace: *not according to your wicked ways, not according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord God*; had he, they muſt have periſhed in their ſins, and been miſerable for ever; but he neither proceeds according to the bad works, nor the good works of men, in calling and converting them, but according to his own purpoſe and grace, 2 *Tim*. i. 9. their evil works don't hinder his grace when he's reſolved to work, and their good works don't merit it; he acts freely, and in a ſovereign way.

℣. 45. *Moreover, the word of the Lord came unto me, ſaying*,] Or the word of prophecy, as the *Targum*. Here begins a new prophecy, and moſt properly a new chapter ſhould here begin; for the next chapter is of the ſame argument with this, and an explanation of it, and an enlargement upon it. And here *Ben Melech* begins one; and ſo *Junius* and *Tremellius*, *Piſcator*, and *Caſtalio*.

℣. 46. *Son of man, ſet thy face toward the ſouth*, &c.] The land of *Judea*, which lay ſouth of *Babylon*, where the prophet now was, as *Babylon* lay north of that, *Jer*. i. 14. and iv. 6. to *ſet* his *face*, was to ſpeak freely and boldly, with courage and conſtancy, and without fear and dread, to the inhabitants of it; and as a token of the Lord's face being ſet againſt them for their ſins. The *Targum* is, "take a prophecy towards the way of the "ſouth." *And drop* thy word *toward the ſouth*; or propheſy, as the *Targum*; doctrine or prophecy being compared to rain, and the delivery of it to the dropping or diſtilling of rain; which falls gently, gradually, ſucceſſively, and oftentimes with weight, and to good purpoſe; ſee *Deut*. xxxii. 2. which metaphorical phraſe is explained in the next clauſe: *and propheſy againſt the foreſt of the ſouth field*; the city of *Jeruſalem*, in the land of *Judea*, which was very full of people, as a foreſt of trees; but theſe barren and unfruitful, as the trees of the wood generally are; and a rendezvous of wicked perſons, comparable to beaſts of prey, that haunt in woods and foreſts.

℣. 47. *And ſay to the foreſt of the ſouth*, &c.] To the inhabitants of *Jeruſalem* and *Judea*: *hear the word of the Lord*; attend to it, and receive it, believe it, and take warning from it: *thus ſaith the Lord God, behold, I will kindle a fire in thee*; in *Jeruſalem*; meaning that he would ſend great calamities among them, the ſword of the *Chaldean* army, famine, and peſtilence; and that at laſt it ſhould be burnt with fire, and the remainder of the inhabitants be carried captive: *and it ſhall devour every green tree, and every dry tree*; all ſorts of perſons ſhould be conſumed by one or other of the above calamities, high and low, rich and poor, good and bad; and if good men ſhould ſuffer, comparable to green trees, which fire will not ſo eaſily burn, not being fit fuel for it; then much more bad men, who were by far the moſt numerous, comparable to dry trees, and ſo fit fuel for the flames, and eaſily conſumed thereby: *the flaming flame ſhall not be quenched*; or, the *flame, flame*; or, the *flame of flame* [o]; ſignifying either the ſucceſſion of theſe calamities one after another; or the force and ſtrength of them, which ſhould not be abated, until the ruin of the city was completed: *and all faces from the ſouth to the north, ſhall be burnt therein*; which ſome underſtand of an utter deſtruction of the *Jews*, either by ſword, famine, and peſtilence, or by captivity from *Jeruſalem* or *Judea* unto *Babylon*; but rather the meaning is, that all the inhabitants thereof ſhould ſuffer, from one end of it to the other, from *Beer-ſheba* to *Dan*, the country lying in ſuch a poſition.

℣. 48. *And all fleſh ſhall ſee, that I the Lord have kindled it*, &c.] Not only the inhabitants of *Jeruſalem* and *Judea* ſhould ſee the hand of the Lord in their deſtruction; but even all the neighbouring nations, the caſe was ſo clear and plain, the matter ſo viſible: *it ſhall not be quenched*; no ſtop put to it by all the art and power of man; ſo that it was a clear point, that it was the Lord's doing.

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[o] להבת שלהבת flamma flamma, pro flamma continua & perpetua, Vatablus; flamma inflammatiſſima, Junius & Tremellius, Polanus; flamma flammæ, Montanus, Piſcator.

℣. 49. *Then ſaid I, ah, Lord God*, &c.] The *Septuagint* verſion is, *by no means, Lord, Lord*; that is, let me not be ſent on ſuch an errand; at leaſt, let it not be delivered in ſuch figurative terms; or let not ſuch a general calamity befal the people. The *Targum* is, "receive my prayer, "O Lord God;" the prophet here either complains of the uſage he had met with after delivering the above prophecy; or rather, of what he had met with before, and which he expected again; and therefore deſired either that he might be excuſed delivering the prophecy; or however, that it might be delivered not in obſcure and enigmatical terms, but in plain and eaſy ones: *they ſay of me, doth he not ſpeak parables?* as before, of a lion and her whelps; and of a vine, and its rods and branches, ch. xix. and now here again, of a fire, and a foreſt, and trees of it, green and dry; things not eaſily underſtood, and ſo not attended to and regarded; as if they ſhould ſay, this man brings us nothing but parables, riddles, and enigma's, and ſuch ſort of unintelligible ſtuff, not worth minding; and rather appears as a man delirious and mad, than a prophet. Wherefore *Ezekiel* ſeems to deſire, that he might be ſent to them with a meſſage more plainly expreſſed; and which might excite their attention and regard, and not expoſe him to their ridicule and contempt; and accordingly we find it is explained and expreſſed in clearer terms in the next chapter.

CHAP. XXI.

THIS chapter contains an explanation of a prophecy in the latter part of the preceding chapter; and a new one, concerning the ſword of the *Chaldeans*, and the deſtruction of the *Jews* and *Ammonites* by it. The prophecy of the fire in the foreſt is explained, ℣. 1, 2, 3, 4, 5. upon which the prophet is directed to ſhow his concern at it by ſighing, in order to awaken the attention of the people to it, ℣. 6, 7. then follows a prophecy of a very ſharp and bright ſword, which ſhould do great execution upon the people and princes of *Iſrael*; and therefore the prophet, in order to affect them with it, is bid to howl and cry, and ſmite on his thigh, and ſmite his hands together, and the Lord ſays he would do ſo; all which is deſigned to ſet forth the greatneſs of the calamity, and the diſtreſs, ℣. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. next, the prophet is ordered to repreſent the king of *Babylon* as at a place where two ways met, and as at a loſs which way to take, and as determined by divination to go to *Jeruſalem* firſt, ℣. 18, 19, 20, 21, 22, 23, 24. and then *Zedekiah*, the then reigning prince of *Iſrael*, has his doom pronounced on him, and he is ordered to be ſtript of his regalia; and an intimation is given, that there ſhould be no more king over *Iſrael* of the houſe of *David*, until the Meſſiah came, ℣. 25, 26, 27. and the chapter is concluded with a prophecy of the deſtruction of the *Ammonites* in their own land, which ſhould certainly be, tho' their diviners might ſay the contrary, ℣. 28, 29, 30, 31, 32.

℣. 1. *And the word of the Lord came unto me, ſaying*,] Upon the above excuſe or complaint about ſpeaking in parables; wherefore the prophet is ordered to ſpeak in plainer language to the people. It is very probable, that the prophet delivered the prophecy recorded in the latter part of the preceding chapter, in the figurative terms in which he received it; and he here is bid to explain it to the people, or to repeat it to them in clearer expreſſions.

℣. 2. *Son of man, ſet thy face toward Jeruſalem*, &c.] Which ſhows that this city was meant by *the ſouth*, ch. xx. 46: *and drop* thy word *toward the holy places*; which alſo are meant by the ſouth in the paſſage referred to, even the holy land, holy city, and holy temple; or the temple itſelf is only meant, with the courts adjoining to it; or as conſiſting of three parts, as *Kimchi*, the porch, the temple, and the oracle; or the outward court, the holy place, and the holy of holies; and it may reſpect all other places for ſacred worſhip, as their ſynagogues, both in city and country; which were not to be ſpared any more than the temple, nor were they, *Pſ.* lxxiv. 7, 8. *Jarchi* thinks, that the deſtruction both of the firſt and ſecond temple is here intended; and which ſenſe *Kimchi* alſo mentions. *And propheſy againſt the land of Iſrael*; by which it appears, that this is intended by the *foreſt of the ſouth field*; even the numerous inhabitants of it in general, as well as the city of *Jeruſalem*, ch. xx. 46.

℣. 3. *And ſay to the land of Iſrael*, &c.] The inhabitants of it, ſignified by the *foreſt of the ſouth field*, ch. xx. 47: *thus ſaith the Lord, behold, I am againſt thee*; and ſad it is to have the Lord againſt a people, a nation, a city, or a family, or a particular perſon; for there's no contending with him, or ſtanding before him; there is always a reaſon for it, it is for ſin, when God is againſt a people, even his own profeſſing people: *and will draw forth my ſword out of his ſheath*; bring the *Chaldean* army out of *Babylon*; which interprets what is meant by the *fire* he would *kindle* in the land of *Iſrael*, ch. xx. 47. namely, the ſword of the enemy, which he would bring upon it; or war, with all its deſolating train of judgments: *and will cut off from thee the righteous and the wicked*; meant by the *green and dry tree*, ch. xx. 47. who though they ſhall not periſh everlaſtingly together, yet may fall together in temporal calamities; the one may be chaſtized, and the other condemned; or the one be carried captive for their good, as *Ezekiel* and *Daniel*, &c. and others be cut off by ſword and famine; and ſuch as were captives, never the better for their captivity. The *Targum* is, "I "will remove out of thee thy righteous ones, that "I may deſtroy thy wicked ones." Some think that only ſuch who were righteous in appearance, or in their own ſight, are here meant. R. *Saadiah Gaon*, as *Kimchi* quotes him, interprets them of ſuch as were righteous to *Baal*, and ſerved him continually, in diſtinction from ſuch as were wicked to him, and did not ſerve him continually; and both were wicked before the Lord, and therefore juſtly cut off.

℣. 4. *Seeing then that I will cut off from thee the righteous and the wicked*, &c.] Some by the ſword, ſome by famine, ſome by peſtilence, and others by captivity; and upon the whole, none ſpared, but the land left deſolate: *therefore ſhall my ſword go forth out of his ſheath againſt all fleſh, from the ſouth to the north*; the *Chaldean* army ſhall go out of their own land againſt all the inhabitants of *Judea*, from *Beer-ſheba* to *Dan*; this explains what is meant by all faces being burnt from the ſouth to the north, ch. xx. 47. namely, the general deſtruction of the *Jews* by the *Chaldeans*.

℣. 5. *That all fleſh may know that I the Lord have drawn forth my ſword out of his ſheath*, &c.] The ſame with kindling a fire in *Judea*, ch. xx. 48. ſee the note there: *it ſhall not return any more*; that is, into its ſheath, until it has done all its work; meaning that the *Chaldean* army ſhould not return to their own land, until they had executed the whole will of God upon the *Jews*; this is the fire that ſhould *not be quenched*, ch. xx. 48. and here ends the explanation of the ſaid prophecy.

℣. 6. *Sigh, therefore, thou ſon of man, with the breaking of thy loins*, &c.] As if thy loins were broke, and go as if they were, and ſigh as thou goeſt; or as a woman in travail, having her hands upon her loins as ready to break, and in the utmoſt diſtreſs; or heave, and groan, and ſigh, till the girdle of the loins is broke; and by theſe motions and geſture ſhow the miſerable ſtate of this people, and how much thou art affected with it: *and with bitterneſs ſigh before their eyes*; in the ſight and hearing of the captives at *Babylon*; who would take care, by ſome means or other, to inform their brethren at *Jeruſalem* of it, how the prophet ſighed and groaned, under an apprehenſion and aſſurance of a dreadful calamity coming upon them; uſing along with his ſobs and ſighs, and briniſh tears, doleful words, and bitter lamentations.

℣. 7. *And it ſhall be, when they ſay unto thee, wherefore ſigheſt thou?* &c.] Which he was to do for that purpoſe, that they might be put upon aſking him the reaſon of it; whether it was on his own perſonal account, or on account of his family or particular friends? or whether on a public account, either becauſe of what ſhould befal the captives there, or their countrymen in *Judea* and *Jeruſalem*? *that thou ſhalt anſwer, for the tidings*, or *the report*[p], *becauſe it cometh*; the report of the *Chaldean* army approaching and invading *Judea*, and beſieging *Jeruſalem*, which he had from the Lord; and the thing itſelf was juſt at hand, and would ſhortly and certainly be; and that was the thing that affected him, and cauſed ſuch ſorrow and ſighing: *and every heart ſhall melt*; like wax, for fear of the enemy; even ſuch, who then diſbelieved the report, and laughed at it as an idle ſtory: *and all hands ſhall be feeble*; and not able to hold a ſword, or ſtrike a ſtroke: *and every ſpirit ſhall faint*; yea, ſuch who had the greateſt ſpirits, and were the moſt bold and undaunted, ſhall be quite diſpirited, having no heart nor courage to defend themſelves, or their country: *and all knees ſhall be weak as water*; they ſhall not be able to ſtand upon their legs, and fight like men in their own defence; nor even be able to flee away, and make their eſcape: or, *ſhall flow with water*[q]; either with ſweat, or with urine, thro' fear of the enemy: *behold it cometh, and ſhall be brought to paſs, ſaith the Lord God*; let no man therefore put this evil day far from him, or treat this report as an idle tale, or a thing at a diſtance, and which may never come to paſs; for it is now a coming, and in a very little time will be accompliſhed; for the Lord has ſaid it, who cannot lie, whoſe counſel ſhall ſtand, and he will do all his pleaſure.

℣. 8. *Again, the word of the Lord came unto me, ſaying*,] Either this is a new prophecy of another ſword, diſtinct and different from that of the *Chaldeans*, even of the ſword of the *Romans*, as *Cocceius* thinks; or it is a further explanation of the former, and an enlargement upon it.

℣. 9. *Son of man, propheſy and ſay, thus ſaith the Lord*, &c.] Deliver out the following prophecy in the name of the Lord: *ſay, a ſword, a ſword is ſharpened, and alſo furbiſhed*; it is not only drawn out of its ſheath, as before, but is made ſharp and bright, and ready for uſe. It is repeated, either to ſhow the certainty of it, or to expreſs the terror and anguiſh of mind on account of it; perſons in diſtreſs generally repeating that which is the occaſion of it. The *Targum* interprets it of two ſwords, the ſword of the *Babylonians*, and the ſword of the *Ammonites*; firſt the one was to be uſed, and then the other: this latter, *Jarchi* and *Kimchi* obſerve, was fulfilled by *Iſhmael* the ſon of *Nethaniah* ſlaying *Gedaliah*, ſent for that purpoſe by *Baalis* king of the *Ammonites*, *Jer.* xl. 14. and xli. 2, 10. but if two diſtinct ſwords are meant, I ſhould rather think the ſword of the *Chaldeans*, and the ſword of the *Romans*, are intended. *Cocceius*, as before obſerved, interprets it only of the latter; but *Abendana* both of the ſword of the king of *Babylon*, and of the ſword of the *Romans*.

℣. 10. *It is ſharpened to make a ſore ſlaughter*, &c.] To cut eaſily, and wound deeply, and make a ſlaughter of men, like beaſts for ſacrifice; a ſacrifice to the juſtice of God for their ſins, and ſo acceptable to him; and it is he indeed that ſharpens it, or prepares the inſtruments of his vengeance, whether *Chaldeans*, or *Romans*, or both; and gives them might and courage to execute his will with great keenneſs of wrath and fury: *it is furbiſhed that it may glitter*; and ſo ſtrike terror on thoſe againſt whom it is drawn, and for whom it is prepared, as glittering armour does: *ſhould we then make mirth?* ſing, and dance, and feaſt, and indulge ourſelves in all kind of mirth and jollity, when this is the caſe, a drawn, ſharp, glittering ſword hangs over our heads? no, ſurely! there is good reaſon for you to lament and ſigh, as I do; you aſk me the reaſon of it, this is it; is there not a cauſe? there is; it is not a ſeaſon for mirth, but for weeping and lamentation. The words may be rendered, *or let us rejoice*[r]; that is, if we can, ironically ſpoken. *It contemneth the rod of my ſon, as every tree*; thus ſays the Lord God, this ſword ſo ſharpened and brightened, deſpiſes the rod or ſcepter (for ſo the word ſignifies) of *Iſrael* my ſon, my firſt-born, and makes no more of it than a *common ſtick*, and cuts it to pieces, and deſtroys it; ſignifying hereby, the eaſy deſtruction of the ſcepter and kingdom of *Judah*, by the ſword of the *Chaldeans* or *Romans*. Some underſtand it of Chriſt the Son of God. The words may be rendered,

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[p] אל שמועה, επι τῃ αγγελια, Sept. propter rumorem, Vatablus, Cocceius; propter, *vel* ad auditum, Pagninus, Montanus.

[q] הלכנה מים fluent aquis, Munſter, Tigurine verſion, ſo Ben Melech; manabunt ut aqua, Cocceius.

[r] נשיש lætemur, Caſtalio; gaudeamus, Glaſſius.

dered, it is *the rod of my Son, it deſpiſeth every tree*[s]; this ſword prepared, is no other than the rod of iron, which the Son of God makes uſes of to rule his enemies with, and break them in pieces; and no tree, high and low, can ſtand before it; it cuts down all, and deſtroys them, be they what they will; ſee *Pſ.* ii. 7, 8, 9. *Cocceius* interprets the former clauſe, *or we ſhall make merry*[t], of the Father and of the Son, and of their delight and pleaſure, whilſt wrath was executed on their enemies.

℣. 11. *And he hath given it to be furbiſhed, that it might be handled*, &c.] Either *Nebuchadnezzar*, or rather God, or the Son of God, prepared and brightened the ſword, that it might be handled and made uſe of, either by the *Chaldeans* or *Romans*, to the deſtruction of the *Jews*. The *Targum* is, "he gave their vengeance to be delivered into the "hand of the king of *Babylon*." *The ſword is ſharpened and furbiſhed, to give it into the hand of the ſlayer*; either the king of *Babylon*, *Nebuchadnezzar*; or the *Roman* emperor, *Titus Veſpaſian*.

℣. 12. *Cry, howl, ſon of man*, &c.] Not only ſigh, but cry; and not cry only, but howl; ſignifying hereby, that this would be the caſe of the *Jews*, when theſe calamities ſhould come upon them; and in order to affect them with them before-hand, the prophet is ordered to act ſuch a part, as well as to expreſs his ſympathy with them: *for it ſhall be upon my people*; that is, the ſword, or the calamity ſignified by it; this ſhould be not upon other nations, but upon the Lord's own people; ſuch who profeſſed themſelves to be his people, and whom he had diſtinguiſhed from all others; this is ſaid to affect the prophet the more, they being both the Lord's people, and his alſo: *and it ſhall be upon all the princes of Iſrael*; who were ſlain in *Riblah* by the king of *Babylon*, *Jer.* lii. 10. the ſword ſpared neither people nor princes. *Terrors by reaſon of the ſword ſhall be upon my people*; upon the rumour of the invaſion, and when beſieged in the city, and when attempting to make their eſcape by flight: or, *my people are fallen by the ſword*[u], as ſome: *ſmite therefore upon thy thigh*; as one grieved in ſpirit, in great diſtreſs and anguiſh; ſee *Jer.* xxxi. 19.

℣. 13. *Becauſe it is a trial*, &c.] As all afflictions and calamities are, eſpecially to the people of God; they try their faith and patience, and every other grace; and alſo to wicked men, they try them, whether they will repent or no: *and what if* the ſword *contemn even the rod?* the *ſcepter*; the king of *Judah*, and his family; not only come upon, and cut off the people and the princes, but the royal family alſo; and even overturn the *tribe* of *Judah*, as the word alſo ſignifies; and ſubvert the government of it, of which the rod or ſcepter is an enſign; this would be a ſore trial indeed, and yet it is intimated that ſo it ſhould be: *it ſhall be no more, ſaith the Lord God*; the rod or ſcepter ſhall be no more in one of *David*'s line, of the tribe of *Judah*, until the Meſſiah comes, ℣. 27. I ſhould chuſe to render the words thus, *for it is a trial, but what*[w]? what an one is it? or for what is it? what will be the fruit, effect, and iſſue of it? *if alſo the ſcepter deſpiſes*; the king deſpiſes the trial, the affliction, the calamity, and is not brought to repentance by it: *it ſhall be no more*, or *it ſhall not be*[x], *ſaith the Lord God*; it, the ſcepter, ſhall be taken away, and not reſtored to the houſe of *David*, until the Meſſiah comes.

℣. 14. *Thou therefore, ſon of man, propheſy, and ſmite thine hands together*, &c.] As being in the greateſt agony for what is coming upon thy people: or, *ſtrike hand to hand*[y]; clap them together, as encouraging the enemy with his drawn, ſharp, and glittering ſword, to make uſe of it, and do execution with it: *and let the ſword be doubled the third time*; ſome think this has reference to the three captivities of *Jehoiakim*, *Jeconiah*, and *Zedekiah*: others to the threefold calamity in *Zedekiah*'s time; the firſt, the taking of him; the ſecond, the taking of the city; the third, the carrying captive the reſidue along with *Gedaliah*: or to the three times the *Chaldeans* came againſt *Jeruſalem*, after this prophecy; firſt with *Nebuchadnezzar*, in the eleventh year of *Zedekiah*, and took him and the city; then with *Nebuzaradan*, in the nineteenth year of *Nebuchadnezzar*, and burnt the city and temple; and again in the twenty-third of *Nebuchadnezzar*, and carried away the remnant of the people, *Jer.* lii. 5, 6, 12, 30: *the ſword of the ſlain*; by which many ſhould be ſlain: *it is the ſword of the great men that are ſlain*; of the ſons of the kings, and of the princes, and nobles of the land: *which entereth into their privy chambers*; where they ſhould endeavour to hide themſelves from it, but in vain, none ſhould eſcape; their privy chambers could not ſecrete nor ſecure them: or, *which remains with them*; as that which is laid up, and reſerved in a privy chamber, as *De Dieu*, from the uſe of the word in the *Ethiopic* language, renders it.

℣. 15. *I have ſet the point of the ſword againſt all their gates*, &c.] The word rendered *point*, is no where elſe uſed, and is differently tranſlated: by ſome the *fear* of the ſword[z], as *Menachem* and *Kimchi*; by others the *cry* of the ſword, or of thoſe that are ſlain with it, as *Jarchi*; and the *Targum* paraphraſes it, "thoſe that ſlay with the ſword:" ſome, as both *Jarchi* and *Kimchi*, obſerve, by an inverſion of the letters of the alphabet, called *Athbaſh*, render it, the *ſlaughter* of the ſword; and *De Dieu* and Dr. *Caſtel*, from the uſe of the word in the *Ethiopic* language, the *deſtruction* of it, or the *power* of it. The meaning is, that the enemy with their ſwords drawn, ſhould be placed at every gate of the city of *Jeruſalem*, or of their houſes, pointed towards them; which would be very terrible, and ſure deſtruction to them. *That their hearts may faint*; ſeeing nothing but death before their eyes, and no way to eſcape it: *and their ruins be multiplied*; of their families, and of their houſes. *Ah, it is made bright*; to terrify the more, as in ℣. 10. appearing as a flaming ſword, and ſo cauſing fear; the prophet expreſſes his ſorrow and concern for it. The *Targum* is, "wo, the ſword is "drawn out to kill." *It is wrapt up for ſlaughter*; in its ſheath or ſcabbard, that it might not ruſt or be blunted, it being furbiſhed and brightened; but this ſeems contrary to its being drawn out of its ſheath, as in ℣. 3, 5. *Kimchi* renders it therefore, *ſharpened*, as in ℣. 10. and ſo the *Targum*, "it is ſharp"ened to deſtroy;" the more eaſily and ſpeedily.

℣. 16.

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[s] שבט בני מאסת כל עץ virga eſt filii me illa ſpernit, *vel* quæ ſpernit omne lignum, Tigurine verſion, Piſcator, the margin of our bibles.

[t] Aut hilarabimur, Cocceius.

[u] So R. Sol. Urbin. Ohel Moed, fol. 59. 1.

[w] כי בחן ומה quum fuit probatio, quid tandem fuit? Junius & Tremellius, Polanus.

[x] לא יהיה non erit, V. L. ſcilicet ſceptrum, Mariana.

[y] והך כף אל כף percute manum ad manum, Pagninus, Polanus; volam ad volam, Montanus; feri manum ad manum, Starckius.

[z] אבחת חרב terrorem gladii, Munſter, Pagninus, Montanus.

℣. 16. *Go thee one way or another*, &c.] Go to ſome one place: or, *unite thyſelf*[a]; to other ſwords, or join other ſoldiers holding ſwords; the addreſs is to the ſword, to ſteer its courſe ſome one way and ſlay as it goes along, ſparing none: *either on the right, or on the left*; or ſouth, or north; ſo the *Targum*, "unſheath and ſlay on the ſouth, and "deſtroy on the north:" *whitherſoever thy face is ſet*; or prepared, as the *Targum*, or appointed for deſtruction; this is the uſual interpretation: but why may not the words be an apoſtrophe to the prophet, to go alone or ſingle, either to the right or left, ſouth or north, as his face was ſet, ℣. 2. ſighing and crying, ſmiting his hands together, in order to affect the minds of the people with the ſenſe of their calamities coming upon them?

℣. 17. *I will alſo ſmite my hands together*, &c.] As well as the prophet was bid to do, ℣. 14. either expreſſing a concern for the calamity of the people, or indignation at their ſins; or rather, as encouraging their enemies to make uſe of the ſword pointed at them, and as it were rejoicing at their deſtruction for the honour of his juſtice. The *Targum* is, "and even I will bring vengeance upon "vengeance:" *and I will cauſe my fury to reſt*; when the ſword has done its buſineſs, and juſt vengeance is taken, the fury of the Lord ſhall ceaſe; it ſhall proceed no further, it ſhall be kept within due bounds, and no more or further rage: *I the Lord have ſaid it*; who is omnipotent, and can do all things, and will do every thing that he has ſaid, whether in a way of promiſe or threatening.

℣. 18. *The word of the Lord came unto me again*, &c.] Immediately after the former; for this reſpects the ſame prophecy about the ſword, and the way of its coming, and the cauſe of it: *ſaying*, as follows:

℣. 19. *Alſo thou, ſon of man, appoint thee two ways, that the ſword of the king of Babylon may come*, &c.] Deſcribe or draw out upon a table or tile, as in ch. iv. 1. or on the ground, two roads, ſuch as are deſcribed in maps; which it may be ſuppoſed the king of *Babylon* would take, either the one or the other, in order to make war againſt ſome king or another: *both twain ſhall come forth out of one land*; both ways muſt be drawn as coming from one country, even *Babylon*: *and chuſe thou a place, chuſe it at the head of the way to the city*; fix upon ſome ſpacious place, where *Nebuchadnezzar* may be ſuppoſed to bring his army, as a proper rendezvous for them to muſter them in; and let it be where two ways meet, that lead to cities, one to one city, and another to another: and it ſeems, that upon the deſert of *Arabia*, through which the king of *Babylon* came, there was ſuch a place, where two ways met, and one led to *Jeruſalem*, and the other to *Rabbath*; and this is the place the prophet was to deſcribe, and where in fact *Nebuchadnezzar* came.

℣. 20. *Appoint a way*, &c.] Mark out a way, deſcribe a road, draw one out upon the ground, or point out one upon a table or tile: *that the ſword may come*; in which the ſword will come; or thoſe that kill with the ſword, as the *Targum*, even the *Chaldean* army under *Nebuchadnezzar*: *to Rabbath of the Ammonites*; which was the metropolis of the *Ammonites*, and is now called *Philadelphia*, as *Jerom* writes; it is ſo called, to diſtinguiſh it from others of the ſame name; ſee 2 *Sam.* xii. 26: *and to Judah in Jeruſalem, the defenced city*; which was ſo both by nature and art; it had mountains round about it, and had been fortified by ſeveral kings from the time of *David*, as *Solomon*, *Hezekiah*, and *Manaſſeh*. *Judah* is ſaid to be in it; tho' it would ſeem more properly, that *Jeruſalem* was in *Judah*; becauſe that people from all parts of *Judah*, upon hearing of the king of *Babylon*'s intention and near approach to invade their land, fled to *Jeruſalem*, being a fortified place, for ſecurity. Now the prophet is bid to deſcribe a way hither; not that one and the ſame way led to *Rabbath* and *Jeruſalem*; but he was to deſcribe a way from the place where *Nebuchadnezzar* ſtopped, which led to *Rabbath*, and another which led to *Jeruſalem*.

℣. 21. *For the king of Babylon ſtood at the parting of the way, at the head of the two ways*, &c.] That is, he would ſtand there; the prophet knew that it was certain it ſhould be, and therefore repreſents it as if it was; he had, by a ſpirit of prophecy, ſeen, that when the king of *Babylon* was come to ſuch a place, on the borders of the deſert of *Arabia*, where the road from *Babylon* parted, where two ways met, the one leading to *Jeruſalem* on the right, and the other to *Rabbath* on the left; he ſhould make a full ſtop with his army, and conſider which way he ſhould take, whether that which led to *Jeruſalem*, or that which led to *Rabbath*. It is very probable, when he came out of *Babylon*, his ſcheme was to make an attempt on both theſe important places, and take them; but he had not determined which to attack firſt, and was ſtill doubtful; and now being come to the two roads, which led to the one and the other, it was neceſſary to make an halt, conſider and conclude, which courſe to ſteer; to determine which, he thought proper *to uſe divination*, which was performed in the following manner: *he made his arrows bright*; being made of iron or ſteel; in the brightneſs of which diviners looked, and made their obſervations, and accordingly directed what was to be done; as they did by looking into the brightneſs of a man's nails, as *David Kimchi* obſerves; tho' his father, *Joſeph Kimchi*, was of opinion, that the word has the ſignification of caſting of arrows, or cauſing them to fly in the air; and ſuppoſes, that *Nebuchadnezzar* caſt up arrows into the air, and obſerved on which ſide they fell, and ſo judged which way to take; to this agrees the *Targum*, "with a bow he caſt out arrows;" ſo the *Syriac* and *Arabic* verſions[b]. *Jerom* ſays, the way of divining by arrows was this: arrows, with the names of the cities inſcribed upon them, were put into a quiver, and mixed together; and the city upon the arrow which came out firſt, was firſt attacked. To this agrees the *Vulgate Latin* verſion, which renders the words, *mingling the arrows*: and Dr. *Pocock*[c] prefers this ſenſe of the word, which he obſerves ſo ſignifies in the *Arabic* language; and who gives an account of the uſe of divination by arrows among the *Arabians*, who much uſed it; tho' forbidden by *Mahomet*, as *Schultens*[d] obſerves. Their cuſtom was this; when a man was about to marry a wife, or go a journey, or do any buſineſs of importance, he put three arrows into a veſſel; on one was inſcribed, "my lord hath commanded "me;" on another, "my lord hath forbid me;" the third had nothing on it. If the firſt he took out had the command upon it, then he proceeded with great alacrity; but if it had the prohibition, he deſiſted; and if that which had nothing inſcribed on it, he laid it by, till one of the other two was taken out; and there is to this day a ſort of divination by arrows uſed by the *Turks*; it is commonly for the wars, tho' it is alſo performed for all ſorts of things; as to know whether a man ſhould undertake a voyage, buy ſuch a commodity, or the like. The manner of doing it, as Monſieur *Thevenot*[e] relates, is this; they take four arrows, and place them with their points againſt one another, giving them to be held by two perſons; then they lay a naked ſword upon a cuſhion before them, and read a certain chapter of the *Alcoran*; with that the arrows fight together for ſome time, and at length the one fall upon the other: if, for inſtance, the victorious have been named *Chriſtians* (for two of them they call *Turks*, and the other two by the name of their enemy) it is a ſign that the *Chriſtians* will overcome; if otherwiſe, it denotes the contrary. The *Jews*[f] ſay, that in the preſent caſe of *Nebuchadnezzar*, that when he or his diviner caſt the arrow for *Antioch*, or for *Tyre*, or for *Laodicea*, it was broke; but when he caſt it for *Jeruſalem*, it was not broke; by which he knew that he ſhould deſtroy it. This is that ſort of divination which is called *Belomancy*: *he conſulted with images*; or *Teraphim*; images in which, as *Kimchi* ſays, they ſaw things future; heathen oracles, from whence reſponſes were made; theſe were images for private uſe, ſuch as were the *Lares* and *Penates* with the *Romans*; theſe *Laban* had in his houſe, which *Rachel* ſtole from him; and are ſuppoſed to be ſuch as are made under certain conſtellations, and their influences capable of ſpeaking; ſee *Zech.* x. 2. as *Aben Ezra* on *Gen.* xxxi. 34. obſerves, with which men uſed to conſult about things future or unknown; and this is thought to be one reaſon why *Rachel* took away theſe images from her father, that he might not, by conſulting with them, know which way *Jacob* fled[g]; with ſuch as theſe the king of *Babylon* conſulted, that he might know which way he ſhould take: *he looked in the liver*; of a beaſt ſlain, and made obſervations on that to direct him; as uſed to be done by the *Aruſpices* among the *Romans*. This is that ſort of divination which is called *Hepatoſcopy*, or inſpection into the liver; for tho' the *Aruſpices* or *Extiſpices*, ſo called from their looking into the entrails of a beaſt, and making their obſervations on them, uſed to view the ſeveral inward parts, yet chiefly the liver, which they called the head of the inteſtines; and if this was wanting, or the head in it, the chief part of it, it was an ill omen; thus, in the month that *Claudius Cæſar* was poiſoned, the head of the liver was wanting in the ſacrifice; or if the liver was livid, vicious, had any puſtules upon it, or any purulent matter in it; or was touched, cut and wounded with the knife of the ſacrificer, it foreboded great evils and misfortunes; or if the extreme part of the liver, which is called the fibre, was ſo placed, that from the loweſt fibre the livers were replicated, or there was a double liver, this was a token for good, and portended joy and happineſs[h]: moreover, they uſed to divide the bowels or entrails into two parts, and ſo the liver; the one they called *familiaris*, by which they judged what would befal themſelves, and their friends; the other *hoſtilis*, what concerned their enemies; according to the habit, colour and poſition they were in, they concluded what would befal the one, and the other[i]. *Lucan*[k] and *Seneca*[l] particularly have reſpect to this: and the king of *Babylon* here having two people to deal with, the *Ammonites* and the *Jews*, he inſpects the liver of a creature ſlain for ſacrifice, that he might judge which was beſt and ſafeſt for him to attack; which was leſs threatning, and more eaſy to be overcome[m]: this divination uſed to be made with calves, kids and lambs[n].

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[a] התאחדי unito, Montanus, Piſcator, Polanus; unitor te, Starckius; in unum dirigitor, Cocceius. [b] So R. Sol. Urbin. Ohel Moed, fol. 25. 2. interprets the word. [c] Specimen Arab. Hiſt. p. 327. [d] Animadv. in Job, p. 169, 170.

℣. 22. *At his right-hand was the divination for Jeruſalem*, &c.] All his divinations, whether by arrows, or by images, or by liver, all directed him to his right-hand, to turn to that which led to *Jeruſalem*; and thus, what appeared to him to be the effect of divination, was over-ruled by the providence of God, to direct him to go and do what he deſigned he ſhould: *to appoint captains to open the mouth in the ſlaughter*; upon which he appointed his ſeveral captains and officers their diſtinct bodies of men they were to lead on to the ſiege of *Jeruſalem*; and give them the word of command when to inveſt the place, ſcale the walls, or make breaches in it, and fall upon the enemy, and make a ſlaughter of them. The word for *captains*, ſignifies *rams*; and *Joſeph Kimchi* interprets it, of battering-rams, to beat down walls; but theſe are after-mentioned; and is both by *Jarchi* and *David Kimchi* explained of general officers of the army; and ſo the *Targum*, "to appoint generals to open "the gates that the ſlayer may enter by them:" *to lift up the voice with ſhouting*; which is uſually done in ſieges, when a ſhout is made, and a place is ſtormed; both to animate the beſiegers, and to terrify the beſieged: *to appoint* battering-rams *againſt the gates*; to break them down, or break thro' them, and ſo make way for the army to enter in; theſe were engines uſed in ſieges, to beat down walls, and make breaches in them, that the beſiegers might enter; ſo called from the iron heads of them, which reſembled rams; and are thus deſcribed by *Joſephus*[o], "the ram is a huge beam, "not unlike the maſt of a ſhip; the top of it is "capped with a thick piece of iron, in the form "of a ram's head, from whence it has its name: "this is hung by the middle with ropes to an-"other beam, which lies acroſs, ſupported by a "couple of poſts; and thus hanging equally ba-"lanced, is by a great number of men violently "thruſt backwards and forwards, and ſo beats the "wall with its iron head; nor is there any tower "ſo ſtrong, or wall ſo broad, as to reſiſt its re-"peated ſtrokes." *Vitruvius*[p] ſays, it was invented by the *Carthaginians* at the ſiege of *Cadiz*; but *Pliny*[q] affirms it was invented by *Epeus* at the ſiege of *Troy*; but the firſt mention of them is made by *Ezekiel* here, and in ch. iv. 2. and *Diodorus Siculus*[r] affirms, they were not known in the times of *Sardanapalus*, when *Nineveh* was taken by *Arbaces*. The *Targum* interprets it, of officers ſet at the gates, as before; and ſo *Jarchi*: *to caſt a mount*; made up of earth, to raiſe their batteries upon: and *to build a fort*; to caſt out their arrows from thence, and protect the beſiegers; ſee the note on ch. iv. 1.

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[e] Travels, Par. 1. B. 1. ch. 26. p. 36.

[f] Midraſh Tillim in Pſ. lxxix. 1.

[g] See Godwin's Moſes and Aaron, l. 4. c. 9.

[h] Vid. Alex. ab Alex. Genial. Dier. l. 5. c. 25. & Plin. Nat. Hiſt. l. 11. c. 37.

[i] Vid. Valtrinum de re militari Roman. l. 1. c. 6. p. 27. Liv. & Ciceron. in ib.

[k] Cernit tabe jecur madidum, venaſque minaces,
Hoſtili de parte videt, &c. Pharſal. l. 1.

[l] Hoſtile valido robore inſurgit latus. Œdipus, Act. 2.

[m] Vid. Lydium de re militari, l. 1. c. 3. p. 9, 10.

[n] Pauſanias, l. 6. p. 345.

[o] De bello Jud. l. 3. c. 7. §. 19 Vid. Valtrinum de re militari Roman. l. 5. c. 6. p. 526.

[p] De Architectura, l. 10. c. 19.

[q] Nat. Hiſt. l. 7. c. 56.

[r] Bibliothec. l. 2. p. 113.

℣. 23. *And it ſhall be unto them as a falſe divination in their ſight*, &c.] That is, the *Jews* ſhall laugh at this divination as a vain thing, as a heatheniſh practice, and of which nothing would come; and even at the prophet's account of it, and his prophecy concerning the king of *Babylon* coming to invade them; they looked upon them all as of a piece, truſting to their falſe prophets, who aſſured them that they ſhould not be delivered into his hands: *to them that have ſworn oaths*; a deſcription of the *Jews*, who had with their king *Zedekiah* ſworn allegiance to the king of *Babylon*; which oaths they had violated, taking others to the king of *Egypt*: or, *becauſe they were bound by oaths to them*[r]; meaning either the *Egyptians*, who had bound themſelves by oaths to protect the *Jews*; and therefore they feared nothing from this pretended divination and prophecy, as they judged them to be, tho' they had not kept faith with the *Chaldeans* themſelves; or the *Jews*, becauſe of the *Egyptians* who had entered into an alliance with them, confirmed by oaths; and this had made them ſecure, on this they depended. The *Targum* takes the words, as if they ſignified, *ſeven times ſeven*; and gives this ſtrange paraphraſe of them, accounting for the vain confidence of the *Jews*; "and their divinations were lies in their "eyes, and the inchantments with which he in"chanted them; for they knew not that he "had obſerved forty-nine times (*i. e.* his arrows, "images and liver) and an anſwer was returned "upon the word, till the time came to him in "which they ſhould be delivered into his hands:" *but he will call to remembrance the iniquity*; that is, *Nebuchadnezzar* would call to mind the perfidy and perjury of the king of *Judah*, in breaking covenant with him, and violating his oath. Some think that the *Chaldeans* that were with *Nebuchadnezzar* were not ſatisfied at firſt that it was a true divination that was made, they being ſet upon the taking of *Rabbath* firſt; but *Nebuchadnezzar* remembring and putting them in mind of the treachery of *Zedekiah*, reconciled them to it, and determined them in the expedition againſt the *Jews*: *that they may be taken*; as birds in a ſnare, or beaſts in a net, and be carried captive.

℣. 24. *Therefore thus ſaith the Lord God*, &c.] Becauſe of their vain confidence, added to their perjury and perfidy: *becauſe ye have made your iniquity to be remembered*; their old ſins, by committing new ones, both againſt the Lord, and againſt the king of *Babylon*: *in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear*; both in their religious and civil actions; in the worſhip of God, and in their covenants and agreements with men; their ſins were expoſed and manifeſt to all, not only to God, who was provoked thereby, but to men, to the nations round about; particularly to *Nebuchadnezzar*, who was enraged by them: *becauſe, I ſay, that they are come to remembrance*; both before the Lord, and the king of *Babylon*: *ye ſhall be taken with the hand*; as eaſily as a bird is, when in the ſnare. The *Targum* is, "ye ſhall be delivered into the hand "of the king of *Babylon*;" which is no doubt the ſenſe of the paſſage.

℣. 25. *And thou profane wicked prince of Iſrael*, &c.] Meaning *Zedekiah*, the then reigning prince; who is ſo called, becauſe he had profaned or violated the oath and covenant he made with the king of *Babylon*, as well as becauſe of other ſins he was guilty of; and his being a prince of *Iſrael* was an aggravation of his crimes: now, tho' it is *not fit* in common, or for ordinary perſons, *to ſay to a king thou art wicked, and to princes ye are ungodly*, *Job* xxxiv. 18. yet a prophet from the Lord, and in his name may ſay ſo; and he ought, when he has a commiſſion from God for it: *whoſe day is come*; the time of his downfal and ruin; and ſo the *Targum*, "whoſe day of deſtruction is come:" *when iniquity ſhall have an end*; a ſtop put to the torrent of it, both in the king and his ſubjects; they not having the opportunity and means of ſinning in captivity as before; or when the meaſure of iniquity is filled up, then comes puniſhment; or when the puniſhment of iniquity ſhall be completed. So the *Targum*, "the time of the recompence of his "ſins."

℣. 26. *Thus ſaith the Lord God, remove the diadem, and take off the crown*, &c.] That is, from *Zedekiah*; and as theſe are the regalia and enſigns of royal dignity, taking them off ſignifies the depoſition of him as a king, the ſtripping him of his kingly power and authority: an earthly crown is a corruptible and fading one, at moſt it continues but during this life, and ſometimes not ſo long; it does not always ſit firm; ſometimes it is tottering and ſhakes, and ſometimes quite falls off to the ground; it is taken from the head of one, and put upon the head of another, by him who gives the orders in the text, and has the ſovereign diſpoſal of crowns and kingdoms; who ſets up one, and puts down another. The *diadem* was a royal tire of the head, wore in common; the *crown* was put on at certain times; both ſignify one and the ſame thing, royal dignity; tho' the former is ſometimes uſed as an ornament of the prieſthood, as the latter of kingly power; hence the *Targum*, "remove the diadem (or mitre) from *Seraiah* the "high-prieſt, and I will take away the crown from "*Zedekiah* the king;" but the latter is only meant; beſides, as *Kimchi* obſerves, it was not *Seraiah*, but *Jehozedek* his ſon that was carried captive with *Zedekiah*: *this ſhall not be the ſame*; this royal dignity ſhall not continue the ſame; the kingdom ſhall not be in the ſame luſtre and glory, nor in the ſame hands: *exalt him that is low*; either *Jeconiah* now in captivity; and which was fulfilled when *Evil-merodach* lifted up his head, and ſet his throne above the thrones of the kings in *Babylon*, *Jer.* lii. 31, 32. or *Zerubbabel* of the ſeed of *Jeconiah*, who was born in the captivity, and became prince of *Judah*; or rather the Meſſiah, who was of a low extraction; born of mean parents; was as a root out of a dry ground; appeared in the form of a ſervant, poor and lowly; yet when he had done his work, was highly exalted at the right-hand of God; far above angels, principalities and powers; as well as ſet upon the throne of his father *David*: *and abaſe him that is high*; the then prince upon the throne, *Zedekiah*; who was high and lifted up, but ſhould be pulled down and humbled, as he was.

℣. 27. *I will overturn, overturn, overturn it*, &c.] The crown and kingdom of *Judah*; which being

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[r] שבעי שבעות להם quia obſtricti juramentis eis ſunt, Piſcator.

expreſſed three times, has not reſpect, as *Kimchi* thinks, to the three generations, in which the crown ceaſed after the captivity, as thoſe of *Aſir*, *Shaaltiel*, *Pedaiah*; and in the fourth generation was reſtored to *Zerubbabel*; for he was no king, nor was there any of *David*'s line after; nor were the *Maccabees* or *Haſmoneans* properly kings; but the phraſe denotes the utter abolition of the kingly power, and the certainty of it, which could not be reſtored, notwithſtanding the attempts made by *Gedaliah* and *Iſhmael*; all their ſchemes were overturned, and ſo in ſucceſſive ages; and may alſo denote and include the troubles that were in the *Jewiſh* ſtate, not only during the captivity, but from that time unto the Meſſiah's coming; there were nothing but overturnings, overturnings till that time came: *and it ſhall be no more*; a kingdom governed by one of the ſeed of the then preſent family, or of the ſeed of *David*; there ſhall be no more a king of his race, as there was not till *Shiloh* came, intended in the next clauſe: *until he come whoſe right it is*; the right of the crown and kingdom of *Iſrael*; which belongs to *Jeſus* the Meſſiah, being deſcended from a race of kings of the houſe of *Judah*, and of the ſeed of *David*: or, *to whom the judgment is*[s]; to whom the father hath committed all judgment, *John* v. 22. all power of judging, both his church and people, and the whole world: *and I will give it him*; the crown and kingdom, which is his right; put him in the poſſeſſion of it, as he was at his reſurrection and aſcenſion; and which will more fully appear in the latter day, when all kingdoms will become his; eſpecially he has, and will appear to have the throne of his father *David*, and of his kingdom there will be no end, *Luke* i. 31, 32. This is underſtood and interpreted of the Meſſiah, by *R. Abendana*[t], a modern *Jew*.

℣. 28. *And thou, ſon of man, propheſy, and ſay*, &c.] Here begins a new prophecy, or rather an enlargement on part of the former; two ways being marked out for the ſword of the *Chaldeans* to come in; the one leading to *Jeruſalem*, the other to *Rabbath* of the *Ammonites*; the prophecy being finiſhed concerning the former, here an account is given of the latter; how the ſword ſhould move that way, and what execution it would do: *thus ſaith the Lord God concerning the Ammonites, and concerning their reproach*; *Nebuchadnezzar*, agreeable to the above prophecy, having taken his rout to *Jeruſalem*, as his divination directed him, and deſtroyed that, returned to *Babylon*, without making any attempt upon the *Ammonites*; which ſo fluſhed them, that they inſulted the *Jews*, and laughed at their deſtruction, as if their God whom they ſerved could not ſave them; attributing their ſafety and proſperity to the idols they worſhipped; ſee ch. xxv. 1—7. *Zeph.* ii. 8—10: *even ſay thou*; *the ſword, the ſword is drawn for the ſlaughter*; the ſame ſword of the *Chaldeans*, which was drawn for the ſlaughter of the *Jews*, is now drawn for the ſlaughter of the *Ammonites*; and which is repeated for the certainty of it, and to inject terror; and this, as *Joſephus*[u] ſays, was accompliſhed five years after the deſtruction of *Jeruſalem*, in the twenty-third year of *Nebuchadnezzar*: *it is furbiſhed to conſume, becauſe of the glittering*; being brightened and made ſharp, it not only terrified with its glittering, but was more fit and prepared to cut and deſtroy; ſee ℣. 9, 10.

℣. 29. *Whiles they ſee vanity unto thee, while they divine a lie unto thee*, &c.] The *Ammonites* had their ſeers, ſoothſayers, diviners, and falſe prophets, which they are bid to be aware of, and are cautioned againſt hearkening to, *Jer.* xxvii. 3, 9. theſe told them they were in the utmoſt ſafety, and that the king of *Babylon* would not come againſt them; or if he did, would not ſucceed, when his ſword was drawn and furbiſhed for the deſtruction of them: *to bring thee upon the necks of the ſlain, of the wicked*; that is, of the *Jews* who were ſlain by the ſword of the *Chaldeans* for their wickedneſs; and theſe diviners by their vain divination and lies would bring the *Ammonites* into the ſame condition, to be ſlain as they were; and as it were to fall upon their necks, as one ſlain perſon upon another; and ſo the *Targum*, "to deliver thy neck "as the necks of the ſlain, of the wicked:" it may be rendered, *to put thee to the necks of the ſlain*[w]; or, as *Kimchi*, *with the necks of the ſlain*; tho' ſome underſtand it, as if the diviners by their lies, promiſing peace and proſperity, encouraged the *Ammonites* to inſult the *Jews*, and as it were to trample upon the necks of the dead: *whoſe day is come, when their iniquity ſhall have an end*; along with *Zedekiah* their king; a deſcription of the *Jews*; ſee the note on ℣. 27.

℣. 30. *Shall I cauſe it to return into his ſheath?* &c.] The drawn and furbiſhed ſword of the *Chaldeans?* no, I will not; it ſhall never return or be put up until the *Ammonites* are utterly conſumed. Some read theſe words in the imperative, as the *Targum*, "return the ſword to its ſheath;" ſo the *Vulgate Latin* verſion, *return to thy ſheath*; and ſo may be conſidered as a direction to the *Ammonites* to put up their ſwords, and not ſtand in their own defence, ſince it would be to no purpoſe; tho' *Jerom*, and *Grotius* after him, take the words to be an apoſtrophe to the drawn ſword of the *Chaldeans* to ſheath itſelf, having done its work upon the *Jews* and *Ammonites*; or to the *Chaldeans* to return to *Babylon*, and where they alſo ſhould be puniſhed; and ſo interpret all that follows of the deſtruction of the *Babylonians* by the *Medes* and *Perſians*; but the firſt ſenſe is beſt: *I will judge thee in the place where thou waſt created, in the land of thy nativity*; not in the place where their father *Ammon* was born, which was at *Zoar*; but where they firſt became a kingdom and ſtate, a body politic; or where the preſent generation of them were born; they ſhould not be carried out of their own land, but deſtroyed in it.

℣. 31. *And I will pour out mine indignation upon thee*, &c.] Like a mighty flood, which ſhould ſweep them away for their ſins and tranſgreſſions; and particularly for their reproaches of God and his people, which cauſed his indignation to riſe, and him to pour it out upon them in ſuch a manner: *I will blow againſt thee in the fire of my wrath*; as men put metal into a furnace, and then blow upon it, in order to melt it, and conſume the droſs; and which fire ſo blown, is exceeding fierce and very conſuming; who can ſtand againſt ſuch a blaſt as that of the wrath of God, not only kindled, but blown with his breath like a ſtream of brimſtone? *and deliver thee into the hand of brutiſh men*;

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[s] אשר לו המשפט cujus eſt judicium, Pagninus, Starckius; *vel* jus, Junius & Tremellius, Polanus, Piſcator.

[t] Not. in Ben Melech, Miclol Yophi in loc.

[u] Antiq. Jud. l. 10. c. 9. §. 7.

[w] לתת אותך אל צוארי חללי ut ponant te cum cervicibus interfectorum, Munſter, Tigurine verſion; applicando te ad cervices confoſſorum, Junius & Tremellius, Polanus.

men ; or *burners* [x] ; that burn with fierce anger, barbarous and inhuman, that would ſhew no mercy nor compaſſion, ſuch were the *Chaldeans*, *Hab.* i. 6, 7, 8 : *and ſkilful to deſtroy* ; tho' like brutes or beaſts of prey for their cruelty ; yet, like men, rational, cunning and artful to deviſe ways and means to deſtroy men ; well verſed in the art of war ; and thoroughly learned in all the leſſons and methods of violence and deſtruction.

℣. 32. *Thou ſhalt be for fuel for the fire*, &c.] Eaſily conſumed, as briers and thorns caſt into a furnace ; ſuch are wicked men to the fire of God's wrath : *thy blood ſhall be in the midſt of the land* ; ſuch large numbers ſhall be ſlain every where, that the land ſhall flow with the blood of them ; who ſhall lie unburied, and rot, and putrify upon the ground : *thou ſhalt be no* more *remembered* ; but lie in everlaſting oblivion, as they do to this day ; the name of an *Ammonite* being no where mentioned and heard of : *for I the Lord have ſpoken it* ; who never alters the thing that is gone out of his lips ; and ſooner ſhall heaven and earth paſs away, than one word of his. The *Targum* is, "for I "the Lord have decreed by my word ;" and his counſel ſhall ſtand, and every purpoſe and reſolution of his ſhall be accompliſhed.

CHAP. XXII.

IN this chapter a catalogue or liſt of the ſins of the *Jews* is given ; a compariſon of them to droſs is made, and they are dealt with accordingly ; and a complaint is lodged againſt all ranks and orders of men for their ſins ; on account of which, there being no interceſſor for them, they are threatened with captivity and deſtruction. The prophet is ordered to judge them, and lay before them their abominable ſins, ℣. 1, 2. of which a long liſt is given, as murder, idolatry ; contempt of parents ; oppreſſion of the ſtranger, fatherleſs and widow ; negligence of holy things ; profanation of the ſabbath ; tale-bearing, lewdneſs and uncleanneſs of various ſorts ; bribery, uſury, extortion and diſhoneſt gain, ℣. 3—13. for which the Lord threatens to deal with them in a manner that would be intolerable to them ; that he would carry them captive, and ſcatter them among the heathen, ℣. 14, 15, 16. they are compared to droſs, and as ſuch ſhould be gathered into a furnace, and melted down, ℣. 17, 18, 19, 20, 21, 22. all ranks and orders of men are complained of, becauſe of their ſins, and threatened, ℣. 23, 24. the prophets, for their voraciouſneſs, rapine, murder and lies, ℣. 25, 28. the prieſts, for their violation of the law, neglect of holy things, and profanation of the ſabbath, ℣. 26. the princes, for their cruelty, murder, and diſhoneſt gain, ℣. 27. the people of the land, for their oppreſſion and robbery, ℣. 29. and there being none to ſtand in the gap for them, the Lord threatens to pour out his wrath upon them, and conſume them, ℣. 30, 31.

℣. 1. *Moreover, the word of the Lord came unto me*, &c.] The word of prophecy from the Lord, as the *Targum* ; another prophecy : *ſaying*, as follows :

℣. 2. *Now thou ſon of man, wilt thou judge, wilt thou judge the bloody city?* &c.] Or, *city of bloods* [y]? the city of *Jeruſalem*, in which was ſhed the blood of the prophets ſent unto her ; the doubling of the word denotes the vehemency with which it was expreſſed : wilt thou plead for and excuſe ſuch a city as this ? ſurely no ; ſo ſome : or wilt thou do thy work and office as a prophet ? haſt thou courage enough to do it ? wilt thou rebuke and reprove ? as the *Targum* ; wilt thou examine her caſe, judge truly, and condemn her, as thou oughteſt to do ? haſt thou an inclination to take this affair in hand ? then be directed to it, as follows : *yea, thou ſhalt ſhew her all her abominations* ; lay them before her ; convict her of them ; ſhew her the evil of them, and the puniſhment they deſerve ; every kind of ſin ſhe was guilty of ; for, as for particular acts, it was impoſſible to reckon them ; thoſe ſins that were the moſt flagrant, and moſt frequently committed, and which were abominable to the Lord, and rendered her ſo in his ſight, are intended.

℣. 3. *Then ſay thou, thus ſaith the Lord God*, &c.] For tho' the prophet was to ſit as judge, yet in the name of the King of kings, under whoſe authority he acted : *the city ſheddeth blood in the midſt of it* ; openly and impudently, in the face of all, and in great abundance ; even innocent blood, as the *Targum* has it : murders were frequent and common, either thro' quarrels, or thro' unrighteous judgments in courts of judicature : *that her time may come* ; to fill up the meaſure of her iniquity, and to receive the juſt puniſhment of her ſins. So the *Targum*, "the time of her deſtruc-"tion :" *and maketh idols againſt herſelf, to defile herſelf* ; being guilty, not only of murder, but of idolatry ; ſhe was an idol-maker and an idol-worſhipper ; and which was againſt herſelf, as well as againſt God ; to her own ruin and deſtruction, as well as to his diſhonour ; and it is no wonder ſhe ſhould be defiled with ſuch dunghil-gods as theſe were, as the word uſed ſignifies. The *Targum* renders it, *in the midſt of her* ; and *Kimchi* interprets it, by *her*, or *above* her, upon the mountains and hills.

℣. 4. *Thou art become guilty in thy blood that thou haſt ſhed*, &c.] Not only ſhe contracted guilt by the innocent blood ſhe ſhed, but ſhe was tried and found guilty ; her guilt was notorious, plain and evident, as well as exceeding great, and much aggravated : *and haſt defiled thyſelf in thine idols, which thou haſt made* ; ſhe not only made them, in doing which ſhe ſinned ; but polluted herſelf with them, by worſhipping them ; her mind and conſcience were defiled with them ; and which brought ſuch a ſtain and pollution, as could not be removed by any thing that ſhe could do : there are both pollution and guilt in ſin, and neither can be removed but by the blood of Chriſt ; and unleſs removed that way, puniſhment muſt follow : *and thou haſt cauſed thy days to draw near, and art come even unto thy years* ; to full age, to ripeneſs for judgment ; ſhe had haſtened by her ſins her days of affliction and diſtreſs appointed for her, and was come to years of maturity to ſuffer for her ſins ; the years of her captivity, which would ſoon take place ; years in which ſhe would have no pleaſure : *therefore have I made thee a reproach unto the heathen, and*

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[x] בערים ardentium, Junius & Tremellius, Piſcator, Polanus ; urentium, ſo ſome in Vatablus.

[y] את עיר דמים civitatem ſanguinum, Vulg. Lat. Munſter, Montanus.

and a mocking to all countries; who, inſtead of praiſing them for their idolatry, would deride them for leaving the God of their fathers, which they did not; and inſult over them in their affliction and diſtreſs, tho' they joined with them in idolatrous practices.

℣. 5. *Thoſe that be near, and thoſe that be far from thee, ſhall mock thee*, &c.] The neighbouring nations, as the *Edomites*, *Philiſtines*, *Moabites*, and *Ammonites*; and diſtant ones, as the *Babylonians*, *Medes* and *Perſians*; all that either hear of, or ſee their miſery, ſhall rejoice at it, and triumph over them: which art *infamous* and *much vexed*; or they ſhall ſay, O thou of an infamous name and character; who haſt defiled thy name, got a blot upon it, and loſt thy credit by thy conduct and behaviour; and now fretting and vexing under the afflictions and calamities that lie upon thee: or whoſe tumults are many, as the *Targum*; who haſt been full of noiſe, and factions, and tumults; thou art now come to a righteous end.

℣. 6. *Behold, the princes of Iſrael*, &c.] Thoſe that belonged to the royal family, or the nobles of the land, or the members of the grand *Sanhedrim* of the nation: *every one were in thee to their power to ſhed blood*; every one exerted himſelf to the uttermoſt, according to his ability, to ſhed blood, or cauſe it to be ſhed; every one ſtrove, as it were, who ſhould ſhed moſt, to exceed each other in this abominable ſin.

℣. 7. *In thee have they ſet light by father and mother*, &c.] Thro' whom they received their being from God; by whom they were brought into the world, brought up and educated; and to whom they owed great reſpect, honour and obedience; but, on the contrary, they wanted affection to their perſons, ſhewed great diſreſpect to their commands, and treated them with irreverence and contempt; a ſin of a very heinous nature, of the firſt magnitude; reckoned among the very heathens as next to contempt of God, and diſobedience to him; is directly contrary to a law of God, and threatened with a curſe, and a ſevere puniſhment, *Exod.* xx. 12. *Deut.* xxvii. 16. *Prov.* xxx. 17. by the connexion of the words with the preceding, the princes of *Iſrael* ſeem intended; the children of the nobles, and the ſons and daughters of the king; who, it might have been thought, by the character they bore, the ſtation they were in, and the politeneſs of their education, would have behaved in another manner; and if this ſin prevailed among them, no doubt it did among thoſe of a lower claſs, who are always influenced by ſuch examples: *in the midſt of thee have they dealt by oppreſſion with the ſtranger*; the proſelyte, as the *Septuagint*; him that was converted to me, as the *Syriac* verſion; which is an aggravation of the ſin, that it was not merely a ſtranger that came about civil buſineſs, but one who came from foreign parts to worſhip the Lord at *Jeruſalem*, as the *Ethiopian* eunuch did: now, to oppreſs ſuch an one, either by private frauds, or by injuſtice in a court of judicature; to exact upon him for food or lodging; or circumvent and over-reach him in trade and commerce; or diſtreſs him by vexatious law-ſuits, when ignorant of the laws and cuſtoms of the country; at a diſtance from his friends, and in want of money, muſt be a very great evil; and yet even the princes themſelves in *Jeruſalem* were guilty of it: *in thee have they vexed the fatherleſs and the widow*; that were weak and helpleſs, and had none to protect them, father and huſband being dead; when, according to their firſt rank and ſtation as princes, they ought to have been the defenders of them; but inſtead of that, diſtreſſed, afflicted and grieved them.

℣. 8. *Thou haſt deſpiſed mine holy things*, &c.] The holy place, the temple, and the worſhip of it; holy perſons, the prieſts that officiated there; holy ſacrifices offered up by them; the holy word of God read and explained; and all holy ordinances there adminiſtered. Theſe words are directed to *Jeruſalem* the holy city, and to the inhabitants of it, who ought to have been holy men: *and haſt profaned my ſabbaths*; by doing their own work, and neglecting the ſervice of God; and which was an inlet, as it uſually is, to all manner of ſin.

℣. 9. *In thee are men that carry tales to ſhed blood*, &c.] Innocent blood, as the *Targum*; ſuch who go from houſe to houſe, as pedlars do with their wares or ſpices, as the word [a] ſignifies; hence the *Syriac* verſion renders it, *merchants*; and carry tales and lies of innocent perſons, and ſtir up others againſt them to wrath, and revenge, and ſhed their blood; or that go to the courts of judicature, and there accuſe innocent perſons, and bear falſe witneſs againſt them, to the taking away of their lives. The *Septuagint* and *Arabic* verſions render it, *thieves*; who commonly are murderers: *and in thee they eat upon the mountains*; that is, there were ſuch in *Jeruſalem* who uſed to go to the mountains where idols were worſhipped, and eat the things that were ſacrificed to them; or partook of the feaſt made to the honour of them. So the *Targum*, "in thee they ſerved idols on the "mountains:" *in the midſt of thee they commit lewdneſs*; a general word for all manner of uncleanneſs, as adultery, fornication, inceſt, *&c.* of which ſome particulars follow:

℣. 10. *In thee have they diſcovered their father's nakedneſs*, &c.] Or, *he diſcovered* [b], or *uncovered*, it being in the ſingular number; tho' the *Targum*, *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions read in the plural; this, tho' committed, was done but by a few; it being a ſin not ſo much as named among men, as for a man to lie with his father's wife, 1 *Cor.* v. 1. as *Reuben* did, *Gen.* xxxv. 22. and which is expreſly forbidden; and is mentioned firſt as the capital ſin of uncleanneſs, *Lev.* xviii. 6: *in thee have they humbled her that was ſet apart for pollution*; raviſhed and deflowered ſuch women who had their menſtrues; to lie with ſuch was prohibited by the law of God, *Lev.* xviii. 19. and xx. 18. ſo that here was a double ſin committed; a rape of a woman, whether married or unmarried, at the time of her purgation or ſickneſs; and ſuch a copulation, which at another time would be lawful, ought to be abſtained from at ſuch a time, as prejudicial to themſelves, and to their poſterity, as well as contrary to the divine law.

℣. 11. *And one hath committed abomination with his neighbour's wife*, &c.] The ſin of adultery, which is an abominable ſin; it is ſo to God, and it ſhould be ſo to man: or, *a man hath committed* [c]; ſome man of note, a great man; for this ſin prevailed among the princes and nobles: or *every one*; it being a general vice, which obtained among all ranks, high and low, rich and poor: *and another hath lewdly defiled his daughter-in-law*; his wife's daughter, or his ſon's wife, contrary to *Lev.* xviii. 15, 17: *and another in thee hath humbled his ſiſter, his father's daughter*; his own ſiſter, begotten of the ſame father, tho' it may be not born of the ſame mother; yet the relation is too near for marriage; and beſides, 'tis a rape that is here intended; and the uncovering of the nakedneſs of a ſiſter, whether by father or mother's ſide, whether born at home or abroad, is prohibited, *Lev.* xviii. 9. and ſome have thought, that all theſe acts of uncleanneſs were committed in honour of their idols, and when they worſhipped them on the mountains, ℣. 9.

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[a] אנשי רכיל homines mercaturæ, *vel* aromatis, ſo Ben Melech obſerves.

[b] גלה revelavit, Montanus; diſcooperuit, Vatablus; retegit, Junius & Tremellius, Polanus, *ſub.* filius, Piſcator.

[c] ואיש־עשה & vir fecit, Cocceius.

℣. 12. *In thee have they taken gifts to ſhed blood,* &c.] Innocent blood, as the *Targum*; judges upon the bench, whoſe office it is to take the part of the innocent, and clear him from unjuſt charges; and protect him from the violence of wicked and unreaſonable men, that lay things to his charge, which, if true, would require blood; and yet men in ſuch offices took bribes to bring in the innocent guilty, and paſs ſentence of death on him; which is a moſt ſhocking iniquity indeed; to take bribes in pecuniary matters is very wicked; but to do it in caſes which affect life, is moſt dreadfully cruel: or if it is to be underſtood of ſuch perſons who take bribes to bear falſe witneſs againſt a man, to the taking away of his life, it is a very heinous and deteſtable ſin; for, as for a ſett of jury-men bribed to bring in a wrong verdict, which would be equally a moſt enormous crime; ſuch a cuſtom to try cauſes to be determined by a jury, did not obtain among the *Jews*: *thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion*; not content with moderate uſury and increaſe, and even that were forbid the *Jews* among themſelves; ſo greedy were they of gain at any rate, that they extorted it of their neighbours, in the moſt violent and oppreſſive manner. *Kimchi*, by her *friends* or *neighbours*, underſtands the *Aſſyrians* and *Egyptians*; to whom ſhe gave gifts, extorted by oppreſſion from her own people, to get help of them: *and haſt forgotten me, ſaith the Lord*; to ſeek for help from me; or they had forgotten his law, which forbids the above ſins; they had forgotten the inſtructions, cautions and directions he had given them. The *Targum* is, "and haſt forſook my worſhip;" forgetfulneſs of God is the cauſe of all ſin.

℣. 13. *Behold therefore, I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made,* &c.] As one amazed at it; or as filled with indignation againſt it; or as grieved and diſtreſſed at it; ſo *Jarchi* and *Kimchi*: or elſe as rejoicing at the puniſhment going to be inflicted on them for it. So the *Septuagint* renders it, "I will bring my hand upon them;" and the *Targum*, "behold, I will bring my vengeance upon thee for the ſins of mammon," *&c.* *Jarchi* and *Kimchi* obſerve from their *Rabbins*, that four and twenty ſins are recited by *Ezekiel*; but the final ſentence of puniſhment is for rapine or diſhoneſt gain, which is the greateſt evil of all, 1 *Tim.* vi. 10: *and at thy blood which hath been in the midſt of thee*; the innocent blood ſhed in the midſt of her; not ſo much by thieves and cut-throats, as under a pretence of juſtice, which was very abominable indeed; againſt which the Lord expreſſes juſt and ſtrong reſentment.

℣. 14. *Can thine heart endure,* &c.] Or *ſtand*[d]; ſurely it muſt fall within thee; become like water, and melt as wax, be it ever ſo hard and adamantine: *or can thine hands be ſtrong in the days that I ſhall deal with thee?* ſurely they muſt become weak, and drop, and not be able to hold a weapon for defence: and, if this would be the caſe, when God ſhould deal with the *Jews* for their ſins, by ſending the *Chaldean* army to beſiege their city, and take it; how will it be with ſinners at the day of judgment, and to all eternity, when the awful ſentence ſhall be pronounced, *go ye curſed*; when the wrath of God ſhall be poured out upon them; when they ſhall be caſt into hell, where the worm dies not, and the fire is not quenched? this will be intolerable by the moſt ſtout hearted ſinner; no heart will be ſtrong enough to ſtand up under it, or hands to keep it off: *I the Lord have ſpoken* it, *and will do* it; he who is the mighty God, the eternal and unchangeable Jehovah; he has ſaid it, that he will deal with impenitent ſinners in a way of wrath, and he'll be as good as his word; he will certainly accompliſh it; it is in vain for men to flatter themſelves to the contrary; or to put away the evil day far from them; it ſhall ſurely be. The *Targum* is, "I have decreed by my word, and I will eſtabliſh it."

℣. 15. *And I will ſcatter thee among the heathen, and diſperſe thee in the countries,* &c.] Not only cauſe them to be carried captive to ſome one place, as *Babylon*; but to be ſcattered and diſperſed throughout the ſeveral provinces of it, and in other nations, as chaff is by the wind; ſignifying hereby the power by which it would be done; their weakneſs, who would not be able to hinder it; and the uncomfortable condition they would be in: *and will conſume thy filthineſs out of thee*; by deſtroying ſome filthy perſons, and reforming others; by bringing them by means of thoſe afflictions to a ſenſe of their ſins, and to forſake them; and ſo would be refined as ſilver from its droſs in a furnace: it may have a particular reference to their idolatry, that filthy ſin, which they were cured of, and purged from, by their captivity, and to which they returned no more.

℣. 16. *And thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen,* &c.] No longer be the inheritance of God, but their own; and not have God to be their portion and inheritance, but themſelves; and a poor portion and inheritance that muſt be, being in captivity, poverty and diſtreſs; enjoying neither their civil nor religious liberties, as heretofore; it would be now manifeſt to the heathens, that they were forſaken of God, and left to themſelves. Some render it, *and thou ſhalt be profaned*, or *polluted in thyſelf*[e]; ſhalt be known to be ſo to thyſelf, as well as appear ſo to others. The *Targum* is, "I will be ſanctified in thee before the people:" *and thou ſhalt know that I am the Lord*; able to do what I ſay; faithful to my word; omniſcient, omnipreſent and omnipotent; and this thou ſhalt not only know, but own and acknowledge, when theſe calamities take place, and have their effect.

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[d] היעמד num quid ſtabit cor tuum? Pagninus, Montanus; conſiſtet, Munſter, Vatablus, Piſcator; perſtabit, Junius & Tremellius, Polanus; conſtabit, Cocceius, Starckius.

[e] ונחלת בך & prophana effecta in te, Junius & Tremellius, Polanus; prophana efficieris, Piſcator; & polluta eris in te, Grotius; & prophanata eris in te, Starckius; & prophanaberis in te, Cocceius.

℣. 17. *And the word of the Lord came unto me,* &c.] The word of prophecy from the Lord, as the *Targum*: *ſaying*, as follows:

℣. 18. *Son of man, the houſe of Iſrael is to me become droſs,* &c.] Vile, deſpicable, uſeleſs and unprofitable; to which the wicked of the earth are compared, *Pſ.* cxix. 119. and here the Lord's profeſſing people, they differing nothing from them, being ſadly degenerated; formerly they were as ſilver, and ſo they might be reckoned among themſelves; but to God, who is omniſcient, the ſearcher of the hearts and reins, who ſaw all their actions, and knew the ſpring of them, in his ſight they were as droſs: *all they are braſs, and tin, and iron, and lead in the midſt of the furnace*; or *crucible* [f]; where they are put together, in order to be ſet in the furnace, and melted down. It is not uſual to put ſo many different metals together for melting, but ſeparately; but here it ſeems to intend a mixture of them all together; and ſo the *Targum* and *Septuagint* render it, "all they as braſs, *&c.* are "mixed;" ſeveral metals of the baſer ſort are here mentioned, by a gradation from the better to the worſe; tin being not ſo good as braſs, and iron of leſs value than either, and lead than any of them. Some think the different characters of the people are here deſcribed; impudent perſons by *braſs*; hypocrites by *tin*; cruel and ſavage ones by *iron*; and ſuch as were ſottiſh and ſtupid by *lead*; or, as others, covetous ones: *they are even the droſs of ſilver*; once they were like ſilver, precious and valuable, whilſt they retained the true religion, and the worſhip of God, and behaved agreeable to their character in the performance of all good works, and were in outward flouriſhing circumſtances; but now degenerated from the pure worſhip of God, and ſunk into idolatry and wickedneſs, and become poor and miſerable.

℣. 19. *Therefore thus ſaith the Lord God, becauſe ye are all become droſs,* &c.] King, princes, nobles, prophets, prieſts, as well as the common people; the apoſtacy was general, in city and country; ſcarce any exceptions to be made: *therefore will I gather you into the midſt of Jeruſalem*; from the ſeveral parts of the country, thinking they ſhould be ſafe there, when the deſign of God by this providence was the deſtruction of them in it.

℣. 20. *As they gather ſilver and braſs, and iron, and lead, and tin into the midſt of the furnace,* &c.] As refiners of metal do; tho' not together, as here, but each metal apart. Silver is here mentioned, to denote that thoſe who were truly good ſhould ſuffer in this calamity, and be tried and purified by it: *to blow the fire upon it, and to melt it*; the metal being covered with fuel; this is kindled and blowed upon, to cauſe the greater heat, in order to melt it down; expreſſive of the wrath of God, as follows: *ſo will I gather you in mine anger, and in my fury*; from the ſeveral parts of the land unto the city of *Jeruſalem*; this they thought was for their good and ſafety, but it was in wrath, and in order to ruin: *and I will leave* you there, *and melt you*; that is, I will leave you in the city of *Jeruſalem*, to the ſword, famine and peſtilence, to be deſtroyed by them; or with fire at the burning of the city: or, *I will reſt* [g]; as the refiner does; having put his metal into the furnace, and blown the fire, ſits ſtill till all is melted.

℣. 21. *Yea, I will gather you, and blow upon you in the fire of my wrath,* &c.] Not only gather them in wrath, as before; but blow upon them in wrath, which is often compared to fire in ſcripture; and beſides, the city and temple of *Jeruſalem* were to be burnt, and were burnt with material fire, in conſequence of God's diſpleaſure againſt his people: *and ye ſhall be melted in the midſt thereof*; of the city of *Jeruſalem*; be deſtroyed by one judgment or another in it; or periſh in the conflagration of it.

℣. 22. *As ſilver is melted in the furnace, ſo ſhall ye be melted in the midſt thereof,* &c.] This is repeated for the greater confirmation of it; and the people might aſſure themſelves that it would verily be, as was threatened: *and ye ſhall know that I the Lord have poured out my fury upon you*; feel it upon them; be ſenſible of it, and acknowledge it; and that it is the Lord's doings, and righteouſly done; theſe are they who are meant by the ſilver, who, tho' caſt into the furnace, were not deſtroyed, only purified, and made the better and brighter for their afflictions.

℣. 23. *And the word of the Lord came unto me,* &c.] The word of prophecy from the Lord, as the *Targum*: *ſaying*, as follows:

℣. 24. *Son of man, ſay unto her, thou land,* &c.] Thou land of *Iſrael*, as the *Targum*: *thou art not cleanſed*; from filthineſs, by the fire of divine judgments; or reformed from ſins, by the inſtructions, cautions and exhortations of the prophets; none of theſe things had any effect upon her to make her wiſer and better. So the *Targum*, "a land "not cleanſed it is, and good works are not done "in it, to protect it in the day of curſing:" *nor rained upon in the day of indignation*; no cooling ſhower to quench the fire of divine wrath; nothing to avert or ſtop the judgments of God; no refreſhment and comfort from the doctrines of the prophets, which fell like rain; it is a judgment upon a people to have no rain, either in a temporal or ſpiritual ſenſe; ſee *Zech.* xiv. 17, 18. In the *Talmud* [h], this text is brought to prove that the flood did not come upon the land of *Iſrael*.

℣. 25. There is *a conſpiracy of her prophets in the midſt thereof,* &c.] Not of the prophets of the Lord, but of her prophets; ſuch as were agreeable to her, the falſe prophets. The *Targum* renders it, "a company of ſcribes;" the interpreters of the law; theſe entered into a confederacy together againſt the true prophets, and agreed to propheſy the ſame things, to flatter the people with peace and proſperity, when ſudden deſtruction was at hand: *like a roaring lion ravening the prey*; that roars when hungry, and while it is tearing the prey in pieces; ſo theſe falſe prophets thundered out their menaces againſt the true prophets, and thoſe that adhered to them; clamouring againſt them as enemies to the ſtate; and threatning them with accuſations to it; and carrying on a judicial proceſs againſt them: *they have devoured ſouls*; perſecuted men to death, that would not give credit to their prophecies; and deſtroyed the ſouls of thoſe that did, with their falſe doctrines and prophecies: *they have taken the treaſure and precious things*; of thoſe they deſtroyed; or of others, for propheſying ſmooth things to them; filthy lucre being the principal thing they had in view: *they have made her many widows in the midſt thereof*; by perſecuting their huſbands to death, for not believing their prophecies; or by perſuading to hold out the ſiege, under a notion of deliverance; whereby the lives of many were loſt by the ſword, famine, and peſtilence, to whoſe death they might be ſaid to be acceſſary.

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[f] כור catinus, Junius & Tremellius, Polanus, Grotius, Cocceius, Starckius.

[g] והנחתי & requieſcam, Mercerus; & requieſcere faciam, Pagninus, Montanus, Vatablus.

[h] T. Bab. Zebachim, fol. 113. 1.

℣. 26. *Her prieſts have violated my law,* &c.] Or, *forced* it[i]; they gave a wrong explanation of it, made it ſpeak what it ſhould not; they wreſted the ſenſe and meaning of it, and did and taught things contrary to it; they broke it themſelves, who ſhould have inſtructed others in it, and exhorted them to have kept it, and encouraged them by their own example: *and have profaned my holy things*; ſacrifices and oblations, which were only to be offered and eaten by holy perſons; they made them common to others, who ſhould not have partook of them: *they have put no difference between the holy and the profane*; between holy perſons and things, and profane perſons and things; they made no difference in their practice between the one and the other; but promiſcuouſly converſed with holy and profane perſons, and uſed holy and profane things, without diſtinguiſhing one from the other: *neither have they ſhewed* the difference *between the unclean and the clean*; they did not ſhew to the people, as was the duty of their office, what was clean or unclean for ſacrifice; what was clean and allowed to be eaten, and what was unclean and forbid to be eaten; nor who were clean, and who were unclean perſons for converſation; who were to be kept company with, and who not: *and have hid their eyes from my ſabbaths*; were not careful to obſerve them themſelves, and connived at them that broke them; they might have ſeen men carrying burdens, and doing other ſervile works on ſuch days, but they turned their eyes another way, and would not look at them; and when they did ſee them were ſilent, and would not reprove them: *and I am profaned among them*; for the law of God being profaned, his inſtitutions profaned, and his ſabbaths profaned, he himſelf was profaned; inaſmuch as he was not ſanctified by them, thro' the juſt obſervation of thoſe things. The *Targum* is, “my will is profaned among them.”

℣. 27. *Her princes in the midſt thereof* are *like wolves ravening the prey,* &c.] The king and his nobles, thoſe of the firſt rank and quality, who ought to have protected the perſons and property of the meaner ſort; theſe were like *wolves* themſelves, ſubtle, voracious and cruel, preying upon harmleſs perſons, as thoſe creatures do upon the ſheep and lambs: *to ſhed blood*; innocent blood, as the *Targum*: *and to deſtroy ſouls*; take away lives, under a pretence of treaſonable practices, and all with a view *to get diſhoneſt gain*; that their eſtates may be forfeited, their goods confiſcated, and got into their hands.

℣. 28. *And her prophets have daubed them with untempered* morter, *&c.*] Palliated their ſins, declared it to be right, to ſhed the blood they did; and ſeize on the eſtates of men; but this, tho' it might for a while ſatisfy the conſciences of theſe princes, and ſtop the clamours of the people againſt them; yet would not laſt long, but be like the building of a wall with bad ſtuff, which will not ſtand; and daubing it with morter, which will ſoon waſh off. So the *Targum*, “and the falſe prophets which are in the midſt of her, are like to thoſe that build a wall, and daub it with mere clay, without ſtraw;” ſee the note on ch. xiii. 10. *Seeing vanity, and divining lies unto them*; pretending viſions from God, when what they ſee, or pretend to ſee, is nothing but vanity and emptineſs, mere deluſions; and propheſying good things, peace and proſperity, when they are all lies; giving out they have meſſages from God, and are ordered to foretel that happy times will be, when it is all falſhood: *ſaying, thus ſaith the Lord God, when the Lord hath not ſpoken*; herein mimicking the true prophets, who came in the name of the Lord, and uſually prefaced their prophecies with a *thus ſaith the Lord*; and ſo did theſe falſe prophets, when the Lord ſaid nothing to them, and gave them no commiſſion to ſpeak in his name, or ſay the things they did.

℣. 29. *The people of the land have uſed oppreſſion,* &c.] The common people, the more powerful among them, ſuch as were in greateſt authority in cities and towns, in neighbourhoods and families, the richeſt among them; theſe oppreſſed the poor, and thoſe that were under them, the ſervants of them, and tenants to them, and who were not able to defend themſelves againſt them: the *Septuagint* and *Syriac* verſions underſtand this of the prophets uſing the people of the land ill: *and exerciſed robbery*; ſuch who had not the power as others had, became thieves and robbers, went on the highway, and took mens money from them; broke up houſes, and plundered them, and ſtole away their goods: *and have vexed the poor and needy*; by their oppreſſions, rapines, and robberies, when they ſhould rather have relieved them: *yea, they have oppreſſed the ſtranger wrongfully*; or, *without right* or *judgment*[k]; in a very unjuſt manner, contrary to the due courſe of law, againſt all equity and juſtice; which the *Iſraelites* were warned and ordered not to do, in many paſſages of ſcripture, and for this reaſon, becauſe they had been ſtrangers in *Egypt*.

℣. 30. *And I ſought for a man among them,* &c.] Among the princes, prieſts, prophets, and people of the land, who acted the part as above deſcribed; for otherwiſe, no doubt, there were good people in the land, as *Jeremiah*, *Baruch*, and others, but not among theſe: *that ſhould make up the hedge*; that was broken down, by the tranſgreſſions of the people, who exceeded all bounds of law and juſtice; one that would reſtrain them from ſinning, and reform them, and ſet them a good example; one, as the *Targum* has it, “whoſe works were good;” a good man, that would endeavour by his influence to ſtop the breaking in of ſin, and the conſequences of it: *and ſtand in the gap before me for the land, that I ſhould not deſtroy it*; in the gap that ſin had made, at which the Lord was entering as a man of war to deſtroy the tranſgreſſors; one that ſhould preſent himſelf to the Lord on the behalf of the people; ſeek mercy for them, as the *Targum*; interpoſe between God and them, and act the part of an interceſſor; pray for them, as *Moſes* did for the people of *Iſrael*, that he would not deſtroy them; ſee *Pſ.* cvi. 23: *but I found none*; no reformer of them, no repairer of the breach, nor reſtorer of paths, to dwell in; no interceſſor for them, as *Abraham* for *Sodom*, *Moſes* for *Iſrael*; or any, like *Aaron*, that ſtood between the living and the dead to ſtay the plague.

℣. 31. *Therefore have I poured out mine indignation upon them,* &c.] Like a mighty torrent, carrying all before it: *I have conſumed them with the fire*

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[i] חמסו תורתי vim faciunt legi meæ, Junius & Tremellius, Polanus; vim fecerunt, Cocceius, Starckius.

[k] בלא משפט abſque judicio, Pagninus, Montanus, Vatablus; non in judicio, Cocceius.

fire of my wrath; by the ſword, famine, peſtilence, and captivity: *their own way have I recompenced on their heads, ſaith the Lord*; brought juſt puniſhment upon them, ſuch as their ways and works deſerved; "the vengeance of their way;" as the *Targum*.

CHAP. XXIII.

IN this chapter, the idolatries of *Iſrael* and *Judah* are repreſented under the metaphor of two harlots, and their lewdneſs. Theſe harlots are deſcribed by their deſcent; by the place and time in which they committed their whoredoms; by their names, and which are explained, ℣. 1, 2, 3, 4. the idolatries of *Iſrael*, or the ten tribes, under the name of *Aholah*, which they committed with the *Aſſyrians*, and which they continued from the *Egyptians*, of whom they had learned them, are expoſed, ℣. 5, 6, 7, 8. and their puniſhment for them is declared, ℣. 9, 10. then the idolatries of *Judah*, or the two tribes, under the name of *Aholibah*, are repreſented as greater than thoſe of the ten tribes, ℣. 11. which they committed with the *Aſſyrians*, ℣. 12. with the *Chaldeans* and *Babylonians*, ℣. 13—18. in imitation of the *Egyptians*, reviving former idolatries learnt of them, ℣. 19, 20, 21. wherefore they are threatened, that the *Chaldeans*, *Babylonians*, and *Aſſyrians*, ſhould come againſt them, and ſpoil them, and carry them captive, v. 22—35. and the prophet is bid to declare the abominable ſin of them both, v. 36—44. and to ſignify that they ſhould be judged after the manner of adultereſſes, ſhould be ſtoned, and diſpatched with ſwords, their ſons and their daughters, and their houſes burnt with fire; by which means, their adulteries or idolatries ſhould be made to ceaſe, ℣. 45—49.

℣. 1. *The word of the Lord came unto me*, &c.] The word of prophecy, as the *Targum*; another prophecy, one upon the ſame ſubject, as in ch. xvi. *ſaying*, as follows:

℣. 2. *Son of man, there were two women*, &c.] Or two nations and kingdoms, the kingdom of *Iſrael* or the ten tribes, and the kingdom of *Judah* or the two tribes. So the *Targum*, "ſon of man, "propheſy concerning two provinces, which are as "two women:" *the daughters of one mother*; either *Sarah* the wife of *Abraham*, from whom they ſprung; or becauſe they were originally one kingdom and nation; ſo they were when they came out of *Egypt*, and during the times of the *Judges*, and in the reigns of *David* and *Solomon*; but became two in the days of *Rehoboam* the ſon of *Solomon*, from whom ten tribes revolted, and ſet up a ſeparate kingdom, with *Jeroboam* at the head of it.

℣. 3. *And they committed whoredoms in Egypt*, &c.] When they were but one body, one nation; and while they ſojourned as ſtrangers in that land, they learned and practiſed the idolatries of it, *Joſh.* xxiv. 14. and ſo the *Targum*, "and they erred in "*Egypt*, after the worſhip of their idols they erred, "and there they corrupted their works:" *they committed whoredoms in their youth*; as ſoon as they were come out of *Egypt*, and were formed into a political and eccleſiaſtical ſtate, had the law of God given them, and promiſed obedience to him, and were eſpouſed by him, which times are called the days of their youth and eſpouſal, *Jer.* ii. 2. *Hoſ.* ii. 15. and then were they guilty of whoredom, or ſpiritual adultery, which is idolatry, in making and worſhipping the golden calf after the manner of *Egypt*; and in joining themſelves to *Baal-peor*, the god of the *Moabites*, *Exod.* xxxii. 1—4. *Numb.* xxv. 2, 3: *there were their breaſts preſſed, there they bruiſed the teats of their virginity*; that is, the *Egyptians*, who drew them into idolatry, and with whom they committed it; which is expreſſed by the actions of adulterous perſons; ſuggeſting, that before this, they were as chaſte and pure virgins to God, adhered to his worſhip, and ſerved him only, and were not defiled with the ſuperſtition and idolatry of the heathens: or, *they made*[l] *the teats* or *paps of their virginity*; that is, made them ſwell and increaſe, being impregnated by them, and their idolatry completed; or to move and heave, being preſſed.

℣. 4. *And the names of them were Aholah the elder*, &c.] Or, *the greater*[m]; meaning the ten tribes of *Iſrael*, which were more in number than *Judah*, and greater in power and riches; their name *Aholah*, ſignifies *her tent* or *tabernacle*, which was entirely their own, and not the Lord's: their worſhip, and places of worſhip, were of their own appointing, namely, their calves at *Dan* and *Bethel*; God had nothing to do with them, there he did not dwell; his tabernacle was not there, that was at *Salem*, *Pſ.* lxxvi. 1: *and Aholibah her ſiſter*; which name ſignifies, *my tent* or *tabernacle is in her*; this is the name of *Judah* or the two tribes, in which ſtood the temple of the Lord, where he was worſhipped, and where he dwelt: ſome think theſe were proper names of two *Egyptian* harlots; others think there is alluſion to the wife of *Eſau*, *Gen.* xxxvi. 2: *and they were mine*; or, *I had them*[n]; when they were together; they were originally eſpouſed unto him; he avouched them to be his people, and they avouched him to be their God; he choſe them for himſelf above all other people, and they profeſſed themſelves to be his, and promiſed to ſerve and worſhip him; and for a while did continue in his ſervice and worſhip: *and they bare ſons and daughters*; to the Lord, whom they brought up in the fear of God, and taught them to ſerve him: the phraſe is expreſſive of their increaſe, and of their happineſs and proſperity whilſt they adhered to the pure worſhip of God: *thus were their names*; this is the application of them: *Samaria is Aholah*; or *Aholah* ſignifies *Samaria*, which was the metropolis of *Ephraim*, and belonged to the ten tribes, and is put for the whole, *Iſ.* vii. 9: and *Jeruſalem Aholibah*; or *Aholibah* deſigns *Jeruſalem*, the head-city of *Judah*, and ſtands for the two tribes of *Judah* and *Benjamin*.

℣. 5.

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[l] עשו דדי fecerunt mammas, Starckius; fecerunt ut earum mammæ agerent, Guſſetius; ſeſe commovendo ſcilicet, in contentione libidinis æſtuantes, & pectoris anheli reciprocationem ſequentes, Ib. p. 652; ibi ſubagitarunt ubera earum virginum, Cocceius.

[m] הגדולה major, Junius & Tremellius, Polanus, Starckius.

[n] ותהיינה לי & habui eos, V. L. Heb. factæ ſunt mihi, Piſcator; *ſub.* uxores, Grotius.

℣. 5. *And Aholah played the harlot when ſhe was mine*, &c.] His married wife, and ſo ought to have cleaved to him alone: or, *under me*[o]; under his cover, power, and protection, and therefore it was their intereſt to ſerve him only: or, *inſtead of me*[p]; or as the *Syriac* verſion, *beſides me*; they worſhipped other gods in the room of the true God, or other gods beſides him. The *Targum* is, "and *Aholah* erred from my worſhip;" the ten tribes fell into idolatry, when they were God's profeſſing people: *and ſhe doted on her lovers*; whom ſhe loved even to madneſs; ſhe was mad with love, to the idols, temples, altars, and idolatrous worſhip of the heathens; particularly doted *on the Aſſyrians her neighbours*; who were become ſo by the conqueſt of *Syria*; and theſe they treated as their neighbours, and ſought to have them to be their allies and confederates; courted their help and aſſiſtance, and gave them much money for that purpoſe; as *Menahem* gave to *Pul* king of *Aſſyria*, a thouſand talents of ſilver, to confirm the kingdom in his hand, 2 *Kings* xv. 19.

℣. 6. *Which were clothed with blue*, &c.] A colour the *Aſſyrians* were fond of, and clothed their ſoldiers in, and was taking to the eye; and is mentioned, becauſe that men, finely clothed and beautifully arrayed, are more engaging to women, who are fond of dreſs: *captains and rulers*; men of power and authority in military and civil affairs, either in the camp, or in the court; officers either in the army, or in the king's palace; and which was a recommendation of them: *deſirable young men*; for their youth, ſtrength, beauty, and honourable employments and offices: *horſemen riding upon horſes*; of which there was a ſcarcity in *Judea*; wherefore ſuch were the more deſirable to them, as appearing more grand, and being more ſerviceable and helpful to them.

℣. 7. *Thus ſhe committed her whoredoms with them*, &c.] Entered into alliance with them, and joined them in their idolatrous worſhip: *with all them that were the choſen men of Aſſyria*; before deſcribed by their habit, office, and age: *and with all on whom ſhe doted*; had an inſatiable deſire and luſt after: *with all their idols ſhe defiled herſelf*; worſhipped all thei dols the *Aſſyrians* did; and which were defiling, as they muſt needs be, ſince, as the word uſed ſignifies, they were dunghil-gods.

℣. 8. *Neither left ſhe her idols brought from Egypt*, &c.] Tho' the *Iſraelites* took in the gods of the *Aſſyrians* into their worſhip, they did not relinquiſh the golden calves ſet up at *Dan* and *Bethel*, in imitation of the *Egyptian* deities; the idolatrous worſhip of which they learnt in *Egypt*, and brought from thence: *for in her youth they lay with her*; the *Egyptians* enticed the *Iſraelites* to idolatry when among them, as ſoon as they began to be a people; ſee the note on ℣. 3: *and they bruiſed the breaſts of her virginity*; who before retained the pure worſhip of God, and was like a chaſte virgin: *and poured their whoredom upon her*; expreſſive of the numerous acts of idolatry committed together by them.

℣. 9. *Wherefore I have delivered her into the hand of her lovers*, &c.] To deſtruction; their perſons, families, riches, and kingdom itſelf: *into the hand of the Aſſyrians on whom ſhe doted*; firſt into the hands of *Pul*, then *Tiglath-Pileſer*, then *Salmaneſer*, all kings of *Aſſyria*, by whom they were ſpoiled or carried captive; by the two firſt in part, by the laſt wholly; ſee 2 *Kings* xv. 19, 29. and xvii. 5—18.

℣. 10. *Theſe diſcovered her wickedneſs*, &c.] That is, ſtripped them of all their ſubſtance: *they took her ſons and her daughters*; and carried them captive: *and ſlew her with the ſword*; put an end to the kingdom of *Iſrael*, or the ten tribes, and which was never recovered to this day: *and ſhe became famous among women*; or among the provinces, as the *Targum*; ſhe became famous, or rather infamous, among other nations; was talked of for her ſins, her whoredoms and idolatries, and the vengeance of God upon her for them; ſhe became a bye-word and a proverb among the kingdoms of the world, for her wickedneſs and her deſtruction: *for they had executed judgment upon her*; that is, the *Aſſyrians*, who were the inſtruments in God's hand, in doing juſtice to her, and inflicting his judgments on her, and for that ſhe became famous.

℣. 11. *And when her ſiſter Aholibah ſaw this*, &c.] The two tribes of *Judah* and *Benjamin*, when they ſaw the idolatries the ten tribes fell into, and the deſtruction which came upon them for the ſame; inſtead of receiving inſtruction, and taking caution by all this, *ſhe was more corrupt in her inordinate love than ſhe*; in courting the friendſhip, alliance, and help of their heathen neighbours: *and in her whoredoms more than her ſiſter in her whoredoms*; guilty of more idolatries than the ten tribes, as in the times of *Manaſſeh*; ſee *Jer.* ii. 28.

℣. 12. *She doted upon the Aſſyrians her neighbours*, &c.] As in the times of *Ahaz*, who ſent to *Tiglath-Pileſer* king of *Aſſyria* for help; and from whence he took the pattern of an altar, and had one built like it at *Jeruſalem*, and offered upon it, 2 *Kings* xvi. 7—12: *captains and rulers clothed moſt gorgeouſly*; or *perfectly*[q]; with all kind of precious garments, and of all manner of colours; not with blue only, but purple, ſcarlet, crimſon, *&c*: *horſemen riding upon horſes, all of them deſirable young men*; ſee the note on ℣. 6.

℣. 13. *Then I ſaw that ſhe was defiled*, &c.] With idols, and the worſhip of them, ℣. 7: *that they took both one way*; the ſame way of idolatry; worſhipped the ſame idols, lived the ſame courſe of life, were guilty of the ſame ſin, both *Iſrael* and *Judah*.

℣. 14. *And that ſhe increaſed her whoredoms*, &c.] Added to the number of her idols, increaſed her idols, and even was guilty of more than her ſiſter: *for when ſhe ſaw men pourtrayed on the wall*; of the temple, as idols were, ch. viii. 10. or upon the wall of a private houſe, where they were worſhipped as houſhold-gods: *the images of the Chaldeans pourtrayed with vermilion*; the images of their heroes, who after death were deified; and theſe, being drawn upon the wall with vermilion; which being mixed with ceruſe, made a fleſh-colour, were worſhipped; as *Bel*, *Nebo*, *Merodach*, which are names of their idols, *Iſ.* xlvi. 1. *Jer.* l. 2. or theſe were graven on the walls, or etched out upon them with minium or red-lead; or rather were *painted*,

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[o] תחתי ſub me, Pagninus, Montanus, Munſter, Tigurine verſion, Piſcator, Cocceius, Starckius.

[p] Exteros excipiens loco meo, Junius & Tremellius, Polanus.

[q] מכלול omni genere pulchrarum veſtium, Pagninus; abſoluto veſtitu, Montanus; perfectione, *ſive* univerſitate, *ſub.* veſtium, Vatablus; perfectiſſime, Junius & Tremellius, Polanus; perfecto ornatu, Piſcator; veſtitos accurate, Cocceius.

painted[r], as ſome render the word, with minium, vermilion, or cinnabar, which are the ſame; of which ſee the note on *Jer.* xxii. 14. and it may be obſerved, that it was uſual with the heathens to paint the images and ſtatues of their gods with theſe. Thus *Virgil*[s] repreſents *Pan*, the god of *Arcadia*, coloured red with minium or vermilion; and *Pauſanias*[t] ſpeaks of the ſtatue of *Bacchus* being beſmeared with cinnabar: and *Pliny*[u] ſays, the face of the image of *Jupiter* uſed to be anointed with minium or vermilion on feſtival days; and obſerves, that the nobles of *Æthiopia* uſed to colour themſelves all over with it; this being the colour of the images of their gods, which they reckoned more auguſt, majeſtic, and ſacred. Hence the *Romans*, in their triumphs, uſed to paint themſelves with vermilion; particularly it is ſaid of *Auguſtus Cæſar*, that he did this to make himſelf the more conſpicuous and reſpectable, after the example of the *Aſſyrians* and *Medes*[w]: and the triumphers choſe to be rubbed all over with a red colour, that they might, according to *Iſidore*[x], reſemble the divine fire.

℣. 15. *Girded with girdles upon their loins*, &c.] As a token of dignity and authority; ſee *Iſ.* xi. 5. which was the peculiar cuſtom of the *Babylonians*, as *Kimchi*, from the *Talmudiſts*, obſerves: *exceeding in dyed attire upon their heads*; having turbants of various colours upon their heads, after the manner of the *Perſians*: *all of them princes to look to*; bore the reſemblance of kings, princes, and the great men of the earth, and whoſe images indeed they were; even of ſuch who in their life-time were famous for military exploits, or for ſome excellency or another, either real or pretended, and after death reckoned among the gods, and worſhipped: *after the manner of the Babylonians of Chaldea, the land of their nativity*; either were theſe heroes where born, whoſe images were pourtrayed; or where *Abraham*, the father of the *Jewiſh* nation, was born, and ſo called from thence the land of their nativity; putting them in mind of their original, and of the idolatries of their anceſtors, which they were now returning to.

℣. 16. *And as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them*, &c.] As luſtful women, on the ſight of the pictures of men, fall in love with them, and are mad after them; ſuch a vehement deſire after the idols of the *Chaldeans* prevailed, upon ſeeing their images: *and ſent meſſengers unto them in Chaldea*; to make alliances with the *Chaldeans*, and to have their idols, and worſhip them.

℣. 17. *And the Babylonians came to her in the bed of love*, &c.] Entered into alliance with the *Jews*, and worſhipped together in the ſame idols-temple. *Jarchi* thinks this refers to the meſſengers of the king of *Babylon* to *Hezekiah*; who were gladly received by him, and to whom he ſhewed all the treaſures of his houſe: *and they defiled her with their whoredom*; or with their idols, as the *Targum*; they drew them into their idolatrous practices; which were a defiling them, and by which they were corrupted from the ſimplicity of the true worſhip of God: *and ſhe was polluted with them, and her mind was alienated from them*; or *plucked*, or *disjoined from them*[y]; the *Chaldeans* broke league and covenant with them, hating them as much as before they doted upon them; this was done in the times of *Jehoiakim* and *Zedekiah*, who rebelled againſt the king of *Babylon*, 2 *Kings* xxiv. 1, 20. as it often is the caſe with lewd women, when they have ſatisfied their luſt with their gallants, loath and deſpiſe them, and caſt them off.

℣. 18. *So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs*, &c.] The *Jews* did not ceaſe from their idolatries when they broke with the *Babylonians*; but were rather more frequent and impudent in them, and courted the friendſhip and alliance of other heathen nations, and their worſhip; even as a lewd woman, when ſhe has caſt off her former lovers, does not leave her lewdneſs, but ſeeks after others; and by her impudence, in diſcovering her whoredoms, and her nakedneſs, and by all the ſigns of a proſtitute, draws in others to commit lewdneſs with her: *then my mind was alienated from her, like as my mind was alienated from her ſiſter*; as a virtuous huſband is alienated from an adulterous wife, and can't admit her to his bed and board, ſo the mind of the Lord was alienated from the *Jews*, becauſe of their idolatries; nor could he favour them with his preſence, and the bleſſings of his providence and goodneſs, as he had formerly done; even as his mind had been alienated, on the ſame account, from the ten tribes of *Iſrael*, and which he ſhowed, by ſuffering them to be carried captive.

℣. 19. *Yet ſhe multiplied her whoredoms*, &c.] Tho' the Lord frowned upon the *Jews* in the times of *Jehoiakim* and *Zedekiah*, yet ſtill they went on, and increaſed their alliances and idolatries with the heathen nations: *in calling to remembrance the days of her youth, wherein ſhe had played the harlot in the land of Egypt*; they called to mind with pleaſure the idolatries of their fathers in *Egypt*, and committed the ſame themſelves; they ſent embaſſadors to *Egypt*, in the times of *Zedekiah*, for help and aſſiſtance, and to enter into alliance with them, when they renewed among them the idolatries of that nation; ſee ch. xvii. 15.

℣. 20. *For ſhe doted upon their paramours*, &c.] Or *concubines*[z]; the neighbouring nations and allies of the *Egyptians*, whoſe friendſhip the *Jews* courted, and whoſe idols they ſerved: the *Septuagint* and *Arabic* verſions wrongly read, the *Chaldeans*: *whoſe fleſh is as the fleſh of aſſes, and whoſe iſſue is like the iſſue of horſes*; by *fleſh* is meant the *membrum virile*, which in aſſes is very large, and therefore dedicated to *Priapus* by the heathens; and vaſt is the profuſion of ſeed in coitus by horſes, to which the fleſh and iſſue of the *Egyptian* paramours are compared; who were very libidinous, and therefore deſirable to inſatiable women; all which ſerves to expreſs the eagerneſs of the people of the *Jews* after idolatry.

℣. 21. *Thus thou calledſt to remembrance the lewdneſs of thy youth*, &c.] By committing the ſame; the ſame idolatries their fathers committed in *Egypt*, they now committed, being in alliance with the ſame people: or, *thou cauſedſt to be viſited the lewdneſs*

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[r] חקקים בששר depictas ſinopide, Pagninus; pictas minio, Piſcator.

[s] Pan deus Arcadiæ venit, quem vidimus ipſi
Sanguineis ebuli baccis, minioque rubentem. Bucolic. Eclog. 10.

[t] Achaica. ſive l. 7. p. 452. & Arcadica, ſive l. 8. p. 520.

[u] Nat. Hiſt. l. 33. c. 7.

[w] Alexander ab Alex. Genial. Dier. l. 6. c. 6. p. 332.

[x] Originum, l. 18. c. 2.

[y] ותקע נפשה מהם avulſa eſt, Munſter; et luxata eſt anima ipſius ab eis, Junius & Tremellius, Polanus.

[z] פלגשיהם concubinas eorum, Vatablus, ſo Junius & Tremellius, Polanus; concubitores, Munſter, Tigurine verſion; cinædos, Caſtalio; and as Ben Melech obſerves, theſe were men, and not women.

neſs of thy youth[a]; by the Lord, who remembered their ſins, and puniſhed them for them: *in bruiſing thy teats by the Egyptians, for the paps of thy youth*; committing ſpiritual fornication, that is, idolatry with them; ſignified by preſſing and bruiſing the breaſts and paps of virgins, by corporal fornication with them.

℣. 22. *Therefore, O Aholibah, thus ſaith the Lord God,* &c.] Or ye two tribes of *Benjamin* and *Judah*, hear what the Lord ſays unto you: *behold, I will raiſe up thy lovers againſt thee*; the *Chaldeans*, whom they had formerly loved, and in whoſe alliance they were, and whoſe idols they worſhipped: *from whom thy mind is alienated*; having broke covenant with them, and caſt off their yoke, and rebelled againſt them: *and I will bring them againſt thee on every ſide*; to beſiege and encompaſs *Jeruſalem* on every ſide with their army, as they did, ſo that there was no eſcaping.

℣. 23. *The Babylonians, and all the Chaldeans,* &c.] Both the inhabitants of the city of *Babylon*, called in the *Hebrew* text the children of *Babylon*, and all the inhabitants of the ſeveral parts of the country of *Chaldea*, of which *Babylon* was the metropolis: *Pekod, and Shoa, and Koa*; the *Vulgate Latin* verſion, and ſo *Jerom*, take theſe words to be appellatives, and render them, noblemen, tyrants, and princes; as ſome mentioned by *Jarchi* do, governors, princes, and rulers; and *Kimchi*[b] thinks, they are the titles of the *Babylonian* princes ſpoken of in *Jeremiah*, as *Nebuzaradan*, *Nebuſhaſban*, *Rabſaris*, *Rab-mag*, &c. *Jer.* xxxix. 3, 13. but with others, they are the proper names of perſons or places: and ſo the *Targum* calls them, *Pekodaites*, *Shoaites*, and *Koaites*; that is, the inhabitants of places ſo called; and certain it is, that *Pekod* was a province of *Babylon*, *Jer.* l. 21. which, according to *Junius*, lay between the two rivers *Tigris* and *Lycus*, and in which was the famous city of *Niniveh*; and according to him, *Shoa*, or the *Shoaites*, lay between the rivers *Lycus* and *Gorgus*, among whom were the *Adiabeni*, and the town called *Siai* by *Ptolemy*; and the *Koaites* were ſituated in the inward part of *Aſſyria* by *Arbelitis*, where formerly was the fortified town of *Koah*, by hiſtorians called *Gauga*; and by *Strabo*, *Gaugamela*. *Grotius* thinks that *Pekod* are the *Bactriani*; and that *Shoa* is *Siai* in *Armenia* with *Ptolemy*; and that *Koa* is *Choana* of *Media*, with the ſame *Ptolemy*; but be they who they will, they were ſuch people as were to come with the *Chaldean* army againſt the *Jews*: *and all the Aſſyrians with them*; which were now one people with the *Chaldeans* and *Babylonians*, by whom formerly the ten tribes were carried captive: *all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes*; perſons of high rank and dignity, in chief offices at court, or in the camp, all in the bloom and ſtrength of youth; men of name and renown, for their honour and valour; and all well mounted, a famous cavalry of them; and who before were lovely on theſe accounts, when they were their gallants and lovers, their confederates and allies, but now formidable and terrible being their enemies; ſee ℣. 5, 6, 12.

℣. 24. *And they ſhall come againſt thee with chariots, waggons, and wheels,* &c.] With *chariots*, in which were their princes and great men, their chief commanders, generals, and captains, and in which they fought, as was uſual in thoſe times; and with *waggons*, to carry their proviſions and warlike ſtores; and with *wheels*, that is, either with chariots and waggons that ran upon wheels, or with wheels for them in caſe they ſhould break down: the firſt of theſe words here, according to ſome *Jewiſh* interpreters, as *Doneſh* in *Jarchi*, ſignifies warlike inſtruments in general; and the ſecond word is uſed for chariots: and ſo the whole is paraphraſed by the *Targum*, "and they ſhall come "againſt thee with inſtruments of war, with cha"riots and wheels;" all which denotes how well prepared they ſhould be, and with what ſwiftneſs they would come: *and with an aſſembly of people, which ſhall ſet againſt thee buckler, and ſhield, and helmet round about*; a multitude of people, a vaſt army gathered out of all the provinces of *Babylon*, having bucklers and ſhields about their bodies, and helmets on their heads, to protect and defend them; and theſe ſhould ſurround the city of *Jeruſalem*. So the *Targum*, "an army of people, "armed with ſhields and helmets, ſhall ſet them"ſelves againſt thee round about:" *and I will ſet judgment before them, and they ſhall judge thee according to their judgments*; that is, I will deliver you into their hands, and they ſhall judge and condemn you; not according to my laws and yours, but according to their own laws, according to the cuſtoms and uſages among them, according to the law of nations; they ſhall deal with you as rebels and covenant-breakers, ſuch *Zedekiah* was; he broke covenant with the king of *Babylon*, and rebelled againſt him: and this was fulfilled when he fell into his hands, and when he ſlew his children before his face, and then put out his eyes.

℣. 25. *And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee,* &c.] As a jealous huſband, enraged againſt his adulterous wife, falls upon her in his fury, and uſes her with great ſeverity; ſo the *Jews* having committed ſpiritual fornication, that is, idolatry, and departed from the Lord, he threatens to ſtir up the fury of his jealouſy, and puniſh them ſeverely by the *Chaldeans*, as follows: *they ſhall take away thy noſe, and thine ears, and thy remnant ſhall fall by the ſword*; as gallants uſe their harlots when they leave them, or jealous huſbands their adulterous wives, disfiguring them, that they may be marked and known what they are, and be deſpiſed by others; and as has been the cuſtom in ſome countries, particularly with the *Egyptians*, to cut off the noſes of adulterous perſons; here it is to be underſtood figuratively: by the *noſe*, according to *Jarchi*, *Kimchi*, and *Ben Melech*, is meant the king, who is higher than his people, as the noſe is the higheſt part in a man's face; and by the *ears* the prieſt, who cauſed a noiſe to be heard when he entered into the temple with his bells; or rather, becauſe it was the prieſt's office to attend to the word of God, and teach it the people; in general, theſe denote every thing that was excellent among the *Jews*, their city, temple, king, kingdom, princes, prieſts and prophets, which ſhould be demoliſhed and removed; and by the *remnant* is meant the common people, that ſhould come into the hands of the *Chaldeans*, and fall by their ſword. So the *Targum* paraphraſes it, "thy princes and thy nobles "ſhall go into captivity, and thy people ſhall be "killed with the ſword:" *they ſhall take thy ſons and thy daughters, and thy reſidue ſhall be devoured*

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[a] ותפקדי את זמת נעוריך & viſitaſti ſcelus adoleſcentiæ, vel pueritiæ tuæ, Piſcator, Starckius; i. e. viſitari feciſti a deo, a Lapide.

[b] So R. Sol. Urbin. Ohel Moed, fol. 51. 1.

by the fire; take and carry their ſons and daughters captive, and burn with fire the city left by them. Thus the *Targum*, “ they ſhall carry thy ſons and “ daughters captive, and the beauty of thy land “ ſhall be burnt with fire;” that is, the city of *Jeruſalem*, the temple, the king's palaces, the houſes of the great men, and others in it, which were all burnt with fire, when taken by the *Chaldeans*, *Jer.* lii. 13.

℣. 26. *They ſhall alſo ſtrip thee out of thy clothes*, &c.] As ſuch who are taken captives are uſually ſerved: *and take away thy fair jewels*; their ornaments of every kind: or, *the veſſels of thy glory* [c]; *Kimchi* obſerves, this may be meant either of the garments of the prieſts, and the veſſels of the ſanctuary; or of the whole ſpoil of the city in general, whether in the temple, or in other houſes.

℣. 27. *Thus will I make thy lewdneſs to ceaſe from thee*, &c.] That is, their idolatry; for after this captivity, the *Jews* never were guilty of idolatry any more: *and thy whoredom brought from the land of Egypt*; the idolatry which they learned there, and brought from thence; ſo the *Targum*, “ the “ worſhip of thine idols, which was with thee when “ thou waſt in the land of *Egypt*:” *ſo that thou ſhalt not lift up thine eyes unto them*; to the idols of *Egypt*, to pray unto them, and worſhip them: *nor remember Egypt any more*; with any delight and pleaſure, and ſo as to deſire an alliance with them, and help from them, or to join with them in their idolatries: ſo the *Targum*, “ and the idols of “ the *Egyptians* thou ſhalt remember no more.”

℣. 28. *For thus ſaith the Lord God, I will deliver thee into the hand of them whom thou hateſt*, &c.] The *Chaldeans* and *Babylonians*, before loved by her, and doted upon, but now hated and rebelled againſt; and to fall into ſuch hands muſt be a ſore judgment; and this the Lord threatens to bring upon the *Jews* for their ſins; and he having ſaid it, it might be depended upon, it would be performed; and for the greater certainty of it, it is repeated in different words: *into the hand of them from whom thy mind is alienated*; ſee the note on ℣. 17.

℣. 29. *And they ſhall deal with thee hatefully*, &c.] The *Chaldeans* ſhould hate the *Jews*, as much as before they loved them, when they came into the bed of love to them, ℣. 17. and as much as the *Jews* hated them; which they ſhewed by their ſevere and rigorous uſage of them, putting ſome to the ſword, carrying the reſt captive, and employing them in hard ſervice and labour; and which is ſtill worſe, and an aggravation of all this, *and ſhall take away all thy labour*; whatever they got by labour, that they ſhould not enjoy, but ſhould be taken away from them: *and ſhall leave thee naked and bare*; ſtripped of all the neceſſaries and conveniences of life: *and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms*; it ſhall then be manifeſt to all, that thou haſt been guilty of idolatry, and haſt departed from the Lord thy God, which has cauſed him to bring theſe judgments upon thee for thy ſins. The *Targum* paraphraſes the latter part of the clauſe thus, “ the ſins of thy wicked counſels, and “ thy pride.” It ſeems to be a heap of words, to expreſs the groſſneſs of their idolatries, which now ſhould be expoſed.

℣. 30. *And I will do theſe things unto thee*, &c.] What the *Chaldeans* did, God is ſaid to do, becauſe he ſuffered them to do theſe things, as a puniſhment for their ſins; yea, it was according to his will, and by his orders. The *Septuagint* and *Vulgate Latin* verſions render it, *they have done theſe things unto thee*; that is, the *Chaldeans*. The *Targum* is, “ thy ſins are the cauſe of theſe things “ unto thee;” that is, their idolatry and other iniquities. Hence the *Syriac* verſion is very particular, “ for thy whoredoms theſe things ſhall be “ done unto thee;” and the *Arabic* verſion, “ thy “ whoredom hath done (or is the cauſe of) theſe “ things unto thee,” as follows: *becauſe thou haſt gone a whoring after the heathen*, and *becauſe thou art polluted with their idols*; imitated them in their idolatries; worſhipped the ſame dunghil-gods as they did, as the word ſignifies; with which, it was no wonder, they ſhould be polluted, and become abominable unto God.

℣. 31. *Thou haſt walked in the way of thy ſiſter*, &c.] *Samaria*, or the ten tribes of *Iſrael*; followed them in their idolatrous practices, were guilty of the ſame: *therefore will I give her cup into thine hand*; the cup of her vengeance, as the *Targum*; inflict the ſame puniſhment on the two tribes as on the ten, and ſuffer them to be carried captive as they had been.

℣. 32. *Thus ſaith the Lord God, thou ſhalt drink of thy ſiſter's cup deep and large*, &c.] That is, partake of the ſame puniſhment, which was very great, ſignified by a deep and large cup, which holds much: *thou ſhalt be laughed to ſcorn, and had in deriſion*; by the nations round about, who inſtead of pitying them under their troubles, will rejoice at them; juſt as drunken men are laughed at, when intoxicated, and reeling about: *it containeth much*; the cup of wrath and vengeance; as much as will laſt ſeventy years drinking. The *Targum* connects this with the preceding clauſe, “ and thou ſhalt be for deriſion and for laughter, “ becauſe of the greatneſs of the tribulation that “ ſhall come upon thee.”

℣. 33. *Thou ſhalt be filled with drunkenneſs and ſorrow*, &c.] Sorrow is the effect of drunkenneſs; theſe two generally go together; when a man is filled with the one, he is with the other; this expreſſes the greatneſs of the ſorrow and diſtreſs of the *Jews* in captivity: *with the cup of aſtoniſhment and deſolation*; their puniſhment would be ſo great, and their condition be ſo deſolate, that it ſhould aſtoniſh them, and bereave them of their ſenſes; and they ſhould be like mad men, as their actions in the following verſe ſhew: *with the cup of thy ſiſter Samaria*; the ſame puniſhment as inflicted on the ten tribes.

℣. 34. *Thou ſhalt even drink it, and ſuck it out*, &c.] The very dregs of it, that which lies at the bottom, which is the moſt nauſeous, and the moſt pernicious; not thro' love to it, but thro' force, ſhall be obliged to it; ſee *Pſ.* lxxv. 8: *and thou ſhalt break the ſheards thereof*; and ſuck them, ſo that not a drop of the liquor ſhould be loſt; even what has penetrated into the earthen veſſel, which this cup is ſuppoſed to be; and therefore it ſhall be broken to pieces, and theſe pieces ſucked, that all may be got out; ſuggeſting, that there will be no abatement of the puniſhment, it ſhall be endured to the utmoſt: or it may be an alluſion to drunkards, who having drunk up their liquor, and become drunk, break their glaſſes, pots, and cups, and to which the next clauſe agrees: *and pluck off thine own breaſts*; as men in their drunken fits, being like mad men, tear their own fleſh; and ſo the *Targum* paraphraſes it, "thou ſhalt tear thy "fleſh;" ſo the *Jews*, under puniſhment for ſin, and preſſed with the guilt of it, thro' indignation at themſelves, ſhould tear their fleſh, and particularly pluck off their breaſts: the alluſion is to fornication, to which idolatry is compared, in which thoſe parts are particularly affected; ſee ℣. 21. the *Syriac* verſion renders this and the former clauſe thus, *thou ſhalt ſhave thine hair, and cut off thy breaſts*; *Kimchi* thinks, by the *breaſts* are meant the oral and written laws, which ceaſed in the time of the captivity; but without any foundation: *for I have ſpoken* it, *ſaith the Lord*; and therefore it ſhall be done.

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[c] כלי תפארתך vaſa gloriæ tuæ, V. L. Pagninus, Montanus; inſtrumenta ornatus tui, Junius & Tremellius, Polanus, Piſcator; vaſa ornatus tui, Starckius.

℣. 35. *Therefore thus ſaith the Lord God, becauſe thou haſt forgotten me*, &c.] His word, worſhip, and ordinances, and did not attend unto them, but worſhipped ſtrange gods: ſo the *Targum*, "becauſe thou haſt left my worſhip:" *and caſt me behind thy back*; or as the ſame paraphraſe, "haſt caſt the fear of me from before thine eyes;" or out of thy ſight, his laws and ſtatutes; ſee *Neh.* ix. 26. *Iſ.* v. 24. as men caſt behind their backs that which they have no value for and loath, and which they don't care to ſee, and chuſe to forget: *therefore bear thou alſo thy lewdneſs, and thy whoredoms*; that is, the guilt of their ſins, the puniſhment of their idolatries, and ſhame and confuſion for them.

℣. 36. *The Lord ſaid moreover unto me, ſon of man, wilt thou judge Aholah and Aholibah?* &c.] Plead the cauſe of *Iſrael* and *Judah*? ſay any thing in their defence, and in excuſe of them? or intercede and pray for them, that threatened judgments may not come upon them? no, do nothing of this kind; if thou wilt do any thing, do as follows: *yea, declare unto them their abominations*; their abominable ſins, their murders, adulteries, and idolatries; ſet them in a true light before them, in all their aggravated circumſtances; that if it can be, they may be brought to a true ſight and ſenſe of them, to repent of them, be aſhamed of them, loath them, confeſs them, and forſake them.

℣. 37. *That they have committed adultery*, &c.] Either literally, adultery with their neighbours wives, which was a prevailing ſin with this people; or figuratively, ſpiritual adultery, that is, idolatry: *and blood is in their hands*; the *Targum* is, "they have ſhed the blood of innocents with their "hands;" the blood of prophets and righteous men, ſent unto them; and the blood of their infants in ſacrificing to idols, as after-mentioned: *and with their idols have they committed adultery*; by worſhipping them, which is ſpiritual adultery; and this being ſo explicitly mentioned, it ſeems to be diſtinguiſhed from corporal adultery in the firſt clauſe, which may be only there deſigned; and ſo *Kimchi* thinks: *and have alſo cauſed their ſons, whom they bare unto me, to paſs for them thro' the fire to devour them*; their children, who were the Lord's by national adoption, and who ought to have been trained up in the worſhip and ſervice of God, were in a moſt barbarous and unnatural manner cauſed to paſs thro' the fire, for or to the idols, *Molech* and *Baal*; and that not merely by way of luſtration and dedication, which was ſometimes done by paſſing between two fires, but ſo as to be devoured and deſtroyed by the fire.

℣. 38. *Moreover, this they have done unto me*, &c.] The following piece of wickedneſs, which was very provoking to the Lord: *they have defiled my ſanctuary in the ſame day*; as they cauſed their children to paſs thro' the fire to their idols, by entering into the ſanctuary when they had ſo done, and were thus defiled, and by offering ſacrifices to their idols in it; or under pretence of ſerving the Lord, when they had juſt been guilty of murder and idolatry: *and have profaned my ſabbaths*; not only by doing their own worldly and civil buſineſs, but by ſlaying their infants on thoſe days, and ſacrificing them to idols.

℣. 39. *For when they had ſlain their children to their idols*, &c.] This explains more clearly what is before ſaid, that by cauſing their children to paſs thro' the fire was a ſlaying them; and that their paſſing thro' it *for them*, was for their idols, and unto them; ſee ℣. 37. and now when they had been guilty of ſuch ſhocking wickedneſs, *then they came the ſame day into my ſanctuary to profane it*; not that they came into the temple on purpoſe to profane it; but coming into it, being themſelves defiled with the murder of their infants, and offering ſacrifices to idols, or performing an hypocritical ſervice to the Lord, this was in the event, a profanation of the ſanctuary: *and lo, thus they have done in the midſt of mine houſe*; ſet up idols there, and worſhipped them; as they did in the temple itſelf, in the times of *Ahaz* and *Manaſſeh*; ſee *Jer.* vii. 30.

℣. 40. *And furthermore, that ye have ſent for men to come from far*, &c.] From *Egypt*, *Aſſyria*, and *Chaldea*, to treat with them, and enter into alliances and confederacies with them, and to join them in their idolatrous practices; theſe heathen nations did not ſend to the *Jews*, but the *Jews* to them; they did not court their friendſhip and alliance, but the *Jews* courted theirs: *unto whom a meſſenger was ſent*; to court their favour, and ſolicit a confederacy, and to deſire that embaſſadors might be ſent to reſide among them: *and lo they came*; theſe heathen courts liſtened to the propoſal, and accordingly ſent their plenipotentiaries and embaſſadors to them, who came in their maſters name, and with their credentials; and for the reception of whom, great preparations were made, as follows: *for whom thou didſt waſh thyſelf, paintedſt thy eyes, and deckedſt thyſelf with ornaments*; juſt as harlots do to make themſelves agreeable to their lovers; who uſe waſhes and paint, as *Jezebel* did, and dreſs themſelves in their beſt cloaths, and adorn themſelves in the beſt manner they can. Harlots had their particular attire, by which they were known, *Prov.* vii. 10. and they not only uſed bagnios or baths, but waſhes for their face, to make them look beautiful, and particularly painted their eyes, to make them look larger; for large eyes in women, in ſome nations, were reckoned very handſome, particularly among the *Greeks*: hence *Juno*, in *Homer*[d], is called βοωπις, the ox-eyed, as ſome tranſlate it; or rather, the large-eyed *Juno*: and the *Grecian* women, in order to make their eyes large, made uſe of a powder mixed with their waſhes, which ſhrunk their eye-brows, and cauſed their eyes to ſtand out, and look fuller and larger; and ſuch was the paint which *Pliny*[e] calls *ſtibium*, and ſays it was by ſome named *platyophthalmon*,

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[d] Iliad. 1. l. 556.

[e] Nat. Hiſt. l. 33. c. 6.

thalmon, becauſe in the beautiful eye-brows of women it dilated the eyes; and it ſeems that painting with ſomething of this nature was uſed by the *Jewiſh* women, in imitation of the heathens, for the ſame purpoſe, eſpecially by harlots; hence the phraſe of renting the face, or rather the eyes, with paint, *Jer.* iv. 30. ſo the *Mooriſh* women now, as Dr. *Shaw* [f] relates, to add a gracefulneſs to their complexions, tinge their eye-lids with *al-kahol*, the powder of lead-ore; and this is performed by firſt dipping into this powder a ſmall wooden bodkin, of the thickneſs of a quill, and then drawing it afterwards thro' the eye-lids, over the ball of the eye; and which is properly a renting the eyes indeed, as the prophet calls it, with powder of *pouk*, or *lead-ore*: ſo for the gratifying theſe idolatrous embaſſadors, idols were ſet up, altars built, and ſacrifices prepared; and, in order to their public entry, and to ſhow how acceptable they were, palaces were fitted up for them, and the ſtreets thro' which they paſſed decorated, and all public marks of eſteem and affection given them; to this the *Targum* ſeems to have reſpect, paraphraſing the words thus, “and lo, they came to the place thou hadſt prepared; thou haſt adorned the ſtreets, and appointed palaces.”

ℽ. 41. *And ſateſt upon a ſtately bed*, &c.] Or *honourable* [g], a bed of ſtate; either a throne, a royal ſeat under a canopy, on which the king of *Judah* ſat to receive foreign embaſſadors; or a ſtately bed at a feaſt, made for the entertainment of them; it being uſual in the eaſtern nations to ſit on beds at eating, to which the next clauſe agrees. The alluſion is to an harlot ſitting on a bed decked out by her to allure men to lie with her; ſee *Prov.* vii. 16: *and a table prepared before it*; before the bed, furniſhed with the richeſt proviſions to treat the embaſſadors with; or this may deſign an altar built for them to offer on it ſacrifices to their idols, according to the cuſtoms of their countries: *whereupon thou haſt ſet mine incenſe and mine oil*; which were the gifts of God to this people, and which they ſhould have uſed in his ſervice; but with theſe they treated the miniſters of heathen princes; ſcenting the room where they were entertained with incenſe, and anointing their heads and feet with oil, for their pleaſure and refreſhment; or they offered theſe on the altars of the idols to them.

ℽ. 42. *And a voice of a multitude being at eaſe was with her*, &c.] With *Abolibah*, with the two tribes of *Judah* and *Benjamin*: or, *in her*, in *Jeruſalem*; or *in it*, or *about it* [h]; the bed, or table, or both: theſe were either the people of the many nations that came in great numbers with the embaſſadors, as their retinue, and for the greater ſplendor of them; and who came, not to make war, but in a peaceable way, being invited to come; or theſe were a confluence of the *Jewiſh* people, who came from all parts to ſee the public entry of theſe embaſſadors; who were quite eaſy with it, ſince they came as the embaſſadors of their allies and friends, in whoſe alliance they thought themſelves ſafe and happy; and therefore welcomed them with their loud huzzas: *and with the men of the common ſort were brought Sabeans from the wilderneſs*; or, *and with men becauſe of a multitude of men* [i]; that is, with thoſe men that came from ſeveral parts on this occaſion, for the ſake of a greater number, and of making a greater appearance; the *Sabeans* that dwelt in the deſert of *Arabia* were fetched from thence; or their neighbours round about *Moab* and *Ammon*, that dwelt in the wilderneſs, were ſent for, and brought to make the ſolemnity the greater; ſo *Jarchi*; and to this ſenſe the *Targum* renders it, “becauſe of the multitude of men that came round about on every ſide from the wilderneſs.” Some render it, *drunkards from the wilderneſs* [k]; a parcel of drunken fellows that lived in the wilderneſs, ruſtic, brutiſh people; theſe were brought as fit perſons to drink healths, and roar on this occaſion: *which put bracelets upon their hands, and beautiful crowns upon their heads*; that is, the *Jews* put theſe ornaments upon the hands and heads of theſe men of the common ſort, and the *Sabeans* with them, and theſe poor country drunken fellows too, that they might make the better appearance when they met and huzza'd the embaſſadors at their entry; or which *Sabeans* and other foreigners put theſe ornaments on *Abolah* and *Abolibah*, and enticed them to the worſhip of their idols, and taught them idolatry.

ℽ. 43. *Then ſaid I unto her that was old in adulteries*, &c.] That had been an old adulterer or idolater; meaning either *Abolah* the ten tribes, who from *Jeroboam*'s time had been guilty of idolatry; or *Abolibah* the two tribes, who had remained longer in their own country, and had been long given to idolatry; or both of them, as ſome think, the whole body of the people of *Iſrael*, who had been addicted to idolatry ever ſince they came out of *Egypt*, and ſo was like an old harlot indeed: now the Lord ſaid *unto her*, or *concerning her* [l]; in his own mind, after the manner of men. So the *Targum*, “I ſaid concerning the congregation of *Iſrael*, whoſe people are old in ſins:” *will they now commit whoredoms with her, and ſhe with them?* will they commit adultery with ſuch an old harlot? are they not weary of her? and will they not rather loath and deſpiſe her? as it is common when ſuch proſtitutes grow old; and what pleaſure can ſhe take thus advanced in years in ſuch impurities? ſuggeſting, that alliances and confederacies between the *Jews* and the nations of the world could not be agreeable on either ſide, eſpecially to the former; but ſo it was, and ſo were their idolatries likewiſe. The *Targum* is, “now ſhe will leave her idols, and return to thy worſhip; but ſhe returned not.”

ℽ. 44. *Yet they went in unto her*, &c.] Made a league with one another, and joined in idolatrous worſhip: *as they go in unto a woman that playeth the harlot*; with the ſame heat of luſt, with the ſame greedineſs and eager deſire as young men do, when they go into a brothel-houſe where a beautiful harlot lives: *ſo went they in unto Abolah, and unto Abolibah, the lewd women*; the ten tribes of *Iſrael*, and the two tribes of *Judah* and *Benjamin*, which apoſtatized from God, and committed idolatry; with theſe, the *Sabeans* before-mentioned, and other nations joined, in idolatrous worſhip.

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[f] Travels, p. 229. Ed. II.

[g] כבודה honorato, Junius & Tremellius, Polanus, Cocceius, Starckius.

[h] בה in ea, Pagninus, Montanus, Vatablus, Junius & Tremellius, Polanus; in illa, Cocceius, Starckius; in illo, Piſcator; circa eam, A Lapide.

[i] ואל אנשים מרב אדם & cum viris ut multiplicarent homines, Pagninus; ut adeſſent multi homines, Munſter; præ multitudine hominum, Tigurine verſion, Cocceius, Starckius; propter multiplicare homines, Vatablus.

[k] סובאים ממדבר ebrioſi ex deſerto, Junius & Tremellius, Piſcator, Polanus; ſo R. Sol. Urbin. Ohel Moed, fol. 99. 1.

[l] לבלה de inveterata illa, Vatablus.

℣. 45. *And the righteous men*, &c.] Some underſtand this of the prophets, who were really righteous men; and foretold the righteous judgments of God that ſhould come upon the idolatrous *Jews*, which was a judging them: others, of righteous men in general, who will one and all agree that perſons guilty of ſuch crimes ought to ſuffer the puniſhment adequate to them, and uſually inflicted on ſuch; but rather the *Babylonians* are here meant; who, tho' not righteous in themſelves, or truly ſo, yet were ſo in compariſon of the wicked *Jews*, who had a divine revelation, and knew better than to commit ſuch idolatries; whereas theſe were *Gentiles* that knew not God, nor his will. So the *Targum*, "and righteous men in reſpect (or compariſon) of them;" that is, of *Iſrael* and *Judah*; and they may be alſo called ſo, becauſe they were the executioners of juſtice, the inſtruments of inflicting God's righteous judgments on the *Jews*; and, among other things, for their perfidy and treachery to them; ſo that they would appear juſt in the eyes of other nations, for treating them as they did: *they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood*; that is, according to the law concerning ſuch perſons; and ſhall condemn them to ſuffer the puniſhment denounced on ſuch, and ſhall execute it on them: *becauſe they are adultereſſes, the blood is in their hands*; are guilty, not only of corporal uncleanneſs, but of ſpiritual adultery; that is, idolatry; and of the murder of their prophets and righteous men, and even of their own children ſacrificed to idols; than which nothing can be more unnatural and barbarous for women to do.

℣. 46. *For thus ſaith the Lord God, I will bring up a company upon them*, &c.] Or, *do thou bring up a company upon them* [m], or *againſt them*. The *Targum* repreſents it, as ſpoken to the prophet thus, "propheſy that armies ſhall come up againſt "them." *Kimchi* interprets it as we do, *I will bring up*, &c. and ſo others [n]. By this *company* is to be underſtood the *Chaldean* army, whom God in his providence, and in righteous judgment, would bring up againſt the *Jews*; ſtiled a *convocation* [o], aſſembly or congregation, in alluſion to the *Sanhedrim*, or court of judicature, that took cognizance of ſuch crimes, and judged, and condemned for them: *and will give them to be removed and ſpoiled*; or, *for a removing*, and *a ſpoil* [p]; that is, he would give the *Jews* into the hands of the *Chaldean* army; their perſons to be carried captive into other lands; and their ſubſtance to be ſpoiled and plundered.

℣. 47. *And the company ſhall ſtone them with ſtones*, &c.] Which was the puniſhment of adulterers and idolaters, *Deut*. xiii. 10. and xxii. 24. this ſeems to refer to the *Chaldean* army caſting out ſtones from their ſlings and engines into the city of *Jeruſalem*, when they beſieged it, by which they killed ſome, and beat down the houſes which fell upon others, and deſtroyed them. So the *Targum*, "and the army ſhall ſtone them with the "ſtones of a ſling:" *and diſpatch them with their ſwords*; cut them in pieces with them, ſuch as ſallied out of the city upon them, or they found without, or by any means fell into their hands: *they ſhall ſlay their ſons and their daughters*; when they broke into the city, and took it; or when they found them making their eſcape, and hiding themſelves in ſecret places: *and burn up their houſes with fire*; as they did; the temple, the king's palace, the houſes of noblemen, and all the houſes in *Jeruſalem*; ſee *Jer*. lii. 13.

℣. 48. *Thus will I cauſe to ceaſe lewdneſs out of the land*, &c.] There being no opportunity for it, nor any to commit it; what were not deſtroyed by famine, ſword and peſtilence during the ſiege, were carried captive; and when they returned, were never more given to idolatry; ſee ℣. 27: *that all women may be taught not to do after your lewdneſs*; that is, that all provinces, as the *Targum*, all kingdoms, ſtates, churches and people, hearing and reading the judgments of God on this people for their idolatry, may learn to ſhun it; it is even an inſtruction to us at this diſtance, not to commit idolatry, as they did, 1 *Cor*. x. 7, 11. The church of *Rome* ought to obſerve this.

℣. 49. *And they ſhall recompenſe your lewdneſs upon you*, &c.] Or, *give your lewdneſs* [q]; the puniſhment of it; the juſt recompence of reward for their idolatry: *and ye ſhall bear the ſins of your idols*; the ſhame, and guilt, and puniſhment of their ſins committed in worſhipping idols; *and ye ſhall know that I am the Lord God*; the only Lord God who is to be worſhipped, and not idols; jealous of my honour and glory, and true to my word; who can and will accompliſh all I have ſaid; this the *Jews* knew and acknowledged when in captivity, and returned from it, as they will more fully when they ſhall be converted in the latter day.

CHAP. XXIV.

IN this chapter the deſtruction of the city and temple of *Jeruſalem* is propheſied of; the former under the parable of a boiling pot; the latter is repreſented by the ſudden death of *Ezekiel*'s wife. The time of this prophecy was that very day the king of *Babylon* began the ſiege of *Jeruſalem*, ℣. 1, 2. the parable of the boiling pot, ℣. 3, 4, 5. the explanation and application of it to the city of *Jeruſalem*, ℣. 6—14. the prophet is told of the death of his wife, and bid not to mourn on that account, which accordingly came to paſs, ℣. 15, 16, 17, 18. upon the peoples enquiring what theſe things meant, he informs them, that hereby was ſignified the profanation of the temple; and that their diſtreſs ſhould be ſo great, that they ſhould not uſe any ſet forms of mourning, but pine away and die, ℣. 19—24. and the chapter is cloſed with aſſuring the prophet, that the day theſe things ſhould come to paſs, a meſſenger ſhould be ſent him, to whom he ſhould open his mouth, and be no more dumb, ℣. 25, 26, 27.

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[m] אעלה עליהם קהל, αναγαγε επ' αυτας οχλον, Sept. adduc ſuper eas cœtum, Vulg. Lat. aſcendere fac contra eas, *vel* eos, cœtum, Cocceius, Starckius.

[n] Faciam aſcendere, Pagninus; adducam, Munſter, Tigurine verſion; quum adduxero, Piſcator.

[o] קהל congregatio, Junius & Tremellius, Piſcator; conſeſſus judicum, Grotius, Starckius.

[p] לזעוה ולבז commotioni & direptioni, Junius & Tremellius, Polanus, Piſcator; in commotionem & in prædam, Starckius.

[q] ונתנו זמתכנה & dabunt ſcelus veſtrum, Vulg. Lat. Montanus, Cocceius, Starckius.

℣. 1. *Again, in the ninth year*, &c.] Of *Jehoiachin*'s captivity, from which the dates of *Ezekiel* are, and of *Zedekiah*'s reign, which commenced together: *in the tenth month, in the tenth day of the month*; the month *Tebet*, which anſwers to part of our *December*, and part of *January*; ſo that it was at the latter end of *December* when this prophecy was given out; at which time *Jeruſalem* was beſieged by the king of *Babylon*, even in the winter-ſeaſon: *the word of the Lord came unto me, ſaying*; as follows:

℣. 2. *Son of man, write thee the name of the day*, &c.] That is, what day of the week it was, as well as what day of the month; as whether the firſt, or ſecond, or third, *&c.* for the *Jews* had no other names for their days, as we have: even *of this ſame day*; according to biſhop *Uſher*[r], it was the 30th of *January*, and the fifth day of the week (*Thurſday*); in the year of the *Julian* period 4124, and 590 before Chriſt. Mr. *Whiſton*[s] places it in the year of the *Julian* period 4123, and 591 before Chriſt. The prophet is bid to obſerve it punctually, and write it exactly, that there might be no miſtake; to ſet it down in his pocket-book; or it may be in ſome public regiſter, that it might not only be remembered by him, but known by the people; that ſo when they ſhould hear the fact afterwards related, and exactly agreeing with this prediction, they would acknowledge him to be a true prophet; ſince this would be a confirmation of the word of the Lord coming to him: *the king of Babylon ſet himſelf againſt Jeruſalem this ſame day*; or, *drew nigh*[t]; brought up his army to it, and laid ſiege againſt it, and prepared every thing to carry it on; which he very probably did in perſon, tho' he afterwards retired, and left the command of his army with his generals; and this was exactly the day before-mentioned; ſee 2 *Kings* xxv. 1. *Jer.* xxxix. 1. and lii. 4. The prophet *Ezekiel* was now in *Chaldea*, many miles from *Judea*, and yet had this account the very ſelf-ſame day, even from the Lord himſelf, who is omniſcient and omnipreſent.

℣. 3. *And utter a parable to the rebellious houſe*, &c.] The people of the *Jews* ſo called, not ſo much on account of their rebellion againſt the king of *Babylon*, which cauſed him to come againſt them; as on account of their rebellion againſt God, and the breach of his laws; ſee ch. ii. 3, 5, 6, 7, 8. The prophet is bid to repreſent to them, in a figurative and emblematic way, the miſeries that were coming upon them for their wickedneſs, namely under the parable of a boiling pot: *and ſay unto them, thus ſaith the Lord God*; ſpeaking in his name, and as coming from him, and clothed with his authority; that the following parable might not be thought to be a fancy and chimera of his own: *ſet on a pot, ſet it on*; ſet a pot on the fire, and do it quickly. This *pot* is the city of *Jeruſalem*, which was to be brought into great diſtreſs and ruin; not a cauldron of braſs, wherein the inhabitants ſhould be as ſafe as if they had walls of braſs about them, as they vainly boaſted, ch. xi. 3. but a ſeething pot, ſuch an one as *Jeremiah* ſaw, to which it may be, reference is here had, *Jer.* i. 13. in which the people ſhould be deſtroyed: *and alſo pour water into it*; which, as it is ſome time a boiling, may denote the length of the ſiege of the city, which held two years; and of the troubles and miſeries attending it; and of the greatneſs of them, which were as intolerable as boiling water. The *Targum* is, "propheſy that "armies ſhall come againſt this city; and alſo there "ſhall be given unto it length of time to receive "the ſiege."

℣. 4. *Gather the pieces thereof into it*, &c.] A fire being made, and the pot ſet on, and water poured into it, the next thing is, to put in the pieces that are to be boiled; and theſe are to be gathered; meaning the people of the land, that were to be gathered from the ſeveral parts of it, for their ſecurity, as they thought; but the event proved it was for their ruin: even *every good piece, the thigh and the ſhoulder*; the princes and gentry, the great and the mighty, the rich and wealthy of the people; who, upon the invaſion, got together in *Jeruſalem*, to ſecure their perſons and ſubſtance: *fill it with the choice bones*; or with thoſe pieces that have the choice bones, that are full of marrow; the ſtrongeſt among the people; the ſoldiers, or ſuch as were fit for war; the beſt of their militia, brought hither to defend the city; but, in fact, to be ſlain, as they were. The *Targum* is, "gather the princes thereof into the midſt of her, "every terrible man and warrior; fill her with the "army of the people."

℣. 5. *Take the choice of the flock*, &c.] King, princes, nobles, magiſtrates, prieſts and rulers of the people: *and burn alſo the bones under it*; or, *put a pile of bones under it*[u]; the bones of them that are ſlain in it; denoting the great ſlaughter of them; or the bones of the innocent that had been murdered in it; which were the cauſe of theſe judgments coming upon them; and cauſed the wrath of God to burn the more hotly againſt them; or the bones of the wicked: *and make it boil well*; the pot; that the water may be very hot and boiling; denoting the ſeverity of the judgments of God in the city, to the deſtruction of many by ſword, famine and peſtilence: *and let him ſeethe the bones of it therein*; that the ſtrongeſt among them may be weakened and deſtroyed by the length and ſeverity of the ſiege, and the judgments attending it. The *Targum* is, "bring near the kings of the "people, and even join auxiliaries with them; "haſten the time of it; yea, let her ſlain be caſt "in the midſt of her."

℣. 6. *Wherefore thus ſaith the Lord God, wo to the bloody city*, &c.] Here the parable begins to be explained; and ſhews, that by the pot is meant the city of *Jeruſalem*, called the *bloody city*, becauſe of the blood of the prophets, and of righteous perſons, and of innocent babes that was ſhed in it; and which was the cauſe of the judgments of God coming upon her, which would iſſue in her deſtruction, and therefore *wo* unto her; ſee *Matt.* xxiii. 37: *to the pot whoſe ſcum is therein, and whoſe ſcum is not gone out of it*; when a pot boils, a ſcum ariſes, and appears upon the top of the water, which the cook uſually takes off: this denotes the filthineſs and wickedneſs of the people of the *Jews*, which would work up, and be ſeen by the judgments of God upon them; yet ſhould not be removed, but continue on them, unrepented of, and unpardoned. It ſignifies, that they would remain hardened in their ſins; and that the judgments of God would have no effect upon them to bring them to repentance; and that God would have no mercy on them, or pardon their ſins: *bring it out piece by piece*; the people that were in *Jeruſalem*, of every claſs and rank, of every age and ſex; ſuggeſting, that they ſhould not be all deſtroyed at once, but ſome at one time, and ſome at another; ſome in one way, and ſome in another; ſome by famine, others by the peſtilence, and others by the ſword; ſome by ſallying out upon the enemy; others by endeavouring to make their eſcape privately, and fall into their hands: *let no lot fall upon it*; to ſave ſome, and deſtroy others, as is often done in war; ſignifying, that all were deſtined to deſtruction, ſome way or another; and none ſhould be ſpared; they that eſcaped the peſtilence, ſhould die by famine; and they that eſcaped them both, ſhould die by the ſword; and they that eſcaped all three, ſhould be carried into captivity. The *Targum* is, "captivity upon captivity ſhall "go out with her, becauſe repentance was not in "her."

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[r] Annales Vet. Teſt. A. M. 3414.

[s] Chronological Tables, cent. 10.

[t] סמך appropinquavit, Pagninus, Vatablus; ſo R. Sol. Urbin. Ohel Moed, fol. 84. 2. adjunxit ſe, Montanus.

[u] דור העצמים תחתיה pyram oſſium ſub ipſa, Junius & Tremellius, Piſcator, Starckius. דור rogus, ſtrues materiæ combuſtibilis rotunda, Stockius, p. 223.

℣. 7. *For her blood is in the midſt of her*, &c.] The blood of innocent perſons ſhed in the midſt of her, openly and publickly, cried for vengeance: *ſhe ſet it upon the top of a rock*; where it could not ſoak in, as when ſpilled upon ſoft earth: this denotes her openneſs and impudence in ſhedding blood, as not being aſhamed of it, or afraid of puniſhment for it, but as rather glorying in it; perhaps there may be ſome alluſion to the tops of hills and mountains, where idolatry was committed, attended with ſhedding human blood: *ſhe poured it not upon the ground, to cover it with duſt*; ſhe did not take any methods to hide her ſin; having no ſenſe of the heinouſneſs of it, nor any conſciouſneſs of guilt, or any remorſe or repentance; reſpect is had to a law which obliged to cover blood ſhed with duſt, *Lev.* xvii. 13. The *Targum* of the whole is, "becauſe innocent blood which is ſhed "in the midſt of her; with pride, and with an "high arm ſhe ſhed it; ſhe ſhed it not thro' ig"norance, that ſhe might repent of it."

℣. 8. *That it might cauſe fury to come up to take vengeance*, &c.] Into the heart and mind of God, into his face, ſpeaking after the manner of men; obſerving ſuch groſs and open wickedneſs, he determined within himſelf to ſhew his reſentment, manifeſt his wrath and diſpleaſure, and take vengeance on ſuch capital and impudent offenders: *I have ſet her blood upon the top of a rock, that it might not be covered*; by way of juſt retaliation; that as her ſin was publickly committed, and no repentance ſhewn for it, ſo her puniſhment ſhould be open and manifeſt to all the world, and no forgiveneſs ſhould be granted her. The *Targum* is, "I have revealed their ſins, becauſe they have "ſhed innocent blood openly, that it might not "be forgiven."

℣. 9. *Therefore thus ſaith the Lord God, wo to the bloody city*, &c.] See the note on ℣. 6: *I will even make the pile for fire great*; a large pile of wood, a great quantity of fuel to maintain the fire, and keep the pot boiling; meaning the vaſt army of the *Chaldeans*, which the Lord would bring againſt *Jeruſalem*, which ſhould cloſely beſiege it, and vigorouſly attack it, until it had executed the fury of the wrath of God, comparable to fire, and of his judgments upon it. The *Targum* is, "even I will multiply her deſtruction."

℣. 10. *Heap on wood, kindle the fire*, &c.] This is ſaid either to the prophet, to do this in an emblematic way; or to the *Chaldean* army, to prepare for the ſiege, encompaſs the city, begin their attacks, and throw in their ſtones out of their ſlings and engines, and arrows from their bows: *conſume the fleſh*; not entirely, ſince it is afterwards to be ſpiced; but thoroughly boil it; denoting the ſevere ſufferings the inhabitants ſhould undergo before their utter ruin: *ſpice it well*; pepper them off; batter their walls, beat down their houſes, diſtreſs them by all manner of ways and means; ſignifying, that this would be grateful to the Lord, as his juſtice would be glorified in the deſtruction of this people; and as the plunder of them would be like a ſpiced and ſweet morſel to the enemy; whoſe appetites would hereby be ſharpened and become keen, and to whom the ſacking and plundering the city would be as agreeable as well-ſeaſoned meat to an hungry man: *and let the bones be burnt*; either under it, or rather in it; even the ſtrongeſt and moſt powerful among the people deſtroyed, who ſhould hold out the longeſt in the ſiege. The *Targum* of the whole is, "multiply kings; "gather an army; order the auxiliaries, and pre"pare againſt her warriors, and let her mighty "ones be confounded."

℣. 11. *Then ſet it empty upon the coals thereof*, &c.] The city, when emptied of its inhabitants and ſubſtance, like a pot that is boiled over, and all in it boiled away, or taken out; burn it with fire, as the city of *Jeruſalem* when taken and plundered was: *that the braſs of it may be hot, and burn*; as braſs will when ſet on coals: or, *the bottom of it*[w]; ſo *Ben Melech* obſerves from the *Miſnah*, that the lower part or bottom of a pot, cauldron or furnace, is called the braſs of it; and ſo the ſenſe is, make the fire burn ſo fierce, as to burn the bottom of the pot; or the canker and ruſt of it, which the following words explain: *and that the filthineſs of it may be molten in it, that the ſcum of it may be conſumed*; the abominable wickedneſs of this people; ſince they were not reformed and brought to repentance for it by the admonitions and inſtructions given them, and by the chaſtiſements and corrections laid upon them; they with their ſins ſhould be conſumed in this terrible manner. The *Targum* is, "I will leave the "land deſolate, that they may become deſolate; "and that the gates of her city may be con"ſumed; and that thoſe that work uncleanneſs in "the midſt of her may melt away, and her ſins "be conſumed."

℣. 12. *She hath wearied* herſelf *with lies*, &c.] With ſerving idols, which were lying vanities; by truſting to the alliances of neighbouring nations, which deceived her; or by committing ſin, in which there was no ſatisfaction; or it may be underſtood of wearying of God with her ſins, and particularly with her lying promiſes of repentance and reformation: *and her great ſcum went not forth out of her*; notwithſtanding her promiſes; or notwithſtanding the admonitions given, and the chaſtiſements inflicted on her, yet ſhe continued hardened in her ſins, impenitent and unreformed: *her ſcum* ſhall be *in the fire*; like a pot that boils over, its ſcum falls into the fire, and is conſumed there; and in no other way, but by the fire of divine judgments, or the burning of the city, could the wickedneſs thereof be conſumed. The *Targum* is, "and they ſhall not go out of her that work iniquity,

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[w] נחשתה fundum ejus, Pagninus, Vatablus.

"quity; in the fire ſhall ſhe be burnt, becauſe of "the multitude of her ſins."

℣. 13. *In thy filthineſs is lewdneſs*, &c.] Conſummate wickedneſs joined with impudence, and an obſtinate perſiſting in it; tho' her ſins were ſo abominable and filthy, yet ſhe was not aſhamed of them, nor could be reclaimed from them; but like a lewd woman, or an old harlot, was bold and impudent: *becauſe I have purged thee, and thou waſt not purged*; made uſe of means for the purgation of them, by his prophets, and by exhortations and inſtructions given by them, and by various corrections and chaſtiſements; but all in vain, and to no purpoſe, they were all without effect: *thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee*; there was no other way left to purge her from her ſins, but by the fire of his wrath, and the fury of his anger, in her utter deſtruction.

℣. 14. *I the Lord have ſpoken it, it ſhall come to paſs*, &c.] What God has ſaid ſhall be accompliſhed; his word ſhall not return void and empty, or be without effect: *and I will do it*; being God omnipotent and unchangeable: *I will not go back*; from his word, or the thing threatened and denounced; nothing ſhould prevail upon him to act ſuch a part: *neither will I ſpare*; ſhew any mercy or compaſſion, or abate of the puniſhment due: *neither will I repent*; or change the courſe and method of providence; but abide by the decree gone forth, and the ſentence pronounced, and thoroughly execute it; a heap of words aſcertaining the truth of what is predicted: *according to thy ways, and according to thy doings ſhall they judge thee, ſaith the Lord God*; that is, the *Chaldeans*, ſhall judge and condemn thee, and execute my judgments on thee, in a juſt and righteous manner, as thy evil ways and works deſerve.

℣. 15. *Alſo the word of the Lord came unto me, ſaying*.] Next follows the other ſign, by which the Lord ſhews the deſtruction of the temple.

℣. 16. *Son of man, behold*, &c.] This is ſaid to raiſe the attention of the prophet, ſomething ſtrange and unuſual, intereſting and affecting, being about to be delivered: *I take away from thee the deſire of thine eyes with a ſtroke*; meaning his wife; who very probably was of a beautiful countenance, and goodly to look to; however, of an amiable diſpoſition, and in her conjugal relation very agreeable to the prophet; and, no doubt, a truly religious woman, and upon all accounts deſirable to him. This lovely object of his affection, the Lord, who is the ſovereign diſpoſer of all perſons, ſignifies he would take away from him by death unto himſelf; that is, ſuddenly and at once; and ſo the *Syriac* and *Arabic* verſions render it, *with a ſudden ſtroke*; as ſometimes perſons are ſtruck with death at once with an apoplexy or palſy. The *Targum* renders it, with the peſtilence; it was what the *Jews* call death by the hand of heaven, by the immediate hand of God; and it may be, without any intervening diſeaſe; or, however, without any train of diſorders which lead on to death: *yet neither ſhalt thou mourn, nor weep*; on account of the dead; neither privately nor publickly, inwardly or outwardly, tho' ſo near and dear a relation; and tho' it would ſeem ſtrange, and be charged with want of natural affection, and with a brutiſh inſenſibility: *neither ſhall thy tears run down*; his cheeks, by which vent would be given to his grief, and his mind ſomewhat eaſed; but all care was to be taken to prevent any guſhing of them out of his eyes, and eſpecially that they did not run down in any quantity on his cheeks, and to be ſeen; tho' they might ſeem to be but a proper tribute to the dead.

℣. 17. *Forbear to cry*, &c.] Groan or howl, or make any doleful noiſe: or, *be ſilent* [x]; which the *Talmudiſts* [y] interpret, of not greeting any perſon: *make no mourning for the dead*; uſe none of thoſe rites and ceremonies commonly obſerved for deceaſed relations and friends, particularly and eſpecially for a wife; who is one of the ſeven perſons for whom mourning is to be made, according to the *Jewiſh* canons [z]; and which the ties of nature, nearneſs of relation, and eſpecially mutual and cordial affection, where that has taken place, require; and tho' a wife is not expreſsly mentioned among thoſe, for whom a prieſt might defile himſelf by attending their funerals, yet muſt be included among thoſe a-kin to him, if not ſolely deſigned, as *Jarchi* thinks; whoſe note on *Lev.* xxi. 2. is, there are none his kin but his wife; ſo that *Ezekiel*, tho' a prieſt, was not exempted from the obſervation of funeral rites, but obliged to them, had he not been forbid by a ſpecial order from the Lord; the particulars of which follow: *bind the tire of thine head upon thee*; cap or turbant, wore on the head, as a covering of it, and ornament to it, as the word uſed ſignifies; and the prieſts bonnets were for glory and beauty, *Exod.* xxviii. 40. and ſuch was the tire about the prophet's head, ſince he was a prieſt; and which, in time of mourning was taken off, and it was cuſtomary for mourners to be bare-headed; and tho' the high-prieſt might not uncover his head, and rend his cloaths for the dead, *Lev.* xxi. 10. yet other prieſts might, unleſs they had a particular and ſpecial prohibition, as *Ezekiel* here; ſee *Lev.* x. 6. and yet it ſeems, by ſome inſtances, particularly that of *David*'s mourning for *Abſalom*, that the head was covered at ſuch a time, 2 *Sam.* xix. 5. and *Kimchi* on the place expreſsly ſays, that it was the way and cuſtom of mourners to cover themſelves; and certain it is, that in later times however, it has been the uſage of the *Jews* to cover their heads in mourning; for this is one of the things expreſsly forbid in the *Jewiſh* canons, as *Maimonides* [a] ſays, to be uſed in mourning for the dead, namely making bare the head; and covering the head is what mourners are obliged to [b]; this *Gejerus* [c] reconciles, by obſerving, that at the firſt of the mourning they uſed to take off of their heads what they wore for the ſake of ornament, ſuch as the tire, or bonnet here; but after a while covered themſelves with veils when they went abroad, or others came to them. *Jarchi* interprets this, of the *Tephillim* or phylacteries the *Jews* wore about their heads; and ſo the *Talmud* [d], and the *Targum* is, "let thy *Totaphot* or frontlets be upon thee;" of which interpretation *Jerom* makes mention; but theſe things don't appear to be in uſe in *Ezekiel*'s time: *and put on thy ſhoes upon thy feet*; which uſed to be taken off, and perſons walked barefoot in times of mourning, 2 *Sam.* xv. 30. and this cuſtom continues with the *Jews* to this day; and which they ſay is confirmed by this paſſage. One of their canons [e] runs thus, "they don't rend garments, nor pluck off the ſhoe for any, until he is dead;" which ſuppoſes they do, and ſhould do, when he is dead: and this is one of the things, their writers [f] ſay, is forbidden a mourner for the dead, namely, to put on his ſhoes; and they aſk, from whence it appears that a mourner is forbid to put on his ſhoes? the anſwer is, from what is ſaid to *Ezekiel*, *put on thy ſhoes upon thy feet*; which ſhows that in common it was not right nor uſual to do it; and it is their cuſtom now for mourners, when they return from the grave, to ſit ſeven days on the ground with their feet naked [g]: *and cover not thy lips*; as the leper did in the time of his ſeparation and diſtreſs, who put a covering upon his upper lip, *Lev.* xiii. 45. and as mourners did, who put a vail upon their faces: *and eat not the bread of men*; of other men; or *of mourners* [h], as the *Targum*; ſuch as uſed to be ſent to mourners by their friends, in order to refreſh and revive their ſpirits; and who, they ſuppoſed, thro' their great grief, were not careful to provide food for themſelves; and this they did to comfort them, and let them know, that though they had loſt a relation, there were others left, who had a cordial reſpect for them, and heartily ſympathized with them: and according to the traditions of the *Jews* [i], a mourner might not eat of his own bread; but was obliged to eat the bread of others, at leaſt his firſt meal, and on the firſt day of his mourning; though he might on the ſecond, and on the following days; and this they endeavour to eſtabliſh from this place of ſcripture. What their friends uſed to ſend them at ſuch a time, were uſually hard eggs and wine. Eggs, becauſe round and ſpherical, and ſo a proper emblem of death, and might ſerve to put in mind of it, which goes round, is with one to-day, and with another to-morrow; and wine, to chear their ſpirits, that they might forget their ſorrow [k]. They alſo uſed to eat at ſuch times a ſort of pulſe, called lentiles, to ſhew by what ſort of food they loſt their birth-right or firſt-born [l]. And ſuch like things were uſed by the *Romans* in their funeral feaſts, as beans, parſly, lettuce, lentiles, eggs, *&c* [m]. and as the *Romans* had their *parentalia*, and the *Greeks* their ϖαραδειπνα, ſo the *Jews* had alſo very ſumptuous feaſts on ſuch occaſions: not only great perſonages, as kings and nobles, made them; ſo *Archelaus* made a magnificent one for the people, on the death of his father *Herod* [n], after the cuſtom of the country; but even the common people were very profuſe and laviſh in them; and which, as *Joſephus* [o] obſerves, was the cauſe of great poverty among them; for ſo prevalent was the cuſtom, that there was a neceſſity of doing it, or otherwiſe a man would not have been reckoned an holy man; ſee *Jer.* xvi. 7.

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[x] דם tace, Pagninus, Montanus, Vatablus.

[y] T. Bab. Moed Katon, fol. 15. 1.

[z] Maimon. Hilchot Ebel, c. 2. §. 1. Buxtorf. Jud. Synagog. c. 49. p. 708.

[a] Ib. c. 5. §. 1.

[b] Schulchan Aruch, lib. Jore Dea, c. 380. §. 1. c. 386. §. 1, 2.

[c] De luctu Ebr. c. 11. §. 5. p. 250.

[d] T. Bab. Beracot, fol. 11. 1. Moed Katon, fol. 15. 1. Succa, fol. 25. 2.

℣. 18. *So I ſpake unto the people in the morning*, &c.] Did the duty of his office as a prophet; exhorted and inſtructed the people, particularly informed them of what had been ſaid to him by the Lord, the evening or night before, concerning the death of his wife, and how he was to behave under ſuch a providence; which he told them of beforehand, that when it came to paſs, they might have a further proof of his being a true prophet of the Lord: *and at even my wife died*; ſuddenly, as it was ſaid ſhe ſhould; this ſhows who is meant by the deſire of his eyes, and what by the taking it away: *and I did in the morning as I was commanded*; neither moaned, nor ſighed, nor wept, nor ſhed a tear, nor uſed any of the common ceremonies of mourning, but dreſſed and eat as at other times, as he was ordered to do; this was the next morning after his wife died. So the *Syriac* verſion, "in the morning of the other day;" and the *Arabic* verſion, "in the morning of the following day." Thus, whatever the Lord commands, is to be done, though ever ſo contrary to the cuſtoms of men, or to natural inclinations and affections.

℣. 19. *And the people ſaid unto me*, &c.] Either ſeriouſly, as being deſirous of knowing what was meant by all this; ſince they had reaſon to believe that it was not out of want of affection in *Ezekiel* to his wife that he ſo behaved; and therefore there muſt be ſome hidden meaning in it, which they ſhould be glad to be informed of: or in a ludicrous manner, deriding the prophet for his conduct, and deſpiſing what he meant to inſtruct them in hereby: *wilt thou not tell us what theſe things are to us, that thou doeſt ſo*? for they ſuſpected it was not on his own account, but to ſignify ſomething to them, that theſe things were done; and laughing at him, they ſay, to what purpoſe are theſe things done? if you don't tell us for what reaſon they are done, inſtruct us by words, and not by actions; theſe were his fellow captives in *Babylon*.

℣. 20. *Then I anſwered them*, &c.] And gave them an account of the deſign of the whole, and what was ſignified hereby: *the word of the Lord came unto me, ſaying*; ordering him to do all he did; for he did nothing of himſelf, but all according to the divine will; and who alſo directed him to ſay the following things to the people, by way of explanation.

℣. 21. *Speak unto the houſe of Iſrael*, &c.] By word of mouth, to thoſe who were upon the ſpot with him in *Chaldea*; and by a meſſenger, or a letter, to them that were in *Judea*: *thus ſaith the Lord of hoſts, behold, I will profane my ſanctuary*; the temple, built for him, and where he dwelt, and was worſhipped; where duties were performed, and holy ſacrifices offered up formerly; this he now ſays he would profane, that is, would bring the *Chaldeans* againſt *Jeruſalem*, who ſhould take it, and enter into the temple, and ſo profane it, and make it common, yea utterly deſtroy it: *the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth*; all which is ſaid of the temple; it was the pride and glory of the *Jews*, what they boaſted of, and put their confidence in, and reckoned their ſtrength and ſecurity; it was as dear and as deſirable to them, as *Ezekiel*'s wife was to him, the emblem of it; the deſtruction and deſolation of which would be pitied by them, and would ſenſibly affect them upon hearing of it, even in prophecy: *and your ſons, and your daughters, whom ye have left, ſhall fall by the ſword*; whom they had left behind them in *Judea*, when they were carried captive with *Jehoiakim*, and to whom they hoped to return, as their falſe prophets had aſſured them; but ſo it ſhould not be, for theſe

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[e] Maſſech. Semachot, c. 1. §. 5.

[f] Maimon. Hilchot Ebel, c. 5. §. 1. Shulchan Aruch, l. Jore Dea, c. 380. §. 1. 382. §. 1, 2.

[g] Buxtorf. Jud. Synagog. c. 49. p. 706.

[h] T. Bab. Beracot, fol. 11. 1. Moed Katon, fol. 15. 1. Succa, fol. 25, 2.

[i] T. Bab. Moed Katon, fol. 27. 2. Maimon. Hilchot Ebel, c. 4. §. 9. Shulchan Aruch, lib. Jore Dea, c. 378. §. 1.

[k] Buxtorf. Jud. Synagog. c. 49. p. 708.

[l] Hieron. ad Paulam ſuper obitu Bleſillæ, tom. I. operum, fol. 54. L.

[m] Vid. Kirchman. de funer. Rom. l. 4. c. 7. p. 591.

[n] Joſeph. Antiqu. l. 17. c. 8. §. 4.

[o] De bello Jud. l. 2. c. 1. §. 1.

ſhould die by the ſword of the *Chaldeans*, when the city of *Jeruſalem* ſhould be taken, and the temple profaned; and this ſhould be the caſe of the ſons and daughters of thoſe who then ſhould be carried captive, that ſhould be left in the land; as was the caſe of *Gedaliah*, and thoſe that were with him.

℣. 22. *And ye ſhall do as I have done*, &c.] When his wife died, and as he was ordered by the Lord; the meaning of which they were now enquiring: *ye ſhall not cover* your *lips*; as a token of mourning; nor uſe any other of their country-rites and ceremonies, for fear of provoking their enemies, in whoſe hands they ſhall be: *nor eat the bread of men*; or *of mourners*, as the *Targum*; there ſhall be none to comfort them, or ſend bread to them; they ſhall all be alike mourners.

℣. 23. *And your tires* ſhall *be upon your heads, and your ſhoes upon your feet*, &c.] As will be neceſſary whilſt travelling, and when carrying captive to a foreign country, as now will be their caſe: *ye ſhall not mourn nor weep*; ſhall not dare to do it, becauſe of their enemies; and moreover, ſo great ſhould be their miſeries and calamities, that they ſhould be ſtruck dumb, and quite aſtoniſhed and ſtupified with them; that they ſhould not be able to vent their ſorrow by an outward act of mourning: *but ye ſhall pine away for your iniquities*; without any true ſenſe of them, or godly ſorrow for them, but in wretched hardneſs of heart, and black deſpair: *and mourn one towards another*; not to God, confeſſing their ſins, being contrite and penitent; but to one another, fretting, murmuring, and complaining at the hand of God upon them: this ſeems to denote the private way of mourning they ſhould uſe for fear of the enemy, when they could get together by themſelves, as well as their diſregard to God, againſt whom they had ſinned.

℣. 24. *Thus Ezekiel is unto you a ſign*, &c.] Theſe are the words of the prophet concerning himſelf; obſerving that in all the above things he was a ſign to the *Jews* of what ſhould befal them, and what ſhould be their caſe: *and according to all that he hath done, ſhall ye do*; however it might be then a matter of ſcorn and deriſion: *and when this cometh*; when this prophecy comes to paſs, and all theſe calamities come upon the city and temple: *ye ſhall know that I* am *the Lord God*; omniſcient, omnipotent, true and faithful.

℣. 25. *Alſo thou ſon of man*, ſhall it *not* be *in the day*, &c.] This queſtion is to be anſwered in the affirmative: *when I take from them their ſtrength*; their king and kingdom, their princes and nobles, their ſoldiers and men of might and war, their wealth and ſubſtance, their city and the inhabitants of it; or rather their temple, in which they placed their ſtrong confidence: ſo the *Targum*, "in the day when I ſhall take from them the "houſe of their ſanctuary:" and which is called, *the joy of their glory*; what they rejoiced and gloried in: *the deſire of their eyes, and that whereupon they ſet their mind, their ſons and their daughters*; for to theſe may thoſe phraſes be applied, as well as to the temple; they being deſirable to them, to be ſpared and continued, and on whom the affections of their hearts were ſet, and for whoſe welfare they were very ſolicitous. So ſome render it, *the burden* or *care of their ſouls* [p]; tho' the *Targum* applies this, as the other, to the temple, paraphraſing it, "and the delight of their eyes ſhall "be taken from them, and the beloved of their "ſouls, which is better to them than their ſons "and their daughters."

℣. 26. That *he that eſcapeth in that day ſhall come unto thee*, &c.] That is, that one that ſhould eſcape the hands of the *Chaldeans* when the city ſhould be taken, ſhould directly make the beſt of his way to the prophet: *to cauſe* thee *to hear it with* thine *ears*; all the particulars of the deſtruction of the city and temple, as it had been repreſented to him in viſion; when he would ſee the exact agreement between prophecy and facts; ſee ch. xxxiii. 21.

℣. 27. *In that day ſhall thy mouth be opened to him which is eſcaped*, &c.] And ſhall freely converſe with him about the ſeveral facts and circumſtances of taking and burning the city and temple, and of the uſage of the inhabitants: *and thou ſhalt ſpeak, and be no more dumb*; for from this time to the taking of *Jeruſalem*, which was about eighteen months; the prophet had nothing to ſay to the people of the *Jews*, and ſo was dumb with reſpect to them; but was employed in propheſying againſt other nations, as the following chapters ſhew, unto the 33d chapter, in which we have an account of the meſſenger that eſcaped to him; but after that his mouth was opened, and he propheſied to them again: *and thou ſhalt be a ſign unto them*; as they will then own and acknowledge: *and they ſhall own that I* am *the Lord*; who have foretold theſe things, and accompliſhed them.

C H A P. XXV.

IN this chapter the prophet foretels the judgments of God upon the *Ammonites*, *Moabites*, *Edomites*, and *Philiſtines*, for their ill uſage of the *Jews*; on the *Ammonites*, ℣. 1, 2, 3, 4, 5, 6, 7. on the *Moabites*, ℣. 8, 9, 10, 11. on the *Edomites*, ℣. 12, 13, 14. on the *Philiſtines*, ℣. 15, 16, 17.

℣. 1. *The word of the Lord came unto me*, &c.] After he had done propheſying to the *Jews*, he is bid to propheſy againſt the *Gentiles*, the nations that lay neareſt the *Jews*: *ſaying*, as follows,

℣. 2. *Son of man, ſet thy face againſt the Ammonites*, &c.] Who were of the poſterity of *Lot*, implacable enemies of the *Jews*; who hated their religion, and envied their wealth and happineſs; againſt theſe the prophet is bid to *ſet* his *face*; to look that way where they lived, and to put on a frowning countenance, and a menacing aſpect: *ſtrengthen thy face*, as the *Septuagint* and *Arabic* verſions render it; look boldly at them: *and propheſy againſt them*; deliver out the following prophecy concerning them.

℣. 3. *And ſay unto the Ammonites*, &c.] Either to their embaſſadors at *Babylon*, or merchants there; or by letters to them, the prophet being in *Chaldea*, at a diſtance from them: *hear the word of the Lord God*; not *Chemoſh* their idol, nor their lying oracles, but the word of the true and living God; which is always accompliſhed, and is never fruſtrated: *thus ſaith the Lord God, becauſe thou ſaidſt, Aha, againſt my ſanctuary, when it was profaned*; that is, expreſſed joy, as the *Targum* paraphraſes it, at the deſtruction of the temple, when it was burnt by *Nebuchadnezzar*; it was foreknown by the Lord that they would do ſo, and are here threatened before-hand; for as yet the temple was not deſtroyed; a proof this of God's preſcience of future contingencies: *and againſt the land of Iſrael, when it was deſolate*; the country of the ten tribes, which had been deſolate from the ſixth of *Hezekiah*, when the people of it were carried captive by *Salmaneſer* king of *Aſſyria*; this alſo was matter of joy to the *Ammonites*: *and againſt the houſe of Judah, when they went into captivity*; the two tribes of *Judah* and *Benjamin*, who were carried captive by *Nebuchadnezzar*; part of which had already been carried captive under *Jeconiah*, and the reſt would be, and were, under *Zedekiah*; which completed the deſtruction of *Iſrael* and *Judah*, and gave the utmoſt pleaſure to their enemies the *Ammonites*; who were ſo impious, as to rejoice at the deſtruction of their temple, the place of their religious worſhip, which they abhorred; and ſo inhuman, as to expreſs the delight and ſatisfaction they had, in the ruin of their fellow-creatures and neighbours, and who were originally related to them; this brutiſh and barbarous behaviour of theirs is reſented by the Lord.

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[p] את משא נפשם onus animæ eorum, Munſter; curam, *vel* ſolicitudinem, ſo ſome in Vatablus.

℣. 4. *Behold, therefore, I will deliver thee to the men of the eaſt for a poſſeſſion*, &c.] The *Chaldeans* and *Syrians*, which were on the eaſt ſide, as *Jarchi*; or the *Medes* and *Perſians*, as *Kimchi*, which lay more eaſtward; or it may be the *Arabians*, who are commonly called the men of the eaſt; who were a part of *Nebuchadnezzar*'s army, and whom he might reward with this country, when taken by him; for this prophecy, according to *Joſephus* [q], was fulfilled five years after the deſtruction of *Jeruſalem*: *and they ſhall ſet their palaces in thee, and make their dwellings in thee*; or, *their camps* and *their tents* [r]; and ſo the *Syriac* verſion renders it, their armies and their tents; who ſhould ſubdue them, and take poſſeſſion of their cities and fields, and enjoy what they found there: *they ſhall eat thy fruit, and drink thy milk*; the fruit of their land, their vineyards and fields, and the milk of their flocks and herds, which was commonly drank in thoſe countries; theſe are put for the whole of their ſubſtance. So the *Targum*, "they ſhall "eat the good of thy land, and ſpoil thy ſub"ſtance."

℣. 5. *And I will make Rabbath a ſtable for camels*, &c.] Creatures much uſed by the eaſtern nations, eſpecially the *Arabians*; who pitching their tents about *Rabbath*, the royal city, the metropolis of the children of *Ammon*, would convert the houſes, and even palaces in it, into ſtables for their camels. This city, in *Jerom*'s time, as he ſays, was called *Philadelphia*, from *Ptolemy Philadelphus*, who rebuilt it. *And the Ammonites a couching place for flocks*; that is, the land of the *Ammonites* ſhould be made a place for flocks of ſheep to lie down in, which the *Arabians* would bring and feed upon it: *and ye ſhall know that I am the Lord*; omniſcient, and ſees and obſerves all your inſults upon the children of *Iſrael* and *Judah*; and omnipotent, able to perform all that is threatened; and immutable, bringing about all that is here propheſied of.

℣. 6. *For thus ſaith the Lord God*, &c.] Their ſin and puniſhment are further enlarged upon: *becauſe thou haſt clapped thine hands, and ſtamped with thy feet*; geſtures expreſſive of joy and gladneſs, *Iſ.* lv. 12. *Lam.* ii. 15. *Jer.* xlviii. 27. the *Ammonites* clapped their hands together, and leaped and ſkipped for joy, when they heard of the calamities of the *Jews*; who yet had more reaſon to be ſorrowful, ſince they might expect their turn would be next; for the king of *Babylon* had a deſign againſt them, at the ſame time he came againſt *Jeruſalem*, and was in doubt for a while which he ſhould attack firſt; ſee ch. xxi. 20: *and rejoiced in heart with all thy deſpite againſt the land of Iſrael*; they had a ſecret joy in their heart, which they expreſſed by geſtures, in the moſt ſpiteful and ſcornful manner they were capable of; which ſhowed the wretched malignity of their diſpoſitions againſt the children of *Iſrael*; they hated them with a perfect hatred.

℣. 7. *Behold, therefore, I will ſtretch out mine hand upon thee*, &c.] In juſt retaliation for clapping their hands againſt his people; and which hand of the Lord they would find to be a heavy one, and which they would not be able either to reſiſt or bear. The *Targum* is, "I will lift up the "ſtroke of my power upon thee:" *and will deliver thee for a ſpoil to the heathen*; to the *Chaldeans* firſt, and then to the *Arabians*, to be ſpoiled and plundered by them of their wealth and ſubſtance: ſome render it, *for meat* [s] unto them; to be devoured and conſumed by them: *and I will cut thee off from the people, and I will cauſe thee to periſh out of the countries*; ſo as to be no more a people and a country; or be reckoned among the people and countries; or have any alliance with them, or help from them: *I will deſtroy thee, and thou ſhalt know, that I am the Lord*; who has ſaid and done all this; ſee the note on ℣. 5.

℣. 8. *Thus ſaith the Lord God*, &c.] By his ſervant the prophet, to whom the word of the Lord came; as concerning the *Ammonites*, ſo likewiſe concerning the *Moabites*, as follows: *becauſe that Moab and Seir do ſay*; that is, the *Moabites*, and the *Edomites*, which latter are meant by *Seir*, that being the ſeat of them; theſe lived near one another, and bore a like enmity to the *Iſraelites* and *Jews*, and had the ſame ſentiments concerning them, and ſaid the ſame things of them: only *Moab* is mentioned in the *Septuagint* and *Arabic* verſions: the *Moabites* are firſt propheſied of, and then the *Edomites*, who both joined in ſaying, *behold, the houſe of Judah is like unto all the heathen*; it fares no better with them, than with the reſt of the nations, who don't profeſs and ſerve the ſame God they do; they are fallen into the hands of the king of *Babylon*, as well as others; and have no more ſecurity againſt him, nor protection from him, than other people; they pretend to ſerve and worſhip the one only living and true God, and to be his covenant-people, and to be favoured with privileges above all other nations; and yet are brought into the ſame miſerable circumſtances,

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[q] Antiqu. l. 10. c. 9. §. 7.

[r] טירותיהם arces ſuas, Junius & Tremellius, Piſcator, Polanus, Cocceius. משכניהם tentoria ſua, V. L. tabernacula ſua, Junius & Tremellius, Piſcator, Polanus, Cocceius, Starckius.

[s] לבג in cibum, Montanus, Guſſetius. This is the Cetib or textual writing; but the Keri or marginal reading is, לבז in direptionem, Pagninus, Cocceius; in prædam, Junius & Tremellius, Piſcator. Both come to much one and the ſame ſenſe, as Ben Melech obſerves, for food was of the ſpoil; and one word anſwers to another by Athbaſh, which is a certain form of placing the alphabet; ſee the note on Jer. xxv. 26.

and left in them, as others are; where is the God they boaſt of? and their ſuperior excellence to the reſt of the world? thus blaſphemouſly, as well as wickedly, did they inſult them, which was provoking to the Lord. The *Targum* renders it interrogatively, "in what do the houſe of *Judah* "differ from all people?" and ſo the *Septuagint*, "behold, are not the houſe of *Iſrael* and *Judah* "in like manner as all nations?" *Jerom*, on the place, relates a fable of the *Jews*, that when the city and temple were opened, the *Ammonites*, *Moabites*, and *Edomites*, went into the temple, and ſaw the *cherubim* over the mercy-ſeat, and ſaid, as all nations worſhip images, ſo *Judah* hath the idols of their religion. *Jarchi* makes mention of ſuch a *Midraſh*, but with ſome difference.

ỿ. 9. *Therefore behold, I will open the ſide of Moab from the cities*, &c.] Or, *the ſhoulder of Moab* [t]; that part of their country where their greateſt ſtrength lay. So the *Targum* renders it, "the ſtrength of *Moab*;" where their principal cities were, their frontier towns, and fortified places, as appears by what follows: *from his cities* which are *on his frontiers*; or, *from his Ars* [u], *from his cities* which are *at his end*; at the extreme part of the land, upon the borders of his countries; the two cities of *Ar* and *Aroer*, *Numb.* xxi. 28. *Deut.* ii. 36: *the glory of the country*; as the above cities were, and what follow: *Beth-jeſhimoth*; this was formerly in the tribe of *Reuben*, now in the poſſeſſion of the *Moabites*, and one of their principal cities, *Joſh.* xiii. 20: *Baal-meon*; the ſame with *Beth-Baal-meon*, and which was alſo of the tribe of *Reuben*, *Joſh.* xiii. 17. *Numb.* xxxii. 38. in *Jerom*'s time it was a large village in *Moab*, about nine miles from *Heſhbon*: ſome think by *Meon* is meant *Menes*, or *Oſiris* the god of the *Egyptians*, and ſo this might be a temple of his; or at leaſt he might have a temple in it, from whence it had its name: *and Kirjathaim*; or the double city, built alſo by the *Reubenites*, *Numb.* xxxii. 37. *Joſh.* xiii. 19. now in the hands of the *Moabites*, ten miles from *Medeba*; on this ſide of the country of *Moab*, and thro' theſe cities, the Lord threatens to open a way for their enemies to enter in and deſtroy them, as follows:

ỿ. 10. *Unto the men of the eaſt, with the Ammonites, and I will give them in poſſeſſion*, &c.] Or, *againſt the Ammonites*, as the *Targum*; that is, way ſhould be made for the ſame people of the eaſt, the *Chaldeans* or *Arabians*, that came againſt the *Ammonites* and deſtroyed them, to enter into the land of *Moab* and poſſeſs it, as they had done the land of *Ammon*: *that the Ammonites may not be remembred among the nations*; the name of that people, which is entirely loſt; and *Moab* likewiſe, which underwent the ſame fate.

ỿ. 11. *I will execute judgments upon Moab*, &c.] For tho' the *Chaldeans* and *Arabians* were the inſtruments of their ruin, their deſtruction was of the Lord; it was his hand that was upon them, and his vengeance that was executed on them, for their hard ſayings againſt his people; for tho' he had ſpoke againſt them in his providence, and chaſtized them for their ſins, yet he will not ſuffer others to ſpeak againſt them: *and they ſhall know that I am the Lord*; that takes part with *Judah*, and will avenge himſelf of all their enemies.

ỿ. 12. *Thus ſaith the Lord God*, &c.] Concerning *Seir* or the *Edomites*, the prophecy concerning the *Moabites* being finiſhed: *becauſe that Edom hath dealt againſt the houſe of Judah by taking vengeance*; or, *revenging a revenge* [w]; the *Edomites* bore an old grudge againſt the *Jews*, not only becauſe their father *Jacob* had got the birth-right and bleſſing from their father *Eſau*; but becauſe they were made tributaries to them in *David*'s time, and afterwards ſeverely chaſtized by *Amaziah*; theſe things they laid up in their minds, and vowed revenge whenever they had an opportunity; and now one offered at the deſtruction of *Jeruſalem*, which they took: *and hath greatly offended, and revenged himſelf upon them*; not only by rejoicing at the deſtruction of the *Jews*, but by encouraging the *Babylonians* in it; aſſiſting them therein, joining with them in plundering the city, and in cutting off thoſe with the ſword who endeavoured to make their eſcape; ſee *Pſ.* cxxxvii. 7. *Obad.* ỿ. 12, 13, 14.

ỿ. 13. *Therefore thus ſaith the Lord God*, &c.] Becauſe of ſuch baſe and barbarous uſage, from a people that were originally brethren: *I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it*; by the army of *Nebuchadnezzar*, by the ſword of the *Chaldeans*, and by famine and peſtilence, and ſuch like ſore judgments; in which the hand of God is manifeſtly ſeen: *and I will make it deſolate from Teman*; a very principal city of *Edom*, ſo called from *Teman*, the ſon of *Eliphaz*, the ſon of *Eſau*, *Gen.* xxxvi. 15. it lay in the ſouth of the land of *Idumea*; the *Targum* renders it, "from the ſouth:" *and they of Dedan ſhall fall by the ſword*; of the *Babylonians*; this was another city of *Edom*, it lay in the north of that country; ſo that hereby is ſignified, that deſtruction ſhould go through it from the ſouthern to the northern parts of it.

ỿ. 14. *And I will lay my vengeance upon Edom, by the hand of my people Iſrael*, &c.] This was fulfilled in the times of the *Maccabees*, when *Judas Maccabæus* overthrew and conquered them, 1 *Maccab.* v. 3. and when *Hyrcanus* took their cities, and ſubdued them, and they became *Jews*, as *Joſephus* [x] relates; tho' *Kimchi* thinks this refers to future time, and is yet to be accompliſhed; and it is, by the ancient *Jews* [y], underſtood of the times of the Meſſiah: ſome chuſe to underſtand the phraſe, *by the hand of my people Iſrael*, the ſame hand by which judgment was inflicted upon *Iſrael*; ſuggeſting, that by the ſame hand vengeance would be inflicted on the *Edomites*, namely, by the *Babylonians*: *and they ſhall do in Edom according to mine anger, and according to my fury*; that is, ſhall execute all the anger and fury, or all that puniſhment in anger and fury, which the Lord in righteous judgment has appointed them to, and has determined ſhall be performed upon them, by the children of *Iſrael*, or the *Babylonians*, as his inſtruments: *and they ſhall know my vengeance, ſaith the Lord God*; the meaning is, they ſhall feel it, and be ſenſible of it, and know that it comes from the Lord himſelf; full of reſentment againſt them, and highly diſpleaſed at their behaviour towards his people *Iſrael*.

ỿ. 15. *Thus ſaith the Lord God*, &c.] Once more, and concerning another enemy of the people of *Iſrael*, and who had been of old an implacable one: *becauſe the Philiſtines have dealt by revenge*;

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[t] כתף, τον ωμον, Sept. humerum, V. L. Montanus.

[u] מהערים ab ipſis Haris, Junius & Tremellius, Polanus.

[w] בנקם נקם in ulciſcendo ultionem, Montanus, Starckius.

[x] Antiqu. l. 13. c. 9. §. 1.

[y] In Bemidbar Rabba, §. 2. fol. 179. 3.

for what they ſuffered in the times of *Saul*, when *Goliah* was ſlain by *David*, and their army was diſcomfited; and for the overthrow of them by *David*, when he came to the throne; and for his burning their images, and ſubduing them, 1 *Sam*. xvii. 51, 52. 2 *Sam*. v. 20, 21, 25. and viii. 1. this revenge they took in the time of *Ahaz*, 2 *Chron*. xxviii. 18. and very probably alſo ſhewed their ſpite at the time of *Jeruſalem*'s deſtruction: *and have taken vengeance with a deſpiteful heart, to deſtroy* it *for the old hatred*; which they bore to the people of *Iſrael*, from their firſt ſettlement in *Canaan*; from the times of the *Judges*, particularly *Sampſon*; and from the times of *Saul* and *David*: it was an old grudge they bore, they had ſpite and malice in their hearts, and wanted an opportunity to vent it; having determined to take vengeance when they could, and utterly deſtroy them from being a people; very likely, through deſpite, they aſſiſted the *Chaldean* army: or, this they did *with a perpetual hatred* [z]; they did every thing they could in a ſpiteful and malicious way, to perpetuate the hatred between them and *Iſrael*.

ỿ. 16. *Therefore thus ſaith the Lord God*, &c.] Becauſe of ſuch wretched malice, and deſpiteful uſage: *behold, I will ſtretch out mine hand upon the Philiſtines*; as is foretold, *Jer*. ch. xlvii: *and I will cut off the Cherethim*; one of the tribes of the *Philiſtines*, a principal part of their country, which lay to the ſouth, 1 *Sam*. xxx. 14. ſee *Zeph*. ii. 5. there is a beautiful *paronomaſia* [a] in the words: *and deſtroy the remnant of the ſea coaſt*; as that of *Aſhdod*, *Caphtor*, and *Aſhkelon*, formerly ſpoiled by other perſons; what they left, ſhould now be utterly deſtroyed; ſee *Iſ*. xx. 1. *Jer*. xxv. 20. and xlvii. 45.

ỿ. 17. *And I will execute great vengeance upon them, with furious rebukes*, &c.] By way of retaliation for their vengeance and fury, wrath and malice, againſt his people; ſuggeſting, that the judgments inflicted on them, for quantity and quality, ſhould be very great: *and they ſhall know that I am the Lord, when I ſhall lay my vengeance upon them*; they ſhall ſee the hand of God in it, acknowledge his juſtice, and confeſs that their gods were idols, and that the God of *Iſrael* is the only true God.

CHAP. XXVI.

THIS chapter contains a prophecy of the deſtruction of *Tyre*. The time of the prophecy, ỿ. 1. the cauſe of the deſtruction of it, rejoicing at the ruin of *Jeruſalem*, ỿ. 2. the inſtruments of it, many nations, particularly the king of *Babylon*, ỿ. 3—7. the manner in which it ſhall be done, ỿ. 8—14. the lamentation of other iſles, and the princes of them, on account of it, ỿ. 15—18. the utter deſtruction of it, ſo as never to be found any more, ỿ. 19—21.

ỿ. 1. *And it came to paſs in the eleventh year*, &c.] Of *Jehoiachin*'s captivity, and *Zedekiah*'s reign, the ſame year that *Jeruſalem* was taken: *in the firſt* day *of the month*; but what month is not mentioned; ſome have thought the firſt month, and ſo it was the firſt day of the year; others the fourth, the ſame in which the city of *Jeruſalem* was taken; but more probably the fifth, the firſt of which was twenty days after the taking it; in which time the news of it might be brought to *Tyre*, at which ſhe rejoiced; and for which her deſtruction is threatened, and here propheſied of: that *the word of the Lord came unto me, ſaying*; as follows,

ỿ. 2. *Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha*, &c.] As rejoicing at her deſtruction, and inſulting over her in it; which was barbarous and inhuman, and reſented by the Lord: *ſhe is broken*, that was *the gates of the people*; thro' whoſe gates the people went in and out in great numbers; a city to which there was great reſort, not only for religion, from all parts at their ſolemn feaſts, but for merchandiſe from ſeveral parts of the world; and was now full of people before its deſtruction, the inhabitants of *Judea* having fled thither for ſafety, upon the invaſion made by the king of *Babylon*; but now the city was broken up, as it is ſaid it was, by the *Chaldean* army, *Jer*. lii. 7. its gates and walls were broken down, and lay in a ruinous condition. The *Targum* is, "ſhe "is broken down that afforded merchandiſe to "all people." *She is turned unto me*; either the inhabitants of *Jeruſalem*, which eſcaped and fled to *Tyre* for refuge; or the ſpoil taken out of it, which was carried there to be ſold; and even the captives themſelves to be ſold for ſlaves, which was one part of the merchandiſe of *Tyre*; ſee ch. xxvii. 13. or the buſineſs, trade, and merchandiſe carried on in *Jeruſalem*, were brought to *Tyre* upon its deſtruction; ſo *Jarchi* and *Kimchi*. The *Targum* is, "ſhe is turned to come unto me;" which favours the firſt ſenſe; all may be intended. *I ſhall be repleniſhed*, now *ſhe is laid waſte*; or, *I ſhall be filled* [b]; with inhabitants, riches, and wealth, with merchants and merchandiſe, *Jeruſalem* her rival being deſtroyed; this was what gave her joy; and is a common thing for perſons to rejoice at the fall or death of thoſe of the ſame trade with them; hoping for an increaſe of theirs by means of it, which yet is ſinful.

ỿ. 3. *Therefore thus ſaith the Lord God*, &c.] Who knew the thoughts of the inhabitants of *Tyre*, and what joy poſſeſſed their hearts, and which their lips expreſſed; and who informs the prophet of it, tho' at a great diſtance, and declares his reſentment at it: *behold, I am againſt thee, O Tyrus*; and nothing can be more dreadful and formidable than to have God againſt a nation, city, or a particular perſon: *Tyre* was a type of antichriſt, who will expreſs a like joy at the death of the witneſſes; thinking that the merchandiſe of *Rome* will be increaſed greatly, and there will be nothing to interrupt it, *Rev*. xi. 10. but God will ſhew his diſpleaſure, and bring ſudden deſtruction on it: *and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up*; the *Chaldean* army, conſiſting of ſoldiers of many nations; who for their number, noiſe, and fury, are compared to the raging waves of the ſea. So the *Targum*, "I will bring up againſt thee an army of many "people, as the ſea aſcendeth in the raging of its "waves;"

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[z] איבת עולם inimicitias perpetuas, Pagninus; inimicitia perpetua, Junius & Tremellius, Piſcator.

[a] הכרתי את כרתים.

[b] אמלאה implebor, Cocceius, Starckius.

"waves;" the ten kings ſhall hate the whore, and deſtroy her, even thoſe very people ſhe reigns over, compared to many waters, *Rev.* xvii. 15, 16.

℣. 4. *And they ſhall deſtroy the walls of Tyrus,* &c.] Undermining them, or breaking them down with their battering-rams: *and break down her towers*; with axes, ℣. 9. built upon the walls; erected for the defence of the city, and for watchmen to ſtand in, to look out from them for the enemy, and obſerve his motions, as well as for ſoldiers to fight from: *and I will ſcrape her duſt from her, and make her like the top of a rock*; a bare, ſmooth rock, which has not any ſurface of earth upon it. So the *Targum*, "I will give her "for the ſmoothneſs of an open rock:" *Tyre* was built upon a rock; and whereas the inhabitants had brought earth thither, and laid it upon it, in order to make gardens and orchards, and plant flowers and trees; this ſhould be all removed, and it ſhould become a bare rock, as it was at firſt. It denotes the utter deſtruction of it. It has its name from a word which ſignifies a rock; ſee the note on *Iſ.* xxiii. 1.

℣. 5. *It ſhall be a place for the ſpreading of nets in the midſt of the ſea,* &c.] Where only fiſhermen would be ſeen waſhing their nets, and then ſpreading them upon this rock, where *Tyre* ſtood, to dry them; and this has been confirmed by travellers, who have ſeen fiſhermen ſpreading and drying their nets, and having no other habitations on it, but the hutts of theſe men. *Huetius*[c] relates, that he remembered one *Hadrian Parvillatius* a *Jeſuit*, a candid and learned man, particularly in the *Arabic* language, who lived ten years in *Syria*; and to have heard him ſay, that when he ſaw the ruins of *Tyre*, its rocks to the ſea, and ſcattered ſtones on the ſhore, and made clean ſmooth by the ſun, waves and wind, and only uſed for drying fiſhermens nets, it brought to his mind this paſſage of the prophet; as it did to Mr. *Maundrel*[d] when on the ſpot, a few years ago; who ſays, "you ſee nothing here but a mere *Babel* of "broken walls, pillars, vaults, *&c.* there being "not ſo much as one entire houſe left; its preſent "inhabitants are only a few poor wretches, harbouring themſelves in the vaults, and ſubſiſting "chiefly upon fiſhing; who ſeem to be preſerved "in this place by divine providence, as a viſible "argument how God has fulfilled his word concerning *Tyre*, viz. *that it ſhould be as the top of* "*a rock,*" &c. ſo Dr. *Shaw*[e] ſays, this port, ſmall as it is at preſent, is choaked up to that degree with ſand and rubbiſh, that the boats of theſe poor fiſhermen, who now and then viſit this once renowned *emporium*, and *dry their nets upon its rocks and ruins*, can with great difficulty only be admitted: *for I have ſpoken it, ſaith the Lord God*; and therefore it ſhould certainly come to paſs, as it has: *and it ſhall become a ſpoil to the nations*; the army of many nations, that beſieged it for thirteen years under *Nebuchadnezzar*.

℣. 6. *And her daughters which are in the field, ſhall be ſlain by the ſword,* &c.] That is, the inhabitants of the cities, towns and villages, on the ſhore near it, and which were ſubject to it; as ſuch cities are frequently in ſcripture called the daughters of the place to which they belong: or their daughters literally, that ſhould get out of the city, and endeavour to make their eſcape; yet ſhould fall into the enemies hands, who would not ſpare them on account of their ſex or age. The *Targum* favours the former ſenſe; as moſt of the *Jewiſh* writers do, which is, "and the inhabitants of the villages which are in the field, "ſhall be killed by the ſword:" *and they ſhall know that I am the Lord*; the true God, and not *Hercules* or *Apollo*, or any other idols they worſhipped; when they ſhall ſee all theſe things exactly accompliſhed, now propheſied of; which none but the omniſcient God could foretell.

℣. 7. *For thus ſaith the Lord God,* &c.] What follows; and declares by name the perſon that ſhould be the inſtrument of this ruin, and the manner in which it ſhould be brought about: *I will bring upon Tyrus Nebuchadrezzar king of Babylon*; a prince whoſe name was terrible, having conquered many nations: the Lord is ſaid to bring him againſt *Tyre*, becauſe he inclined his heart to ſteer his courſe this way; encouraged him to this work; led and protected his army; and, at laſt, gave him ſucceſs: it held out thirteen years againſt him, and then was taken. The ſiege began, according to Mr. *Whiſton*[f], A. M. 3650, and of the *Julian* period 4128, and before Chriſt 586; and was taken A. M. 3663, and of the *Julian* period 4141, and before Chriſt 573; according to biſhop *Uſher*[g], it began A. M. 3419, and of the *Julian* period 4129, and before Chriſt 585; and was taken A. M. 3432, and of the *Julian* period 4142, and before Chriſt 572. The *Phœnician* hiſtorians make mention of the ſiege of *Tyre* by *Nebuchadnezzar*; and *Beroſus* ſpeaks of his ſubduing the whole country of *Phœnicia*, in which *Tyre* was; with whom agree *Philoſtratus* and *Megaſthenes*[h]: *a king of kings from the north*; who had many kings tributaries to him; the metropolis of whoſe kingdom lay ſomewhat, tho' not fully north, to *Tyre*: *with horſes, and with chariots, and with horſemen, and companies, and much people*; with a very numerous army, conſiſting of a large cavalry; horſes being very numerous in the countries ſubject to him; and which he mounted his men on, both for their more eaſy travelling, and for their better fighting, and for the terror of their enemies.

℣. 8. *He ſhall ſlay with the ſword thy daughters in the field,* &c.] The firſt thing he would do, would be to deſtroy the cities, towns and villages on the continent, near to *Tyre*, and dependent on it, as in ℣. 6. and ſo the *Targum* is here, as there: *and he ſhall make a fort againſt thee, and caſt a mount againſt thee*; a fort built of wood, and a mount made of earth, from which ſtones might be caſt out of their engines, and arrows ſhot from their bows into the city, to the damaging of the houſes, and the hurt of the inhabitants: *and lift up the buckler againſt thee*; or *ſhield*; that is, as the *Targum* paraphraſes it, "ſet againſt thee ſuch "who are armed with ſhields;" to repel the arrows ſhot out from the city, and ſo defeat the deſign of them.

℣. 9. *And he ſhall ſet engines of war againſt thy walls,* &c.] Which ſome *Jewiſh* writers underſtand of croſs-bows, out of which ſtones or arrows were caſt; but rather, according to *Kimchi* and *Jarchi*, they were warlike machines, invented to throw large ſtones againſt the walls of a place, to beat them down. Some think they were the ſame with the battering-rams, uſed in ſieges for the demoliſhing of walls; which was a late invention of thoſe times, *Ezekiel* being the firſt writer, it is ſaid, that makes mention of them: *and with his axes he ſhall break down thy towers*; the word here uſed ſignifies any thing made of iron, as ſwords, ſpears, hammers and axes; the latter being more proper to demoliſh towers, is here pitched on by our tranſlators. The *Targum* renders it, with ſtones of iron; that is, with iron-balls caſt out of their engines.

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[c] Evangel. Demonſtrat. prop. 6. p. 328.

[d] Journey from Aleppo to Jeruſalem, p. 48, 49. Ed. VII.

[e] Travels, p. 273. Ed. II.

[f] Chronological Tables, cent. 10.

[g] Annales Vet. Teſt. A. M. 3419, 3432.

[h] Apud Joſeph. adv. Apion. l. 1. c. 19, 20, 21.

℣. 10. *By reaſon of the abundance of his horſes, their duſt ſhall cover thee*, &c.] The duſt raiſed by the feet of the horſes ſo numerous, ſhould riſe in ſuch quantities, and to ſuch an height, as to be like a cloud, which ſhould cover the city; an hyperbolical way of ſpeaking, as *Kimchi* obſerves; as is alſo the following clauſe: *thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots*; at the ſhouts of the horſemen upon every attack, and the rattling of the chariot-wheels running to and fro, in carrying on their deſigns: *when he ſhall enter into thy gates*; that is, then particularly, ſhall ſuch a ſhout be made by the horſemen, and ſuch rattling of the chariots, as will even make the walls of the city to ſhake; an exceſs of expreſſion, ſignifying the prodigious noiſe made at their entrance into it: *as men enter into a city wherein is made a breach*; or, *according to the entrance of a city broken up* [i]; when its walls are broken down, and a gap is made; at which men ruſh in, in great numbers, and with great force and clamour.

℣. 11. *With the hoofs of his horſes ſhall he tread down all thy ſtreets*, &c.] Such a number of horſes running to and fro in the ſtreets, and pranſing upon the pavements, ſhall break them up, and deſtroy them, ſo that they ſhall be mere mire and dirt: *he ſhall ſlay thy people by the ſword*; ſuch as would not lay down their arms and ſubmit; or their principal ones, who encouraged the inhabitants to hold out the ſiege to ſuch a length of time as they did; which might provoke *Nebuchadnezzar* to uſe them with more ſeverity: *and thy ſtrong garriſons ſhall go down to the ground*; where their ſoldiers were placed for defence; their citadel and other towers: or, *the ſtatues of thy ſtrength* [k]; their ſtrong ſtatues made of marble, *&c.* erected as trophies of victories obtained by them; or to the honour of ſome worthy magiſtrates, and principal citizens; or of their confederates and allies; or rather of their deities, ſuch as *Hercules* and *Apollo*, their tutelar gods; which, tho' chained as they were, that they might not depart, ſhall now fall to the ground, unable to protect themſelves, or their votaries: all that is here ſaid concerning the deſtruction of *Tyre* by *Nebuchadnezzar*, ſeems to be underſtood of old *Tyre*, which was upon the continent; for this account agrees not with the iſle.

℣. 12. *And they ſhall make a ſpoil of thy riches*, &c.] The *Chaldean* army, when they entered the city, and got poſſeſſion of it, would plunder it, and divide the riches of it among them: *and make a prey of thy merchandiſe*; of the merchants goods, laid up in their warehouſes for ſale, which was greatly hindered by this long ſiege; compare with this *Rev.* xviii. 11, 12: *and they ſhall break down thy walls*; the walls of their houſes; mention being made before of breaking down the walls of the city, towers and garriſons: *and deſtroy thy pleaſant houſes*; or, *houſes of thy deſire* [l]; the moſt deſireable ones in the city; the houſes of their princes and chief magiſtrates; their ſummer-houſes; or which were moſt delightfully ſituated towards the ſea, to have the proſpect and advantage of that: *and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water*; of the ſea, near unto or about it; into which they caſt the rubbiſh of the demoliſhed houſes, ſtones, timber and duſt, and ſo left it bare and naked: or rather this was fulfilled, when *Alexander* with the ruines of old *Tyre*, its ſtones, timber and rubbiſh, and trees from *Lebanon*, made a cauſeway from the continent to the iſland; and by that means took it, after ſeven months toil and labour, of this ſort [m].

℣. 13. *And I will cauſe the noiſe of thy ſongs to ceaſe*, &c.] As this city abounded with riches, ſo with carnal mirth and pleaſure; it was a *joyous city*, *Iſ.* xxiii. 7. the inhabitants lived merrily and jovially; were much given to muſic, which was very diverting and amuſing to foreigners that traded with them; but now it would be all over with them; there would be no more ſongs, nor any to ſing them: *and the ſound of thy harps ſhall be no more heard*; neither vocal nor inſtrumental muſic; and this will be one day the caſe of *Rome*, of which *Tyre* was a type, *Rev.* xviii. 22.

℣. 14. *And I will make thee like the top of a rock*, &c.] Smooth and bare; ſee the note on ℣. 4: *and thou ſhalt be a place to ſpread nets upon*; ſee the note on ℣. 5: *thou ſhalt be built no more*; this muſt be underſtood with ſome reſtriction and limitation; as that it ſhould not be built any more in the ſame ſtately manner; or be raiſed to royal dignity, and be governed in the grand manner it had been; or be built upon the ſame ſpot; or after its laſt deſtruction, to which the prophecy may have reſpect; it being uſual in ſcripture for prophecies to regard what is more remote, as well as more near; for upon the deſtruction of it by *Nebuchadnezzar*, it was to be reſtored after ſeventy years, according to *Iſaiah*'s prophecy, ch. xxiii. 15, 17. and many years after this, new *Tyre* was beſieged, taken and deſtroyed by *Alexander*; and after this, it was rebuilt; we read of it in the New Teſtament; ſee the note on *Acts* xxi. 3. and in *Jerom*'s time it was a moſt noble and beautiful city, as he on this paſſage obſerves; indeed, as *Kimchi* ſays, who lived near a thouſand years after *Jerom*, the city then built in his time called *Tyre*, was built upon the continent near the ſea-ſhore; whereas *Tyre* deſtroyed by *Alexander*, was built in the midſt of the ſea, and was as the top of a rock. It has ſince been deſtroyed by *Saladine*, in the year 1291; and now quite uninhabited, unleſs by fiſhermen, who waſh, dry and mend their nets here: *for I the Lord have ſpoken it, ſaith the Lord God*; and therefore it ſhall be accompliſhed, as it has been; no word of his returning void, and becoming of no effect. The *Targum* is, "becauſe I the Lord have "decreed by my word, ſaith the Lord God;" it is a determination and reſolution of his, and none can diſanul it. *Abendana* thinks, that hitherto the prophecy is concerning the firſt deſtruction of *Tyre* by *Nebuchadnezzar*, and what follows is concerning the deſtruction of it by *Alexander*.

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[i] כמבואי עיר מבקעה tanquam introitus civitatis diruptæ, Montanus; diſſipatæ, Pagninus; quemadmodum ingrediuntur urbem diſruptam, Piſcator; quemadmodum intratur urbs prærupta, Cocceius.

[k] מצבות עזך ſtatuæ fortitudinis tuæ, Pagninus, Montanus; columnas tuas robuſtas, Cocceius; columnas roboris tui, Starckius.

[l] בתי חמדתך domos deſiderii tui, Montanus, Vatablus.

[m] Curt. Hiſt. l. 4. c. 2. 4.

℣. 15. *Thus ſaith the Lord God to Tyrus,* &c.] By his prophet, who very probably delivered this prophecy to the embaſſadors of *Tyre* at *Babylon*; or to ſome of their merchants that traded there; or ſent it in a letter to them: *ſhall not the iſles ſhake at the ſound of thy fall*; when they hear the noiſe of *Tyre* being taken, it will make them tremble, as fearing their turn will be next; that if a city ſo well fortified by nature and art; ſo well ſupplied with men and money; that had held out the ſiege ſo long, ſhould at laſt ſurrender; what ſhould they, the neighbouring iſles do, if attacked, who were ſo inferior to it; and beſides, they might have much of their goods in it, in which they traded with the inhabitants of it, truſting to its great ſtrength, and which would now give them a ſenſible concern. The *Targum* renders it, the ſuburbs; and another *Jewiſh* [n] writer, the villages; thoſe that were near to *Tyre*: *when the wounded cry, when the ſlaughter is made in the midſt of thee?* upon the enemy's entrance, putting to the ſword all they meet with; when thoſe that are wounded ſhall cry, either to have their lives ſpared, or thro' the pain and diſtreſs occaſioned by their wounds.

℣. 16. *Then all the princes of the ſea ſhall come down from their thrones,* &c.] The kings of the iſlands of the ſea, ſhall lay aſide their regalia, all their royal grandeur, and the enſigns of it; leave their thrones of ſtate, and ſit in an humble poſture: *and lay away their robes, and put off their broidered garments*; their royal robes and raiment of needle-work curiouſly embroidered, and richly wrought, ſuch as princes wear; ſo did the king of *Niniveh* in token of humiliation, *Jon.* iii. 6. The *Septuagint* and *Arabic* verſions underſtand the firſt clauſe, of their taking their mitres or diadems from their heads: *they ſhall clothe themſelves with trembling*; they ſhall tremble from head to foot in every joint, as if they were covered with it, as with a garment; or being clothed with ſackcloth, as mourners uſed to be, ſhall ſhake and tremble, being uſed to other and better clothing: *they ſhall ſit upon the ground*; as *Job* did, and his friends, with duſt and aſhes on their heads, as perſons in diſtreſs were wont to do, *Job* ii. 8, 13: *and ſhall tremble at* every *moment*; continually, every hour, minute and moment of the day: or, *at the breaches* [o]; ſo *Jarchi*; that is, thoſe made upon *Tyre*; fearing leſt the ſame ſhould be made upon them; ſo the *Targum*, *becauſe of their breaches*; or at the ruin and deſtruction, they fear will be their caſe alſo: *and be aſtoniſhed at thee*; that a city ſo wealthy and mighty, ſhould be brought ſo low; ſee *Rev.* xviii. 9, 10.

℣. 17. *And they ſhall take up a lamentation for thee, and ſay unto thee,* &c.] The following mournful ſong: *how art thou deſtroyed, that was inhabited of ſea-faring men!* or, *of the ſeas!* by men who uſed the ſeas, and traded by ſea to different parts of the world; and was frequented by perſons that came by ſea thither, by the great ocean, by the *Red-ſea*, the *Mediterranean-ſea*, and others; or which was ſurrounded by the ſea. So the *Targum*, "that dwelleſt in the midſt of the ſea:" *the renowned city, which waſt ſtrong in the ſea*; fortified by the ſea, and againſt it; ſtrong in ſhipping and naval ſtores; ſo as to be formidable to others, and miſtreſs of the ſea. The *Targum* is, "which dwell in the ſtrength of the ſea;" and had the ſtrength and riches of it brought unto it; and ſo was famous all the world over for its commerce, wealth and power; but now ruined and undone: *ſhe and her inhabitants, which cauſe their terror* to be *on all that haunt it!* the ſea; on all that uſed the ſeas; or on all the inhabitants of the iſlands of the ſea; who all ſtood in fear of *Tyre* and her inhabitants, and were obliged to ſtrike their ſails to their ſhips.

℣. 18. *Now ſhall the iſles tremble in the day of thy fall,* &c.] The iſles near unto it, the iſles of the *Mediterranean-ſea*; the inhabitants of them, the merchants who from thence traded with *Tyre*, the ſea-faring men of thoſe places; partly on account of loſſes ſuſtained hereby, and partly thro' fear of the ſame calamities coming upon themſelves; ſee *Rev.* xviii. 11, 15, 17: *yea, the iſles that* are *in the ſea ſhall be troubled at thy departure*; as at the cry of the wounded, and the number of the ſlain; ſo on account of thoſe that ſhould be carried away captive by the *Babylonians*; as well as at the departure of thoſe that ſhould be obliged to fly to other colonies, *Iſ.* xxiii. 6. ſo that upon one account or another, it ſhall be entirely ſtript of its inhabitants.

℣. 19. *For thus ſaith the Lord God,* &c.] Both to the terror of *Tyre*, and for the comfort of his people: *when I ſhall make thee a deſolate city, like the cities that are not inhabited*; whoſe trade is ruined, whoſe inhabitants are deſtroyed, and whoſe walls are broken down, and become a mere waſte and deſert; where no perſon or any thing of value are to be ſeen: *when I ſhall bring up the deep upon thee, and the great waters ſhall cover thee*; the waters of the ſea ſhall ruſh in and overflow the city, the walls of it being broken down; juſt as the old world and the cities of it were overflowed with the deluge, to which the alluſion may be; whether this was literally accompliſhed on *Tyre*, is not certain; perhaps it is to be taken in a figurative ſenſe, and to be underſtood of the large army of the *Chaldeans* that ſhould come up againſt it, and over-power it. So the *Targum*, "when I ſhall bring up againſt them an army of people, who are many as the waters of the deep, and many people ſhall cover thee;" ſee *Rev.* xvii. 15, 16.

℣. 20. *When I ſhall bring thee down, with them that deſcend into the pit,* &c.] The grave, and make thee like to them: *with the people of old time*; either the people of the old world, or however who have been dead long ago: *and ſhall ſet thee in the low parts of the earth*; where the dead are laid: *in places deſolate of old*; long ago unfrequented by men; as ſuch places be, as are for the burial of the dead: *with them that go down to the pit, that thou be not inhabited*; all the inhabitants being free among the dead; a heap of words made uſe of to expreſs the ſame thing, for the confirmation of it; namely, that the condition of *Tyre* ſhould be like that of dead men, who have been of old dead, and are remembered no more. *Jarchi* interprets the *pit*, of hell; as if this reſpected their everlaſting perdition, as well as temporal ruin; it may be applied to the beaſt which goeth into perdition, *Rev.* xvii. 8: *and I ſhall ſet glory in the land of the living*; in the land of *Iſrael*; ſo the *Targum*; and it is interpreted by the *Jewiſh* expoſitors and others, the ſame way; and which may be called *the land of the living*, becauſe the living God

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[n] R. Sol. Urbin. Ohel Moed, fol. 42. 2.

[o] לרגעים super repentino caſu ſuo, Vulg. Lat.

was worſhipped in it; living men in a ſpiritual ſenſe dwelt there, who offered up living ſacrifices unto God, and who had the promiſe and pledge of eternal life; and which was the *glory* of all lands, as it is ſometimes called, where the ſame word is uſed as here, ch. xx. 6. which had its accompliſhment in ſome reſpects at the *Jews* return from *Babylon*; but as *Tyre* here is a type of antichriſt, it may be obſerved, that at the time of his fall and deſtruction, God will put a glory upon his church and people, upon which there ſhall be a defence; ſee *Iſ.* iv. 5. and lx. 1. This is interpreted by the *Talmudiſts* [p], of the reſurrection of the dead, when they that die in the land of *Iſrael* ſhall live.

ẏ. 21. *I will make thee a terror*, &c.] To all the iſles round about, who ſhall ſhake and tremble at the ruin of *Tyre*, as before obſerved; or to herſelf, being brought into a moſt terrible and diſtreſſed condition: *and thou* ſhalt be *no more*; in the ſame place and ſituation, in the ſame happy ſtate and condition: *tho' thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God*; this is true of the antitype, *Babylon*, or antichriſt, *Rev.* xviii. 21.

C H A P. XXVII.

THIS chapter contains a lamentation on *Tyre*; ſetting forth her former grandeur, riches and commerce; her ruin and deſtruction; and the concern of others on that account. The prophet is bid to take up his lamentation concerning it, ẏ. 1, 2. obſerving her ſituation and magnificence, of which ſhe boaſted, ẏ. 3, 4. deſcribing the excellency of her ſhipping and naval ſtores, ẏ. 5, 6, 7. declaring who were her mariners, pilots and caulkers, ẏ. 8, 9. her military men, ẏ. 10, 11. her ſeveral merchants, and the things they traded in with her in her fairs and markets, ẏ. 12—25. then follows an account of her deſtruction, ẏ. 26, 27. the lamentation of pilots and mariners becauſe of it, ẏ. 28—32. and of the kings and inhabitants of the iſles, and merchants of the people, ẏ. 33—36.

ẏ. 1. *The word of the Lord came again unto me*, &c.] Upon the ſame ſubject, the deſtruction of *Tyre*: *ſaying*, as follows:

ẏ. 2. *Now thou ſon of man, take up a lamentation for Tyrus.*] Compoſe an elegy, and ſing it; make a mournful noiſe, and deliver out a funeral ditty; ſuch as the *Præficæ*, or mournful women made at funerals, in which they ſaid all they could in praiſe of the dead, and made very doleful lamentations for them: this the prophet was to do in a prophetic manner, for the confirmation of what was propheſied of by him; and it may teach us, that even wicked men are to be pitied, when in diſtreſs and calamity.

ẏ. 3. *And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea*, &c.] Of the *Mediterranean-ſea*; at the eaſtern part of it, not above half a mile from the continent; and ſo fit for a ſea-port and a harbour for ſhipping; ſo myſtical *Tyre* ſits on many waters, *Rev.* xvii. 2: which art *a merchant of the people for many iſles*; the inhabitants of many iſles brought the produce of them to her; who took them off their hands, or ſold them for them to others; theſe came from ſeveral quarters to trade with her in her markets; and who ſupplied other iſles and countries with all ſorts of commodities, for which they either reſorted to her, or ſhe ſent by ſhips unto them; ſo *Rome* is repreſented as the ſeat of merchandiſe, *Rev.* xviii. 7, 11, 12, 13: *thus ſaith the Lord God, O Tyrus, thou haſt ſaid*; in thine heart, in the pride of it, and with thy mouth, praiſing and commending thyſelf; which is not right: *I am of perfect beauty*; built on a good foundation, a rock; ſurrounded with walls and towers; the ſtreets arranged in order, and filled with goodly houſes; having a good harbour for ſhipping, and being a mart for all manner of merchandiſe. *Jeruſalem* being deſtroyed, *Tyre* aſſumes her character, *Pſ.* xlviii. 2. and l. 2. *Lam.* ii. 15.

ẏ. 4. *Thy borders are in the midſt of the ſeas*, &c.] Fixed by the Lord himſelf, and which could never be removed. *Tyre* ſtood about four furlongs from the continent, ſurrounded with the waters of the ſea, till it was made a peninſula by *Alexander*: *thy builders have perfected thy beauty*. The *Sidonians* were the firſt builders of the city, as *Juſtin* [q] ſays; who began and carried on the building of it to the utmoſt of their knowledge and ſkill; and which was afterwards perfected by other builders, who made it the moſt beautiful city in all thoſe parts; unleſs this is to be underſtood of her ſhip-builders, who brought the art of building ſhips in her to ſuch a perfection, as made her famous throughout the world; ſince they are immediately ſpoken of without any other antecedent.

ẏ. 5. *They have made all thy ſhip-boards of fir-trees of Senir*, &c.] The ſame with *Sion* and *Hermon*, which the *Sidonians* called *Sirion*, and the *Amorites Shenir*, *Deut.* iii. 9. and iv. 48. here it ſeems grew the beſt of fir-trees, of which the *Tyrians* made boards and planks for ſhipping; of theſe the two ſides of the ſhip, as the word [r] here uſed in the dual number is thought to ſignify, or the fore and hind decks were made. The *Targum* is, "with "fir-trees of *Senir* they built for thee all thy "bridges;" the planks from which they went from one ſhip to another; but theſe are of too ſmall conſequence to be mentioned; rather the main of the ſhip is intended, which was built of fir planks; but our oaken ones are much preferable: *they have taken cedars from Lebanon, to make maſts for thee*; large poles for the yards and ſails to be faſtened to, for receiving the wind neceſſary in navigation; called the main-maſt, the fore-maſt, the mizen-maſt, and the bolt-ſprit; all theſe are only in large veſſels; whether the *Tyrians* had all of theſe, is not certain; ſome they had, and which were made of the cedars of *Lebanon*; which being large tall trees, were fit for this purpoſe. The *Tyrians* [s] are ſaid to be the firſt inventors of navigation.

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[p] Vid. Kimchi in loc. & T. Bab. Cetubot, fol. 111. 1.

[q] Ex Trogo, l. 18. c. 3.

[r] לחותים tabulata duplicia, Munſter; duas tabulas, Vatablus.

[s] Prima ratem ventis credere docta Tyros. Catullus.

℣. 6. *Of the oaks of Baſhan have they made thine oars*, &c.] To row the ſhips with; for their ſhips probably were no other than gallies, which were rowed with oars, as were the ſhips of firſt invention. *Baſhan* was a country in *Judea* where oaks grew; ſee *Iſ.* ii. 13. The country of *Judea* in general was famous for oaks; it abounded with them in the times of *Homer* [t], who ſpeaks of *Typho* being buried in a country abounding with oaks, among the rich or fat people of *Judea*; and he ſeems to deſign *Baſhan* particularly, of which *Og* was king, whom he calls *Typho*, and of whoſe bed he makes mention in the ſame place; hence ſeveral places in *Judea* had their names from the oaks which grew there, as *Elon-moreh*, *Allon-bachuth*, *Elon-meonenim*, *Elon-tabor*, and *Elon-beth-hanan*, *Gen.* xii. 6. and xxxv. 8. *Judg.* ix. 37. 1 *Sam.* x. 3. 1 *Kings* iv. 9. and which one would have thought were fitter to make their ſhips of; but of theſe only their oars were made: *the company of the Aſhurites have made thy benches of ivory*, brought *out of the iſles of Chittim*; the benches for the rowers to ſit on, or for others in the cabbin and decks; but that theſe ſhould be wholly of ivory, is not very probable; nor was ivory brought from the iſles of *Chittim*, but from other parts; nor is it eaſy to ſay who the company of the *Aſhurites* were; ſome ſay the *Aſſyrians*; but why they ſhould be ſo called is not plain. *Jarchi* makes בת אשרים to be but one word, which ſignifies box-trees, as it is uſed in *Iſ.* xli. 19. and he ſuppoſes that theſe benches, or be they what they will, were made of box-trees covered or inlaid with ivory. So the *Targum*, “the lintels of thy gates (the hatches) “were planks of box-tree inlaid with ivory;” which box, and not the ivory, was brought from the iſles of *Chittim*; either from *Cyprus*, where was a place called *Citium*; or from *Macedonia*, from whence box was fetched; or from the province of *Apulia*, as the *Targum*; where there might be plenty of it, as in *Corſica*, and other places, where particularly the beſt box grows, as *Pliny* [u] ſays. *Jerom* interprets *Cittim* of *Italy*; and *Ben Gorion* ſays [w], that *Cittim* are the *Romans*.

℣. 7. *Fine linen with broidered work from Egypt*, &c.] From whence came the fineſt and whiteſt linen; and which they embroidered with needle-work, which looked very beautiful. *Pliny* [x] ſays, there were four ſorts of linen in *Egypt*, called *Tanitic*, *Peluſiac*, *Butic*, and *Tentyritic*, from the names and provinces where they were produced; of the ſecond ſort, the garments of the high-prieſt among the *Jews* were made; for they ſay [y], on the day of atonement he was in the morning clothed with *Peluſiac* garments; that is, with garments made of linen, which came from *Peluſium*, a well known city in *Egypt*; and which *Jarchi* [z] ſays, was the beſt, and in the greateſt eſteem; and one of the *Miſnic* commentators ſays [a], that the linen from *Peluſium* is fine and beautiful, and comes from the land of *Raamſes*; and obſerves, that in the *Jeruſalem Targum*, *Raamſes* is ſaid to be *Peluſium*; but tho' they are not one and the ſame place, yet they are both in the ſame country *Egypt*, and near one another; and with this ſort of linen the prieſts of *Hercules* were clothed, according to *Silius* [b]; and ſo the שש *Sheſh* or linen, of which the garments of the *Jewiſh* prieſts in common were made, was linen from *Egypt*; and which their *Rabbins* [c] ſay, is the beſt, and is only found there. The *Phœnicians*, of which *Tyre* was a principal city, took linen of *Egypt*, and traded with other nations with it, as well as made uſe of it for themſelves; particularly with the *Ethiopians*, the inhabitants of the iſle of *Cernes*, now called the *Canaries*, who took of them *Egyptian* goods, as linen, *&c.* in lieu of which they had of them elephants teeth, the ſkins of lions, leopards, deer, and other creatures [d]: now ſuch fine linen as this *was that which thou ſpreadeſt forth to be thy ſail*; not content with canvaſs or coarſe linen, which would have done as well, they muſt have the fineſt *Egyptian* linen, and this very curiouſly embroidered, to make their ſails of, they ſpread upon their maſts, to receive the wind; at leaſt this they ſpread *for a flag* [e], ſtandard or enſign, as the word may be rendered; when they hoiſted up their colours on any occaſion, they were ſuch as theſe: *blue and purple, from the iſles of Eliſhah, was that which covered thee*; meaning not garments made of cloth of theſe colours, which the maſter of the veſſel or mariners wore; but the tilts, or tents, or canopies erected on the decks, where they ſat ſheltered from the rain, wind or ſun; theſe were made of ſtuff died of a violet and purple colour, the beſt they could get; and which they fetched from the iſles of *Eliſhah*, or the *Egean-ſea*, from *Coa*, *Rhodia*, *Niſyrus*, and other places famous for purple, as *Tyre* itſelf afterwards was. The *Targum* is, “from the pro“vince of *Italy*;” or of *Apulia*, as others [f]; ſee *Rev.* xviii. 12, 16.

℣. 8. *The inhabitants of Zidon and Arvad were thy mariners*, &c.] *Zidon* was a city in *Phœnicia*, near to *Tyre*, and older than that, by whoſe inhabitants it was built; ſee the notes on *Iſ.* xxiii. 2, 4. and *Arvad* was an iſland in *Phœnicia*, to the ſouth of *Zidon*, not far from *Tyre*. Mr. *Maundrel* [g] ſays, it is about a league diſtant from the ſhore; and is now called by the *Turks Ru-ad*. It ſeemed to the eye to be not above two or three furlongs long, and wholly filled up with tall buildings like caſtles: its ancient inhabitants, he obſerves, were famous for navigation, and had a command upon the continent as far as *Gabale* aftermentioned. Dr. *Shaw* [h] ſays, it is at preſent called *Rou-wadde*; and that the proſpect of it from the continent is wonderfully magnificent; promiſing at a diſtance a continued train of fine buildings and impregnable fortifications; but this is entirely owing to the height and rockineſs of its ſituation; for at preſent all the ſtrength and beauty it can boaſt of lies in a weak unfortified caſtle, with a few ſmall cannon to defend it; ſo that the prophecy of *Jeremiah* appears to be fulfilled, *Arpad is confounded*, *Jer.* xlix. 23. This is the *Aradus* of *Strabo*, and other writers; and which he ſays is diſtant from the land twenty furlongs, and is about ſeven furlongs in circumference; and is ſaid to be built by the *Sidonians* [k]; the inhabitants of it are the ſame with the *Arvadite*, *Gen.* x. 18. theſe places brought up abundance of ſea-faring men, and which furniſhed *Tyre* with *rowers*, as the word [l] ſignifies; which was the moſt ſlaviſh work in navigation: *thy wiſe men, O Tyrus,* that *were in thee, were thy pilots*; ſuch as had learnt the art of navigation; were well verſed in geography; underſtood the charts; knew the ſhores of different places; where were creeks and promontories, rocks and ſands; theſe were brought up among themſelves, and made pilots or governors, as the *Targum* renders it; who have their names here, from the *ropes* [m] the ſails are faſtened to; and which they looſened or contracted, as they ſaw fit.

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[t] Χωρω ενιδρυοεντ', Ιυδης εν πιονι δημω. Homer. Iliad. II. Vid. Dickinſon. Delphi Phœniciz. c. 2. p. 13, 16.

[u] Nat. Hiſt. l. 10. c. 16.

[w] Heb. Hiſt. l. 1. c. 1. p. 7.

[x] Nat. Hiſt l. 19. c. 1.

[y] Miſn. Yoma, c. 3. §. 7.

[z] Gloſſ. in T. Bab. Yoma, fol. 34. 2.

[a] Bartenora in Miſn. Yoma, ib.

[b] ——Velantur corpore lino,
Et Peluſiaco præfulget ſtamine vertex. L. 3. de bell. Punic.

[c] Aben Ezra in Exod. xxv. 4.

[d] Vid. Reineſium de lingua Punica, c. 2. § 13.

[e] לנס in ſignum, ſive vexillum, Guſſetius; ſo ſome in Bootius.

[f] So R. Sol. Urbin. Ohel Moed, fol. 48. 1.

[g] Journey from Aleppo, &c. p. 19. Ed. VII.

[h] Travels, p. 267. Ed. II.

℣. 9. *The ancients of Gebal*, &c.] A promontory of the *Phœnicians*, the ſame with the *Gabale* of *Pliny* [n], and with the land of the *Gibbites*, *Joſh.* xiii. 5. 1 *Kings* v. 18. ſee *Pſ.* lxxxiii. 7. It was by the *Greeks* called *Byblus*; and ſo the *Septuagint* here render the words, the elders of *Bybli* or *Byblus*, a place once famous for the birth and temple of *Adonis*; it is now called *Gibyle*. Mr. *Maundrel* [o] ſays, it is pleaſantly ſituated by the ſea-ſide, and that at preſent it contains but a little extent of ground, yet more than enough for the ſmall number of its inhabitants; it is compaſſed with a dry ditch, and a wall with ſquare towers in it, at about every forty yards diſtance; on its ſouth-ſide, it has an old caſtle; within it is a church; beſides which it has nothing remarkable; tho' anciently it was a place of no mean extent, as well as beauty, as may appear from the many heaps of ruins, and the fine pillars that are ſcattered up and down in the gardens near the town. The old experienced workmen of this place were employed by the *Tyrians* in mending and refitting their ſhips, and in the caulking of them, as follows: *the wiſe men thereof were in thee thy caulkers*; or, *the ſtrengtheners of thy breaches* [p], or *chinks*; the ſeams and commiſſures of the planks; which they ſtopped with tow, oakum, or ſuch like ſtuff; at leaſt this is what is uſed now, whatever might be by thoſe wiſe men; and it ſeems by this, that it was reckoned a very great art and myſtery, and which only wiſe men were maſters of, at leaſt ſuch the *Tyrians* employed. The *Targum* renders it, "providing "thy neceſſaries;" as if they were the ſhips huſbands: *all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe*; ſhips from all parts were in her harbours, which brought goods into her, and carried goods out of her, by way of merchandiſe. So the *Targum*, "all that "go down into the ſea, and the ſhips; they were "rowers, and they brought merchandiſe into the "midſt of thee;" the goods of merchants from divers places; and carried back commodities again they traded for at *Tyre*; ſee *Rev.* xviii. 19.

℣. 10. *They of Perſia, and of Lud, and of Phut, were in thine army, thy men of war*, &c.] As the *Tyrians* were a trading people, they hired foreign troops into their ſervice, to fill their garriſons, defend their city, and fight for them in time of war; and theſe were of various nations, and the moſt famous for military ſkill and valour; as the *Perſians*, a people well known, and famous for war in the times of *Cyrus*, and before, and well ſkilled in ſhooting arrows; and they of *Lud*, or the *Lydians*, a people in *Greece*, renowned for war before the times of *Crœſus* their king, as well as in his time; and they of *Phut*, the *Lybians*, a people in *Africa*, ſkilful in drawing the bow, *Iſ.* lxvi. 19: *they hanged the ſhield and helmet in thee*; in their garriſons and towers, or places of armoury; which were defenſive weapons, the one for the body, the other for the head; this they did in times of peace, when there was no occaſion to uſe them, or when they were off their guard, and not on duty; ſee *Cant.* iv. 4: *they ſet forth thy comelineſs*; it being an honour to the *Tyrians* to have ſuch ſoldiers in their ſervice. The *Targum* is, "they increaſed "thy ſplendor;" added to their glory.

℣. 11. *The men of Arvad with thine army* were *upon thy walls round about*, &c.] Placed there for the defence of the city, to watch againſt an enemy, leſt it ſhould be ſurprized; here they were upon the patrole day and night; ſee *Iſ.* lxii. 6. theſe were the men of the ſame place before mentioned, ℣. 8. which furniſhed *Tyre* both with mariners and ſoldiers: *and the Gammadim were in thy towers*; not the *Medes*, as *Symmachus* renders it; nor the *Cappadocians*, as the *Targum*; much leſs were they images of their tutelar gods, as *Spencer* thinks, of a cubit long; nor *pygmies*, as the *Vulgate Latin* verſion renders it; which to mention, would not be to the honour of their militia; tho' *Kimchi* and *Ben Melech* call them dwarfs, men of a ſmall ſtature, of a cubit high, from whence they are ſuppoſed to have their name; ſo *Schindler* [q]: rather they were the inhabitants of ſome place in *Phœnicia*; either of *Ancon*, which in *Greek* ſignifies a cubit, as *Gamad* does in *Hebrew*; or of *Gammade*, the ſame which *Pliny* [r] corruptly calls *Gamale*. *Hillerus* [s] thinks the word ſignifies *ambi-dexters*, or left-handed men, ſuch as *Ehud*: *they hanged their ſhields upon thy walls round about*. *Kimchi* and *Ben Melech* obſerve, it was a cuſtom in ſome places to hang ſuch weapons upon the tops of towers, and upon the walls of them; which might be done, either that they might be ready to take up and make uſe of, whenever occaſion required; or to diſmay their enemies, and to ſhew them that they were provided for them: *they have made thy beauty perfect*; beſides the beauty of her buildings and ſhipping, there was the beauty of her militia; which was increaſed by the ſoldiers from *Perſia*, *Lydia*, and *Lybia*, and added to by the men of *Arvad*, but completed by the *Gammadim*; and particularly being gilded, as probably they were, looked very glittering and beautiful in the rays of the ſun.

℣. 12. *Tarſhiſh* was *thy merchant by reaſon of the multitude of all* kind *of riches*, &c.] Some underſtand this of the *ſea*, which is ſometimes called *Tarſhiſh*; ſo *Jarchi* and *Kimchi* interpret it here: and the *Targum*, "from the ſea, or they of the "ſea bring merchandiſe into the midſt of thee;" that is, thoſe who lived upon the coaſts, or on the iſles, of the *Mediterranean* ſea. The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions, render it the *Carthaginians*, who were a colony of the *Tyrians*, and no doubt traded with them; but it ſeems moſt likely, with others, to intend *Tarteſſus* in *Spain*, a place not far from that where *Cadiz* now ſtands; a country which abounded with riches, and with the following things: *with ſilver, iron, tin, and lead, they traded in thy fairs*; *Pliny*[t] ſays, that almoſt all *Spain* abounded in metals of lead, iron, braſs, ſilver and gold; which takes in the ſeveral things here mentioned, excepting tin; and that the *Spaniards* might have from our *Cornwall*, which they might import into *Tyre*; tho' the *Phœnicians* carried on a commerce with our iſle of *Britain* themſelves, whither they came for tin, and diſpoſed of other goods they brought with them. *Guſſetius*[u] obſerves, that the word עזבוניך, does not ſignify the place of trade and traffick, as it is commonly rendered; but reſpects the goods traded in, and the manner of trafficking with them, by way of *exchange*, as the word ſhould be rendered; and the ſenſe is, that the things before-mentioned, were what they gave in exchange, bartered, and *left*, with the *Tyrians*, for other goods they took of them; and ſo it is to be underſtood in all the following places, where the word is uſed. So *Ben Melech* ſays, it is expreſſive of merchandiſe.

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[k] Geograph. l. 16. p. 518.

[l] שטים remiges, Vulg. Lat. Pagninus, Junius & Tremellius, Piſcator, Polanus, Cocceius, Starckius.

[m] חובליך a חבל funis, ita dicuntur a contrahendis aut laxandis funibus veli, Vatablus.

[n] Nat. Hiſt. l. 5. c. 20.

[o] Journey, &c. p. 33, 34.

[p] מחזיקי בדקך roborantes ſciſſuram tuam, Montanus; inſtaurantes fiſſuras tuas, Munſter, Tigurine verſion; rimas tuas, Vatablus; inſtauratores rupturarum tuarum, Piſcator.

[q] Lexic. Pentaglott. col. 319, 320.

[r] Nat. Hiſt. l. 2. c. 91.

[s] Onomaſt. Sacr. p. 159.

℣. 13. *Javan, Tubal, and Meſhech, they* were *thy merchants*, &c.] *Javan* deſigns *Greece*, as the *Septuagint* and *Vulgate Latin* verſions render it; eſpecially that part of it called *Ionia*, from *Javan* the ſon of *Japhet*, *Gen.* x. 2. and *Tubal* and *Meſhech*, were alſo ſons of *Japhet*; the former are the *Iberi* and *Albanians*, as *Jerom* and others, among whom were a city called *Thabilaca* by *Ptolemy*[w]; and the latter the *Cappadocians*, with whom is a city called *Mazaca*[x]. *They traded the perſons of men, and veſſels of braſs, in thy markets*; or, *the ſouls of men*[y]; they bought up men and women in the ſeveral countries to which they belonged, or where they traded, and brought them to *Tyre*, and ſold them for ſlaves; and the *Ionian* and *Grecian* ſlaves were had in great eſteem: and the beſt braſs, of which veſſels were made, was had from *Corinth*, *Delus*, and *Æginetus*; according to *Pliny*[z], *Cappadocia* was famous for it alſo: in the firſt of theſe merchandiſes, *Tyrus* was remarkably a type of antichriſt, who is ſaid to deal in ſuch wares, the ſouls of men, *Rev.* xviii. 13. The word here rendered *markets*, *Guſſetius*[a] alſo obſerves, does not deſign the place of commerce, but the act of negotiation or trade; and ſo it is rendered by many[b].

℣. 14. *They of the houſe of Togarmah*, &c.] The *Targum* is, "they of the province or country of "*Germany*." *Jerom* underſtands it of *Phrygia*, near to which was *Cappadocia*; and perhaps is here meant, ſince it abounded with what theſe people are ſaid to trade with *Tyre* in: theſe *traded in thy fairs with horſes, horſemen, and mules*; for the *Cappadocians* paid for their yearly tribute to the *Perſians*, fifteen hundred horſes, and two thouſand mules, as *Bochart* from *Strabo* obſerves; and as they ſold horſes and mules to the *Tyrians*, ſo likewiſe horſemen, men that were ſkilled in riding and taking care of horſes; and theſe were ſold along with the horſes, as ſervants for that purpoſe.

℣. 15. *The men of Dedan* were *thy merchants*, &c.] Not *Dedan* in *Idumea* or *Edom*, but in *Arabia*, from *Dedan* the ſon of *Raamah*, *Gen.* x. 7: *many iſles* were *the merchandiſe of thine hands*; that is, many iſles took off their manufactures from them, in lieu of what they brought them, which were as follow: *they brought thee for a preſent*; that they might have the liberty of trading in their fairs and markets; or rather for a reward, or as a price, for the goods they had of them: *horns of ivory and ebony*; *Kimchi* reads them as ſeparate things; and which the *Targum* confirms, *horns*, *ivory*, and *ebony*: elks horns, or horns of goats, as the *Targum*; and *ivory*, or the teeth of elephants; and *ebony*, which is a wood of a very black colour, hard and heavy, and of which many things are made. The *Targum* takes it for the name of a fowl, and renders it, peacocks; ſo *Jarchi*; ſee 2 *Chron.* ix. 21. but *Ben Melech* much better interprets it of a tree, called in *Arabia*, *Ebenus*. *Solinus* makes it peculiar to *India*[d]; and ſo *Virgil*[e].

℣. 16. *Syria was thy merchant by reaſon of the multitude of the* wares *of thy making*, &c.] Which they took off of their hands, and for them brought the following things: *they occupied in thy fairs with emeralds*; precious ſtones of a green colour: *Jarchi* renders it *carbuncles*, other precious ſtones of a different colour; and ſo the word is tranſlated by *Pagninus*, *Montanus*, *Grotius*, the *French*, and *Diodate*; ſometimes called *Carchedonies*, and which the apoſtle *John* calls the *Chalcedony*, *Rev.* xxi. 19. the ſame with rubies; and ſo the word here uſed is rendered by *Luther*; and by *Abarbinel*, precious ſtones of great value; ſee *Prov.* iii. 15. from whence the *Syrians* had theſe to trade with at *Tyre*, cannot be eaſily ſaid; the modern rubies, which are thought to be the true and genuine carbuncles of the ancients, ſeldom exceed the weight of twenty carats; yet, ſome ſay, the emperor *Rudolphus* the ſecond, had a ruby as big as a little hen's egg, bought at ſixty thouſand ducats, and ſuppoſed to be worth more; and that *Regulus Decan* had one of thirty-four carats, bought at ſix minæ of gold, that is, an hundred and ninety-two pounds of gold; and that the *Great Mogul* had one, which coſt a million, four hundred and twenty-five thouſand florins; and that there are ſome which exceed the weight of fifty carats[f]; but there were few, if any of theſe, that came to the market of *Tyre*; however, no doubt ſome valuable ones were here ſold. *Purple, and broidered work, and fine linen*; cloth of purple colour, raiment of needle-work curiouſly embroidered, and linen of the beſt ſort. So the *Targum*, "purple clothes, and wrought with a "needle, and linen of different colours;" and of ſuch they made their ſails, tilts, and tents; ſee ℣. 7. *And coral, and agate*; the firſt is a ſea-plant. "This opinion is now ſo well eſtabliſhed, that all "other ſentiments ſeem almoſt precluded. P. *Kircher* ſuppoſes entire foreſts of it at the bottom "of the ſea; and M. *Tournefort*, that able botaniſt, maintains, that it evidently multiplies by "ſeed, tho' neither its flower nor ſeed be known. "However, the count *de Marſigli* has diſcovered "ſome parts therein, which ſeem to ſerve the purpoſe of ſeeds and flower—it vegetates the contrary way to all other plants; its foot adhering "to the top of the grotto, and its branches ſhooting downwards—there are properly but three "kinds of coral, red, white, and black; the white "is the rareſt and moſt eſteemed; but it is the red "that is ordinarily uſed in medicine—the places

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[t] Nat. Hiſt. l. 3. c. 3.

[u] Ebr. Comment. p. 594, 595.

[w] Geograph. l. 5. c. 12.

[x] Joſeph. Antiqu. l. 1. c. 6. §. 1.

[y] בנפש אדם animabus hominum, Pagninus, Vatablus, Cocceius, Starckius.

[z] Nat. Hiſt. l. 34. c. 2.

[a] Ebr. Comment. p. 642.

[b] מערבך, τὴν ἐμπορίαν σȣ, Sept. negotiationem tuam, Tigurine verſion, in commercio tuo, Junius & Tremellius, Piſcator, Polanus; mercaturam tuam, Cocceius.

[c] Phaleg. c. 11. col. 178.

[d] Polyhiſtor. c. 65.

[e] ——Sola India nigrum fert ebenum.—Virgil Georgic. l. 2.

[f] Vid. Braunium de veſtitu Sacerdot. Hebr. l. 2. c. 11. p. 669.

“ for fiſhing it, are the *Perſian* gulf, *Red-Sea*, “ coaſts of *Africa* towards the baſtion of *France*, “ the iſles of *Majorca* and *Corſica*, and the coaſts “ of *Provence* and *Catalonia*[g].” Perhaps the *Syrians* might have theirs from the *Red-Sea*, or the *Mediterranean*. The other, the *Agate*, is a precious ſtone, the ſame with the *Achates*, firſt found in *Sicily*, as *Iſidore* ſays[h], by a river of the ſame name; is of a black colour, according to him, having in the middle black and white circles joined and variated; but they are of different colours, and of different degrees of tranſparency. The word is variouſly rendered; by ſome the ruby; by others the carbuncle; by others the chalcedony; and by others cryſtal; it is hard to ſay what is meant. Now the *Phœnicians* or *Tyrians* were ſo deeply engaged in trade with the *Syrians*; that it became a common proverb, the *Phœnicians* againſt the *Syrians*[i]; when like were ſet againſt like, as the *Egyptians* againſt the *Egyptians*, *Iſ*. xix. 2.

℣. 17. *Judah and the land of Iſrael, they* were *thy merchants*, &c.] The inhabitants of *Judah* and *Iſrael*; the two tribes of *Judah* and *Benjamin*, and the other ten tribes of *Iſrael*, they all merchandized with the *Tyrians*, being near unto them: *they traded in thy market wheat of Minnith*; the name of a place, *Judg*. xi. 33. where probably the beſt wheat grew; ſo the *Targum* renders it; the *Tyrians* were ſupplied with wheat from the land of *Iſrael*, in the times of *Solomon*, long before this, 1 *Kings* v. 11. as they were in the times of *Herod*, long after, *Acts* xii. 20. it was four miles from *Eſbus* or *Heſhbon*, in the way to *Philadelphia*, according to *Euſebius*: *and Pannag*; which ſome take to be the name of a place, where the beſt wheat alſo was; which ſome ſay was *Phœnicia*, or the land of *Canaan*. The *Septuagint* render it, *ointments*; and the *Latin* interpreter of the *Targum*, balſam; with which agrees *Joſephus ben Gorion*[k], who ſays, that at *Jericho* grew the balſam tree, from whence came a precious oil, which oil is *Pannag*; and *Hillerus*[l] tranſlates it balſam: it follows, *and honey, and oil*; with which the land of *Canaan* abounded; for it was a land of oil-olive and honey, a land that flowed with milk and honey, *Deut*. viii. 8. ſo that they had enough for themſelves, and to ſpare for their neighbours, and which they carried to the market of *Tyre*: *and balm*; or balſam, of which there was plenty at *Gilead*, and near *Jericho*, however at the latter; we read of the balm of *Gilead*, *Jer*. viii. 22. and xlvi. 11. The *Septuagint* and *Vulgate Latin* verſions render it, *roſin*; and ſo the *Targum*; and this the *Tyrians* might make uſe of in their ſhips[m]. The balm, or balſam-plant, was peculiar to *Judea*, as *Pliny*[n]; at leaſt it was the place of it until tranſplanted into other countries; and ſo ſays *Solinus*[o].

℣. 18. *Damaſcus* was *thy merchant in the multitude of the* wares *of thy making*, &c.] Of the many things manufactured at *Tyre*, the inhabitants of *Damaſcus*, once the chief city of *Syria*, took ſome: *for the multitude of all riches*; in lieu of the vaſt quantity of rich things there made, they traded with them for them: *in the wine of Helbon, and white wool*; *Helbon* very probably is the ſame with the *Chalybon* of *Ptolemy*[p], which he places in *Syria*; a place famous for wine, as *Strabo*[q] reports; the kings of *Perſia*, he ſays, thro' riches fell into luxury, ſo that they would have wheat brought from *Aſſos* in *Æolia*, and *Chalybonian* wine out of *Syria*, and water from *Eulæus* (the river *Ulai* in *Dan*. viii. 2.) which was lighteſt of all; and ſo *Athenæus*[r] ſays, the kings of the *Perſians* drink only *Chalybonian* wine; which, ſays *Poſidonius*, was made at *Damaſcus* in *Syria*, from whence the *Perſians* tranſplant vines: *Helbon* is thought to be the ſame with *Aleppo*; the grapes there are all white, and make a ſtrong wine, as Monſieur *Thevenot*[s] relates; and who alſo obſerves, that the wines of *Damaſcus* are treacherous and ſtrong: and the *wool* they bought, was ſuch as it came off of the backs of the ſheep, and the purer and whiter ſort of it; which was brought to *Tyre*, and by them bought, and dyed purple, for which dye the *Tyrians* were famous.

℣. 19. *Dan alſo and Javan going to and fro, occupied in thy fairs*, &c.] Either the inhabitants of the tribe of *Dan* in general; or of *Laiſh*, ſometime called *Dan*, and in after-times *Cæſarea Philippi*, which was in that tribe: tho' *Grotius* thinks, that *Taprobane*, or the iſle of *Zeilan*, is meant, where, and not in *Dan*, were the things aftermentioned, in plenty; and where alſo, according to *Ptolemy*[t], was a city called *Dana* or *Dagana*: and *Bochart* takes *Javan* not to be *Greece*, but a people of a country in *Arabia*, the metropolis of which was *Uzal*; and ſo he renders it, as ſome of the *Greek* verſions do, *Javan* of *Uzal*, or *Aſel*, to diſtinguiſh it from the other *Javan*, ℣. 13. where alſo, and not in *Greece*, the ſweet ſpices grew, which theſe are ſaid to trade in: *bright iron, caſſia, and calamus* were *in thy market*; brought from the above places; poliſhed iron or ſteel, and the ſweet ſpices of *caſſia* and *calamus*, or the aromatic cane or reed, which came from afar, *Jer*. vi. 20.

℣. 20. *Dedan* was *thy merchant in precious cloths for chariots*.] Or, *cloths of freedom*[u]; ſuch as freemen, and even nobles wore; and yet ſo extravagant were the *Tyrians*, that they bought theſe to line or cover their chariots with; this is different from the *Dedan* in ℣. 15. and is either *Dedan* in *Edom* or *Idumea*, *Jer*. xlix. 8. or in *Arabia*, the inhabitants of which deſcended from *Dedan*, a grandſon of *Abraham*, *Gen*. xxv. 3. which agrees with the following.

℣. 21. *Arabia, and all the princes of Kedar*, &c.] *Arabia* was a large country, divided into three parts; *Arabia Deſerta*, or the deſert; *Arabia Petræa*, or the rocky; and *Arabia Felix*, or the happy. *Kedar* was in *Arabia Petræa*; its inhabitants were called *Kedarenes*, deſcended from *Kedar*, a ſon of *Iſhmael*, *Gen*. xxv. 13. they were chiefly ſhepherds, and dwelt in tents, to which the alluſion is in *Cant*. i. 5. theſe princes were the rich and wealthy among them, who bought up the cattel of the meaner ſort, and brought them to *Tyre*. In *Jerom*'s time, *Kedar* was the country of the *Saracens*. The *Targum* calls them the princes of *Nebat*, the ſame with *Nebaioth*, the firſt-born of *Iſhmael*, and brother of *Kedar*, *Gen*. xxv. 13. *They occupied with thee*;

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[g] Chambers's Cyclopædia in the word *Coral*.
[h] Origin. l. 16. c. 11.
[i] Vid. Reineſium de lingua Punic. c. 2. §. 13.
[k] Hiſt. l. 4. c. 22. p. 329.
[l] Onomaſtic. Sacr. p. 903.
[m] Vid. Scheffer. de militia navali, p. 43, 319.
[n] Nat. Hiſt. l. 12. c. 25.
[o] Polyhiſtor. c. 48.
[p] Geograph. l. 5. c. 15.
[q] Geograph. l. 15. p. 505.
[r] L. 1. c. 22.
[s] Travels, part 2. B. 1. ch. 5. p. 25. and ch. 7. p. 33.
[t] Geograph. l. 7 c. 4.
[u] בבגדי חפש pannis libertatis, Vatablus, Piſcator; ingenuorum, Junius & Tremellius. So Ben Melech, and R. Sol. Urbin. Ohel Moed, fol. 30. 2.

thee; or, *they were the merchants of thine hand* [w]; that took off her manufactures from her, in lieu of the *lambs, and rams, and goats*, they brought to market, for her food and ſacrifices; keeping of ſheep being their chief employment: *in theſe* were they *thy merchants*; they ſupplied them with their cattel, and took their wares of them for them.

℣. 22. *The merchants of Sheba and Raamah, they were thy merchants*, &c.] This *Sheba* was the ſon of *Raamah*, *Gen.* x. 7. who ſettled in *Arabia Felix*; where, according to *Ptolemy* [x], is a city called *Rhegma*; and ſo *Raamah* is pronounced in the *Septuagint* verſion of *Gen.* x. 7: *they occupied in thy fairs with chief of all ſpices*; as with myrrh and frankincenſe, with which they abounded: *Pliny* [y] ſays, that the *Arabians* paid annually to the kings of *Perſia* a thouſand talents of frankincenſe; and that the *Sabæans* [z] boiled their food, ſome with wood of frankincenſe, and others with wood of myrrh: *and with all precious ſtones, and gold*; as jaſpers, emeralds, carbuncles, and others, which *Pliny* [a] ſays are found in *Arabia*; and mention is made of the gold of *Sheba*, *Pſ.* lxxii. 15. and *Bochart* thinks that *Ophir*, from whence the famous gold of that name was fetched, was in *Arabia Felix*; and it may be obſerved, that the queen of *Sheba* gave great quantities of gold, of ſpices, and of precious ſtones, to *Solomon*; and that he had much of theſe kinds yearly from the ſpice-merchants, and kings of *Arabia*, 1 *Kings* x. 10, 14, 15. ſee the note on *Iſ.* lx. 6.

℣. 23. *Haran, and Canneh, and Eden*, &c.] *Haran* was a city of *Meſopotamia*, the ſame with *Charran*, where *Abraham* dwelt awhile, *Acts* vii. 2. the *Charræ* of the *Parthians*, famous for the defeat of *Craſſus*. *Canneh* is thought to be the ſame with *Calneh*, *Gen.* x. 10. afterwards called *Cteſiphon*; and here, by the *Targum*, *Netzibin*, a place not far from *Tigris*: and *Eden* was alſo between *Tigris* and *Euphrates*. All three places ſeem to be in *Meſopotamia*, and not far from each other; the latter is thought by ſome to be the place where the garden of *Eden* was. *The merchants of Sheba*; this was another *Sheba*, diſtinct from that in ℣. 22. this *Sheba* was the ſon of *Jokſhan*, a ſon of *Abraham* by *Keturah*, *Gen.* xxv. 3. theſe were the *Sabeans*, who were not far from the former, and dwelt near the *Perſian* ſea. *Aſhur, and Chilmad* were *thy merchants*; or dealt in *thy merchandiſe*; took goods of them. *Aſhur* deſigns the *Aſſyrians*, who had their name from *Aſhur*, the builder of *Niniveh*, *Gen.* x. 11. and *Chilmad* is by the *Targum* rendered *Media*; and by *Grotius* thought to be the *Gaula* of *Media* in *Ptolemy* [b]; and ſo *Hillerus* [c] takes it to be a city of *Media*.

℣. 24. *Theſe* were *thy merchants in all ſorts* of things, *&c.*] Either all before-mentioned throughout the chapter, or rather thoſe only in the preceding verſe; alſo theſe were merchants in various things after-mentioned, and which were the beſt and moſt perfect of the kind, as the word [d] uſed ſignifies: *in blue cloths, and broidered work*; theſe the *Aſſyrians* took of them, a colour in which they much delighted; ſee ch. xxiii. 6: *and in cheſts of rich apparel bound with cords, and made of cedar among thy merchandiſe*; rich apparel, ſuch as ſcarlet cloaks, as the *Targum*, and blue cloths as before; theſe were well packed up in cheſts made of *cedar*, which they had from *Lebanon*, and ſo fit to be put on board a ſhip, and carried into any part of the world. The *Targum* adds, "and ſealed "with a ſignet;" as things well packed up and bound ſometimes are, being of worth and value. Some render it, *in chains*; or, *chains were among thy merchandiſe* [e]; ſuch as chains of gold, wore about the neck; and take the word to be of the ſame ſignification with that in *Cant.* i. 10.

℣. 25. *The ſhips of Tarſhiſh did ſing of thee in thy market*, &c.] The ſhips of the ſea in general; for *Tarſhiſh* is uſed for the ſea; theſe from all parts came to *Tyre* with their ſeveral wares, the product of their country from whence they came, and finding a good market for them at *Tyre*, ſpoke greatly in her praiſe: or, *were thy princes*, or *thy chief ones, in thy market* [f]; theſe brought the principal things into it, and took off the chief that were in it, which were of the produce of *Tyre*: *and thou waſt repleniſhed*; with goods from all parts, with every thing for their neceſſity, convenience, pleaſure, and delight, and to carry on a traffick with all nations: *and made very glorious in the midſt of the ſeas*; with great riches, ſtately towers and buildings. Here ends the account of *Tyre*'s greatneſs; next follows her ruin and deſtruction.

℣. 26. *Thy rowers have brought thee into great waters*, &c.] Here the city of *Tyre* is compared to a veſſel at ſea, with great propriety, it being built in the ſea, and its trade chiefly there; and its rulers and governors, or the inhabitants of it, to *rowers*; literally the men of *Zidon* and *Arvad* were her rowers, ℣. 8. the ſtraits, difficulties, and diſtreſſes theſe brought *Tyre* into, are compared to *great waters*; who by ſome unadviſed ſtep or another, provoked the king of *Babylon* to come againſt them with his army, and lay ſiege unto them: *the eaſt wind hath broken thee in the midſt of the ſeas*; a wind very fatal to ſhips and mariners; ſee *Pſ.* xlviii. 7. by it are meant *Nebuchadnezzar* and the *Chaldean* army; ſo called, becauſe of their great force and fury; and becauſe *Babylon*, from whence they came, lay ſomewhat to the eaſt of *Tyre*. So the *Targum*, "a king who is ſtrong as the eaſt "wind, hath broken thee in the midſt of the "ſeas."

℣. 27. *Thy riches*, &c.] That vaſt maſs of wealth *Tyre* had got by her trade and merchandiſe, were all loſt at once, and came to nought, which had been many years gathering; ſee *Rev.* xviii. 17: *and thy fairs*; to which there were ſuch great reſorts from all parts, and where ſuch a prodigious traffick was carried on, were now interrupted by the ſiege, and put to an end upon the ruin of the city: *thy merchandiſe*; the goods both imported and exported; the wares that were brought in from foreign parts, and ſold in her, and what was taken from her in lieu of them; now nothing more of this kind; and what goods were in her, whether her own or others, were all loſt and deſtroyed: *thy mariners*; who were the inhabitants of *Zidon* and *Arvad*, ℣. 8. theſe periſhed with her: *and thy pilots*;

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[w] סחרי ידך negotiatores manus tuæ, V. L. Pagninus, Montanus; mercatores manus tuæ, Cocceius, Starckius.

[x] Geograph. l. 6. c. 7.

[y] Nat. Hiſt. l. 12. c. 17.

[z] ——Solis eſt thurea virga Sabæis. Virgil. Georgic. l. 2.

[a] Nat. Hiſt. l. 37.

[b] Geograph. l. 6. c. 2.

[c] Onomaſtic. Sacr. p. 108.

[d] במכללים rebus perfectiſſimis, Junius & Tremellius, Polanus, Cocceius, Starckius.

[e] וארזים במרכלתך & torquibus in negotiatione tua, Pagninus; & torques fuerunt in nundinis tuis, Vatablus. So R. Sol. Urbin. Ohel Moed, fol. 71. 2.

[f] שרותיך principes, V. L. Montanus, Caſtalio, Starckius; præcipuæ, Tigurine verſion, Grotius. So ſome in Vatablus.

pilots; who were the wiſeſt, moſt ſkilful, and beſt learned in the art of navigation, and who were of the city itſelf, theſe were no more, ℣. 8: *thy calkers*; the wiſe and ancient men of *Gebal*, ℣. 9: *and the occupiers of thy merchandiſe*; that traded in her markets and fairs, mentioned from ℣. 12. to 25: *and all thy men of war that* are *in thee*; to fight for her, and defend her; the *Perſians*, *Lydians*, and *Lybians*, the men of *Arvad*, and the *Gammadim*, ℣. 10, 11: *and in all thy company, which is in the midſt of thee*; the great concourſe of people, whether natives or foreigners: theſe all *ſhall fall into the midſt of the ſeas, in the day of thy ruin*; the walls and banks being demoliſhed, the ſea broke in upon it, and waſhed all away in it, and left it a bare rock; ſee ch. xxvi. 4, 12, 14.

℣. 28. *The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.*] Or governors, as the *Targum*; and ſo the *Vulgate Latin*, and all the *Oriental* verſions: the allegory of a ſhip wrecked is ſtill continued: the ſenſe is, that ſuch ſhould be the cry of the principal men of the city when it ſhould be taken, that the noiſe of it would be heard upon the continent, and in the towns and villages belonging to *Tyre*, which would make the inhabitants of them tremble: or, *at the ſound of the cry of thy pilots, the waves are moved*, or *tremble* [z]; which beat very ſtrong at the time of her fall into the ſea.

℣. 29. *And all that handle the oar, the mariners*, and *all the pilots of the ſea*, &c.] Inferior officers, and the common people; tho' this may be literally underſtood of all ſorts of ſea-faring people, differently employed in ſhips; ſome at the oar; ſome at the ſails; and others at the helm; but all ſhall quit their poſts, and *ſhall come down from their ſhips*; either there being no farther buſineſs for them, an entire ſtop being put to trade, thro' the fall of *Tyre*; or becauſe of danger, and to ſave themſelves, would leave the ſhip, and betake to their boats, and make for land: hence it follows, *they ſhall ſtand upon the land*; upon the continent, being ſafely arrived; looking upon the ſhip-wrecks, and bewailing the loſs of *Tyre*, as in the next verſe.

℣. 30. *And ſhall cauſe their voice to be heard againſt thee*, &c.] The rulers and governors of the city, for having taken a falſe ſtep in provoking the enemy, and then holding out the ſiege no longer, as it was thought they might and would: or rather, *over thee*, or *for thee* [a]; mourning over the city, and lamenting its ſad caſe; ſee *Rev.* xviii. 9, 11: *and ſhall cry bitterly*; with great weeping, howling, and ſhrieking: *and they ſhall caſt duſt upon their heads*; a cuſtom uſed in the eaſtern countries, in times of mourning and ſorrow; ſee *Rev.* xviii. 19: *and they ſhall wallow themſelves in aſhes*; or roll themſelves in them, another cuſtom uſed in mourning; ſee *Jer.* vi. 26. *Mic.* i. 10.

℣. 31. *And they ſhall make themſelves utterly bald for thee*, &c.] Either by ſhaving their heads, or tearing off their hair, as mourners in diſtreſs have been uſed to do: *and gird them with ſackcloth*; about their loins, as was very cuſtomary in ſuch diſtreſſed caſes: *and they ſhall weep for thee with bitterneſs of heart*, and *bitter wailing*; not in ſhew only, but in reality; not like the *preficæ* or mourning women, though the alluſion may be to them, who only mourned outwardly; but theſe from the very heart, and in great bitterneſs of ſpirit; this is expreſſive of the inward grief of their minds on this melancholy occaſion, as what follows declares the lamentation they expreſſed vocally; ſee *Rev.* xviii. 19.

℣. 32. *And in their wailing they ſhall take up a lamentation for thee*, &c.] A mournful ſong, ſuch as was uſed at funerals, or in times of calamity; and ſo the *Vulgate Latin* verſion renders it: *and lament over thee*, ſaying the following ditty: *what city is like Tyrus, like the deſtroyed in the midſt of the ſea?* as there was none like it a few years ago for riches, ſplendor, and glory, ſo now there's none like it for miſery and ruin; ſee *Rev.* xviii. 18. The *Targum* is, "who is as *Tyre?* there is "none like unto her in the midſt of the ſea;" ſhe is not now *Tyre* the renowned, but *Tyre* the deſtroyed; deſtroyed in the midſt of the ſea, from whence ſhe had her riches and her glory: or, *as one dumb* or *ſilent in the midſt of the ſea*; ſhe, in whom was heard the voice of joy and ſinging, is now mute, and nothing more of that kind is heard in her; ſee *Rev.* xviii. 22.

℣. 33. *When thy wares went forth out of the ſeas*, &c.] When they were took out of ſhips, which came to *Tyre* from all parts, and were landed on the ſhore, and put up in warehouſes, and expoſed in markets and fairs. The *Targum* is, "when "thy merchandiſe went out from among the na"tions;" being brought from all parts thither: *thou filledſt many people*; by ſelling them in their markets commodities they wanted, for which they came from all quarters; and by ſending them to others in ſhips, where they knew they ſtood in need of them, and would fetch them a good price; and they had enough to anſwer the demands of all, and to ſupply them to the full: *thou didſt enrich the kings of the earth with the multitude of thy riches, and of thy merchandiſe*; by taking off the goods of their ſubjects, whereby they were able the better to pay their taxes, and ſupport them in their grandeur and dignity; as well as by furniſhing them with gold and ſilver, and precious ſtones, which they gave for the produce of their country; or by the toll and cuſtom of the goods imported or exported.

℣. 34. *In the time when thou ſhalt be broken by the ſeas, in the depths of the waters*, &c.] By the *Chaldean* army, which came upon them like the waves of the ſea, ch. xxvi. 3. by which they were overpowered and deſtroyed; juſt as a ſhip on the mighty waters is daſhed and broke to pieces by the waves thereof: *thy merchandiſe, and all thy company in the midſt of thee ſhall fall*; trade ſhall ceaſe, and the mixt multitude of traders from all parts ſhall be ſeen no more; the natives of the place ſhall periſh, mariners and ſoldiers, and perſons of every rank and degree, age and ſex. The *Targum* renders it, "all thine armies." *Abendana* ſuggeſts, that this reſpects the deſtruction of *Tyre* by *Alexander* the Great.

℣. 35. *All the inhabitants of the iſles ſhall be aſtoniſhed at thee*, &c.] Both near and afar off; and not only the inhabitants of the iſles, properly ſo called, but all that dwelt on the continent by the ſea-ſide; who would all be amazed, when they heard of the ruin of *Tyre*, which they thought inexpugnable, by reaſon of its natural and artificial ſtrength: *and their kings ſhall be ſore afraid*; that it will be their turn next; and as well knowing that they were leſs able to contend with ſo mighty a monarch as the king of *Babylon*, or *Alexander* the Great, than *Tyre* was; ſee *Rev.* xviii. 9, 10: *they ſhall be troubled in their countenance*; their inward paſſions of grief and fear, ſhall be ſeen in their countenances; which will wax pale, be dejected, diſtorted, and furrowed.

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[z] ירעשו מגרשות commoti ſunt fluctus jactati, Junius & Tremellius; contremiſcent fluctus, Piſcator.

[a] עליך de te, Junius & Tremellius, Polanus; ſuper te, Piſcator, Cocceius, Starckius.

℣. 36. *The merchants among the people ſhall hiſs at thee*, &c.] As *Tyre* had done at *Jeruſalem*, ch. xxvi. 2. as ſhe hoped to make better markets upon the fall of *Jeruſalem*, and therefore rejoiced at it; ſo theſe merchants upon her fall will hope that her trade will come into their hands, and therefore deſpiſe her, hiſs and laugh at her in her abject ſtate. The *Targum* is, "ſhall be aſtoniſhed at "thee;" ſtruck with wonder, and even with a ſtupor at her fall: *and thou ſhalt be a terror*; not only to thyſelf, but to kings and merchants, and to all the inhabitants of the iſles, and to all that trade by ſea; who will be ſtruck with ſurprize and dread, when they hear of thy deſtruction; ſee *Rev.* xviii. 9, 10, 11, 15, 17: *and never* ſhall be *any more*; upon the ſame ſpot, and in the ſame grandeur and glory: ſome underſtand this only of a long time, as 70 years, when it was rebuilt; ſee *Iſ.* xxiii. 15, 17. it may reſpect its laſt deſtruction, ſince which it has not been, nor now is, or ever will be: this will be true of myſtical *Babylon*, the antitype of *Tyre*, *Rev.* xviii. 21.

CHAP. XXVIII.

THIS chapter contains a prophecy of the deſtruction of the prince of *Tyre*; a lamentation for the king of *Tyre*; a denunciation of judgments on *Zidon*, and a promiſe of peace and ſafety to *Iſrael*. The order given the prophet to propheſy of the ruin of the prince of *Tyre*, ℣. 1, 2. the cauſe of his ruin, his pride on account of his wiſdom and riches, which roſe to ſuch a pitch, as to make himſelf God, ℣. 2, 3, 4, 5, 6. the manner in which his deſtruction ſhall be accompliſhed, ℣. 7, 8, 9, 10. the lamentation for the king of *Tyre* begins, ℣. 11, 12. ſetting forth his former grandeur and dignity, ℣. 13, 14, 15. his fall, and the cauſe of it, injuſtice and violence in merchandiſe, pride becauſe of beauty and wiſdom, and profanation of ſanctuaries, ℣. 16, 17, 18, 19. next follow the judgments on *Zidon*, ℣. 20, 21, 22, 23. and the chapter is concluded with a promiſe of the reſtoration of the *Jews* to their own land, and of great tranquillity and ſafety in it, ℣. 24, 25, 26.

℣. 1. *The word of the Lord came again unto me*, &c.] With another prophecy; as before againſt the city of *Tyre*, now againſt the king of *Tyre*: *ſaying*, as follows,

℣. 2. *Son of man, ſay unto the prince of Tyre*, &c.] Whoſe name was *Ethbaal*, or *Ithobalus*, as he is called in *Joſephus*; for that this was *Hiram* that was in the days of *Solomon*, and lived a thouſand years, is a fable of the *Jewiſh Rabbins*, as *Jerom* relates: this prince of *Tyre* is thought by ſome, to be an emblem of the devil; but rather of antichriſt; and between them there is a great agreement, and it ſeems to have a prophetic reſpect to him: *thus ſaith the Lord God, becauſe thine heart is lifted up*; with pride, on account of his wiſdom and knowledge, wealth and riches, as aftermentioned: *and thou haſt ſaid, I am a god*; this he ſaid in his heart, in the pride of it, and perhaps expreſſed it with his lips, and required divine homage to be given him by his ſubjects, as ſome inſolent, proud, and haughty monarchs have done; in which he was a lively type of antichriſt, who ſhews himſelf, and behaves as if he was God, taking upon him what belongs to God; pardoning the ſins of men; opening and ſhutting the gates of heaven; binding mens conſciences with laws of his own making, and diſpenſing with the laws of God and man; and calling himſelf, or ſuffering himſelf to be called God, and to be worſhipped as ſuch; ſee the note on 2 *Theſſ.* ii. 4: *I ſit in the ſeat of God*; in a place as delightful, ſafe and happy, as heaven itſelf; where the throne of God is; ſo antichriſt is ſaid to ſit in the temple of God, in the houſe and church of God; where he aſſumes a power that don't belong to him, calling himſelf God's vicegerent, and Chriſt's vicar; ſee 2 *Theſſ.* ii. 4. and the *Arabic* verſion here renders it, *in the houſe of God*: it follows, *in the midſt of the ſeas*; ſurrounded with them as *Tyre* was, and lord of them as its king was; ſending his ſhips into all parts, and to whom all brought their wares; thus the whore of *Rome* is ſaid to ſit upon many waters, *Rev.* xvii. 2: *yet thou* art *a man, and not God*; a frail, weak, mortal man, and not the mighty God, as his after-deſtruction ſhews; and as the popes of *Rome* appear to be, by their dying as other men; and as antichriſt will plainly be ſeen to be, when he ſhall be deſtroyed with the breath of Chriſt's mouth, and the brightneſs of his coming: *though thou ſet thine heart as the heart of God*; as if it was as full of wiſdom and knowledge as his; and thinkeſt as well of thyſelf, that thou art a ſovereign as he, and to be feared, obeyed, and ſubmitted to by all.

℣. 3. *Behold, thou* art *wiſer than Daniel*, &c.] That is, in his own opinion; or it is ironically ſaid. The *Septuagint*, *Syriac*, and *Arabic* verſions render it by way of interrogation, *art thou not wiſer than Daniel?* who was now at the court of *Babylon*, and was famous throughout all *Chaldea* for his knowledge in politicks, his wiſdom and prudence in government, as well as his ſkill in interpreting dreams. The *Jews* have a ſaying, that "if all the wiſe men of the nations were in one "ſcale, and *Daniel* in the other, he would weigh "them all down." And perhaps the fame of him had reached the king of *Tyre*, and yet he thought himſelf wiſer than he; ſee *Zech.* ix. 2. antichriſt thinks himſelf wiſer than *Daniel*, or any of the prophets and apoſtles; he is wiſe above that which is written, and takes upon him the ſole interpretation of the ſcriptures, and to fix the ſenſe of them: *there is no ſecret, that they can hide from thee*; as he fanſied; he had ſagacity to penetrate into the councils of neighbouring princes, and diſcover all plots and intrigues againſt him; he underſtood all the *arcana* and ſecrets of government, and could counter-work the deſigns of his enemies. Antichriſt pretends to know all myſteries, and ſolve all difficulties, and paſs an infallible judgment on things; as if he was of the privy-council of heaven, and nothing was tranſacted there but he was acquainted with it, and had full knowledge of the mind of God in all things.

℣. 4. *With thy wiſdom, and with thy underſtanding, thou haſt gotten thee riches*, &c.] Thro' ſkill in navigation and trade, for which the *Tyrians* and their princes were famous, they acquired great wealth: ſo antichriſt, by carnal policy, and helliſh ſubtlety, has amaſſed vaſt treaſures together; the ſale of pardons and indulgences has brought immenſe riches into the pope's coffers: *and haſt gotten gold and ſilver into thy treaſures*; in great quantities; ſee *Rev.* xviii. 3, 17.

℣. 5. *By thy great wiſdom*, and *by thy traffick*, &c.] Or, *by thy great wiſdom, in thy traffick* [i]; thro' great ſkill in trade and commerce: *haſt thou increaſed thy riches*; to a very great degree, a prodigious bulk; ſo antichriſt has done, eſpecially thro' trafficking with the ſouls of men, which is one part of his merchandiſe, as it was of *Tyre*, *Rev.* xviii. 13. *Ezek.* xxvii. 13: *and thine heart is lifted up becauſe of thy riches*; which are apt to puff up and make men high-minded, and ſwell them with a vain opinion of themſelves, and to make haughty, inſolent, and ſcornful in their behaviour to others; thus elated with worldly grandeur and riches, the whore of *Rome* is repreſented as proud, vain, and haughty, *Rev.* xviii. 7.

℣. 6. *Therefore thus ſaith the Lord God*, &c.] Now follows the puniſhment threatened, becauſe of all this pride, haughtineſs, and blaſphemy: *becauſe thou haſt ſet thine heart as the heart of God*; ſeeking thine own glory; ſetting up thyſelf above all others; aſſuming that to thyſelf which belongs to God; and making thyſelf equal to him, or ſhewing thyſelf as if thou waſt God; ſee the note on ℣. 2.

℣. 7. *Behold, therefore, I will bring ſtrangers upon thee*, &c.] The *Chaldean* army, who not only lived at a diſtance from *Tyre*, but were unknown to them, not trading with them; nor are they mentioned among the merchants of *Tyre*: theſe, in the myſtical ſenſe, may deſign the angels that ſhall pour out the vials on the antichriſtian ſtates, the kings of *Proteſtant* nations: *the terrible of the nations*; as the *Babylonians* were, very formidable to the world, having conquered many countries, and their armies conſiſting of men of all nations, mighty, courageous, and expert in war; and alike formidable will the *Proteſtant* princes be to the antichriſtian powers, when they ſhall with their united ſtrength attack them; *and they ſhall draw their ſwords againſt the beauty of thy wiſdom*; their beautiful city and ſpacious buildings, the palaces of their king and nobles, their walls and towers erected with ſo much art and ſkill; or their forces, the men of war within their city, which made their beauty complete, ſo well ſkilled in military affairs, ch. xxvii. 10, 11. or their ſhips, and the merchandiſe of them, and the curious things brought in them; even every thing that was rich and valuable, the effect of their art and wiſdom: all which may be applied to the city of *Rome*, when it will be taken, ranſacked, and burnt, *Rev.* xviii. 8—19: *and they ſhall defile thy brightneſs*; profane thy crown, caſt down thy throne, deſtroy thy kingdom, and all that is great and glorious in thee; thus the whore of *Rome* ſhall be made bare and deſolate, *Rev.* xvii. 16. The *Targum* renders it, "the brightneſs of thy terror;" which ſhall no more ſtrike the nations, or affect them.

℣. 8. *They ſhall bring thee down to the pit*, &c.] Or, *to corruption* [k]; to the grave, the pit of corruption and deſtruction; ſo antichriſt ſhall go into perdition, into the bottomleſs pit from whence he came, *Rev.* xvii. 8: *and thou ſhalt die the deaths of them that are ſlain in the midſt of the ſeas*; that die in a ſea-fight, whoſe carcaſes are thrown overboard, and devoured by fiſhes.

℣. 9. *Wilt thou yet ſay before him that ſlayeth thee, I am God?* &c.] When thou art in the enemies hands, and juſt going to be put to death, wilt thou then confidently aſſert thy deity, and to his face tell him that thou art God? ſurely thy courage and thy confidence, thy blaſphemy and impiety, will leave thee then; a bitter ſarcaſm this! and ſo the pope of *Rome*, the antichriſtian beaſt, when taken, and juſt going to be caſt into the lake of fire along with the falſe prophet, will not have the impudence to ſtile himſelf God, or to call himſelf Chriſt's vicar on earth: *but thou* ſhalt be *a man, and no god, in the hand of him that ſlayeth thee*; that is, thou ſhalt appear to be a poor, weak, frail, mortal, trembling, dying man, when got into the hand of the enemy, and he is juſt going to put an end to thy life; where will be then thy boaſted deity?

℣. 10. *Thou ſhall die the deaths of the uncircumciſed*, &c.] Or the death of the wicked, as the *Targum*; the firſt and ſecond death, temporal and eternal: the former *by the hand of ſtrangers*, the *Chaldeans*, in various ſhapes; and the latter will follow upon it: it may denote the various kinds of death which the inhabitants of *Rome* will die when deſtroyed, ſome by famine, ſome by peſtilence, and others by fire; when theſe plagues ſhall come upon her in one day, *Rev.* xviii. 8: *for I have ſpoken it, ſaith the Lord God*; and therefore it ſhall ſurely come to paſs; ſtrong is the Lord that will judge, condemn, and deſtroy myſtical *Babylon*, or *Tyre*.

℣. 11. *Moreover, the word of the Lord came unto me*, &c.] After the prophecy concerning the ruin of the prince of *Tyre*, the word of the Lord came to the prophet, ordering him to take up a lamentation on the king of *Tyre*: *ſaying*, as follows,

℣. 12. *Take up a lamentation upon the king of Tyrus*, &c.] Who is before called the prince of *Tyre*; and who he was, ſee the note on ℣. 2. the biſhop of *Rome* was firſt only a *Nagid*, a prince, ruler, governor, and leader in the church; afterwards he became a king, an head, even over other kings, princes, and ſtates; perhaps this may alſo point to his twofold power, ſecular and eccleſiaſtical, and ſo he is repreſented by two beaſts, *Rev.* xiii. 1, 11. here a lamentation or funeral ditty is ordered to be taken up and ſaid for him, to denote his certain deſtruction and ruin; tho' ſome have thought the fall of the angels, and others, the fall of *Adam*, is referred to; ſeveral paſſages are interpreted of *Adam* in the *Talmud* [l]: *and ſay unto him, thus ſaith the Lord God; thou ſealeſt up the ſum*; or *pattern* [m]; of every thing that is excellent; thou art in all things, conſummately ſo, as that nothing could be added; that is, in his own eſteem and account. *Junius* thinks it refers to the ſealing of goods exported, for which a duty was to be paid, without doing which merchandiſe was not allowed.

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[i] ברכלתך in negotiatione tua, V. L. Pagninus, Starckius; in mercatura tua, Junius & Tremellius.

[k] לשחת ad corruptionem. Caſtalio.

[l] T. Bab. Bava Bathra, fol. 75. 1.

[m] תבנית exemplar, *ſive* ſpecimen, Tigurine verſion,

Antichriſt would not ſuffer any to buy or ſell, but ſuch as receive his mark or ſeal on their right-hand, or in their forehead, *Rev.* xiii. 16, 17. *Cocceius* renders it, *the ſealer of the meaſure*[n]; and takes it to be an alluſion to the cuſtom of ſealing meaſures, uſed in buying and ſelling; and that it reſpects the man of ſin, who takes upon him the power of making rules and canons for faith and practice: *full of wiſdom, and perfect in beauty*; a moſt accompliſhed man for parts and perſon in his own conceit: antichriſt aſſumes to himſelf a perfect knowledge of the ſcriptures, and ſets up himſelf as an infallible judge of controverſies; and glories in the ſplendor and order of his church, and the government of it.

℣. 13. *Thou haſt been in Eden the garden of God,* &c.] Not only in *Eden*, but in the garden which was in *Eden*, and was of the Lord's immediate planting; and therefore called the garden of God, as well as becauſe of its excellency, fragrancy and delight; not that the king of *Tyre* was literally there, or ever dwelt in it; but his ſituation in *Tyre* was as ſafe, and as pleaſant and delightful as *Adam*'s was in the garden of *Eden*, at leaſt in his own imagination. So the *Targum*, "thou delightedſt thyſelf with plenty of all good things and delectable ones, as if thou dwelledſt in the garden of God;" in the myſtical ſenſe, this deſigns the church of God, which is an *Eden*, a garden, a paradiſe; ſee *Cant.* iv. 12, 13. and where antichriſt firſt appeared, and took his ſeat, and ſeated himſelf as if he was God, 2 *Theſſ.* ii. 4: *every precious ſtone was thy covering*; not only the covering of his head, his crown, was decked with jewels and precious ſtones of all ſorts; but his cloaths, the covering of his body, were adorned with them. So the *Targum*, "all precious ſtones were ſet in order upon thy garments." *Kimchi* renders it, *thine hedge*, or *fence*[o]; and takes it to be an hyperbole, as if his houſe, or garden, or vineyard were fenced with precious ſtones. This fitly deſcribes the whore of *Rome* arrayed in purple and ſcarlet colour, and decked with gold and precious ſtones, *Rev.* xvii. 4. The pope's triple crown is ſtuck with them, and a croſs of precious ſtones is upon his ſlipper, when he holds out his toe to be kiſſed: *the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold.* Writers differ very much about theſe ſtones; and it is difficult to ſay what anſwer to the *Hebrew* words here uſed. The ſtone *ſardius*, or the *ſardine* ſtone, is of a blood colour, commonly called a *cornelian*, and is found in *Sardis* and *Sardinia*, from whence ſome ſay it has its name. The *topaz* is a hard tranſparent ſtone, ſaid to be of a beautiful yellow or gold colour, by thoſe who confound it with the *chryſolite*; otherwiſe the true *topaz* is of a fine green colour, as *Pliny*[p] and *Iſidore*[q]; the beſt is what is found in *Ethiopia*, *Job* xxviii. 19. The *diamond* is a precious ſtone, the firſt in rank, value, hardneſs and luſtre; the moſt perfect colour is the white. The *beryl* is a ſtone of a pale green colour, thought to be the diamond of the ancients: the word is *Tarſhiſh*, and thought by ſome the *chryſolite*. The *onyx* reſembles a man's nail, from whence it has its name: the word *ſhoham* here uſed is ſuppoſed to mean the *ſardonyx*, a compound of the *ſardian* and *onyx* ſtones. The *jaſper* is a ſtone of various colours and ſpots, variegated like a panther; hence the *Targum* here renders it, *pantherin*; the moſt valuable is the green ſpotted with red or purple. The *ſapphire* is a ſtone of an azure colour or ſky blue, exceeding hard and tranſparent. The *emerald* is of an exceeding fine green colour, very bright, and clear, and delightful to the eye; but is rather intended by the next word, as the *carbuncle* by this, which is a ſtone of the ruby kind, and very rare; ſee *Iſ.* liv. 12. *Gold* is mentioned along with them, and laſt of all, as being leſs valuable; but chiefly becauſe theſe ſtones were ſet in gold; as the *Targum* paraphraſes it; theſe are nine of the ſtones which were in the breaſt-plate of the *Jewiſh* high-prieſt[r], whom the king of *Tyre* might have knowledge of and imitate, as it is certain the pope of *Rome* does in ſome things: *the workmanſhip of thy tabrets, and of thy pipes was prepared in thee, in the day that thou waſt created*; either born into the world; or made a crowned king; againſt which time, drums, and pipes, and ſuch like inſtruments of muſic were prepared in *Tyre*, and at them made uſe of by way of rejoicing: and as this was literally true of the king of *Tyre* at his coronation, ſo of the biſhop of *Rome* at his creation and inauguration, which is attended with bells ringing, drums beating, trumpets ſounding; and ſo in myſtical *Babylon* is heard, tho' the time is coming when it will not be heard, the voice of harpers, muſicians, pipers and trumpeters, *Rev.* xviii. 22.

℣. 14. *Thou art the anointed cherub that covereth,* &c.] In alluſion to the cherubim over the mercy-ſeat, which covered it with their wings; and which, as the ark of the teſtimony, and all the veſſels of the tabernacle were anointed, were ſo likewiſe; in all probability, the king of *Tyre* is called a *cherub*, becauſe of his wiſdom and power; *anointed*, becauſe of his royal dignity; and *that covereth*, becauſe of his office, which was to protect his people; all which he either was, or ought to be, or was in his own opinion ſo: antichriſt makes great boaſts of his wiſdom, power and authority as a teacher, paſtor or biſhop, the cherubim being ſymbolical of the miniſters of the word; and of his being anointed by men, that he may be the cover and ſhield of the church; and of his being the Lord's anointed, and the vicar of Chriſt, and head and protector of the church, as he calls himſelf[s]. The *Targum* underſtands all this of regal power, and renders it, "thou art a king anointed for a kingdom:" *and I have ſet thee* ſo; from whom all kings have their ſceptres, crowns and kingdoms; and by whom they reign; and who can put them down, as well as ſet them up at his pleaſure. It may be rendered, *I have given thee*[t]; or ſuffered thee to be ſo, as the word *give* is often uſed; it is by divine permiſſion that antichriſt has taken ſuch power to himſelf, and in judgment to them over whom he rules, who are given up to believe a lie; yea, God *put*, or as it is in the original text *gave*, it into the hearts of the kings to agree and give their kingdom to the beaſt, *Rev.* xvii. 17: *thou waſt upon the holy mountain of God*; not on *Sinai*, nor on *Zion*; on neither of which was the king of *Tyre*; nor was this literally true of him; for to ſay, as *Kimchi* does to illuſtrate it, that *Hiram* king of *Tyre* aſſiſted *Solomon* with materials to build the temple, is very foreign; but this is true of the antitype of the king of *Tyre*, antichriſt; who has ſet his foot on God's holy mountain the church; here he firſt appeared and ſtood, as before obſerved on the preceding verſe: *thou haſt walked up and down in the midſt of the ſtones of fire*; which ſome underſtand of the precious ſtones with which the king of *Tyre* was adorned, which glittered like fire; tho' rather they deſign the people of God, thoſe living and lively ſtones of which the ſpiritual houſe is built; who, for their clear light, and burning zeal and love, may be ſaid to be as ſtones of fire; and among theſe the biſhop of *Rome*, or the antichriſtian king of *Tyre* firſt walked: ſo *Kimchi* interprets them of the *Iſraelites*, who were a holy people; and *Jarchi* of the kings of *Iſrael*, who were as the miniſtring angels; the *ſeraphim* perhaps he means, ſo called from their burning and flaming love. The *Targum* is, "and over the holy people thou haſt thought to rule."

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[n] Signator menſuræ, Cocceius, Starckius.

[o] So R. Sol. Urbin. Ohel Moed, fol. 14. 2.

[p] Nat. Hiſt. l. 38. c. 8.

[q] Origin. l. 16. c. 7.

[r] Vid. Braunium de veſtitu ſacerdot. Heb. l. 2. c. 12—19.

[s] Vid. Gurtler. Voc. Typic. Prophet. Explicat. p. 238.

[t] נתתיך & dedi te, Montanus.

℣. 15. *Thou waſt perfect in thy ways from the day that thou waſt created*, &c.] From the time that *Tyre* became a kingdom, or this king was ſet over it, every thing was wiſely conducted, and all things happily ſucceeded; ſo when the church of *Rome* was firſt formed in the times of the apoſtles, it was laid on a good foundation; it was ſet up according to the rule of the word; its biſhop or paſtor was one of a ſound judgment, a good life and converſation, and ſo continued in ſucceſſion for a conſiderable time; theſe held the true faith and doctrine of Chriſt, and kept it incorrupt, and lived holy lives: *till iniquity was found in thee*; pride, blaſphemy againſt God, and contempt of his people, as well as violence and deceit; all this was found in the king of *Tyre* in later times: ſo in the church of *Rome*, when the man of ſin was revealed, there were pride, haughtineſs and ambition found in it; blaſphemy againſt God and Chriſt, and the ſaints; falſe doctrine, falſe worſhip, ſuperſtition and idolatry.

℣. 16. *By the multitude of thy merchandiſe*, &c.] With the ſeveral nations of the earth, who came to the markets and fairs of *Tyre*, and to whom ſhe ſent her goods: *they have filled the midſt of thee with violence*; or as the *Targum*, "thy treaſures are filled with rapine;" with ill gotten goods, as the pope's coffers are thro' his merchandiſe of the ſouls of men, and the great trade that is driven in pardons and indulgences: *and thou haſt ſinned*; by this unjuſt and ungodly way of dealing: *therefore I will caſt thee as profane out of the mountain of God*; mount *Zion*, the church of the living God, where he dwells, and is worſhipped, and on which the Lamb ſtands with his hundred and forty and four thouſand, having his name and his Father's on their foreheads, *Rev.* xiv. 1. theſe will have no communion with the church and pope of *Rome*; will not receive his mark, nor worſhip his image; from this mountain, and the inhabitants of it, he ſtands excluded as a profane perſon, with whom they will have nothing to do; and hence he perſecutes them to the utmoſt of his power: *and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire*; from among the people of God, who have the clear light of the goſpel, and a ſincere love for Chriſt; theſe withdrew themſelves from his juriſdiction and government; and with whom his name, power and authority periſh, eſpecially when they ſhall have got the victory over him, *Rev.* xv. 1. *Kimchi* paraphraſes it, "from the midſt of the ſaints who are the *Iſraelites*, comparable to ſtones of fire;" and *Jarchi's* note is, "that thou mayeſt not take a portion with the righteous;" have no part, lot or fellowſhip with them. The *Targum* is, "I will deſtroy thee, O king that art anointed, becauſe thou thoughteſt to rule over the holy people."

℣. 17. *Thine heart was lifted up, becauſe of thy beauty*, &c.] Riches, wealth, power, and authority; ſee ℣. 5. as the pope of *Rome* is, becauſe of his dignity, the pomp and ſplendor of the *Roman* church, and the gaudy appearance it makes: *thou haſt corrupted thy wiſdom by reaſon of thy brightneſs*; outward luſtre and glory, which dazzled his eyes ſo that he could not ſee things in a true light; but neglecting the word of God, and ſetting up his own infallibility, corrupted his doctrine and worſhip, and became fooliſh, ſtupid and ſottiſh: *I will caſt thee to the ground*; from the throne and pinnacle of honour, to the loweſt ſtate and condition: *and I will lay thee before kings*; proſtrate at the feet of them, who heretofore has ſet his feet on the necks of them; or he ſhall fall before them, and be deſtroyed by them, when they ſhall hate the whore, and make her deſolate, and burn her fleſh with fire, *Rev.* xvii. 16: *that they may behold thee*; with contempt and diſdain, and as an inſtance and example of divine vengeance.

℣. 18. *Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities*, &c.] Or, *thy palaces*, as *Kimchi*; the palace of the king, and the palaces of the nobles, where much iniquity was committed, and which was the cauſe of their being defiled or deſtroyed by the *Chaldeans*; or it may deſign their ſacred places, their temples, where their gods were worſhipped, and idolatry committed. This may be applied to the places of religious worſhip among the papiſts, their churches; which, inſtead of being adorned, are defiled with their images and image-worſhip, and other acts of ſuperſtition and will-worſhip: *by the iniquity of thy traffic*; as by bringing in ill-gotten goods into the ſacred places of *Tyre*, as they were accounted; ſo, by ſelling pardons; praying ſouls out of purgatory for money; by ſimony, or buying and ſelling eccleſiaſtical benefices; and ſuch like ſpiritual merchandiſe in *Roman* churches: *therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee*; ſin, and the puniſhment of it, as *Kimchi*; which, for ſin committed in the midſt of them, ſhould conſume as fire; or ſome from among themſelves, that ſhould ſtir up and cauſe inteſtine diviſions, which ſhould iſſue in their ruin; as the unclean ſpirit that ſhall go out of the mouth of the beaſt, dragon and falſe prophet, to gather the antichriſtian kings to battel, will end in their ruin, *Rev.* xvi. 14, 16. The *Targum* is, "I will bring people who are ſtrong as fire, becauſe of the ſins of thy pride they ſhall deſtroy thee." *Alexander* when he took *Tyre*, ordered all the inhabitants to be ſlain, excepting thoſe that fled to the temples, and the houſes to be ſet on fire[n]; which literally fulfilled this prophecy; and which may alſo have reſpect to the deſtruction of *Rome* by fire, becauſe of the ſins committed in it, *Rev.* xviii. 8: *and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee*; the kings and merchants of the earth, who ſhall ſtand and look on the city as it is burning, and when reduced to aſhes; which denotes the utter deſtruction of it,

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[n] Curtius, Hiſt. l. 4. c. 4. p. 75.

Rev. xviii. 9, 10, 11, 18. The *Targum* is, "I will give thee as aſhes on the earth," *&c.* and ſhall be no more accounted of.

℣. 19. *All they that know thee among the people, ſhall be aſtoniſhed at thee*, &c.] At thy fall; that ſuch a mighty city, and powerful prince, ſhould be deſtroyed at once; that from ſuch an height of proſperity, they ſhould be brought to ſo low an eſtate of adverſity; this will be the aſtoniſhment of kings, merchants, and others, that knew the riches, power and flouriſhing eſtate of *Rome*, as before obſerved: *thou ſhalt be a terror*; to the ſaid perſons, who will be afraid to come nigh for fear of the ſame torments and puniſhment, *Rev.* xviii. 10, 15. or, tho' thou *haſt been a terror*, or *terrors*; exceeding terrible to others in time paſt, yet now, as the *Targum*, "I will give thee (or make thee) as if thou waſt not:" *and never* ſhalt *thou* be *any more*; as thou haſt been, or after thy laſt deſtruction; ſo myſtical *Tyre* or *Babylon* ſhall be no more, when once deſtroyed, *Rev.* xviii. 21.

℣. 20. *Again, the word of the Lord came unto me*, &c.] After the prophecy of the deſtruction of the prince and king of *Tyre*, concerning a neighbouring city: *ſaying*, as follows:

℣. 21. *Son of man, ſet thy face againſt Zidon*, &c.] An ancient city, near to *Tyre*, and in confederacy with it, greatly given to idolatry and ſuperſtition; and may deſign all the antichriſtian ſtates in the communion of the church of *Rome*: *and propheſy againſt it*; the prophet is bid to look towards this place with a ſtern countenance, as before againſt *Tyre*; threatning it with ruin, and propheſying of it, in the following manner.

℣. 22. *And ſay, thus ſaith the Lord God*, &c.] The eternal Jehovah, the only true God, the maker of heaven and earth; this is ſaid by way of preface to the prophecy, and to aſſure of the fulfilment of it, as well as in oppoſition to the gods of the *Zidonians*: *behold, I am againſt thee, O Zidon*; angry with thee, and will come out againſt thee in my wrath, becauſe of thine idolatries and impieties. The *Targum* is, "behold, I ſend my fury upon thee, O *Zidon*:" *I will be glorified in the midſt of thee*; not by the converſion of them; nor by acts of religious worſhip truly performed by them; by prayer, confeſſion of ſin, or thankſgiving; but by his judgments executed in the midſt of them; by pouring out the vials of his wrath on them, as it follows: *and they ſhall know that I am the Lord, when I ſhall have executed judgments in her*; for the Lord is known by the judgments he executes, to be that pure, holy, juſt and ſin-avenging God he is, as well as omniſcient and omnipotent; and this even heathens and antichriſtian perſons are obliged to acknowledge, *Pſ.* ix. 15, 16: *and ſhall be ſanctified in her*; that is, ſhall appear, be declared and owned to be a God, juſt and holy, in all his ways and works.

℣. 23. *And I will ſend into her peſtilence, and blood into her ſtreets*, &c.] The plague and the ſword, which are two of God's ſore judgments, and often go together; the peſtilence ſlays them that are within, and the ſword thoſe the enemy meets with in the ſtreets: *and the wounded ſhall be judged*; that is, puniſhed; or *ſhall fall*[w], die and periſh: *in the midſt of her by the ſword upon her on every ſide*; this was literally fulfilled in *Zidon*, either by *Nebuchadnezzar* and the *Chaldean* army, which beſieged it on every ſide; or by *Artaxerxes Ochus* the *Perſian*, who took it, and deſtroyed it; and will have its accompliſhment on the antichriſtian ſtates, eaſtern and weſtern, when the vials ſhall be poured out upon them, *Rev.* xvi: *and they ſhall know that I am the Lord God*; who am able to foretell things to come, and to accompliſh them.

℣. 24. *And there ſhall be no more a pricking brier to the houſe of Iſrael*, &c.] To the church of God, *Jews* or *Gentiles*, particularly to the *Jews*, who will now be converted; all the enemies of Chriſt and his people will now be deſtroyed, who have been very grievous and diſtreſſing to them by their furious perſecutions; the pope and *Turk* will be no more, nor any of the antichriſtian powers; the beaſt and falſe prophet will be taken and caſt into the lake of fire; and there will be none to hurt and deſtroy in all the holy mountain, *Rev.* xix. 20. *Iſ.* xi. 9: *nor any grieving thorn of all that are round about them that deſpiſed them*; the ſame thing in other words as before; wicked men, eſpecially tyrannical princes, furious perſecutors of the ſaints, are like thorns and briers, not only unfruitful, uſeleſs and unprofitable, but pricking, grieving and hurtful to good men, by their perſecutions, revilings and reproaches, and whoſe end is to be burned. The *Targum* of the whole is, "and there ſhall be no more to the houſe of *Iſrael*, a king that doth evil (or hurt), or a governor that oppreſſes all round about them that ſpoil them:" *and they ſhall know that I am the Lord*; the houſe of *Iſrael*, the *Jews* now converted, they ſhall know the Lord Chriſt, and acknowledge him to be their Lord and king.

℣. 25. *Thus ſaith the Lord God, when I ſhall have gathered the houſe of Iſrael*, &c.] Not at the return of them from captivity in *Babylon*; for the ten tribes or houſe of *Iſrael* did not then return; tho' there might ſome few of thoſe tribes, as a pledge of what would be hereafter; but in the latter day, upon the deſtruction of antichriſt, when all *Iſrael* ſhall be ſaved: and when they will be collected *from the people among whom they are ſcattered*; in the ſeveral nations of the world, in *Aſia*, *Africa*, and *Europe*: *and ſhall be ſanctified in them in the ſight of the heathen*; being believed in by them; prayed unto and worſhipped in a ſpiritual manner by them; profeſſed and owned to be their Saviour and Redeemer in the face of the whole world, chriſtians and even heathens, whom before they rejected: *then ſhall they dwell in their land that I have given to my ſervant Jacob*; the land of *Canaan*, given by promiſe to *Abraham*, *Iſaac* and *Jacob*; which laſt is only here mentioned, becauſe it was his poſterity that was to poſſeſs it; not all *Abraham*'s, only thoſe in the line of *Iſaac*; nor all *Iſaac*'s, only thoſe in the line of *Jacob*; but all his; and this they will do, when they are converted in the latter day, and be no more a vagabond people, as they now are.

℣. 26. *And they ſhall dwell ſafely therein*, &c.] There being none to make them afraid, all their enemies being deſtroyed, and they alſo under the protection of chriſtian princes: *and they ſhall build houſes, and plant vineyards*; ſignifying their continuance in their land, and their enjoyment of the bleſſings of it. *Cocceius* underſtands this of churches gathered in the name of Chriſt; of which no doubt there will be many in *Judea*, as in the firſt times of the goſpel, and more abundantly: *yea, they ſhall*

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[w] נפלל, πεσοῦνται, Sept. corruent, Pagninus, Vatablus; cadet, Montanus; ſo Kimchi and Ben Melech; and which is approved of by Guſſetius.

dwell with confidence; in the utmoſt ſafety and ſecurity, having nothing to fear from any quarter: *when I have executed judgment upon all thoſe that deſpiſe them, round about them*; took vengeance on them, and utterly deſtroyed them that deſpiſed or ſpoiled them, even all around them; they'll all be cut off, ſo that there will be none to give them the leaſt diſturbance: *and they ſhall know that I am the Lord their God*; not only God, as before, ℣. 24. but their God, their Lord and their God, their Redeemer and Saviour, whom they formerly denied, perſecuted and pierced.

CHAP. XXIX.

THIS chapter contains a prophecy againſt *Pharaoh* king of *Egypt*; and of the deſtruction of the land of *Egypt*; and of the reſtoration of it after a certain time. The time of prophecy is noted, ℣. 1. the order to propheſy againſt *Pharaoh*, who is deſcribed as a large fiſh lying in his rivers, and boaſting of them, ℣. 2, 3. his deſtruction, and the manner of it, ℣. 4, 5. the reaſon of it, his treachery to the *Jews*, ℣. 6, 7. hence the whole land of *Egypt* is threatened with deſolation from one end to the other, ſo as to be uninhabited by man or beaſt for the ſpace of forty years, ℣. 8, 9, 10, 11, 12, 13, 14. but ſhall not arrive to their former glory as a kingdom, nor be any more the confidence of the houſe of *Iſrael*, ℣. 15, 16. then follows a prophecy ſeventeen years after this, ſhewing the reaſon why *Egypt* was given to the king of *Babylon*, ℣. 17, 18, 19, 20. and the chapter is cloſed with a promiſe of happineſs to *Iſrael*, ℣. 21.

℣. 1. *In the tenth year, in the tenth* month, *in the twelfth* day *of the month*, &c.] In the tenth year of *Jeconiah*'s captivity, and *Zedekiah*'s reign. The *Septuagint* verſion has it, the twelfth year; and the *Arabic* verſion, the twelfth month; and the *Septuagint* verſion again, the firſt day of the month; and the *Vulgate Latin*, the eleventh day of it. This month was the month *Tebet*, and anſwers to part of *December*, and part of *January*. This prophecy was delivered before that concerning *Tyre*, tho' placed after it, becauſe fulfilled after it, which gave *Nebuchadnezzar Egypt* as a reward for beſieging and taking *Tyre*: *the word of the Lord came unto me, ſaying*; as follows:

℣. 2. *Son of man, ſet thy face againſt Pharaoh king of Egypt*, &c.] *Pharaoh* was a name common to all the kings of *Egypt*; the name of this king was *Pharaoh-hophra*, *Jer.* xliv. 30. and who, by *Herodotus* [x], is called *Apries*: *and propheſy againſt him, and againſt all Egypt*; propheſy of his deſtruction, and of the deſtruction of the whole land that is under his dominion.

℣. 3. *Speak and ſay, thus ſaith the Lord God*, &c.] The one, only, living and true God, the almighty, eternal and unchangeable Jehovah, which the gods of *Egypt* were not: *behold, I am againſt thee, Pharaoh king of Egypt*; who, tho' ſo great a king, was not a match for God, yea nothing in his hands; nor could he ſtand before him, or contend with him: or, *I am above thee* [y]; tho' the king of *Egypt* was ſo high above others, and thought ſo highly of himſelf, as if he was a god; yet the Lord was higher than he: *the great dragon that lieth in the midſt of his rivers*; the chief river of *Egypt* was the *Nile*, which opened in ſeven mouths or gates into the ſea, and out of which canals were made to water the whole land; and which abounding with rivers and watry places, hence the king of it is compared to a great fiſh, a dragon or whale, or rather a crocodile, which was a fiſh very common, and almoſt peculiar to *Egypt*; and with which the deſcription here agrees, as *Bochart* obſerves; and who alſo remarks, that *Pharaoh* in the *Arabic* language ſignifies a crocodile; and to which he may be compared for his cruel, voracious and miſchievous nature; and is here repreſented as lying at eaſe, and rolling himſelf in the enjoyment of his power, riches and pleaſures: *which hath ſaid, my river* is *mine own, and I have made* it *for myſelf*; alluding to the river *Nile*, which his predeceſſors had by their wiſdom cut out into canals, for the better watering of the land; and which he might have improved, ſo that it ſtood in no need of rain, nor of the ſupplies of other countries, having a ſufficiency from its own product; tho' he chiefly deſigns his kingdom, which was his own, and he had eſtabliſhed it, and made himſelf great in it; for the laſt clauſe may be rendered, either, *I have made it*, as the *Syriac* verſion, the river *Nile*, aſcribing that to himſelf which belonged to God; or, *I have made them*, the rivers among whom he lay, as the *Septuagint* and *Arabic* verſions; or, *I have made myſelf*, as the *Vulgate Latin* verſion; that is, a great king. So the *Targum*, "the kingdom is mine, and I have ſubdued it." *Herodotus* ſays of this king, that he was ſo lifted up with pride, and ſo ſecure of his happy ſtate, that he ſaid there was no God could deprive him of his kingdom [z]. This proud tyrannical monarch was an emblem of that beaſt that received his power from the dragon, and who himſelf ſpake like one; of the whore of *Babylon* that ſits upon many waters, and boaſts of her ſovereignty and power, of her wealth and riches, of her eaſe, peace, pleaſure, proſperity and ſettled eſtate, *Rev.* xiii. 2, 11. and xvii. 1. and xviii. 7.

℣. 4. *But I will put hooks in thy jaws*, &c.] The alluſion is to fiſh-hooks, which are taken by fiſhes with the bait into their mouths, and ſtick in their jaws, by which they are drawn out of the river and taken. The king of *Egypt* being before compared to a fiſh, theſe hooks deſign ſome powerful princes and armies, which ſhould be the ruin of *Pharaoh*; one of them, according to *Junius* and *Grotius*, was *Amaſis* at the head of the *Cyreneans* and *Greeks*; and another was *Nebuchadnezzar* king of *Babylon*; ſee *Job* xli. 1, 2. *Iſ.* xxxvii. 29: *and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales*; the people of his kingdom, eſpecially his ſoldiers, generals, princes and great men, to cleave to him, follow him, and go out with him in his expedition againſt *Amaſis*. The *Targum* is, "I will kill the "princes of thy ſtrength with thy mighty ones:" *and I will bring thee up out of the midſt of thy rivers*; alluding to the crocodile, to which he is compared, which ſometimes comes out of the river, and goes on dry land. The king of *Egypt* was brought out of his kingdom by the following means: *Amaſis* with the *Cyreneans* and *Greeks*, having ſeized upon *Lybia*, and drove the king of it from thence; he applied to *Pharaoh* for help, who gathered a large army of *Egyptians*, and led them out into the fields of *Cyrene*, where they were defeated by *Amaſis*, and almoſt all periſhed, and the king ſaved himſelf by flight; upon which the *Egyptians* mutinied and rebelled againſt him, and *Amaſis* became their king: *and all the fiſh of thy rivers ſhall ſtick unto thy ſcales*; the common people of *Egypt*; for the above numerous army conſiſted only of *Egyptians*, whom he gathered from all parts, drained his rivers of them, and almoſt exhauſted his country hereby; he had indeed in an army after this battel with *Amaſis*, thirty thouſand auxiliaries, *Carians* and *Ionians*; but theſe were not the fiſh of his rivers. The *Targum* is, "I will make thy kingdom to "ceaſe from thee, and all the princes of thy "ſtrength with thy mighty ones ſhall be killed;" with which the hiſtory agrees. The alluſion to the crocodile is here very juſt and pertinent, which is a fiſh full of ſcales. Monſieur *Thevenot*[a], who ſaw many of them, ſays, that "the body of this "fiſh is large, and all of a bigneſs; the back is "covered with high ſcales, like the heads of nails "in a court-gate, of a greeniſh colour, and ſo "hard that they are proof againſt a halberd; and "it has a long tail covered with ſcales like the "body;" and another traveller ſays[b], they have ſcales on their back muſket proof, and therefore muſt be wounded in the belly; but another traveller[c] ſays, this is a vulgar report that a muſket-ſhot will not pierce the ſkins of the crocodiles, for upon trial it is found falſe; yet all writers, ancient and modern, allow it to have very firm ſcales on its back, which render it capable of bearing the heavieſt ſtrokes, and to be in a meaſure impenetrable and invincible; ſo *Herodotus*[d] ſays, it has a ſkin full of ſcales, on the back infrangible; or, as *Pliny*[e] expreſſes it, invincible againſt all blows and ſtrokes it may be ſtricken with; and ſo ſays *Ariſtotle*[f], with which *Ælian*[g] agrees, who ſays that the crocodile has by nature a back and tail impenetrable; for it is covered with ſcales, as if it was armed as one might ſay, not unlike to hard ſhells.

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[x] Euterpe, ſive l. 2. c. 161.

[y] עליך ſuper te, Montanus.

[z] Herodot. Euterpe, ſive l. 2. c. 169. & l. 11. c. 163.

℣. 5. *And I will leave thee* thrown *into the wilderneſs, thee, and all the fiſh of thy rivers*, &c.] Where fiſh in common cannot live, but die as ſoon almoſt as out of the water, and on dry land, excepting thoſe that are of the amphibious kind. This wilderneſs deſigns the deſerts of *Lybia* and *Cyrene*, where the battel was fought between *Hophra* and *Amaſis*; and where the *Egyptian* army periſhed, only their king, before compared to a crocodile, which lives on land, as well as in water, eſcaped. The *Targum* is, "I will caſt thee into a wilder"neſs, and all the princes of thy ſtrength:" *thou ſhalt fall upon the open fields, thou ſhalt not be brought together, nor gathered*; this is to be underſtood of his army; for what is proper to an army, is ſometimes aſcribed to the head or general of it; which fell by the ſword in the fields of *Lybia* and *Cyrene*, and was ſo diſcomfited, that the remains of it could not be brought and gathered together again: or the ſenſe is, that thoſe that were ſlain were left in the open fields, and had no burial; they were not gathered to the grave, as *Kimchi* interprets it; and ſo the *Targum*, "upon the face of the field "thy carcaſe ſhall be caſt, it ſhall not be gathered, "nor ſhall it be buried:" this was only true of the carcaſes of the ſoldiers ſlain in battel, not of the king who fled, and afterwards in another battel was taken by *Amaſis*, and ſtrangled in the city of *Sais*, where he was buried among his anceſtors, as *Herodotus*[h] relates: *I have given thee for meat to the beaſts of the field, and to the fowls of the heaven*; that is, his army; as the armies of the kings, beaſt and falſe prophet will be at the battel of *Armageddon*, when the two latter will be taken and caſt alive into the burning lake, of which this monarch was an emblem, *Rev.* xix. 17—20.

℣. 6. *And all the inhabitants of Egypt ſhall know that I* am *the Lord*, &c.] Who could eject their king from his kingdom, and deliver him into the hands of his enemy; tho' he thought no God could, as he boaſtingly ſaid, before obſerved: *becauſe they have been a ſtaff of reed to the houſe of Iſrael*; alluding to the country of *Egypt*, which abounded with reeds that grew upon the banks of the river *Nile*, and other rivers. This ſignifies that either the *Egyptians* were weak, and could not help the people of *Iſrael* when they applied to them; or rather that they were treacherous and deceitful, and would not aſſiſt them, according to agreement; and were even pernicious and hurtful to them, as a broken reed; ſee *Iſ.* xxxvi. 6. The *Targum* renders it, "the ſtaff of a reed broken."

℣. 7. *When they took hold of thee by thy hand*, &c.] When the *Iſraelites* entered into an alliance and confederacy with the *Egyptians*, called for their aſſiſtance according to treaty, and put their confidence in them: *thou didſt break and rent all their ſhoulder*; as a reed which a man puts under his arm-hole, and leans upon, and it breaks under him, the ſplinters run into the fleſh up to the very ſhoulder, and tear the fleſh to pieces; ſo thro' *Zedekiah*'s truſting to the king of *Egypt*, he rebelled againſt the king of *Babylon*, which brought on his ruin, and the deſtruction of his kingdom: *and when they leaned upon thee, thou brakeſt, and madeſt all their loins to be at a ſtand*; when they put their confidence in the king of *Egypt*, and ſent to him for ſuccour when beſieged by the king of *Babylon*, and he failed them; they were obliged to raiſe up themſelves, as a man is forced to do when his ſtaff breaks under him, whoſe loins before were bowed, but now erects himſelf, and ſtands and walks as well as he can without it; ſo the *Jews* were forced to ſtand upon their own legs, and exert all the force they had, and make all the efforts they could againſt the king of *Babylon*, being left in the lurch by the king of *Egypt*; in which, tho' they were rightly ſerved for their vain confidence and not truſting in the Lord, yet the treachery of the *Egyptians* was reſented by him, as follows:

℣. 8. *Therefore thus ſaith the Lord God*, &c.] Becauſe of the pride of the king of *Egypt*, aſſerting the river to be his own, and made by him for himſelf; and becauſe of his perfidy to the houſe of *Iſrael*: *behold, I will bring a ſword upon thee*; or thoſe that kill with the ſword, as the *Targum*; firſt an inteſtine war, occaſioned by the murmurs of the people, on account of the defeat of their army at *Cyrene*; which iſſued in the dethroning and ſtrangling of this king, as before obſerved, and ſetting up another; which inteſtine commotions *Nebuchadnezzar* took the advantage of, and came againſt *Egypt* with a large army: *and cut off man and beaſt out off thee*; for what with the civil wars among themſelves, and what with the devaſtions of the king of *Babylon*'s army, putting men to the ſword, and ſeizing upon the beaſts for their food, to ſupport ſuch an army in a foreign land, it was pretty well ſtripped of both.

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[a] Travels, Par. 1. B. 2. ch. 72. p. 245.
[b] Mandelſloe in Harris's Voyages, &c. Vol. I. p. 759.
[c] Tavernier in ib. p. 835.
[d] Euterpe, ſive l. 2. c. 68.
[e] Nat. Hiſt. l. 8. c. 25.
[f] Hiſt. Animal. l. 2. c. 10.
[g] De Animal. l. 10. c. 24.
[h] Euterpe, ſive l. 2. c. 169.

℣. 9. *And the land of Egypt ſhall be deſolate and waſte*, &c.] Men few or none being left in it, to till it, nor cattel found upon it: *and they ſhall know that I am the Lord*; by theſe judgments executed upon them, now foretold; and which when come to paſs, they will be obliged to acknowledge the omniſcience and omnipotence of Jehovah: *becauſe thou haſt ſaid, the river is mine*, and *I have made it*; ſee the note on ℣. 3. this inſolent expreſſion was highly reſented by the Lord, as appears by the repetition of it. The *Targum* is here as before, "the kingdom is mine, and I have ſubdued "it;" but notwithſtanding this vaunt, he could not keep it.

℣. 10. *Behold therefore, I am againſt thee, and againſt thy rivers*, &c.] Againſt the king of *Egypt*, and againſt his ſubjects, the many people he ruled over; as the Lord is againſt ſpiritual *Egypt*, and the head of it, and the antichriſtian ſtates, ſignified by many waters, rivers, and fountains; ſee *Rev.* xi. 8. and xvii. 1, 15. and xvi. 4: *and I will make the land of Egypt utterly waſte and deſolate*; partly by a civil war, and partly by a foreign enemy; eſpecially thoſe parts of it which were the ſeat of war: *from the tower of Syene, even unto the border of Ethiopia*; or the tower of *Seveneh*; according to *Herodotus*[i], *Syene* was a city of *Thebais*, where he was told were two mountains, which gave riſe to the *Nile*. *Pliny*[k] ſays, it was five thouſand furlongs from *Alexandria*; and it is by him, as well as *Strabo*[l], placed under the tropic of *Cancer*; who both ſay, in the ſummer ſolſtice, at noon, no ſhadow is caſt there; to which the poet *Lucan*[m] refers. It is now called *Eſſuaen*; which city, as Mr. *Norden*[n] ſays, who lately travelled in thoſe parts, is ſituated on the eaſtern ſhore of the *Nile*; and he relates, that there remain ſtill ſome marks of the place, where the ancient city ſtood; as to the reſt, it is ſo covered with earth, that there is nothing but rubbiſh, from which, in ſome places, one would judge that there were formerly magnificent buildings here. The utter deſtruction of which, with the reſt of *Egypt* propheſied of, appears to have been fulfilled. This place is famous for being the place of the baniſhment of *Juvenal* the poet, where he died, being eighty years of age. The tower of *Syene*, *Jerom* ſays, remained to his days, and was ſubject to the *Roman* government, where are the cataracts of the *Nile*; and to which place from our ſea, he ſays, the *Nile* is navigable: but according to *Pliny*[o], *Syene* itſelf was on the border of *Ethiopia*; and ſo ſay *Pauſanias*[p] and *Solinus*[q]: and according to *Seneca*[r], it was the extreme part of *Egypt*. So *Joſephus*[s] ſays, the ſouth border of *Egypt* is *Syene*, which ſeparates it from *Ethiopia*; and that between *Peluſium* (the entrance of *Egypt*) and *Syene*, are two thouſand furlongs. It lay between *Egypt* and *Ethiopia*, ſo that it might ſeem doubtful to which it belonged. It ſeems better therefore to take *Migdol*, rendered a *tower*, for the proper name of a place, as the *Septuagint* do; and ſuch a place there was in *Egypt*, *Jer.* xliv. 1. and xlvi. 4. a town on the *Red-Sea*, *Exod.* xiv. 2. ſo that the one was on the border of *Egypt* on one ſide, and the other on the other: and the words may be rendered[t], *from Migdol to Syene, even to the border of Ethiopia*; from one end of it to the other: it denotes the utter deſolation of the country, from one end to the other. Unleſs by *Cuſh*, rendered *Ethiopia*, is meant *Arabia*, as it often is, and is thought by ſome to be intended here; which was on the northern border of *Egypt*, as *Syene* was, a city in *Thebais*, near to *Ethiopia*, on the ſouthern border of it; ſo that this deſcribes *Egypt* from ſouth to north; but the former account ſeems beſt.

℣. 11. *No foot of man ſhall paſs through it*, &c.] This muſt be underſtood not ſtrictly, but with ſome limitation; it cannot be thought that *Egypt* was ſo depopulated, as that there ſhould not be a ſingle paſſenger in it; but that there ſhould be few inhabitants in it, or that there ſhould be ſcarce any that ſhould come into it for traffick; it ſhould not be frequented as it had been, at leaſt there ſhould be very few that travelled in it, in compariſon of what had: *no foot of beaſt ſhall paſs thro' it*; no droves of ſheep and oxen, and ſuch like uſeful cattel, only beaſts of prey ſhould dwell in it: *neither ſhall it be inhabited forty years*; afterwards, ℣. 17. a prophecy is given out concerning the deſtruction of it by *Nebuchadnezzar*, which was in the twenty-ſeventh year, that is, of *Jeconiah*'s captivity; now allowing three years for the fulfilment of that prophecy, or forty years, a round number put for forty-three years, they will end about the time that *Cyrus* conquered *Babylon*, at which time the ſeventy years captivity of the *Jews* ended; and very likely the captivity of the *Egyptians* alſo. The *Jews* pretend to give a reaſon why *Egypt* lay waſte juſt forty years, becauſe the famine, ſignified in *Pharaoh*'s dream, was to have laſted, as they make it out, forty-two years; whereas, according to them, it continued only two years; and inſtead of the other forty years of famine, *Egypt* muſt be forty years uninhabited: this is mentioned both by *Jarchi* and *Kimchi*.

℣. 12. *And I will make the land of Egypt deſolate in the midſt of the countries that are deſolate*, &c.] As *Judea* and others, made deſolate by the king of *Babylon*: *and her cities among the cities that are laid waſte ſhall be deſolate forty years*; ſuch as *Thebes*, *Sais*, *Memphis*, and others; which ſhould ſhare the ſame fate as *Jeruſalem* and other principal cities in other countries, which fell into the hands of *Nebuchadnezzar*: *and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries*; ſuch as were not carried captive into *Babylon*, fled into other countries, as *Arabia*, *Ethiopia*, and other places. *Beroſus*[u] makes mention of this captivity of the *Egyptians* under *Nebuchadnezzar* the ſon, which no other writer does.

℣. 13. *Yet, thus ſaith the Lord God, at the end of forty years*, &c.] Reckoning from its devaſtation

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[i] Euterpe, ſive l. 2. c. 28. [k] Nat. Hiſt. l. 2. c. 73. [l] Geograph. l. 2. p. 65, 78.
[m] Umbras nuſquam flectente Syene. Pharſal. l. 2. v. 587. [n] Travels in Egypt and Nubia, vol. i. p. 143. vol. ii. p. 97, 103. [o] Nat. Hiſt. l. 5. c. 9. [p] Arcadica, ſive l. 8. p. 518. [q] Polyhiſtor. c. 45.
[r] Apud Servium in Virgil. Æneid. l. 6. p. 1011. [s] De bello Jud. l. 5. c. 10. §. 5. [t] See Prideaux's Connection, part 1. book 2. p. 93. So the words are rendered by Hillerus, Onomaſt. Sacr. p. 672. who obſerves, that Syene is now called by the Arabs *Aſuan*, from the Ethiopic word *Waſu*, which ſignifies to terminate or finiſh, this being the border of Ethiopia. [u] Apud Joſeph. Antiqu. l. 10. c. 11. §. 1.

tion by *Nebuchadnezzar*, to the taking of *Babylon* by *Cyrus*: *will I gather the Egyptians, from the people whither they were ſcattered*; from *Babylon* and other places; *Cyrus* very probably being ſtirred up by the Lord to proclaim liberty to the *Egyptians*, as he did to the *Jews*, to return to their own land; and at the ſame time reſtored *Amaſis* to the quiet poſſeſſion of his kingdom, who muſt be ſtill alive; ſince, according to *Diodorus Siculus* [w], he reigned fifty-five years; tho', according to *Herodotus* [x], he reigned but forty-four years.

℣. 14. *And I will bring again the captivity of Egypt*, &c.] For what is done by men, under the direction and influence of divine providence, is ſaid to be done by the Lord, as this was, tho' by the means of *Cyrus*: *and will cauſe them to return into the land of Pathros*; which was a part of the land of *Egypt*; perhaps ſo called from *Pathruſim* the ſon of *Mizraim*, from whom *Egypt* had its name, *Gen.* x. 14. *Bochart* takes it to be *Thebais*, a principal country in *Egypt*: *into the land of their habitation*; or nativity, where they were born, and where they before dwelt: *and they ſhall be there a baſe kingdom*; as it is at this day more eſpecially, to which it has been gradually reduced, having paſſed into various hands, and come under the power and dominion of different ſtates: whatever might be the caſe and circumſtances of it under *Cyrus*, *Cambyſes* his ſon entered into it, made ſad devaſtion in it, and an entire conqueſt of it; and tho' it revolted under *Darius Hyſtaſpes*, it was ſubdued again, and brought into a worſe ſtate than before by *Xerxes*: it revolted again in the reign of *Darius Nothus*, and was at laſt by *Ochus* totally ſubdued; and from that time the *Egyptians* never had a king of their own nation to reign over them. Along with the *Perſian* empire it came into the hands of *Alexander* without any oppoſition; and after his death fell to the ſhare of *Ptolemy*, one of his captains; and tho' ſome of the firſt kings of that name were of conſiderable note and power, yet *Egypt* made a poor figure under the reigns of ſeveral of them. When the *Roman* empire obtained, it became a province of that, and continued ſo for ſix or ſeven hundred years; and then it fell into the hands of the *Saracens*, when it ſunk into ignorance and ſuperſtition, the *Mahometan* religion being eſtabliſhed in it, with whom it continued until about the year of Chriſt 1250; when the *Mamalucks*, or *Turkiſh* and *Circaſſian* ſlaves, roſe up againſt their ſovereigns, the ſultans of *Egypt*, and uſurped the government, in whoſe hands it was until the year 1517; when *Selim* the ninth emperor of the *Turks*, conquered the *Mamalucks*, and put an end to their government, and annexed it to the *Ottoman* empire; of which it is a province to this day, being governed by a *Turkiſh Baſha*, with twenty-four *Begs* or princes under him, who are raiſed, from being ſervants, to the adminiſtration of public affairs; and ſo it is become a baſe kingdom indeed, if to be called one [y].

℣. 15. *And it ſhall be the baſeſt of the kingdoms*, &c.] That belonged to the *Perſian* monarchy, or to the *Macedonian* empire, being more kept under than the reſt, leſt it ſhould regain its former ſtrength and glory; tho' it became more famous in the times of ſome of the *Ptolemies*, yet never recovered its former greatneſs; and is now exceeding baſe indeed, as appears from the preceding note: *neither ſhall it exalt itſelf any more above the nations*; ſo as to conquer them, and make them tributary to it, as it had done: *for I will demoliſh them, that they ſhall no more rule over the nations*; for tho' they made war upon other nations in the time of the *Lagidæ*; yet they did not ſubdue them, and annex them to their kingdom, being much weakened both as to men and money.

℣. 16. *And it ſhall be no more the confidence of the houſe of Iſrael*, &c.] It having been treacherous to them, and moreover ſubdued by the *Chaldeans*, the *Jews*, even after their return from captivity, put no more confidence in them; it being now become, as it is here propheſied it would, the baſeſt of the kingdoms, more weak, and in a more abject ſtate, than the reſt, and ſo deſpiſed by its neighbours, as it was by the *Jews*: *which bringeth their iniquity to remembrance, when they ſhall look after them*; as they had done in time paſt, when they looked after them for help, and expected it from them, and truſted in them, and ſerved their idols; which brought to the Lord's remembrance former iniquities and idolatries, for which he puniſhed them; but now they ſhould do ſo no more: *but they ſhall know that I am the Lord God*; not the *Egyptians*, but the *Iſraelites*; who being returned from captivity, ſhall acknowledge and ſerve the only true God, and no more worſhip the idols of the nations.

℣. 17. *And it came to paſs in the ſeven and twentieth year*, &c.] Of *Jeconiah*'s captivity; or of the reign of *Nebuchadnezzar*, as *Jarchi*, *Kimchi*, and *Abendana*, from *Seder Olam Rabba* [z], obſerve; tho' it was in the 35th year of his reign that *Tyre* was taken by him, and after that *Egypt* was given him: *in the firſt* month, *in the firſt* day *of the month*; the month *Niſan*, which anſwers to part of *March*, and part of *April*. According to Biſhop *Uſher* [a], it was on the 20th of *April*, on the third day of the week (*Tueſday*) in the year of the *Julian* period 4142, and before Chriſt 572. Mr. *Whiſton* [b] makes it to be a year ſooner. This prophecy is not put in its proper place, as to order of time, ſince it was ſixteen or ſeventeen years after the preceding, and the laſt of *Ezekiel*'s prophecies; but is here placed, becauſe it relates to the ſame ſubject as the former, the deſtruction of *Egypt*. *The word of the Lord came unto me, ſaying*; as follows,

℣. 18. *Son of man, Nebuchadrezzar king of Babylon*, &c.] The ſame with *Nebuchadnezzar*; he goes by both names in ſcripture, nor is the difference very great: *cauſed his army to ſerve a great ſervice againſt Tyrus*; in beſieging it thirteen years [c], before he was able to take it; during which time, his army ſuffered much hardſhip, was greatly fatigued and wearied, by the various military works they were engaged in, to carry on the ſiege ſo long a time: *every head was made bald, and every ſhoulder was peeled*; the heads of the ſoldiers became bald with wearing their helmets ſo long, or carrying baſkets of earth and timber upon them, to make mounts with; and the ſkin of their ſhoulders was peeled off, either with their armour, or by carrying burdens on them for the above purpoſe; or as *Jerom* ſays, from the *Aſſyrian* annals, to make a cauſeway to join the iſland to the continent, that ſo they might come at it with their battering-rams, and demoliſh it: *yet hath he no wages, nor his army, for Tyrus*; for beſieging it; for as the ſame *Jerom* obſerves, when the *Tyrians* found that the city was like to be taken by him, their gold and ſilver, and whatſoever that was valuable that was with them, they put on ſhip-board, and ſent it to other iſlands; or as others ſay, that when *Tyre* on the continent, which was what *Nebuchadnezzar* beſieged, was about to be taken, the inhabitants tranſplanted their riches to the iſland at ſome diſtance, where new *Tyre* was afterwards built; however, what with the conſumption of their riches during this thirteen years ſiege, and the removing their effects to other places before the taking of the city, there was ſcarce any thing left for the plunder of the king of *Babylon*'s army, ſo that he and that had nothing to requite them: *for the ſervice that he had ſerved againſt it*; it muſt have coſt him a great deal of money to ſupport ſuch a numerous army for ſo long a time, as well as the ſiege was very toilſome and laborious; and yet when the city was taken, there was nothing found in it to anſwer this expence and labour.

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[w] Bibliothec. l. 1. p. 62. Ed. Rhodoman.

[x] Thalia, ſive l. 3. c. 10.

[y] See all this at large, with the proofs of it, in Dr. Newton's Diſſertations on prophecies, from p. 382. to 394.

[z] C. 26. p. 77.

[a] Annales Vet. Teſt. A. M. 3432.

[b] Chronological Tables, cent. 10.

[c] Hiſt. Phænic. apud Joſeph. adv. Apion, l. 1. c. 21.

℣. 19. *Therefore thus ſaith the Lord God*, &c.] Since this was the caſe, that the king of *Babylon* had been working for nothing, and had ſpent much blood and treaſure, as well as time, to little purpoſe and advantage to himſelf: *behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon*; which will make him a ſufficient recompence for his loſs of time, men, and money, before *Tyre*; and tho' the conqueſt of *Egypt* was made eaſy to him, by the inteſtine diviſions and wars which were among the *Egyptians*; yet theſe were ſuffered and ordered by the providence of God, to bring about this his will, by way of righteous puniſhment of the *Egyptians*, for their treachery to his people, and other ſins: *and he ſhall take her multitude*; of ſoldiers, and of inhabitants, and carry them captive: *and take her ſpoil, and take her prey*; that which the *Egyptians* had ſpoiled other nations of, and made a prey of, that ſhould now become the ſpoil and prey of the *Chaldeans*: *and it ſhall be the wages for his army*; with this the king of *Babylon* would be able to pay off the arrears of his army, which had lain ſo long againſt *Tyre*; or this would be a recompence to them, for all the hardſhips they there ſuſtained.

℣. 20. *I have given him the land of Egypt for his labour, wherewith he ſerved againſt it*, &c.] That is, againſt *Tyre*; meaning not *Nebuchadnezzar* merely or only, but his army alſo, who did the main of the ſervice and labour, and had the plunder of the country for it; tho' the kingdom itſelf was given to their king, and annexed to his monarchy: *becauſe they wrought for me, ſaith the Lord God*; not intentionally, but eventually; they did not deſign to do any ſervice for God; they only ſought to ſerve themſelves with the riches and wealth of thoſe they ſubdued; and yet whilſt they beſieged *Tyre*, and when they took it, and while they were ravaging, plundering, and ſubduing *Egypt*, they were doing the Lord's will and work, and executing his righteous judgments on theſe enemies of his for their ſins; wherefore he rewarded them ſufficiently: none ever are employed by him, but he gives them their wages; even tho' they are wicked and ungodly men, verily they have their reward.

℣. 21. *In that day will I cauſe the horn of the houſe of Iſrael to bud forth*, &c.] Not at the time of *Egypt*'s deſtruction, unleſs it can be thought that this refers to the advancement of *Daniel* in the court of *Babylon*; or to the taking of *Jehoiachin* out of priſon, and ſetting his throne above the reſt of the kings; which events came to paſs a little after this: but rather this reſpects the time of *Egypt*'s reſtoration forty years after, when *Cyrus* came to the throne, and proclaimed liberty to the *Jews*, to return to their own land, and build their city and temple, under the government of *Zorobabel* their prince: beſides, it may not be limited to either of theſe times, but may regard the famous day, when the kingdom of *Iſrael*, in a ſpiritual ſenſe, ſhould flouriſh under the Meſſiah, the horn of ſalvation, and branch of *David*, often promiſed to bud forth, and was fulfilled in *Jeſus*, *Pſ.* cxxxii. 17. *Jer.* xxiii. 5. *Luke* i. 68, 69. The *Targum* is, "in that day will I bring redemption "to the houſe of *Iſrael*." *And I will give thee the opening of the mouth in the midſt of them*; in prophecy among them, as the *Targum*; who after this might deliver other prophecies, tho' we have no account of them; or he ſhould have boldneſs and courage, when he and they ſhould ſee his prophecies fulfilled, by which it would appear that he was a true prophet of the Lord: *and they ſhall know that I am the Lord*; who ſent the prophet, and from whom he had theſe prophecies, and by whom they were fulfilled.

CHAP. XXX.

THIS chapter is a continuation of the prophecy againſt *Egypt*, both againſt the country, and the king of it. It is introduced with expreſſions of lamentation, becauſe of the deſtruction coming on, ℣. 1, 2, 3. and not only *Egypt*, and the cities thereof, ſhould be deſtroyed, but all her friends, aſſociates, and allies; the *Ethiopians*, *Lydians*, *Lybians*, and others, ℣. 4, 5, 6, 7, 8, 9. *Nebuchadnezzar* and his army were to be the inſtruments of her ruin, ℣. 10, 11, 12. particular cities are mentioned by name, which ſhould ſuffer much, and become deſolate, ℣. 13, 14, 15, 16, 17, 18, 19. and then *Pharaoh* king of *Egypt* himſelf is threatened with broken arms, and his people to be ſcattered among the nations, ℣. 20, 21, 22, 23. and the king of *Babylon* is again mentioned, whoſe arms ſhould be ſtrengthened to do all this, ℣. 24, 25, 26.

℣. 1. *The word of the Lord came again unto me*, &c.] Whether this prophecy was delivered about the time of that in the former part of the preceding chapter, namely, in the tenth year, tenth month, and twelfth day of it; or whether about the time that was, which is recorded in the latter part of the chapter, in the ſeven and twentieth year of *Jehoiachin*'s captivity, is not eaſy to ſay; I am inclined to think it was about the time of the latter, ſince the time of the fulfilment of it is ſaid to be near, ℣. 3: *ſaying*, as follows,

℣. 2. *Son of man, propheſy and ſay, thus ſaith the Lord God*, &c.] Propheſy againſt *Egypt*'s king and inhabitants, and in the name of the Lord thus beſpeak them: *howl ye*; ye *Egyptians*, and alſo ye *Ethiopians*, and all others after-named, which ſhould ſhare in the deſtruction of *Egypt*; this is ſaid to give them notice of it, and prepare them for it: *wo worth the day*; or, *alas for the day*[d]; O the unhappy day! what a ſad diſmal day is this! O that we ſhould ever live to ſee ſuch wretched times!

℣. 3. *For the day is near*, &c.] The day of *Egypt*'s deſtruction, the time fixed for it: *even the day of the Lord is near*; the day appointed by him, and in which he would make himſelf known by the judgments he executed: *Kimchi* obſerves, that the ſame year this prophecy was delivered, *Egypt* was given into the hands of the king of *Babylon*: *a cloudy day*; or, *a day of cloud*[e]; which was ſeldom ſeen in *Egypt* in a literal ſenſe, rarely having any rain, their country being watered by the *Nile*; but now, in a figurative ſenſe, the clouds would gather thick and black, and threaten with a horrible tempeſt of divine wrath, and of ruin and deſtruction: *it ſhall be the time of the heathen*; both when the heathen nation of the *Chaldeans* ſhould diſtreſs and conquer others; and when heathen nations, as the *Egyptians*, *Ethiopians*, and others, ſhould be deſtroyed by them. The *Targum* is, "it ſhall be "the time of the breaking or deſtruction of the "people."

℣. 4. *And the ſword ſhall come upon Egypt*, &c.] The ſword of the *Chaldeans* ſhall come upon the *Egyptians*, by which they ſhould be cut off; it having a commiſſion from the Lord for that purpoſe: *and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt*; *Ethiopia* being a neighbouring nation to *Egypt*, ſhall be in a pannic, when it ſhall hear of the ſword of the *Chaldeans* being in *Egypt*, and of the ravages made by it, of the multitudes ſlain with it; fearing it will be their turn next to fall into the ſame hands, and in the ſame manner; and the rather, not only as they were neighbours, but allies: *and they ſhall take away her multitude*; that is, the *Chaldeans* ſhall carry captive vaſt numbers of the *Egyptians*; ſuch as fell not by the ſword, ſhould not eſcape the hand of the enemy, but be taken and carried into other lands. *Egypt* was a very populous country; according to *Agrippa*'s ſpeech in *Joſephus*[f], there were in it 7,500,000 perſons from *Ethiopia* to *Alexandria*, beſides the inhabitants of the latter, as might be gathered from the tribute each perſon paid, hence they are compared to the trees of a foreſt that can't be ſearched, and to graſhoppers innumerable, *Jer.* xlvi. 23. but now their numbers ſhould be leſſer: *and her foundations ſhall be broken down*; either in a literal ſenſe, the foundations of the cities, towers, and fortified places in *Egypt*, ſhould be undermined and deſtroyed, and conſequently the buildings on them muſt ſink and fall; or in a figurative ſenſe, her king, princes, magiſtrates, laws and government, which are the ſupport of a ſtate, ſhould be removed, and be of no more ſervice.

℣. 5. *Ethiopia, Lybia, and Lydia*, &c.] Or, *Cuſh, Phut, and Lud*. *Cuſh* and *Phut* were both ſons of *Ham*, from whom *Egypt* is ſometimes called the land of *Ham*; and *Lud* or *Ludim* was the ſon of *Mizraim*, the ſon of *Ham*, the common name of *Egypt* in ſcripture, *Gen.* x. 6, 13. *Cuſh* is by us rendered *Ethiopia*; and is thought by ſome to be a part of *Arabia*, which lay near to *Egypt*. *Phut* and *Lud* are properly enough rendered *Lybia* and *Lydia*; and both theſe, with *Ethiopia*, are repreſented as the allies and confederates of *Egypt*, *Jer.* xlvi. 9. *And all the mingled people*; the *Syriac* verſion renders it, *all Arabia*; and ſo *Symmachus*, according to *Jerom*; tho' others think they are the *Carians*, *Ionians*, and other *Greeks*, which *Pharaoh Apries* got together to fight with *Amaſis*[g]: *and Chub*; or *Cub*; the inhabitants of this place are thought to be the *Cobii* of *Ptolemy*[h], who dwelt in *Mareotis*, a country of *Egypt*; though ſome, by a change of a letter, would have them to be the *Nubians*, a people in *Africa*; and ſo the *Arabic* verſion here reads it. Of theſe *Strabo*[i] ſays, on the left of the ſtream of the *Nile* dwell the *Nubians*, a large nation in *Lybia*; and which he afterwards mentions along with the *Troglodytes*, *Blemmyes*, *Megabarians*, and *Ethiopians*, that dwell above *Syene*: and ſo *Ptolemy*[k] ſpeaks of them along with the *Megabardians*, and as inhabiting to the weſt of the *Avalites*: and *Pliny*[l] calls them *Nubian Ethiopians*, whom he places near the *Nile*: and a late traveller[m] in thoſe parts informs us, that the confines of *Egypt* and *Nubia* are about eight leagues above the firſt cataract (of the *Nile*); *Nubia* begins at the villages of *Ell-Kalabſche*, and of *Teffa*; the firſt is to the eaſt of the *Nile*, and the ſecond to the weſt. *And the men of the land that is in league ſhall fall with them by the ſword*; all the nations abovementioned, with whomſoever ſhould be found that were confederates with *Egypt*, ſhould ſhare the ſame fate with them. The *Septuagint* render it, *and thoſe of the children of my covenant*; as if the *Jews* were meant that were in *Egypt*, who are ſometimes called *the children of the covenant*, and of *the promiſe*, *Acts* iii. 25. *Rom.* ix. 8. and ſo ſome interpret the place; but it takes in all the allies of *Egypt*, and does not deſign the *Jews*, at leaſt not them only.

℣. 6. *Thus ſaith the Lord, they alſo that uphold Egypt ſhall fall*, &c.] That is, by the ſword; either their allies and auxiliaries without, that ſupported the *Egyptians* with men and money; or their principal people within, their nobles that ſupported their ſtate with their eſtates, their counſellors with their wiſdom, their ſoldiers with their valour and courage: *and the pride of her power ſhall come down*; or the power they were proud of, the dominion and grandeur they boaſted of; the greatneſs of their king, and the largeneſs of their empire, with the wealth and riches of it: *from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord God*; or rather, *from Migdol to Syene*; ſo the *Septuagint* and *Arabic* verſions, from one end of *Egypt* to the other; the ſword would ravage, and multitudes fall by it, in all cities and towns, between the one and the other; which denotes the general ſlaughter that ſhould be made; ſee the note on ch. xxix. 10.

℣. 7. *And they ſhall be deſolate in the midſt of the countries that are deſolate*, &c.] Or among them, ſhall be ranked with them, and be as deſolate as they are; as *Judea* and other countries, ravaged by the ſame enemy: and *her cities ſhall be in the midſt of*

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[d] הה ליום hah diei, Munſter, Vatablus; heu diei, Cocceius, Starckius.

[e] יום ענן dies nubis, V. L. Pagninus, Montanus, Cocceius, Starckius.

[f] De bello Jud. l. 2. c. 16. §. 4.

[g] See Prideaux's Connection, part 1. p. 93.

[h] Geograph. l. 4. c. 5.

[i] Geograph. l. 17. p. 541, 563.

[k] Geograph. l. 5. c. 8.

[l] Nat. Hiſt. l. 6. c. 30.

[m] Norden's Travels in Egypt and Nubia, vol. ii. p. 131, 132.

of the cities that are waſted; undergo the ſame fate as they have done, as *Jeruſalem* and others. The cities of *Egypt* were very numerous; *Diodorus Siculus*[n] ſays, that in ancient times *Egypt* had cities and villages of note, more than 18,000. *Herodotus*[o] writes, that it was ſaid, that under king *Amaſis* there were 20,000 cities in it; and the firſt mentioned writer[p] ſays, under *Ptolemy Lagus* they were reckoned more than 30,000; and according to *Theocritus*[q], under *Ptolemy Philadelphus* they were 33,339.

℣. 8. *And they ſhall know that I am the Lord*, &c.] The *Egyptians* ſhall know the Lord to be the true God, and acknowledge him to be omniſcient and omnipotent, that ſhould ſo exactly foretel their deſtruction, and accompliſh it: *when I have ſet a fire in Egypt*; a war there; the heat of battel, very devouring and conſuming, as well as very grievous and terrible, as fire is. The *Targum* is, "when "I ſhall give (or ſet) people that are ſtrong as "fire againſt *Egypt*;" the army of the *Chaldeans*: *and when all her helpers ſhall be deſtroyed*; her auxiliaries, the neighbouring nations in alliance with them, before-mentioned.

℣. 9. *In that day ſhall meſſengers go forth from me in ſhips*, &c.] Either by the river *Nile*, or by the *Red-Sea*, to *Arabia Felix*, which ſome think is meant by *Ethiopia*. *Cuſh* or *Ethiopia* was encompaſſed about with water, ſo that there was no coming to it but by ſhips; ſee *Gen*. ii. 13. compare with this *Iſ*. xviii. 1, 2. the meſſengers here were either ſuch who under a divine impulſe, or however by the providence of God, were directed to go to *Ethiopia*, and tell them the news of the deſtruction of *Egypt*; or theſe were meſſengers ſent by the king of *Babylon*, to demand a ſurrender of their country to him; or it may deſign him himſelf, and his army, who marched thither to ſubdue that country alſo, after the conqueſt of *Egypt*. So the *Targum*, "at that time meſſengers ſhall go "forth from before me with legions;" and becauſe all this was by the appointment and providence of God, they are repreſented as meſſengers ſent by him: *to make the careleſs Ethiopians afraid*; with the news of the fall of *Egypt* their confederate, and of a mighty army coming againſt them; who had dwelt ſecurely and confidently, at eaſe and unconcerned, without any ſenſe of danger, or fear of any enemy: *and great pain ſhall come upon them, as in the day of Egypt*; either as of old, when the plagues were on *Egypt*, and eſpecially when they were drowning in the *Red-Sea*; or as of late, when the ſword was in *Egypt*, and ravaging there: *for lo it cometh*; the ſame day was coming on them, as came on *Egypt*, the day of the Lord, a cloudy one, and the time of the heathen; it was certain, juſt at hand, and there was no eſcaping it; ſee ℣. 3, 4.

℣. 10. *Thus ſaith the Lord God, I will make the multitude of Egypt to ceaſe*, &c.] The vaſt numbers of people that inhabited *Egypt*; ſome of its cities were very populous, eſpecially the city *No* after-mentioned; but now the numbers ſhould be greatly leſſened, and the whole land ſadly depopulated: or the *noiſe*[r], *tumult*, and hurry of it; which is very great where there are large numbers of people, and which ceaſes when they are cut off. The *Syriac* verſion renders it, the riches of *Egypt*. Now the inſtrument God would make uſe of to do all this, is mentioned by name, as follows, *by the hand of Nebuchadrezzar king of Babylon*; the then greateſt monarch in the world.

℣. 11. *He and his people with him*, &c.] He and his army, conſiſting chiefly of *Chaldeans*; tho' there were of other nations among them, as were in his army when he beſieged *Jeruſalem*, as ſeems to be ſuggeſted in the next clauſe: *the terrible of the nations ſhall be brought to deſtroy the land*; the *Chaldeans*, the moſt fierce, cruel and terrible of all people, and others the moſt terrible that could be collected out of all nations under the yoke of the king of *Babylon*; and all of them terrible to the nations againſt whom they came, as now againſt *Egypt*, to deſtroy it; ſee *Hab*. i. 6, 7: *and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain*; go thro' the land with their drawn ſwords, and kill all they meet; and not put them up, till they have quite depopulated the land, and filled it with dead carcaſes.

℣. 12. *And I will make the rivers dry*, &c.] *Egypt* was a country that abounded with rivers, however with canals cut from the river *Nile*; its wealth and riches very much depended hereon, partly on account of the multitude of fiſhes taken out of them, and the paper-reeds that grew upon their banks; but chiefly becauſe the whole land was watered by them, and made exceeding fruitful, rain being not ſo common in it; ſo that to dry up the rivers, was in effect to take away their ſubſtance and dependence; beſides, hereby the way was made eaſy and paſſable for the enemy; there was nothing to obſtruct him, he could over-run and ravage the land at pleaſure: *and ſell the land into the hand of the wicked*; the *Chaldeans* under *Nebuchadnezzar*, who were wicked idolaters, men of flagitious lives, and of mercileſs and cruel diſpoſitions; who would ſhew no favour to the inhabitants of the land, when delivered up to them, which is called a ſelling it; for as things ſold are delivered to the buyer, ſo ſhould this land be to them; which tho' they had no right to it before, yet by the event of war, and diſpoſal of divine providence, came to have a property in it, given them by him who is the proprietor of all lands; and after them into the hands of the *Perſians*, under *Cambyſes* and *Ochus*; who were very wicked and cruel princes, and may be reckoned among the terrible or violent ones of the nations, in the preceding verſe; and then into the hands of the *Grecians*, *Romans*, *Saracens*, *Mamalucks*, and now the *Turks*, all very wicked people: *and I will make the land waſte, and all that is therein by the hand of ſtrangers*; the *Babylonians*, people of another country and diſtant, of another language, and with whom they had no commerce, alliance, and friendſhip, and ſo would not ſpare them, and their land, when in their poſſeſſion; and ſo all the reſt abovementioned, into whoſe hands they ſucceſſively fell: I *the Lord have ſpoken* it; determined it, propheſied of it; and it ſhall come to paſs, as it did accordingly.

℣. 13. *Thus ſaith the Lord God, I will alſo deſtroy the idols*, &c.] With which *Egypt* abounded, making an idol of all ſorts of creatures, rational and irrational, animate and inanimate, and in which they truſted; wherefore theſe being deſtroyed, they had nothing to put their confidence in: *I will cauſe* their *images to ceaſe out of Noph*; called *Moph*, *Hoſ*. ix. 6. and which we there rightly render *Memphis*, as many verſions do here, and was very famous for idolatry: here ſtood the temple of *Serapis*, and the temple of other idols; here *Iſis* and *Oſiris* were worſhipped; and it was in *Jerom*'s time, as he ſays, the metropolis of the *Egyptian* ſuperſtition. It was built by *Menes*[s], the *Mizraim* of the ſcriptures, the firſt king of *Egypt*; tho' *Diodorus Siculus*[t] makes *Uchoreus* to be the founder of it. Some interpreters take this city to be the ſame with what is now called *Alkair* or *Grand Cairo*; or however, that this is built upon the ſame ſpot, or near the ſame place that was, in which I have followed them on *Iſ.* xix. 13. *Jer.* ii. 16. whereas *Cairo* ſtands right over-againſt old *Memphis*, the *Nile* being between them, on the eaſt-ſide of it, and *Memphis* on the weſt; as is clear from *Herodotus*[u], and from the charts of Dr. *Shaw*, and Mr. *Norden*; and who obſerve, that ſome take the place of it to have been where a village now ſtands, Dr. *Shaw* calls *Geeza*, and Mr. *Norden*, *Gize*: *and there ſhall be no more a prince of the land of Egypt*; that is, a nation of that country; or that ſhould rule over the whole of it, and in that grandeur the kings of *Egypt* had before; or however, not dwell in *Memphis*, which was the ſeat of the kings of *Egypt*, but now ſhould be ſo no more: when *Egypt* was conquered by *Nebuchadnezzar*, it was under the *Babylonians*; and then under the *Perſians*; and then under the *Greeks*; and afterwards under the *Romans*; ſince under the *Saracens* and *Mamalucks*; and now in the hands of the *Turks*; ſo that it never recovered its former glory; and indeed after *Nectanebus* was driven out of it by *Ochus* king of *Perſia*, it never after had a king: *and I will put a fear in all the land of Egypt*; a pannic in all the inhabitants of it; as ſoon as they ſhall hear of the king of *Babylon* entering into it; their courage, bravery and fortitude ſhall at once leave them, and they ſhall be diſpirited, and have no heart to defend themſelves, and oppoſe the enemy.

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[n] Bibl. l. 1. p. 19.
[o] Euterpe, ſive l. 2. c. 177.
[p] Ibid.
[q] Idyll. 17. v. 82.
[r] את המון ſtrepitum, Vatablus, Cocceius.

ỳ. 14. *And I will make Pathros deſolate*, &c.] A country in *Egypt*; ſee the note on ch. xxix. 14. perhaps it was the firſt place that *Nebuchadnezzar* entered, and ſo went from place to place in the order hereafter mentioned: *and I will ſet fire in Zoan*; or *Tanis*, a famous city in *Egypt* in the times of *Moſes*, *Numb.* xiii. 22. *Pſ.* lxxviii. 12, 43. The *Targum* and *Septuagint* verſion call it *Tanis* here; and from hence a nome in *Egypt* was called the *Tanitic* nome. This city was burnt down by the king of *Babylon*: the place now built on the ſpot is called *Manſourah*, as Dr. *Shaw*[w] ſays: *and I will execute judgment in No.* The *Vulgate Latin* verſion renders it, *Alexandria*; and ſo does the *Targum*; of which place *Jarchi*, *Kimchi* and *Ben Melech* interpret it; and ſo does *Jerom*; which, tho' built after theſe times by *Alexander*, and called ſo after his name, yet is ſuppoſed to be built on or near the place where ancient *No* ſtood. The city is now called *Scanderoon*, or *Scanderca*; the *Turks* calling *Alexander*, *Scander*: here the judgments of God were executed in the deſtruction of it by the *Chaldean* army; and great devaſtations have been made in it ſince it was rebuilt by *Alexander*, by the *Saracens*, who deſtroyed all places where they came; ſo that, as Dr. *Shaw*[x] obſerves, it is ſomewhat extraordinary that the greateſt part of the ancient walls, together with their reſpective turrets, ſhould have continued entire quite down to this time. The *Septuagint* verſion calls it, *Dioſpolis*, or the city of *Jupiter*, as does the *Arabic* verſion, that is, of *Jupiter Hammon*; the city of *Thebes* where he was worſhipped; as it is in a following verſe called *Hammon No*; tho' *Hillerus*[y] thinks neither of theſe places are meant, neither *Alexandria* nor *Dioſpolis*; but *Memphis*, as it is rendered by the *Septuagint* in the next verſe; ſee the note on *Nahum* iii. 8.

ỳ. 15. *And I will pour out my fury upon Sin, the ſtrength of Egypt*, &c.] Either the city *Sais*, as the *Septuagint* and *Arabic* verſions; or rather *Peluſium*, as the *Vulgate Latin* verſion, ſo called from *Pelos*, which ſignifies *clay* in the *Greek* language; and the ſame *Sin* ſignifies in the *Chaldee*, *Pſ.* xviii. 43. and is now called *Tineh*, from טין *clay*: it had a very fine haven, and may be called the ſtrength of *Egypt*, it lying at the entrance of it; and having a ſtrong fortified tower, it was difficult to enter into it; but could not ſtand before the wrath and fury of the Lord of hoſts, when he ſent the *Chaldeans* to it. It is thought by ſome to be the ſame with *Pithom*, built by the firſt of the paſtor-kings of *Egypt*, and fortified by him, *Exod.* i. 11. according to *Manetho*[z]; he put into it a garriſon of two hundred and forty thouſand men; and the ſame writer ſays, it contained ten thouſand acres of land; according to *Adrichomius*[a], it was twenty furlongs in compaſs, and near it was a vaſt hollow, which extended to mount *Caſſius*, and which made the way into *Egypt* on that ſide difficult; and is now, as he ſays, called *campus de Gallo*; in which he is miſtaken, as well as *Thevenot*, and others, who take it to be the ſame with *Damieta*: *and I will cut off the multitude of No*; the numerous inhabitants of it; hence called *Populous No*, *Nah.* iii. 8. or *Hamon No*; ſee the note on ỳ. 14. here, as before obſerved, the *Septuagint* verſion renders it, *Memphis*; as does alſo the *Arabic* verſion. Some take it, as before, to be the *Egyptian Thebes*, where was a temple dedicated to *Jupiter Hammon*; and which city, *Pauſanias*[b] ſays, was reduced to nothing in his time.

ỳ. 16. *And I will ſet fire in Egypt*, &c.] Kindle a war there, which ſhall conſume it; ſee ỳ. 8: *Sin ſhall have great pain*; as a woman in travail, ſeeing its deſtruction is juſt at hand; the ſame with *Peluſium*, as before: *and No ſhall be rent aſunder*; the walls of it ſhall be broken down by the enemy, or a breach ſhall be made in it, like the breach of waters which were about it; ſee *Nahum*, iii. 8: *and Noph ſhall have diſtreſſes daily*; that is, *Memphis*, as before; enemies ſhall ſurround it daily, as the *Targum*; ſhall beſiege and diſtreſs it, until it is taken: or, *in the day* time; their enemies ſhould not come as thieves in the night, but openly in the day. *Abendana* interprets it, of their unfortunate day, their ſtar being unlucky.

ỳ. 17. *The young men of Aven, and of Phi-beſeth ſhall fall by the ſword*, &c.] *Aven* is the ſame with *On*, of which *Potipherah* was prieſt in *Joſeph*'s time, and whoſe daughter he married, *Gen.* xli. 45. the ſame with *Heliopolis* or *Beth-ſhemeſh*, the city of the ſun, *Jer.* xliii. 13. ſee the note there; where was the temple of the ſun, and where it was worſhipped; and ſo it is rendered by the *Septuagint*, *Vulgate Latin* and *Arabic* verſions. It is called here *Aven* or *vanity*, becauſe of the vain and idolatrous worſhip here performed. *Phi-beſeth* is the *Bubaſtis* of *Herodotus*, and called by other writers *Bubaſtus*; hence there was a nome or province in *Egypt* called the *Bubaſtice* nome, mentioned by *Ptolemy* [c]; and others. In this city was a temple built to the honour of *Diana*, where ſhe was worſhipped; and *Herodotus* [d] ſays, that *Bubaſtis* in the *Greek* tongue is *Diana*; here ſhe was worſhipped in the form of a cat; and *Stephanus* [e] obſerves, that the *Egyptians* call a cat *Bubaſtus*; and it is alſo ſaid that dead cats ſalted were buried in this city, as being ſacred: according to *Diodorus Siculus* [f], it was built for the ſake of *Iſis*; and *Hillerus* [g] ſays, that in the *Abyſſine* language it was called *Phy' mly' ſith*; that is, the portion of the wife, namely of *Iſis* married to *Oſiris*, by whom this city was built to the honour of her; as appears by the pillar of *Iſis*, on which theſe words are inſcribed, "for me the city of "*Bubaſtia* is built; be glad, be glad, O *Egypt*, "which brought me up." This place is now called *Biſhbeſh*, according to Dr. *Shaw* [h]: now the young men of both theſe places, tho' they might exert themſelves in the defence of them, yet ſhould fail therein, and fall by the ſword of the *Chaldeans*: *and theſe cities ſhall go into captivity*; the reſt of the inhabitants of the cities of *Aven* and *Phi-beſeth*, that ſhall not fall by the ſword, ſhall be carried captive into other lands. *Joſeph Kimchi* ſupplies *women* inſtead of *cities*; and thinks, that as the males are mentioned before, the females are underſtood here. The *Targum* is, "they that ſerved "them ſhall go into captivity;" that ſerved the idols worſhipped in theſe cities.

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[s] Herodot. Euterpe, ſive l. 2. c. 99.

[t] Bibliothec. l. 1. p. 46.

[u] Euterpe, ſive l. 2. c. 99.

[w] Travels, p. 304. Ed. II.

[x] Idem, p. 292.

[y] Onomaſtic. Sacr. p. 571, &c.

[z] Apud Joſeph. contr. Apion. l. 1. c. 14.

[a] Theatrum Terræ Sanctæ, p. 122, 123.

[b] Arcadica, ſive l. 8. p. 509. Vid. Juvenal. Satyr. 15. ỳ. 6.

℣. 18. *At Tehaphnehes alſo the day ſhall be darkened*, &c.] The ſame with *Hanes* in *Iſ*. xxx. 4. and *Tahapanes* in *Jer*. ii. 16. and *Tahpanhes*, *Jer*. xliii. 7, 8, 9. it was a royal ſeat of the kings of *Egypt*: there was in *Solomon*'s time a queen of *Egypt* of this name, and perhaps it might be ſo called from her, 1 *Kings* xi. 19, 20. It is generally thought to be the *Daphne* of *Peluſium*, it being near that city; tho' *Junius* takes it to be a place in another part of *Egypt*, at a great diſtance, which *Herodotus* [i] calls *Tahcompſo*, an iſland encompaſſed by the *Nile*; and by *Ptolemy* [k] called *Metacompſo*: now at this place the day ſhould be darkened; or ſhould *reſtrain* [l], as it may be rendered; that is, its light; it ſhould be a calamitous and mournful time with the inhabitants of it: *when I ſhall break there the yokes of Egypt*; the yokes they put upon the necks of others, who now ſhould be freed from them: or, *the ſceptres of Egypt*, as the *Vulgate Latin* verſion renders it; the regalia of their kings, which might lie in this place; it being a royal ſeat where *Pharaoh* had a houſe, as appears from *Jer*. xliii. 9: *and the pomp of her ſtrength ſhall ceaſe in her*; all that grandeur and magnificence which appeared in the courts of the kings of *Egypt* in this place: *as for her, a cloud ſhall cover her*; as for this city, a cloud of calamity ſhall cover it, ſo as its glory ſhall not be ſeen. The *Targum* is, "a king with "his army ſhall cover her as a cloud aſcends and "covers the earth:" *and her daughters ſhall go into captivity*; which may be taken either in a literal ſenſe for the daughters of the inhabitants of this place, which muſt be a great affliction to their tender parents, to have them forced away by rude ſoldiers, and carried captive into diſtant lands; or in a figurative ſenſe, for the villages and the inhabitants of them round about this city; it being uſual to repreſent a city as a mother, and its villages as daughters; and ſo the *Targum*, *Jarchi* and *Kimchi* interpret it.

℣. 19. *Thus will I execute judgments in Egypt*, &c.] In the ſeveral provinces, and in the ſeveral cities of it before-mentioned, and in all other places; even the judgments of fire, famine, ſword and captivity: *and they ſhall know that I* am *the Lord*; God omniſcient and omnipotent, by the judgments executed; and own the ſame: this more eſpecially they did, when the goſpel was preached among them, and many were converted by it in the times of the apoſtles.

℣. 20. *And it came to paſs in the eleventh year*, &c.] Of *Zedekiah*'s reign, and *Jehoiachin*'s captivity; ſome little time after the prophecy in ch. xxix. 1. here the prophecies come into their order again, being interrupted by thoſe of a much later date, at the end of the preceding chapter, and the former part of this: *in the firſt* month, *in the ſeventh* day *of the month*; the month *Niſan*, which anſwers to part of *March*, and part of *April*; the ſeventh day muſt be about the twenty-ninth of *March*; but according to biſhop *Uſher* [m], it was on the twenty-ſixth of *April*, on the third day of the week (*Tueſday*), in the year of the *Julian* period 4126, and before Chriſt 588: this was given out three months and two days before *Jeruſalem* was taken: that *the word of the Lord came unto me, ſaying*; as follows:

℣. 21. *Son of man, I have broken the arm of Pharaoh king of Egypt*, &c.] Not *Pharaoh-necho* king of *Egypt*, whoſe army was overthrown at *Carchemiſh* by the king of *Babylon*, in the fourth year of *Jehoiakin*; when the latter took from the former all that belonged to him between the river of *Egypt* and the river *Euphrates*; by which he was ſo weakened and diſpirited, that he could not ſtir any more out of his own land, *Jer*. xlvi. 2. 2 *Kings* xxiv. 7. and of him *Jarchi* and *Kimchi* interpret it; but *Pharaoh-hophra* or *Apries*, who was defeated by the *Cyreneans*, and ſaved himſelf by flight; ſee the note on ch. xxix. 4: *and lo, it ſhall not be bound up to be healed, to put a roller to bind it*; a metaphor taken from chirurgeons, who having ſet broken bones, put on a bandage or rollers of linen, or ſuch like ſtuff, to keep them tight; but nothing of this kind ſhould be done; hereby ſuggeſting, that *Egypt* ſhould receive ſuch a blow or wound, as would be incurable; ſee *Jer*. xlvi. 11: *to make it ſtrong to hold the ſword*; which it ſhould not be able to do, or to make war any more, at leaſt with ſucceſs, or to defend itſelf.

℣. 22. *Therefore thus ſaith the Lord God, behold, I* am *againſt Pharaoh king of Egypt*, &c.] The then preſent king of *Egypt*, whoſe name was *Hophra* or *Apries*, *Jer*. xliv. 30: *and I will break his arms, the ſtrong, and that which was broken*; both his arms, the ſound and the broken one, his whole power, ſtrength and dominion; meaning that that part of his kingdom which lay between the two rivers of *Egypt* and *Euphrates*, that had been taken away by the king of *Babylon*, ſhould remain ſo; and the other part of his kingdom ſhould fall a prey to him alſo: *and I will cauſe the ſword to fall out of his hand*; ſo that he ſhould be ſo far from being able to make uſe of the ſword, that he ſhould not be able to hold it; it ſhould drop out of his hand; nor ſhould he be able to take it up again, and make war, either offenſive or defenſive.

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[c] Geograph. l. 4. c. 5.

[d] Euterpe, ſive l. 2. c. 59, 138, 156.

[e] De Urbibus.

[f] Bibliothec. l. 1. p. 24.

[g] Onomaſtic. Sacr. p. 672.

[h] Travels, p. 306. Ed. II.

[i] Euterpe, ſive l. 2. c. 29.

[k] Geograph. l. 4. c. 5.

[l] חשך prohibuit, Montanus; vitavit, Munſter; cohibuit, Cocceius; prohibebit, arcebit, Vatablus; ſo Ben Melech.

[m] Annales Vet. Teſt. A. M. 3416.

℣. 23. *And I will ſcatter the Egyptians among the nations*, &c.] Among the ſeveral provinces of *Babylon*, and other places, where the *Chaldeans* ſhould carry or ſend them: *and will diſperſe them thro' the countries*; the ſame thing repeated in different words for the confirmation of it.

℣. 24. *And I will ſtrengthen the arms of the king of Babylon*, &c.] Give him a commiſſion to make war; direct his councils; ſupply him with all neceſſaries; animate and encourage his ſoldiers; and give him ſucceſs in all his enterprizes: *and put my ſword in his hand*; which confirms the above ſenſe, that he ſhould have power and authority from the Lord to attack the king of *Egypt*, and ſhould gain a victory over him; ſince it was not his own ſword he drew, but the ſword of the Lord of hoſts; which coming from him, and having his commiſſion, cannot fail of doing execution: *but will break Pharaoh's arms*; as before in ℣. 21, 22: *and he ſhall groan before him, with the groanings of a deadly wounded man*; that is, before the king of *Babylon*; by whom, as an inſtrument, his arms ſhall be broken, and his power deſtroyed; and he be like a man in the agonies of death, juſt expiring, not able to ſpeak, but groaning out his life under the inexpreſſible anguiſh of broken bones; and none to ſet them.

℣. 25. *But I will ſtrengthen the arms of the king of Babylon*, &c.] Which is repeated for the ſake of confirmation: *and the arms of Pharaoh ſhall fall down*; as when a man's arms are broken; and he ſhall not be able to lift them up and defend himſelf: *and they ſhall know that I am the Lord*; namely, the *Egyptians*, as in ℣. 19: *when I ſhall have put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out on the land of Egypt*; that is, when he ſhall have a commiſſion to carry the war into *Egypt*; and he ſhall ſpread deſolation over all the land, cutting off the inhabitants of it every where, as before deſcribed in this chapter.

℣. 26. *And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries*, &c.] Of which they might aſſure themſelves, ſince the Lord had before ſpoken it, and here again repeats it: *and they ſhall know that I am the Lord*; whoſe name alone is *Jehovah*, and does whatſoever he pleaſes; ſets up kings, and puts them down; ſtrengthens and weakens kingdoms juſt as ſeems good in his ſight; none having any power but what is given by him, and which he can take away when he thinks fit.

CHAP. XXXI.

THIS chapter contains a confirmation of the preceding prophecy, of the ruin of the king of *Egypt*, by the example of the king of *Aſſyria*, to whom he was like in grandeur and pride, and would be in his fall. The time of the prophecy is obſerved, ℣. 1. the prophet is ordered to give the following relation to the king of *Egypt*, ℣. 2. in which the king of *Aſſyria* is compared to a large and flouriſhing cedar, for the extent of his dominions, the proſperous ſtate of his empire, and his exaltation above all other princes, which drew upon him their envy, ℣. 3, 4, 5, 6, 7, 8, 9. wherefore becauſe of his pride, his heart being lifted up with theſe things, ℣. 10. ruin came upon him; which is deſcribed by the inſtruments and manner of it, and the effects following it; mourning and fear in ſome, ſolace and comfort to others, and deſtruction to his aſſociates, ℣. 11, 12, 13, 14, 15, 16, 17. wherefore *Pharaoh* is called upon to conſider all this, who was like to him in greatneſs and pride, and ſhould have the like fate with him; nor could his greatneſs any more ſecure him, than it did the *Aſſyrian* monarch, ℣. 18.

℣. 1. *And it came to paſs in the eleventh year*, &c.] Of *Zedekiah*'s reign, and *Jeconiah*'s captivity: *in the third* month, *in the firſt* day *of the month*; the month *Sivan*, which began on the twentieth of our *May*, and anſwers to part of *May*, and part of *June*; this was about ſeven weeks after the former prophecy, and about five weeks before the deſtruction of *Jeruſalem*; according to biſhop *Uſher* *, this was on the nineteenth of *June*, on the firſt day of the week, in the year of the *Julian* period 4126, and before Chriſt 588: *that the word of the Lord came unto me, ſaying*; as follows:

℣. 2. *Son of man, ſpeak unto Pharaoh king of Egypt*, &c.] To *Pharaoh-hophra*, the then reigning king; not to him perſonally, by word of mouth, for the prophet was now in *Chaldea*; but by delivering out a prophecy concerning him, and which he might have an opportunity of ſending to him: *and to his multitude*; the multitude of his ſubjects, of which he boaſted, and in whom he truſted: *whom art thou like in thy greatneſs?* look over all the records of time, and into all the empires, kingdoms and ſtates that have been; draw a compariſon between thyſelf and the greateſt potentate that ever was; fanſy thyſelf to be equal to him; this will not ſecure thee from ruin and deſtruction; for as they have been humbled, and are fallen, ſo wilt thou be: pitch for inſtance on the *Aſſyrian* monarch, whoſe empire has been the moſt ancient, extenſive and flouriſhing, and yet now cruſhed; and as thou art like him in greatneſs, at leaſt thou thinkeſt ſo, ſo thou art in pride, and wilt be in thine end; to aſſure of which is the drift of the following account of the king of *Aſſyria*.

℣. 3. *Behold, the Aſſyrian* was *a cedar in Lebanon*, &c.] Here grew the talleſt, moſt ſtately, broad and flouriſhing ones. The ſenſe is, that he was as one of them; comparable to one, for his exaltation and dignity; for the largeneſs of his dominion, the flouriſhing circumſtances of it, and its long duration; that empire having laſted from the times of *Nimrod*, unto a few years of the preſent time; for this is to be underſtood, either of the monarchy itſelf, or of *Eſar-haddon*; or rather of *Chynilidanus*, or *Saracus* the laſt king of it. The *Septuagint* and *Arabic* verſions render it, the *cypariſs* in *Lebanon*; but not that, but the cedar grew there, and which beſt ſuits the compariſon: *with fair branches*; meaning not children, nor nobles,

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* Annales Vet. Teſt. A. M. 3416.

bles, nor ſubjects; but provinces, many and large, which were ſubject to this monarch: *and with a ſhadowing ſhrowd*; power, dominion, authority, a mighty army ſufficient to protect all that were under his government, and ſubject to it: *and of an high ſtature*; exalted above all the kings and kingdoms of the earth: *and his top was among the thick boughs*; his kingly power, headſhip and dominion was over a multitude of petty princes and ſtates, comparable to the thick boughs and branches of a tree: or, *among the clouds*; as the *Septuagint* and *Arabic* verſions render it; above the heights of which the *Aſſyrian* monarch attempted to aſcend, *Iſ.* xiv. 14. ſee *Dan.* iv. 10, 11, 12.

℣. 4. *The waters made him great*, &c.] The waters of the river *Tigris*, near to which ſtood the city of *Niniveh*, the metropolis of the *Aſſyrian* monarchy; the traffic brought by which river made it rich and great, and the whole empire, and the king of it: *the deep ſet him up on high, with her rivers running round about his plants*; the vaſt trade by ſea, the profits and commodities of which were conveyed thro' various rivers, which ran about the provinces of the empire, which were as plants in a field; and by which they were enriched, and the whole empire, and the king of it were raiſed to a prodigious pitch of wealth and power: *and ſent out little rivers to all the trees of the field*; ſo that the common people, comparable to the trees of the field for their number and uſefulneſs, all received profit and advantage hereby: or elſe by *waters* and the *deep*, may be meant the multitude of people, as in *Rev.* xvii. 15. which increaſed his kingdom; filled his provinces; ſupplied his colonies, and enlarged his power and riches. The *Targum* is, "by the people he was multiplied; by his auxiliaries he became ſtrong; he ſubjected kings under his government; and his governors he appointed over all the provinces of the earth."

℣. 5. *Therefore his hight was exalted above all the trees of the field*, &c.] His majeſty, grandeur and glory were advanced above all princes, nobles and people; all ranks and degrees of men, let them be compared to trees taller or lower: *and his boughs were multiplied, and his branches became long*; the provinces of his empire became more numerous, and were ſpread far and near, and reached to diſtant countries: *becauſe of the multitude of waters, when he ſhot forth*; either the vaſt number of people, which were daily increaſing, and were ſent out to people diſtant colonies, newly ſubdued or planted; or becauſe of the great traffic which was carried on in different parts, and the advantages ariſing from it. The *Targum* is, "therefore he was lifted up in his ſtrength above all the kings of the earth, and his army was multiplied, and his auxiliaries prevailed over many people thro' his victories."

℣. 6. *All the fowls of the heavens made their neſts in his boughs*, &c.] People from all parts of the world, under the whole heavens, flocked to his dominions, and ſettled themſelves in one province or another; promiſing themſelves protection, proſperity and peace under his government: *and under his branches did all the beaſts of the field bring forth their young*; even people of a more ſavage diſpoſition, being either conquered by him, and placed in his provinces; or coming thither of their own accord, took up their reſidence there, built houſes, planted vineyards, married wives, begat children, and ſettled their families there: *and under his ſhadow dwelt all great nations*; under his protection, care and government many large kingdoms and ſtates were; yea all were either ſubject to him, or ſought to be his friends and allies: this explains the above figurative expreſſions. The *Targum* is, "by his army he ſubdued all the ſtrong towers; and under his governors he ſubjected all the provinces of the earth; and in the ſhadow of his kingdom dwelt all the numerous people."

℣. 7. *Thus was he fair in his greatneſs*, &c.] Amiable, lovely, delightful to look upon in the greatneſs of his majeſty, in his royal glory and dignity: *in the length of his branches*; in the extent of his empire, and the provinces of it: *for his root was by great waters*; his kingdom was well eſtabliſhed, firmly rooted among a multitude of people; from whom he had a large revenue to ſupport his throne and government, and the dignity of it; by tribute, taxes, cuſtoms and preſents; and thro' the large trade and traffic of his ſubjects in different parts, from whence he received great profit and advantage. The *Targum* is, "and he became victorious by his auxiliaries, by the multitude of his mighty ones, ſo that his terror was upon many people."

℣. 8. *The cedars in the garden of God could not hide him*, &c.] That is, could not riſe ſo high as this cedar, and over-top him, and obſcure his glory; even thoſe that were moſt excellent, which grew in *Eden*, near to which *Babylon* ſtood, and where a mighty king dwelt. The ſenſe is, that the greateſt kings and potentates in the whole world, which is like a garden planted by the Lord, were not equal to the king of *Aſſyria*, and much leſs exceeded him in grandeur, wealth and power: *the fir-trees were not like his boughs*; leſſer kings and princes, comparable to fir-trees for the beauty, regularity, order and flouriſhing condition of their kingdoms; yet theſe were but petty ſtates, and not to be compared even with the provinces of the king of *Aſſyria*: *and the cheſnut-trees were not like his branches*; leſſer ſtates ſtill; which, tho' well ſet, and well ſpread, and full of people, yet not anſwerable to ſome countries that were in the provinces that belonged to the *Aſſyrian* empire: *not any tree in the garden of God was like unto him in his beauty*; no king, prince or potentate whatever in the whole world was to be compared to him for royal majeſty and greatneſs. The *Targum* is, "mighty kings could not prevail againſt him, becauſe of the ſtrength of his power, which he had from the Lord; rulers could not ſtand before his army, and mighty men could not prevail againſt his auxiliaries, becauſe of the ſtrength of power he had from the Lord; there is none like to him in his ſtrength."

℣. 9. *I have made him fair by the multitude of his branches*, &c.] Or provinces, the extenſiveneſs of his dominions: all his power and ſtrength, riches and wealth, grandeur and glory, and the vaſt dominions he was poſſeſſed of, were all from the Lord; as whatever kings have are, tho' they are too apt to aſcribe it to themſelves; but all are from him, by whom kings reign: *ſo that all the trees of Eden, that were in the garden of God, envied him*; all the kings of the earth, tho' they dared not openly ſpeak againſt him, or oppoſe him; yet they inwardly grieved at, and ſecretly grudged his grandeur and majeſty, ſuperior to theirs, and wiſhed themſelves in his ſtead; and could gladly have done any thing, were it in their power, to eclipſe his glory, and bring him lower. This is the caſe of all that are in any eminence, or are conſpicuous to others, or in any exalted ſtation above others, be it what it will; whether they have ſuperior gifts and endowments of mind; or greater riches, and larger poſſeſſions; or are in high places of honour, truſt and profit. The *Targum* is, “ I have made “ him beautiful by the multitude of his mighty “ ones; and all the kings of the eaſt trembled “ before him, becauſe of the ſtrength of his power, “ which he had from the Lord.”

℣. 10. *Therefore thus ſaith the Lord God*, &c.] Having deſcribed the greatneſs of the *Aſſyrian* monarch; now follows the account of his fall, and the cauſe of it, pride: *becauſe thou haſt lifted up thyſelf in height*; this is either an addreſs to *Pharaoh* king of *Egypt*, who tho' he did not riſe up ſo high as the *Aſſyrian* monarch in glory and grandeur; yet he lifted up himſelf, and thought himſelf ſuperior to any; for which reaſon he muſt be brought down: or the words are directed to the *Aſſyrian* monarch, by a change of perſon frequent in ſcripture; who, tho' he was raiſed by the Lord to the height of honour and dignity he was, yet aſcribed it to himſelf: *and he hath ſhot up his top among the thick boughs*; the multitude of provinces, over which he became head and governor; ſee the note on ℣. 3: *and his heart is lifted up in his height*; with pride, inſolence and contempt of God and men; of which ſee the inſtances in *Iſ.* x. 8—15. and xxxvi. 18, 19, 20. and xxxvii. 10, 11, 12, 13.

℣. 11. *I have therefore delivered him into the hand of the mighty one of the heathen*, &c.] Or, *into the hand of the mightieſt of the nations* [o]; the mightieſt prince among them. Some underſtand this of *Arbaces* the *Mede*, by whom *Sardanapalus* had been defeated long before this time: others of *Merodach-baladan* king of *Babylon*, by whom *Eſarhaddon* the *Aſſyrian* monarch was vanquiſhed; or rather *Nebuchadnezzar*, who was called *Nabopolaſſar*; who, in the firſt year [p] of his reign, in conjunction with *Cyaxares* king of *Media*, took *Nineveh* the metropolis of the *Aſſyrian* monarchy; and this was by the appointment of God, and under the direction of his providence, and thro' the ſucceſs he gave to the arms of theſe princes, according to his own decrees and prophecies. Some render it, *into the hand of the god of the nations* [q]; yet meaning either *Cyaxares* or *Nebuchadnezzar*; ſo called becauſe of their great power and might, and which they had from the Lord: *he ſhall ſurely deal with him*; or, *in doing he ſhall do to him* [r]; he ſhall do with him as he pleaſes; he ſhall eaſily manage him, tho' ſo powerful; and deal with him according to his deſerts; or, as the *Targum*, he ſhall take vengeance on him, as he did: *I have driven him out for his wickedneſs*; out of his court and palace; out of his royal city *Niniveh*; out of his kingdom and dominions; and he ſhall reſide and reign no more there; and all this for his wickedneſs, pride and oppreſſion, and other ſins: when God ſtrips men of their honour, riches, power and dominion, it is becauſe of their abuſe of them; for ſome ſin, or ſins, or wickedneſs they have been guilty of, both againſt him and men; and therefore it is but juſt and righteous in him to dethrone ſuch princes, and drive them from their ſeats.

℣. 12. *And ſtrangers, the terrible of the nations have cut him off*, &c.] Cut off the boughs and branches of this cedar, and cut him down to the ground; that is, utterly deſtroyed him, his empire and monarchy: theſe *ſtrangers* were the *Medes*, who lived in a country diſtant from *Aſſyria*; and *the terrible of the nations*, the cruel and mercileſs *Chaldeans*, the ſoldiers of the king of *Babylon*'s army; ſee ch. xxx. 11: *and have left him upon the mountains*; like a tree cut down there, and its boughs and branches lopped off, which roll down from thence into the vallies, and by the rivers of water; ſignifying his depreſſion from an high and exalted ſtate, to a very low one, as follows: *and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land*; ſignifying, that many provinces and countries under his dominion were broken off, and by force taken away from him; or they broke off and revolted of themſelves, and either ſet up for themſelves, and recovered their former power and authority; or gave up themſelves to the conqueror. The *Targum* is, “ and in all vallies his army fell, and “ his auxiliaries were ſcattered by all the rivers of “ the land:” *and all the people of the earth are gone down from his ſhadow, and have left him*; thoſe that joined themſelves to his empire, put themſelves under his protection, or ſought his friendſhip and alliance, now withdrew themſelves from him, and left him alone to ſhift for himſelf; as frightened birds and beaſts will do, when a tree is cut down and fallen, in the boughs, or under the ſhadow of which they dwelt. The *Targum* paraphraſes it, “ from the ſhadow of his kingdom.”

℣. 13. *Upon his ruin ſhall all the fowls of the heaven remain*, &c.] Or, *on his fall* [s]; the fall of this tree: *and all the beaſts of the field ſhall be upon his branches*; as when a tree is cut down, and its lopped-off branches and boughs lie here and there, either the birds and beaſts that before dwelt in it, or under it, tho' for a while frightened away, return unto it; or others come: the birds come and ſit upon the boughs, and pick up what they can find on them; and the beaſts brouſe upon the branches: this may ſignify, that even thoſe people who before put themſelves under the protection of this monarch, or ſought alliance with him, now preyed upon his dominions; or the *Medes* and *Babylonians* the conquerors, ſeized on the provinces of the empire, and plundered them of their riches. The *Targum* underſtands it literally of the fowls of the heaven, and the beaſts of the field, feeding upon the carcaſes of the ſlain; which is no bad ſenſe of the paſſage; thus, “ upon the fall of his “ ſlain all the fowls of heaven have dwelt, and “ upon the carcaſes of his army all the beaſts of “ the field have reſted.”

℣. 14. *To the end that none of all the trees by the waters exalt themſelves for their height*, &c.] The end propoſed by the Lord in the deſtruction of the king of *Aſſyria*, and the uſe to be made of it is this; that the kings of the earth take warning hereby, who rule over a multitude of people, comparable to waters, and who abound in riches and wealth; that they are not elated with pride and vanity, becauſe of their exalted eſtate, their grandeur and dignity; and do not behave inſolently againſt God, on whom they depend; nor haughtily and in an oppreſſive manner towards their own ſubjects,

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[o] ביד אל גוים in manum fortiſſimi gentium, Pagninus, Junius & Tremellius, Polanus; potentiſſimi, Piſcator.

[p] Seder Olam Rabba, p. 69.

[q] In manum dei gentium, Montanus, Starckius; deo gentium, Caſtalio.

[r] עשו יעשה לו faciendo faciet ei, Pagninus, Montanus; faciendo faciebat ipſi, Starckius.

[s] על מפלתו ſuper prolapſo ejus, Cocceius; ſuper cadivum truncum ejus, Junius & Tremellius.

jects, over whom they rule: *neither ſhoot up their top among the thick boughs*; affect univerſal monarchy, as he did; and ſet up themſelves over all kingdoms and ſtates, as he had over them, and make all ſubject to them: *neither their trees ſtand up in their height, that drink water*; that is, kings and potentates, who rule over the people, and are ſupplied and ſupported by them in their exalted ſtations, by the tribute and taxes they pay them, and ſo abound in riches and power, ſhould not truſt in the height of honour and power they are raiſed to, and treat contemptuouſly God and man; but conſider what they are, that they are but men, and are in ſlippery places, where there is no ſtanding long, and eſpecially when death comes, as follows: *for they are delivered unto death, in the nether parts of the earth*; they are mortal by nature, as other men; they are appointed to die, and will be delivered into the hands of death, when the time is come, who will not ſpare them, becauſe of their crowns and ſcepters; and when they will be laid in the grave, in the loweſt parts of the earth, who uſed to ſit upon elevated thrones of ſtate: *in the midſt of the children of men, with thoſe that go down to the pit*; the grave, where they are upon a level with the pooreſt and meaneſt of their ſubjects. The *Targum* is, "that all the kings of the eaſt "might not be lifted up with their ſtrength, nor "exerciſe tyranny over the kingdoms; nor all "that hold a kingdom lift up themſelves in their "own ſtrength, for all are delivered unto death, "*&c.*"

℣. 15. *Thus ſaith the Lord God, in the day when he went down to the grave,* &c.] The *Aſſyrian* monarch; when his monarchy was deſtroyed, and he ceaſed to be king, and was ſtripped of all his majeſty, power, and authority, and was as one dead, and laid in the grave, and buried: *I cauſed a mourning*; that is, for him, in the waters and among the trees, among the people and the kings of the earth, as follows: *I covered the deep for him*; with mourning, with thick darkneſs, which ſet him up on high, ℣. 4: *and I reſtrained the floods thereof, and the great waters were ſtayed*; which made him great, ℣. 4. ſignifying by all this, that the kingdoms of the world, comparable to the ſea, of which his monarchy conſiſted, and all the inhabitants and people of them, comparable to floods and great waters, were affected with the fall of this great monarch, and thrown into conſternation by it; not knowing what the event of things would be, ſtood ſtill, and knew not what courſe to take; all buſineſs was ſtopped, eſpecially all traffick by ſea, and all trade and commerce every where, a ſtagnation of every thing for a while: *and I cauſed Lebanon to mourn for him*; where he was a cedar, ℣. 3. this may reſpect the whole empire he was head of, particularly the kingdom of *Syria*, on the borders of which *Lebanon* was; and was a part of the *Aſſyrian* empire, which muſt mourn and be concerned at the fall of it: *and all the trees of the field fainted for him*; all the kings of the earth that were in alliance with him, or ſubject to him, trembled for fear that their deſtruction would be next; or as doubtful and concerned what would be their condition, under the yoke of another. The *Targum* is, "tribulation covered the world, and the "provinces were forſaken, and many people trembled, and all the kings of the people ſmote the "ſhoulder becauſe of him."

℣. 16. *I made the nations to ſhake at the ſound of his fall,* &c.] As when a large cedar was cut down and fell in *Lebanon*, the noiſe of it was heard at a diſtance; ſo when this mighty monarch, and monarchy fell, the nations of the world, and the kings of them, heard of it far and near, and ſhook thro' fear of what would be the conſequence, leſt they ſhould fall alſo in like manner: *when I caſt him down to hell*, or the grave, *with them that deſcend into the pit*; in common with other men that die, and are buried: it may refer to his ſubjects and ſoldiers that periſhed with him, who were ſlain by the ſword, and were buried with him, and he with them; no diſtinction being made between them: *and all the trees of Eden, the choice and beſt of Lebanon, all that drink water*; the greateſt kings and potentates of the world, the chief and principal of the *Aſſyrian* empire; all that ruled over multitudes of people, and partook of their wealth and riches, and were ſupported in grandeur and dignity; who had been in the ſtate of the dead before this time, *ſhall be comforted in the nether parts of the earth*; when they ſee ſo mighty a monarch depreſſed, and brought as low as they, into the ſame ſtate of meanneſs and contempt; as it is ſome kind of ſolace for perſons in diſtreſs, to have partners with them: this is a poetical expreſſion, repreſenting the dead as rejoicing to ſee others in the ſame condition with themſelves. The *Targum* is, "all the kings of the eaſt, the governors, and "thoſe that are rich in ſubſtance, all that hold a "kingdom, are comforted in the lower part of "the earth."

℣. 17. *They alſo went down to hell with him,* &c.] To the grave with him; many of his nobles, princes, generals, ſoldiers, and ſubjects: *unto them that be ſlain with the ſword*; to be buried and lie with them who had fallen by the ſword, as a juſt puniſhment for their iniquities: *and* they *that were his arm*; either that leaned on his arm, were dependents upon him; or his miniſters, his inſtruments, whom he employed under him as his deputies, to govern the ſeveral provinces that belonged to him; or rather his allies and auxiliaries, who helped and aſſiſted him on occaſion: that *dwelt under his ſhadow in the midſt of the heathen*; in the midſt of the nations ſubject to the *Aſſyrian* empire; ſuch who put themſelves under the protection of it, lived comfortably under it, and continued with it to the laſt; theſe ſhared the ſame fate as that did. The *Targum* is, "his governors "are broken, whom he ſtrengthened in the midſt "of the kingdom."

℣. 18. *To whom art thou thus like in glory and in greatneſs among the trees of Eden?* &c.] Among all the kings and potentates of the earth; pitch on whom you will, ſay which of them all, even the greateſt of them for majeſty and glory, for wealth and riches, power and authority, and extent of dominion, you are equal to; name the king of *Aſſyria*, if you pleaſe, before deſcribed, tho' you are not equal to him; and if you were, this would not ſecure you from ruin; ſince as great as he was he fell, and ſo will you: this is ſaid to *Pharaoh* king of *Egypt*, and is an application of the preceding parable to him; ſuggeſting, that let him be as high as any ever was, or he could imagine himſelf to be; *yet ſhalt thou be brought down with the trees of Eden, unto the nether parts of the earth*; the grave, and lie in the ſame depreſſed and humble ſtate, as the greateſt monarchs that ever were on earth do: *thou ſhalt lie in the midſt of the uncircumciſed*; the wicked, as the *Targum*; the uncircumciſed in heart, who belong not to God, or his people, and have no communion with either, but are ſhut out of the kingdom of heaven, and have their portion with devils and damned ſpirits: *with them that be ſlain by the ſword*; in a way of judgment for their ſins: *this* is *Pharaoh, and all his multitude, ſaith the Lord God*; this account repreſents *Pharaoh*, his grandeur, his pride, and his ruin; this ſhews what will be the end of him, and of his numerous ſubjects. The *Septuagint* and *Arabic* verſions render it, *ſo will be Pharaoh*, &c. in like manner will he fall, and all his people with him; for the Lord God has ſaid it, and it ſhall aſſuredly come to paſs. The *Targum* is, "to whom "art thou like now in glory and greatneſs among "the kings of the eaſt? and thou ſhalt be brought "down with the kings of the eaſt into the lower "part of the earth; in the midſt of ſinners thou "ſhalt ſleep, with thoſe that are ſlain by the ſword; "this is *Pharaoh*, and all his multitude, ſaith the "Lord God."

CHAP. XXXII.

THIS chapter contains two more prophecies concerning the deſtruction of *Egypt*. The date of the firſt is given, ℣. 1. in which the king of *Egypt* is compared to a large fiſh taken in a net, and brought to land, and left on it, to be the prey of the fowls of the air, and beaſts of the field, ℣. 2, 3, 4. and the ruin of that kingdom is further amplified, by the caſting of it on the mountains and vallies; by the land flowing with its blood; by the darkneſs of the heavens; by the vexation in the hearts of many people; and by the amazement of kings and nations, ℣. 5, 6, 7, 8, 9, 10. the means and inſtruments of all which, will be the king of *Babylon* and his army, ℣. 11, 12. the devaſtation made by him, which would be ſuch, as would cauſe lamentation in other nations, is deſcribed, ℣. 13, 14, 15, 16. then follows the other prophecy, whoſe date is given, ℣. 17. the prophet is bid to lament the fall of *Egypt*, which is repreſented under the funeral of a corpſe, ℣. 18, 19, 20. ſaluted by thoſe gone down to the grave before, or were become deſolate; which are mentioned, to aſſure *Egypt* of its deſtruction, ℣. 21. as the *Aſſyrian* empire, and all its provinces, ℣. 22, 23. the *Perſians* and *Medes*, with all their dominions, ℣. 24, 25. the poſterity of *Meſhech* and *Tubal*, or the *Scythians*, thoſe warlike people, ℣. 26, 27, 28. the *Edomites*, the princes of the north, and all the *Zidonians*, ℣. 29, 30. which would be a comfort, though a poor one, to the king of *Egypt* and his ſubjects, to have ſuch company with them, ℣. 31, 32.

℣. 1. *And it came to paſs in the twelfth year*, &c.] Of *Jeconiah*'s captivity, above a year and a half after the taking of *Jeruſalem*; the *Syriac* verſion reads in the eleventh year: *in the twelfth month, in the firſt* day *of the month*; the month *Adar*, which anſwers to part of our *February*, and part of *March*; the *Septuagint* verſion reads it the tenth month: according to biſhop *Uſher* [t], this was on the 22d of *March*, on the fourth day of the week (*Wedneſday*), in the year of the *Julian* period 4127, and 587 years before Chriſt: that *the word of the Lord came unto me, ſaying*; as follows,

℣. 2. *Son of man, take up a lamentation for Pharaoh king of Egypt*, &c.] *Pharaoh Hophra*, or *Apries*; ſay a funeral dirge for him; this is ordered, not out of honour and reſpect to him, or in compaſſion for his miſery and ruin, but to aſſure him of it: *and ſay unto him, thou art like a young lion of the nations*; for ſtrength and fierceneſs, for cruelty and tyranny, which he exerciſed, not in one nation only, but in many; a lively emblem of the beaſt of *Rome*, ſpiritually called *Egypt* and *Sodom*, compared to a leopard, bear, and lion, *Rev*. xi. 8. and xiii. 2: *and thou* art *as a whale in the ſeas*; or rather, *like a crocodile* [u], which was common in the rivers of *Egypt*, but not the whale; which alſo has not ſcales, nor does it go upon land, nor is it taken in a net; all which is ſaid of this creature here, and in ch. xxix. 3, 4. and to the crocodile there is an alluſion in the name of *Pharaoh*, in the *Arabic* language, as *Noldius* from *Camius* obſerves [w]; ſee ch. xxix. 3: *and thou cameſt forth with thy rivers*; or, *by thy rivers* [x]; as the crocodile in the river *Nile*, by the arms of it, or canals made out of it, ſometimes went out from thence to other parts: or, *out of thy rivers* [y]; upon the land, as the crocodile does; ſo the king of *Egypt* went forth with his armies out of his own land, into other countries to diſturb them, as follows: or rather, *cameſt forth in thy rivers* [z]; as the crocodile puts forth its head out of the water for reſpiration: *and thou troubleſt the waters with thy feet, and fouleſt their rivers*; juſt as the feet of men or beaſts in ſhallow waters, raiſe up the mud or clay at the bottom, and ſo foul them; this beſt agrees with the crocodile, which has feet; *Grotius* thinks for this reaſon, the ſea-horſe is intended; the meaning is, that *Pharaoh* with his ſoldiers entered other nations, made war upon them, and diſturbed their peace and tranquillity. The *Targum* is, "thou haſt been ſtrong among the people, as "a whale in the ſeas, thou haſt fought with thine "army; and thou haſt moved the people with "thine auxiliaries, and thou haſt waſted their pro"vinces."

℣. 3. *Thus ſaith the Lord God*, &c.] The Lord God almighty, who is able to manage this fierce and turbulent creature, this mighty monarch and diſturber of the nations: *I will therefore ſpread out my net over thee with a company of many people*; meaning the *Chaldean* army, which the Lord would inſtigate, and by his providence bring againſt the king of *Egypt*, and ſurround him as fiſhes in a net, and take him and his people; ſee ch. xii. 13. and xvii. 20: and *they ſhall bring thee up in my net*; out of his rivers, out of his fortreſſes, out of his own land, and carry him captive, or deſtroy him.

℣. 4. *Then will I leave thee upon the land*, &c.] Like a fiſh that is drawn out of the waters with a net or hook, and laid on dry land, and left gaſping and expiring, where it can't long live: *I will caſt thee forth on the open field*; the ſame in different words, ſignifying that his army ſhould fall in battel by the ſword of the *Cyreneans*, or *Chaldeans*, or both, and be left on the ſurface of the earth unburied: *and will cauſe all the fowls of the heavens to remain upon thee, and I will fill the beaſts of the whole earth with thee*; which may be underſtood either literally of the fowls of the air, that ſhould light upon the ſlain carcaſes, and reſt on them till they had ſatisfied themſelves with their fleſh; and of the beaſts of the field that ſhould gather about them from all parts, and fill themſelves with them; ſee *Rev*. xix. 17, 18. or figuratively of the ſoldiers of the enemies army, that ſhould plunder them, and enrich themſelves with the ſpoil.

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[t] Annales Vet. Teſt. A. M. 3417.

[u] כתנים ſimilis es crocodilo, Noldius, Ebr. Concord. Part. p. 375.

[w] Ibid. N°. 1306.

[x] בנהרותיך per flumina tua, Vatablus, Junius & Tremellius, Polanus.

[y] Ex fluminibus tuis, Starckius.

[z] In fluviis tuis, V. L. Piſcator; in fluminibus tuis, Cocceius.

℣. 5. *And I will lay thy fleſh upon the mountains*, &c.] The remainder of it, left by the birds and beaſts of prey, and who might carry it thither; or it intends ſuch of the *Egyptians* who ſhould flee to the mountains for ſafety, but ſhould fall by the hands of the enemy there. So the *Targum*, "and "I will give the fleſh of thy ſlain upon the mountains." *And fill the vallies with thy height*; his huge army, and with which he prided and lifted up himſelf, and thought himſelf ſafe in; which ſhould fall in ſuch great numbers, as to cover the plains and vallies where the battel was fought. *Jarchi* obſerves, that the word for *height*, has with ſome the ſignification of *worms*: and ſo the *Syriac* verſion renders it, *and the vallies ſhall be filled with thy worms*; bred in the carcaſes of the ſlain: and ſo the *Vulgate Latin* verſion, *with corrupt matter*; ſuch as iſſues out of putrified wounds. The *Targum* very rightly paraphraſes it, "the vallies ſhall "be filled with the carcaſes of thine army."

℣. 6. *And I will alſo water with thy blood the land wherewith thou ſwimmeſt*, &c.] Where he reſided, over which he ruled; alluding to his being compared to a fiſh, a whale, or a crocodile; and which land abounded with all good things, and he with them; inſtead of being watered with the waters of the *Nile*, by which it became fruitful, it ſhould now be flooded with the blood of his army: even *to the mountains*; an hyperbolical expreſſion, ſignifying the vaſt quantity of blood that ſhould be ſhed; ſee the like in *Rev*. xiv. 20: *and the rivers ſhall be full of them*; of the carcaſes of his army, and of the blood of them; they ſhould lie about every where, on mountains and vallies, on the land and in the rivers; and which ſhould now be turned into blood, as the rivers of *Egypt* of old were; and which figure is uſed to expreſs the deſtruction of the antichriſtian ſtates; ſee *Exod*. vii. 20. *Rev*. xvi. 3, 4.

℣. 7. *And when I ſhall put thee out*, &c.] As a candle is put out, or ſome great light or blazing torch is extinguiſhed; ſuch was the king of *Egypt* in his ſplendor and glory; but now ſhould be like a lamp put out in obſcure darkneſs, and all his brightneſs and glory removed from him, *Job* xviii. 5. and xx. 17. *Prov*. xiii. 9. and xx. 20: *I will cover the heaven, and make the ſtars thereof dark*; with the ſmoke that ſhould ariſe at the extinguiſhing of this lamp; or they ſhould be covered with mourning, or clad in black, at the deſtruction of this monarch, and his monarchy: *I will cover the ſun with a cloud, and the moon ſhall not give her light*; all which figures are ſometimes made uſe of to denote the diſſolution of kingdoms and ſtates: the *heaven* being an emblem of a kingdom itſelf; the *ſun* of an emperor or king, or kingly power; the *moon* of the queen, or of the prieſthood; the *ſtars* of nobles, princes, counſellors, and ſuch like eminent perſons, uſeful in government; who being deſtroyed or removed, the light and glory, the proſperity and happineſs of a kingdom, are gone; ſee *Iſ*. xiii. 10. *Rev*. vi. 12, 13. The *Targum* is, "tribulation ſhall cover thee, when I ſhall extinguiſh the ſplendor of the glory of thy kingdom from heaven; and the people of thine army ſhall be leſſened, who are many as the ſtars; a king with his army ſhall cover thee as a cloud, that aſcends and covers the ſun, and as the moon, whoſe light does not ſhine in the day."

℣. 8. *All the bright lights of heaven will I make dark over thee*, &c.] Or, *all the lights of the light*[a]; the reſt of the luminaries of heaven; the other five planets, as *Kimchi*, beſides the ſun and moon: *and ſet darkneſs upon thy land, ſaith the Lord God*; as there muſt needs be, the ſun, moon, and ſtars, and all the lights of heaven, being darkened above: there ſeems to be an alluſion to the thick darkneſs that was formerly over the land of *Egypt*; and this is a figure and repreſentation of that darkneſs that ſhall be in the kingdom of the beaſt, or ſpiritual *Egypt*, yet to come; ſee *Exod*. x. 21. *Rev*. xvi. 10. The *Targum* is, "tribulation as darkneſs ſhall "cover thy land."

℣. 9. *I will alſo vex the hearts of many people*, &c.] With anger and grief, with fear and dread, with conſternation and amazement: *when I ſhall bring thy deſtruction among the nations*; or, *thy breach*[b]; the news of it, the tidings of their deſtruction; which by one means or another ſhould come to their ears, and fill them with concern and great anxiety of mind; ſo rich and powerful a kingdom being ſubdued, and the king of *Babylon* made ſo great thereby, and fearing they ſhould fall a prey unto him alſo. The *Targum* renders it, "when "I ſhall bring the broken of thy war;" that is, the ſoldiers that ſhould be wounded in battel, their limbs broke, and they taken captive, and brought among the nations, diſmal ſpectacles to look at; and which ſhould be brought *into countries which thou haſt not known*; at a diſtance from *Egypt*, and which had no commerce nor communication with them, nor were their friends and allies; yet as their deſtruction would reach their ears, ſo it would affect their hearts, and fill them with vexation and grief; not ſo much on account of *Egypt*, as the growing power of *Nebuchadnezzar*, and the danger they were in of falling into his hands.

℣. 10. *Yea, I will make many people amazed at thee*, &c.] That ſo potent a ſtate, and ſuch a flouriſhing kingdom, ſhould at once be ſo eaſily ſubdued and conquered: *and their kings ſhall be horribly afraid for thee*; becauſe of her deſtruction, leſt their turn ſhould be next; ſo the kings of the earth will be afraid, when God's judgments are executed on myſtical *Egypt*; ſee *Rev*. xviii. 9, 10: *when I ſhall brandiſh my ſword before them*; the ſword of the king of *Babylon* after-mentioned, called the Lord's, becauſe it was by his appointment and permiſſion, and came by the direction of his providence, and was ſucceeded by his power: this glittering ſword being brandiſhed over *Egypt*, in the ſight of the nations round about, was terrible to them; dreading that it would not be put up until it was ſheathed in them, or they felt the effects of it: or, *when I ſhall cauſe it to fly before them*;

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[a] כל מאורי אור omnia luminaria lucis, Pagninus, Montanus, Cocceius.

[b] שברך fractionem tuam, Piſcator, Cocceius, Starckius.

them [e]; in their ſight, and upon the borders of their countries; expreſſive of the ſwiftneſs of its motion, the ſudden deſtruction it brought on *Egypt*, and its nearneſs to them. The *Targum* is, "when I ſhall bring upon thee thoſe that kill with the ſword." *And they ſhall tremble at every moment*; from moment to moment, or continually; they ſhall never be free from fear: *every man for his own life, in the day of thy fall*; not kings for their ſubjects, or ſubjects for their kings, but every man for himſelf; expecting every moment that the ſword which ſlew and ravaged through *Egypt*, and now hovered over them, would be inſtantly plunged in them.

℣. 11. *For thus ſaith the Lord God, the ſword of the king of Babylon ſhall come upon thee.*] Upon *Pharaoh* and his kingdom; having a commiſſion and a direction from the Lord, and which would be the inſtrument of the deſtruction before threatned. The *Targum* is, "thoſe that ſlay with the ſword of the king of *Babylon*, ſhall come upon or againſt thee;" his army ſword in hand.

℣. 12. *By the ſwords of the mighty will I cauſe thy multitude to fall*, &c.] *Pharaoh*'s numerous ſubjects; or his army, as the *Targum*; the vaſt number of ſoldiers in it, whoſe carcaſes ſhould fall in battel by the ſword of the *Chaldeans*, the mighty men of *Nebuchadnezzar*'s army: *the terrible of the nations all of them*; which army conſiſted of men of ſeveral nations, and thoſe the moſt terrible, fierce, and cruel, by whoſe ſwords this ſlaughter ſhould be made: *and they ſhall ſpoil the pomp of Egypt*; cut off the king, the princes of the blood, the nobility and gentry, the prime of the nation; plunder the king's palace of all the wealth and riches in it, the treaſury of the kingdom; deſtroy the metropolis of it; demoliſh its cities and fortified places, and take away all its ſtrength and glory: *and all the multitude thereof ſhall be deſtroyed*; all the people of the land, high and low, rich and poor; the deſtruction ſhall be general, all ranks and degrees of men ſhall ſhare in it.

℣. 13. *I will deſtroy alſo all the beaſts thereof from beſides the great waters*, &c.] Which uſed to graze beſides the river *Nile*, and the canals of it, in the plains and meadows, vallies and hills, which theſe ran by; meaning both horſes, which *Egypt* abounded with, and would be good booty for the *Chaldeans*, and oxen and ſheep, which they would kill for preſent uſe, or drive away for future ſervice: *neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them*; there ſhould ſo few remain of men and beaſts, that the waters of the rivers would not be diſturbed, either by men paſſing over them, and doing any buſineſs upon them, or by beaſts drinking at them.

℣. 14. *Then will I make their waters deep*, &c.] Either the waters of *Egypt* literally, the waters of the *Nile*; no canals being cut from it, to carry the water to the ſeveral parts of the land, the land being depopulated, and no buſineſs done: or figuratively, other nations compared to waters for their numbers, who before had been diſturbed by the *Egyptians*; but now they being deſtroyed, theſe would be at eaſe, like troubled waters, which ſubſide, and become deep and clear, when there is none to trouble them: *and cauſe their rivers to run like oil, ſaith the Lord God*; very ſlowly, as if they were mourning the unhappy condition of the land; or ſmoothly, clearly, undiſturbed as before. The *Targum* is, "there will I cauſe the people to reſt, and I will lead their kings quietly, ſaith the Lord God."

℣. 15. *When I ſhall make the land of Egypt deſolate*, &c.] The cities being demoliſhed, the inhabitants deſtroyed with the ſword, or carried captive: *and the country ſhall be deſtitute of that whereof it was full*; men and cattel, corn and other fruits of the earth, wealth and riches, pomp and grandeur: *when I ſhall ſmite all them that dwell therein*; with the ſword of the *Chaldeans*: *then ſhall they know that I am the Lord*; for God is known in the perfections of his nature, omnipotence, omniſcience, holineſs, juſtice, *&c.* by the judgments he executes; for this is not to be underſtood of a ſpiritual knowledge of him, but of a terrible conviction of the truth of his being and attributes, by the awful diſpenſations of his providence.

℣. 16. *This is the lamentation, with which they ſhall lament her*, &c.] The *Egyptians* themſelves, or rather they that are after-mentioned. The *Targum* is, "the prophet ſaid, a lamentation is this prophecy, and it ſhall be for a lamentation;" he was bid at the beginning of it to take up a lamentation, and now at the end of it he pronounces it to be one, and that it ſhould be ſung as ſuch: *the daughters of the nations ſhall lament for her*; either literally underſtood, it being the buſineſs and cuſtom of women to ſay or ſing the funeral dirge, or the lamentation at the interment of the deceaſed; or figuratively, the inhabitants of other nations. So *Ben Melech* and the *Targum*, "the villages of the people ſhall lament her;" that is, the inhabitants of them, who were in alliance with *Egypt*, and under its protection: *they ſhall lament for her*, even *for Egypt, and for all her multitude*; for the deſolation of the land, and for the vaſt numbers of people that ſhould be ſlain with the ſword, or carried captive: *ſaith the Lord God*; which is added for the confirmation of it; for what he has ſpoken ſhall be done.

℣. 17. *It came to paſs alſo the twelfth year*, &c.] Another prophecy of the like kind was delivered out the ſame year as before: *in the fifteenth day of the month*; of the twelfth month, the month *Adar*, which is not here expreſſed, becauſe mentioned before, ℣. 1. it was about a fortnight after the other prophecy. The *Septuagint* and *Arabic* verſions read it, "it came to paſs in the twelfth year, the firſt month, the fifteenth day of the month;" according to which, this prophecy was before the other, which is not to be ſuppoſed.

℣. 18. *Son of man, wail for the multitude of Egypt*, &c.] Sing a funeral ſong or dirge, or compoſe one, to be ſung by the mourning women, on account of the vaſt numbers of the inhabitants of *Egypt* that ſhall be ſlain; for the prophet himſelf would not mourn, but rejoice, on this occaſion; but this is ſaid to ſhew the certainty of the deſtruction, and the lamentation that would be made on that account: *and caſt them down, even her and the daughters of the famous nations*; *Egypt*, and all thoſe countries, and the inhabitants of them, that were in alliance and friendſhip with her; that is, declare by prophecy, that they ſhall be caſt down and deſtroyed, or be brought down from the height of grandeur and proſperity in which they now were, *unto the nether parts of the earth, with them that go down to the pit*; not unto ſtately ſepulchres built on high, ſuch as were made for the kings of *Egypt*; but unto common pits or graves, dug in the lower parts of the earth, where the meaner and common ſort of people were buried; there ſhould be no diſtinction between them and others, they ſhould have one common burial. The *Targum* is, "ſon of man, propheſy concerning the multitude of *Egypt*, and break her, *even* her, and the villages of the mighty people; propheſy that they ſhall be delivered unto the loweſt earth, with thoſe that go down to the pit of the houſe of perdition."

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[e] בעופפי cum volare fecero, Munſter, Tigurine verſion. Abendana mentions ſuch a ſenſe of the word.

℣. 19. *Whom doſt thou paſs in beauty*, &c.] This queſtion the prophet is bid to put to *Egypt*; what nation is there, or has been, that thou excelleſt in wiſdom, in riches, or in ſtrength, in the multitude of ſubjects, or extent of dominions, that thou thinkeſt thyſelf ſecure from deſtruction? look over other kingdoms and ſtates mightier than thou, or at leaſt equal to thee, and ſee how they are brought to ruin, and expect that this will quickly be thy caſe: *go down, and be thou laid with the uncircumciſed*; go down to the grave, and take thy place, and lie there among the wicked and moſt profligate of mankind, and ſuch as might be moſt deſpiſed by the *Egyptians*, ſince they uſed circumciſion. The *Targum* is, "go down and ſleep with ſinners."

℣. 20. *They ſhall fall in the midſt of them that are ſlain by the ſword*, &c.] The *Egyptians* ſhall fall in battel by the ſword of the *Chaldeans*: *ſhe is delivered to the ſword*; *Egypt* is given to the ſword, to periſh by it, for her ſins, according to the juſt appointment of God: *draw her and all her multitudes*; to the place of burial; not in pomp and ſplendor, as great perſons are drawn in hearſes; but in great diſgrace, as carcaſes are dragged unto a common pit or grave, and caſt into it: this is ſaid to the *Chaldeans*, who had a commiſſion from the Lord to ſlay *Egypt*, and to bury her, and all her people.

℣. 21. *The ſtrong among the mighty ſhall ſpeak to him*, &c.] The ſtrongeſt of them, ſuch who have excelled others in ſtrength and courage, famous for military exploits, who have been generals of armies, great warriors, and conquerors; and yet with all their might and ſtrength could not withſtand death, but were ſubdued by it, and brought down to the grave; theſe are, by a poetical figure, repreſented as meeting *Pharaoh* king of *Egypt*, when he came to his grave, ſaluting and welcoming him to the ſtate of the dead in which they were; taking a ſort of comfort in it, and inſulting him as being as weak as they; ſee *Iſ.* xiv. 9, 10, 16. which they ſhould do *out of the midſt of hell*; or the grave, *Hades*, the ſtate of the dead: *with them that help him*; the aſſociates, allies, and friends of *Pharaoh*, his auxiliaries that fell with him, and were brought to the grave at the ſame time with him; theſe ſhould be beſpoke, ſaluted, and welcomed in like manner: *they are gone down*; to the grave; thoſe mighty ones that are repreſented as ſpeaking, and the *Egyptians* and their helpers who are ſpoken to: *they lie uncircumciſed*; among them that are ſo, ℣. 19: *ſlain by the ſword*; of their enemies, who got the victory over them.

℣. 22. *Aſhur* is *there, and all her company*, &c.] In the ſtate of the dead, or in a moſt deſolate and ruinous condition; the great *Aſſyrian* monarchy, the kings of it, the princes, nobles, generals, ſoldiers, and the vaſt number of ſubjects in all the dominions of it; all his army, as the *Targum*; this, with what follows, ſhews who the mighty are, that ſhould meet and addreſs the king of *Egypt* at his funeral: *his graves are about him*; either the graves of *Pharaoh* and his multitude are round about the graves of the *Aſſyrian* monarch and his ſubjects, as *Kimchi*; or rather the graves of his ſubjects and ſoldiers are round about him: it ſeems to repreſent the king of *Aſſyria* as having a more ſtately monument, and the graves of his people as leſſer ones round about him, but all in the ſame condition: *all of them ſlain, fallen by the ſword*; of their enemies, the *Medes* and the *Babylonians*, by whom the *Aſſyrian* monarchy was deſtroyed.

℣. 23. *Whoſe graves are ſet in the ſides of the pit*, &c.] Or vault, where lay the king of *Aſſyria*, and thoſe who fell by the ſword with him, who are repreſented as lying in graves all around him; the neareſt to him thoſe who were in the higheſt poſts and moſt valiant and courageous, and next the common ſoldiers, as follows: *and her company is round about her grave*; not *Pharaoh*'s company round about the grave of the *Aſſyrian* monarch; but the company of the king of *Aſſyria*, or his army, as the *Targum*, round about his grave, or lying about in the ruins of his kingdom: *all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living*; even they who now are in the ſtate of the dead, and can no more diſturb and diſtreſs any, while they were alive, or in the world, ſtruck terror in all neighbouring ſtates and kingdoms; threatening deſtruction to them, and obliging them to ſubmit to their tyranny and exactions. *Jarchi* interprets this of the land of *Iſrael*; and the *Jewiſh* writers commonly underſtand by the land of the living the land of *Canaan*, wherever they meet with it; becauſe here men worſhipped the living God, and lived before him; and the inhabitants of this land were often terrified by the king of *Aſſyria*. So the *Targum*, "becauſe they ruled in the land of *Iſrael*."

℣. 24. *There* is *Elam, and all her multitude round about her grave*, &c.] The kingdom of the *Medes* and *Perſians* lying in ruin, and the potent kings thereof in the ſtate of the dead; with their army, as the *Arabic* verſion, ſlain and deſtroyed, and placed round about the grave of the king of *Perſia*; for of him rather it is to be underſtood, than of the king of *Aſſyria*, or of *Egypt*, as ſome: *all of them ſlain, fallen by the ſword*; either of the *Scythians* in the reign of *Cyaxares*; or of *Nebuchadnezzar* a few years before this, in the reign of *Zedekiah* king of *Judah*; ſee *Jer.* xlix. 34—39: *which are gone down uncircumciſed, into the nether parts of the earth*; unholy perſons, profane ſinners, deſtitute of the grace of God; who were gone down into the grave, and even into hell and everlaſting deſtruction, as their ſins deſerved: *which cauſed their terror in the land of the living*; made a great noiſe in the world, and ſtruck a pannic in neighbouring nations, invaded and conquered by them; this they did whilſt living, but now being in the ſtate of the dead, nothing was to be feared from them: *yet have they borne their ſhame with them that go down to the pit*; were obliged to ſubmit to death, and a ſhameful one, by the hands of their conquerors, and to be laid with ignominy in the grave with others, without any mark of diſtinction; all being upon a level, caſt into the ſame pit of deſtruction, and into the lower parts of it; tho' their king might have a magnificent ſepulchre erected for him, as follows,

℣. 25. *They have ſet her bed in the midſt of the ſlain, with all her multitude*, &c.] The grave is called a bed, *Iſ.* lvii. 2. whereon is put the ſepulchral cheſt or coffin, in which the body is laid, and reſts as on a bed. It may here deſign a ſtately ſepulchre or coffin in it, with a magnificent monument over it for the king of *Elam*, with his army, and the generals of it ſlain in battel, placed all around him, in leſs ſtately beds, coffins and graves, as explained in the next clauſe: *her graves* are *round about him*; the king of *Perſia* and his grave, ſurrounded with the graves of his ſoldiers and officers: *all of them uncircumciſed, ſlain by the ſword: tho' their terror was cauſed in the land of the living, yet have they borne their ſhame with them that go down to the pit*; which is repeated for the confirmation of it: *he is put in the midſt of them that be ſlain*; the king of *Elam* or *Perſia*; he is laid among the ſlain, having fallen with them, and his grave is placed in the midſt of them.

℣. 26. *There is Meſhech, Tubal, and all her multitude*, &c.] The *Scythians*, a powerful and warlike people; and all their armies, as the *Targum*; with their leaders, generals and commanders, as lying in their graves next to the *Aſſyrians* and *Elamites*, or *Perſians*: *her graves* are *round about him*; not the king of *Egypt*, nor the king of *Aſſyria*, nor the king of *Perſia*; but the chief commander of the *Scythians*, called the chief prince of *Meſhech* and *Tubal*, ch. xxxviii. 2: *all of them ſlain by the ſword*; of *Halyattes* king of *Lydia*, and *Cyaxares* king of *Media*, who was aſſiſted by the former in ſubduing the *Scythians*: *tho' they cauſed their terror in the land of the living*; as they did in *Media*, and other countries, and eſpecially in ſome parts of *Aſia*.

℣. 27. *And they ſhall not lie with the mighty*, that are *fallen of the uncircumciſed*, &c.] That is, ſhall not lie in ſuch ſtate, or be buried with ſuch pomp and magnificence, and have ſuch ſepulchral monuments erected to their memory, as other heroes among the heathens have had; ſuch as the mighty kings of *Aſſyria* and *Perſia* before-mentioned: *which are gone down to hell*, or *the grave*, *with their weapons of war*; which were never taken from them, and which they held in their hands to the laſt, being never conquered, and died at laſt a natural death, and not by the ſword; or which were carried in ſtate before their hearſe at the time of interment, as is the cuſtom to this day ſo to do at the funeral of great warriors, generals and officers: *and they have laid their ſwords under their heads*; as a ſign and token, as *Jarchi* ſays, that the ſword did not rule over them, that they did not fall by it; either their ſtatues and ſepulchral monuments were adorned with theſe, and other inſtruments of war, as was the grave of *Miſenus* by *Æneas*[d]; and as is ſtill the cuſtom where the heads of ſuch mighty ones are laid, to engrave them on them: or literally, their ſwords and other weapons of war were put in their graves under their heads; as it was uſual in former times, in ſome places to put ſwords, ſhields and other armour in the graves of military men, as were in the grave of *Theſeus*, on the bier of *Alexander* the Great, and others, as reported by *Plutarch*, *Diodorus Siculus*, and *Sophocles*[e]: now the *Scythians* were not buried after this grand and pompous manner: *but their iniquities ſhall be upon their bones*; or the puniſhment of their ſin ſhould be, that their bones ſhould lie unburied and ſcattered about, or be dug up and broke to pieces, and treated with inhumanity and contempt, as a juſt reward for their ſavageneſs and cruelty: *tho' they were the terror of the mighty in the land of the living*; not only the terror of the common people, but even of the moſt powerful kings and mighty warriors.

℣. 28. *Yea, thou ſhalt be broken in the midſt of the uncircumciſed*, &c.] *Kimchi*, and ſo others, think this is ſaid to *Pharaoh* king of *Egypt*; but rather it reſpects the prince of the *Scythians*, who ſhould fall into the hands of heathens, and be deſtroyed by them: *and ſhalt lie with them that are ſlain with the ſword*; be buried with them, or in like manner as they are; and not as mighty warriors, who die a natural death in their own country, and are buried in a ſtately and magnificent manner; but like thoſe that fall by the ſword of the enemy, and are thrown into one common pit.

℣. 29. *There is Edom, her kings, and all her princes*, &c.] In the next place, near the graves of the above-mentioned, and in the ſame ruinous and deſolate condition lie the famous kingdom of *Idumea*, and the ſeveral kings and dukes of it, from the firſt ſetting of it up, to its laſt deſtruction propheſied of, ch. xxv. 12, 13, 14. of many of which mention is made, *Gen.* xxxvi. 15—43: *which with their might are laid by them that are ſlain with the ſword*; who, notwithſtanding their powerful armies, and proweſs and ſkill in war, yet are conquered, and deſtroyed, and laid in graves in like manner as all others ſlain by the ſword of the enemy are: *they ſhall lie with the uncircumciſed*; for tho' they themſelves were circumciſed, being the deſcendents of *Eſau* the ſon of *Iſaac*, the ſon of *Abraham*, on whoſe ſeed circumciſion was enjoined; yet this did not ſecure them from a violent death, and an ignominious burial; they being uncircumciſed in heart, wicked and ungodly men, and ſo ſhould be joined in their death and burial with ſuch: *and with them that go down to the pit*; the common receptacle of the ſlain.

℣. 30. *There be the princes of the north*, &c.] The kings of *Babylon*, according to *Kimchi*, which lay north of *Judea*; or the princes of *Syria*, *Damaſcus* and *Tyre*, eſpecially the latter, which commonly goes along with *Zidon*, being near it, as follows: *and all the Zidonians*. The *Vulgate Latin* verſion renders it, *and all the hunters*; but wrongly; as alſo the *Septuagint* and *Arabic* verſions, which read the princes or ſoldiers of *Aſſyria*. The *Zidonians* or inhabitants of *Zidon* are meant, as the *Targum*; a famous maritime city, as *Tyre* alſo was, in *Phœnicia*: *which are gone down with the ſlain*; into the grave, being conquered and deſtroyed by *Nebuchadnezzar*; ſee ch. xxviii. 21—23: *with their terror they are aſhamed of their might*; the number and ſtrength of their armies, the valour and courage of their ſoldiers, and the fortifications of their cities, in which they truſted, and of which they boaſted; but yet could not preſerve them from ruin: *and they lie uncircumciſed with them that be ſlain by the ſword*; in common with other profane and wicked perſons that have fallen by the ſword as they have done: *and bear their ſhame with them that go down to the pit*; ſee the note on ℣. 24.

℣. 31. *Pharaoh ſhall ſee them, and ſhall be comforted over his multitude*, &c.] That is, when *Pharaoh* is brought to the grave, and into the ſtate of the dead, he ſhall look about him, and ſee who lie by him; and he ſhall behold the above mentioned kings of *Aſſyria*, *Perſia*, *Idumea*, and the princes of *Tyre* and *Zidon*, and all their mighty armies, generals and ſoldiers in the ſame condition with himſelf; and this ſhall be ſome ſolace to him in his own death, and at the loſs of ſo great a kingdom, ſuch numerous ſubjects, and a vaſt army, that others as rich, as powerful as himſelf, lie in the ſame low and miſerable condition; tho' ſuch comfort as this muſt be poor comfort indeed! and yet this is all the comfort wicked men have in hell, that they have company with them there: even *Pharaoh and all his army ſlain by the ſword*. *Pharaoh-hophra* and his numerous army ſlain by the ſword of the king of *Babylon*. This explains who is meant by *Pharaoh* and his multitude: and that this would certainly be his caſe, it is added, *ſaith the Lord God*; he hath ſpoken it, and it ſhall be done; whoſe words are continued in the next verſe.

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[d] Vid. Virgil. Æneid. l. 6. & Seneca, l. 4. controverſ. 4. & Kirchman. de funer. Roman. l. 3. c. 18.

[e] Vid. Lydium de re militare, l. 6. c. 7. p. 250, 251.

℣. 32. *For I have cauſed my terror in the land of the living*, &c.] Or, *his terror* [f]; there is a double reading. The *Keri* or marginal reading, which we follow, has it, *my terror* [g]; but the *Cetib* or writing is, *his terror*; and ſo read the *Septuagint*, *Syriac* and *Arabic* verſions; both may be taken, and the ſenſe be, I have cauſed or ſuffered him *Pharaoh* king of *Egypt* to be a terror to the nations about him, particularly to the land of *Iſrael*, which the *Targum* expreſsly mentions, as the land of the living; and now I'll terrify him who has terrified others: *and he ſhall be laid in the midſt of the uncircumciſed, with thoſe that are ſlain with the ſword*; ſhall have a common burial with other heathen nations; even with ſuch, who, in a way of judgment, have periſhed by the ſword of their victorious enemies, as he will: even *Pharaoh and all his multitude, ſaith the Lord God*; the king of *Egypt*, his ſubjects, and his ſoldiers, as numerous as they are; and thus ends this doleful ditty, and funeral dirge or lamentation, compoſed, taken up, and ſung for *Pharaoh* as ordered, thereby to aſſure him of his certain deſtruction.

CHAP. XXXIII

THIS chapter treats of the prophet's duty, and the peoples ſins; contains a vindication of the juſtice of God; a threatning of deſtruction to thoſe who remained in the land after the taking of the city; and a detection of the hypocriſy of the prophet's hearers. The duty of a watchman in general is declared, ℣. 1, 2, 3, 4, 5, 6, an application of this to the prophet, ℣. 7. the ſum of whoſe buſineſs is to warn the wicked man of his wickedneſs; and the conſequence of doing, or not doing it, is expreſſed, ℣. 8, 9. an objection of the people, and the prophet's anſwer to it, ℣. 10, 11. who is bid to acquaint them, that a righteous man truſting to his righteouſneſs, and ſinning, ſhould not live; and that a ſinner repenting of his ſins, ſhould not die, ℣. 12, 13, 14, 15, 16. the peoples charge of inequality in the ways of God is retorted upon them, and removed from the Lord, and proved againſt them, ℣. 17, 18, 19, 20. then follows a prophecy, delivered out after the news was brought of the taking of the city, threatning with ruin thoſe that remained in the land, confident of ſafety, and that for their ſins, which are particularly enumerated, ℣. 21, 22, 23, 24, 25, 26, 27, 28, 29. and the chapter is cloſed with a diſcovery of the hypocriſy of thoſe that attended the prophet's miniſtry, ℣. 30, 31, 32, 33.

℣. 1. *Again, the word of the Lord came unto me*, &c.] After the delivery of various prophecies concerning the ruin of other nations, the *Ammonites*, *Tyrians* and *Egyptians*; a freſh prophecy comes from the Lord concerning the *Jews*: *ſaying*, as follows:

℣. 2. *Son of man, ſpeak to the children of thy people*, &c.] The *Jews*, of whom the prophet was; and deſigns thoſe who were with him in the captivity; and who, having behaved ſo ill, the Lord will not own them for his people, but calls them the prophet's people, and the children of them: *and ſay unto them, when I bring the ſword upon a land*; a foreign enemy with an army to invade it, or any other judgment; for there is no public calamity whatever that comes upon a people, but what is by the order, direction or permiſſion of the Lord. The *Targum* is, "thoſe that kill with the ſword;" an army of men that enter into a land ſword in hand, with an intent to conquer and deſtroy: *if the people of the land take a man of their coaſts*; that lives upon their borders, and ſo is acquainted with all the places where it is moſt likely an enemy ſhould enter; or a man out of the midſt of them, as the *Targum*; ſo this phraſe ſometimes ſignifies, *Gen.* xlvii. 2. one of their own people, who might be thought to have their good and ſafety at heart, and might be truſted: *and ſet him for their watchman*; on ſome place of eminence; on the walls, or in a tower of a frontier town, from whence he might deſcry the enemy coming at a diſtance.

℣. 3. *If when he ſeeth the ſword come upon the land*, &c.] Or thoſe that kill with the ſword, as the *Targum*; as ſoon as he obſerves a body of armed men, more or leſs, marching towards the borders of the land with a manifeſt intention to enter and invade it: *he blow the trumpet, and warn the people*; warn the people by blowing the trumpet, the ſignal agreed on; by which they would underſtand that an enemy was at hand, or danger near; or warn them by word of mouth, as well as by the trumpet, where he could do it, and when it was neceſſary.

℣. 4. *Then whoſoever heareth the ſound of the trumpet, and taketh no warning*, &c.] Does not mind the notice given him; is incredulous of the danger he is in, or negligent of providing for his ſafety; fanſies 'tis an alarm, and nothing elſe; and imagines there's no real danger, or what is a mere trifle; or that the enemy is at a great diſtance, and it is time enough to provide for his defence: *if the ſword come and take him away*; thoſe that kill with the ſword, as the *Targum*, come ſuddenly on him, and take away his life, or carry him captive: *his blood ſhall be upon his own head*; the guilt of his ſlaughter, as the *Targum*; the ſin will be his own; it muſt be brought in wilful murder; no blame can be laid upon any, but himſelf; the watchman will be clear.

℣. 5.

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[f] חתיתו terrorem ejus, Grotius; conſternationem ejus, Starckius. Munſter, Tigurine verſion, Junius & Tremellius, Polanus.

[g] חתיתי terrorem meum, Pagninus,

℣. 5. *He heard the ſound of the trumpet*, &c.] The alarm of the enemy being at hand, and ſo was inexcuſable: *and took not warning*; which that gave him: *his blood ſhall be upon him*; the fault ſhall be imputed to himſelf, and not another; and he muſt bear it himſelf, and anſwer for it, and not the watchman: *but he that taketh warning, ſhall deliver his ſoul*; who, hearing the ſound of the trumpet, prepares for his own defence, and provides for his ſafety, he ſhall ſave his life, and not fall into the enemies hands.

℣. 6. *But if the watchman ſee the ſword come*, &c.] Or thoſe that kill with the ſword, as the *Targum* is; ſo far doing the duty of his office, as to be in the watch-tower, and not aſleep: *and yet blow not the trumpet*; to give the people notice of the enemy, and of their danger: *and the people be not warned*; but in the utmoſt ſecurity, not apprehending themſelves to be in any danger at all: *if the ſword come and take any perſon from among them*; even tho' but a ſingle perſon: *he is taken away in his iniquity*; having had no time to have it ſet before him, and to be convinced, and to repent of it, and ſeek for pardoning mercy for it; it is a dreadful thing thus to be taken out of the world, and ſnatched into hell at once: *but his blood will I require at the watchman's hands*; he ſhall be puniſhed for not doing his duty, for not giving the due warning of danger, on which account the man was ſurpriſed with the enemy, and taken away unawares; and therefore his death ſhall be laid to the watchman, and he muſt be anſwerable for it.

℣. 7. *So thou, O ſon of man*, &c.] Here begins the application of the parable to the prophet himſelf, deſcribing his office and his duty: *I have ſet thee a watchman unto the houſe of Iſrael*; which is repeated from ch. iii. 17. ſee the note there. The *Targum* is, "I have appointed thee a teacher;" a ſpiritual watchman; ſo paſtors, teachers, miniſters of the goſpel, are watchmen, 2 *Tim.* iv. 5. *Heb.* xiii. 17: *therefore thou ſhalt hear the word from my mouth, and warn them from me.* The *Targum* is, "thou ſhalt receive the word from my Word, and "warn them from ſinning before me."

℣. 8. *When I ſay unto the wicked, O wicked man*, &c.] Order the prophet to ſay ſo to him, and as follows; ſee the note on ch. iii. 18.

℣. 9. *Nevertheleſs, if thou warn the wicked of his way*, &c.] See the note on ch. iii. 19.

℣. 10. *Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael*, &c.] Such of them as were with him in the captivity: *thus ye ſpeak, ſaying*; reaſoning and arguing within and among themſelves; which the Lord heard, and made known to the prophet, who is bid to repeat it to them in order to give an anſwer: *if our tranſgreſſions and our ſins be upon us, and we pine away in them*; as the prophet ſaid they ſhould, ch. xxiv. 23. with which he had concluded his prophecies to them; and now they take it up, and argue againſt themſelves, and againſt him; if our ſins and tranſgreſſions are laid upon us, and we muſt anſwer for them; if the guilt of them is charged on us, and they are un-expiated and un-atoned for; and the puniſhment of them is, or will be inflicted on us, and we do, and muſt pine away, and be conſumed in them, and by them: *how ſhould we then live?* as thou promiſeſt us upon repentance; it is all over with us; there is no hope for us; what ſignify our repentance, or thy promiſes of life unto us; theſe things can never hang together, that we ſhould live, and yet pine away in our ſins; ſo that theſe are the words of perſons both deſpairing, and making the prophet to ſay things oppoſite and contradictory, and which would not admit of a reconciliation; ſee ch. xxxvii. 11.

℣. 11. *Say unto them, as I live, ſaith the Lord*, &c.] The following is the anſwer returned from the Lord by the prophet to their above complaint and reaſoning; to which is premiſed the oath of God, ſhewing the certainty, reality and ſincerity of what is ſaid, which might be depended on as true: *I have no pleaſure in the death of the wicked*, &c. ſee the notes on ch. xviii. 23, 31, 32.

℣. 12. *Therefore thou ſon of man, ſay unto the children of thy people*, &c.] See the note on ℣. 2. The purport of what the prophet is bid to ſay in this and ſome following verſes is, that the righteouſneſs of a man that truſts in it, he ſinning and not repenting, ſhall not ſave him; and that the wickedneſs of a repenting ſinner ſhall not damn him: *the righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion*; this muſt be underſtood, not of a truly righteous man, or of the righteouſneſs of Chriſt, by which ſuch a one is made ſo; for that righteouſneſs does deliver thoſe to whom it is imputed, from ſin, and the condemnation of it, even in the day of his tranſgreſſion, which is every day of his life; for there is not a juſt man that does good, and ſinneth not; and in the day when his ſin is ſhown him, and he is convinced of it, this removes the guilt of it; and in the day it will be ſought for, or he may be charged with it, and when the ſins of others will be brought to an account, the righteouſneſs by which he is juſtified will deliver him from avenging juſtice; from the curſe of the law; from the wrath of God; from eternal death, and everlaſting damnation: but this is to be interpreted of one that is not truly righteous, and of a man's own righteouſneſs; and which he truſts to, as is afterwards expreſſed, and may and does turn from: this can never deliver a man in the day of his tranſgreſſion from the guilt and condemnation of it; for a man's own righteouſneſs is but what he ought to do; and was it ever ſo perfect, yet ſhould he commit one ſingle ſin, it would not juſtify him from it, or deliver him from the curſe of the law, and wrath of God due unto it: *as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs*; when he is truly convinced of his ſin, and the evil of it; is heartily ſorry for it, after a godly ſort; ingenuouſly confeſſes it, and departs from it; applies to Chriſt, to his blood and righteouſneſs, for pardon and acceptance; tho' his wickedneſs has been ever ſo great, or attended with ever ſuch aggravating circumſtances, yet it ſhall not damn him; or he ſhall not fall by it into hell and everlaſting perdition; but ſhall be ſaved in the Lord with an everlaſting ſalvation: *neither ſhall the righteous be able to live* for his righteouſneſs, *in the day that he ſinneth*; he can't live by it, nor for it; as it can't juſtify him, it can't ſave him, or bring him to heaven, or entitle him to eternal life; he is not able to live comfortably now; when his ſin is charged upon him, his righteouſneſs will not relieve him; and much leſs will he be able to live happily hereafter; he muſt and will die in his ſins, being found in them, for any thing his own righteouſneſs can do for him: this is the ſame with the former clauſe, and is repeated in different words for the confirmation of it; ſelf-righteous perſons not being eaſily convinced of the truth of theſe things.

ỿ. 13. *When I ſhall ſay to the righteous, that he ſhall ſurely live*, &c.] A happy life, here and hereafter; an eternal life, and not die the ſecond death: this muſt be underſtood, ſhould he appear a truly righteous perſon; one that does not truſt to his own righteouſneſs, but to the righteouſneſs of Chriſt, and lives by faith on that; looking for the hope of righteouſneſs thro' it, and behaving agreeable to his character: but *if he truſt to his own righteouſneſs, and commit iniquity*; as he will by truſting to it; if he truſts to it for acceptance with God, and juſtification in his ſight, and thinks himſelf proof againſt all temptation to ſin on account of it; and that he has righteouſneſs enough to make amends for ſins committed, or for other ſins he may commit; and which he may venture upon thro' this falſe notion, and ſo be led on to an open courſe of ſinning, and ſeries of committing iniquity: *all his righteouſneſs ſhall not be remembered*; God will take no notice of it; it ſhall be of no avail to juſtify him from ſin, and ſecure him from wrath; it will be as if it never had been: *but for his iniquity that he hath committed, he ſhall die for it*; an eternal death, which is the juſt wages of ſin; from which a man's own righteouſneſs can never deliver him, tho' the righteouſneſs of Chriſt does deliver from it; ſee *Prov.* x. 2. and xi. 4.

ỿ. 14. *Again, when I ſay unto the wicked, thou ſhalt ſurely die*, &c.] That is, provided he continues in the ſame courſe of life, impenitent and unbelieving: but *if he turn from his ſin*; repent of it, and forſake it: *and do that which is lawful and right*; or *judgment and juſtice*; do that which is agreeable to the law of God, and what is right between man and man; lives ſoberly, righteouſly and godly, as well as denies ungodlineſs and worldly luſts; whereby it appears that his repentance is genuine and true.

ỿ. 15. If *the wicked reſtore the pledge*, &c.] His neighbours raiment, which he has taken as a pledge for money lent him; and which, according to the law, was to be reſtored before ſun-ſet, *Exod.* xxii. 25, 26, 27. which wicked men did not attend unto; but when ſuch a man is brought to a ſenſe of his wickedneſs, and repentance for it, as an evidence of it he would reſtore the pledge: *and give again that he had robbed*; to him whom he had robbed; as a thief was obliged to do, four or five-fold, according to the law, *Exod.* xxii. 1. and which, when a man did voluntarily, from the convictions of his own mind, and not by force of the civil magiſtrate, it was a ſign of true repentance; ſee *Luke* xix. 8: and *walk in the ſtatutes of life*; the rule of life and converſation, and to the keeping of which the promiſe of long life is annexed; and which preſerve perſons from dying a ſhameful death by the hand of the civil magiſtrate; ſtatutes, which, if a man do, he ſhall live in them; ſee ch. xx. 11: *without committing iniquity*; not living entirely without ſin, which the beſt of men do not; but without committing groſſer ſins, as before; and without making a trade of ſinning, and living in it: *he ſhall ſurely live, he ſhall not die*; he ſhall live comfortably now, and happily hereafter; he ſhall live a ſpiritual life, and not die the ſecond death.

ỿ. 16. *None of his ſins that he hath committed ſhall be mentioned unto him*, &c.] Imputed to him; placed to his account; charged upon him, or ever be ſpoke of to him, either now, or at the day of judgment, by way of accuſation and complaint, or to his condemnation: *he hath done that which is lawful and right*; has repented of his ſin; looked to Chriſt by faith for the pardon of it; and laid hold on his righteouſneſs for his juſtification; and being influenced and aſſiſted by the grace of God, has done that which is right and good in the ſight of God and man: *he ſhall ſurely live*; he now lives a life of faith and holineſs; he ſhall continue to live, and perſevere to the end, and inherit eternal life; ſee ch. xviii. 21, 22.

ỿ. 17. *Yet the children of thy people ſay*, &c.] Not *my people*; for ſurely the children of God could never ſay what follows; and one would think, that even no man could ſay it, after ſo much had been ſaid by the Lord concerning the righteous and the wicked, and his dealings with them, which muſt appear to be juſt and right, good and gracious; and yet ſuch were the atheiſm, the perverſeneſs and peeviſhneſs of theſe people, they went on to ſay as they had done before: *the way of the Lord is not equal*; is not according to the rules of juſtice and equity. The *Targum* is, "the ways of the "goodneſs of the Lord are not made plain (or "expoſed) unto us." The anſwer to which is, *but as for them, their way is not equal*; according to the rule of the divine word; as for God, his way and methods, both of providence and grace, were right and good; ſee the note on ch. xviii. 25.

ỿ. 18. *When the righteous turneth from his righteouſneſs*, &c.] This and what is ſaid in the following verſe are clear inſtances of the equality, juſtneſs and goodneſs of the ways of God; and are again repeated, if poſſible, to make it clear and plain to them, that their charge and complaint were groundleſs; ſee the notes on ch. xviii. 24, 26.

ỿ. 19. *But if the wicked turn from his wickedneſs*, &c.] See the note on ch. xviii. 27.

ỿ. 20. *Yet ye ſay, the way of the Lord is not equal*, &c.] Still obſtinately perſiſting in their falſe charges, notwithſtanding plain proofs to the contrary: *O ye houſe of Iſrael, I will judge you every one after his ways*; ſee the note on ch. xviii. 30.

ỿ. 21. *And it came to paſs in the twelfth year of our captivity*, &c.] Of *Jeconiah*'s captivity, when *Ezekiel* with others were carried into *Babylon*; ſee ch. i. 2: *in the tenth* month, *in the fifth* day *of the month*; which was a year, four months, and ſome days after the city of *Jeruſalem* was taken; for that was deſtroyed in the eleventh year of *Zedekiah*, and ſo of the captivity, and in the fifth month and tenth day of the month, 2 *Kings* xxv. 2. *Jer.* lii. 12. It is much it was not known at *Babylon* before; tho' ſo it might, and yet not one that eſcaped came to *Ezekiel* ſooner to give him an account of it, which he had ſeen with his eyes. The *Syriac* verſion reads it, in the *eleventh year*; and ſo makes it but a few months after the deſtruction; and it may be obſerved, that it is promiſed by the Lord, ch. xxiv. 26. that on the day the city was taken, one ſhould eſcape, and bring the prophet the news; that is, directly, immediately, in a very ſhort time, as ſoon as it was poſſible that he could arrive to him; and yet, as taken notice, here were a year and almoſt five months before he reached him, which ſeems pretty ſtrange. The difficulty may be ſolved in this manner: *Ezekiel* reckons from the captivity of *Jeconiah*, which began in the month *Ciſleu*; and the computation in 2 *Kings* xxv. 2. *Jer.* lii. 12. is from *Zede-*

kiah's

diah's reign, which is to be reckoned from the month *Niſan*, and from the firſt *Niſan* of his reign; for it is a rule with the *Jews* [h], that the beginning of the year for kings is the firſt of *Niſan*; ſo that the tenth month from the captivity is the ſixth from *Niſan*; whence it appears, there was not a full month from the city being burnt, to the news being brought to *Ezekiel*; which was time ſhort enough in ſuch a troubleſome ſeaſon, to take a journey from *Jeruſalem* to *Babylon*; for *Zedekiah* not being crowned before the *Niſan* following the captivity, the computation of his reign did not begin till that *Niſan*, which makes this difference in the chronology. According to biſhop *Uſher* [i], this meſſenger came to *Ezekiel* the 25th of *January*, the fourth day of the week (*Wedneſday*), in the year of the *Julian* period 4127, and before Chriſt 587: that *one that had eſcaped out of Jeruſalem, came unto me*; as it was foretold and promiſed he ſhould, ch. xxiv. 26: *ſaying, the city is ſmitten*; the city of *Jeruſalem*; the walls were broken down, the houſes burnt, and the whole deſtroyed.

℣. 22. *Now the hand of the Lord was upon me in the evening, afore he that was eſcaped came*, &c.] The prophet felt a divine impulſe on his mind; he was under the influence of a ſpirit of prophecy, and knew before the meſſenger came to him what his meſſage was, and was prepared to receive it, and to propheſy upon it; for this is to be underſtood of prophecy, as the *Targum*, "prophecy "from before the Lord was with me in the even"ing[k];" ſee *Iſ*. viii. 11: *and had opened my mouth, until he came to me in the morning*; the hand of the Lord, or the power of the Lord had done it, as he promiſed he would, ch. iii. 27. ſo that he ſpoke freely and boldly, and continued to do ſo from the evening to the time the meſſenger came to him in the morning, to all thoſe that were with him: *and my mouth was opened, and I was no more dumb*; as he had been for three years paſt; for tho' he had been propheſying againſt ſeveral nations, yet theſe prophecies were not delivered, 'tis very likely, by word of mouth, but by writing, and ſent into thoſe countries by proper meſſengers; but now the prophet's mouth is opened by the Spirit of God, as it was ſaid it ſhould, when this meſſenger ſhould come to him, ch. xxiv. 27. and from this time he was not ſilent, but propheſied to his people, the *Jews*, verbally, as he was bid to do by the Lord.

℣. 23. *Then the word of the Lord came unto me*, &c.] After the meſſenger had delivered his meſſage, and he had received it, and converſed with him about it: *ſaying*, as follows:

℣. 24. *Son of man, they that inhabit thoſe waſtes of the land of Iſrael*, &c.] The places which were laid waſte by *Nebuchadnezzar*'s army, going and returning, in and about *Jeruſalem*, and in ſeveral parts of *Judea*; theſe were they that were left in the land after the deſtruction, to people and plant it; or who, having fled to diſtant parts, were now returned, and took poſſeſſion of it, tho' it was in a wretched condition, a mere waſte or deſert; and yet they were lifted up with it, and proud and haughty, as their language ſhews: for thus they *ſpeak, ſaying, Abraham was one, and he inherited the land*; he was but one, and had no child, when the promiſe of inheriting the land was made unto him; and he was but a ſingle worſhipper of God, and yet he had this favour and privilege: *but we are many, the land is given us for inheritance*; ſo they oppoſe themſelves to *Abraham*, and argue from the leſſer to the greater; that if a ſingle perſon was vouchſafed to inherit it, then much more many, and thoſe of his ſeed; and to whom the land was particularly given for an inheritance, and who were now in the poſſeſſion of it, as *Abraham* never was; and being many, were able to defend their right, and ſecure themſelves in the enjoyment of it; all which reaſoning ſhows their pride and vanity, tho' they were under ſuch humbling circumſtances; their land being waſte, their numbers leſſened, and the enemy had but juſt quitted it, having made dreadful devaſtations in it; and which had had no influence upon them to reform them, or bring them to repentance, as the following verſes ſhew.

℣. 25. *Wherefore ſay unto them, thus ſaith the Lord God*, &c.] Send them this meſſage in writing as from the Lord; for the prophet was now in *Chaldea*, and could not deliver it by word of mouth to thoſe that inhabited the waſtes of *Iſrael*; but he could tell it to the meſſenger that came to him, who had eſcaped from *Jeruſalem*; or ſend it by him, or ſome other: *ye eat with the blood*; or rather *upon*, or *by the blood* [l]; contrary to the law in *Lev*. xix. 26. which is a different law from that in *Gen*. ix. 4. and from that in *Lev*. iii. 17. and vii. 26, 27. and refers to an idolatrous practice of the heathens, which theſe *Jews* imitated; who, having ſlain and offered their ſacrifices to devils, ſat down round about the blood of them, and ate their food, or part of their ſacrifice by it, as *Kimchi* on the text obſerves. The account *Maimonides* [m] gives of the *Zabians* is this, "you muſt know "(ſays he) that the blood is reckoned very unclean "and impure by the *Zabians*, yet is ate by them, "becauſe they think it is the food of devils; and "that he that eats it by this means, obtains ſome "communications with them; ſo that they con"verſe familiarly with him, and reveal things fu"ture to him, which the vulgar commonly attri"bute to devils: notwithſtanding there were ſome "among them, with whom it ſeemed very griev"ous and difficult to eat blood (for it is a thing "which the nature of man abhors); theſe uſed "to ſlay ſome beaſt, and take its blood, and put "it in a veſſel, or in a hole dug in the earth, and "eat the ſlain beaſt, ſitting in a circle about the "blood; imagining to themſelves in ſo doing, "whilſt they ate the fleſh, the devils ate the blood, "and that this is their food; and by this means, "friendſhip, fraternity and familiarity were con"tracted between them, becauſe they all ate at "one table, and ſat on one ſeat; beſides, they "were of opinion, that the devils appeared to "them in dreams, and told them things to come, "and were of much advantage to them;" and accordingly it follows: *and lift up your eyes towards your idols*; make your devotion, and pray unto them, and worſhip them, and expect help and aſſiſtance from them: *and ſhed blood*; innocent blood, as the *Targum*; they were guilty of murder, as well as of idolatry, or ſhedding of blood, in ſacrifice to idols: *and ſhall ye poſſeſs the land?* can ſuch wretches as you, ſuch groſs idolaters and murderers, ever think that you are the children of *Abraham*, and have a right to the inheritance of this land, or ſhall long continue in the poſſeſſion of it, living in ſuch abominable iniquities as theſe?

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[h] Miſn. Roſh-haſhanah, c. 1. §. 1.

[i] Annales Vet. Teſt. A. M. 3417.

[k] So R. Sol. Urbin, Ohel Moed, fol. 54. 2.

[l] על הדם ſuper ſanguinem, Munſter, Montanus, Cocceius, Starckius; juxta ſanguinem, ſo ſome in Vatablus.

[m] More Nevochim, Par. 3. c. 46. p. 484.

℣. 26. *Ye ſtand upon your ſword*, &c.] You truſt in it, and think to ſupport yourſelves by it, and ſecure your poſſeſſion and right of it by that means. So the *Targum*, "you ſtand in your "ſtrength:" *ye work abomination*; that which is abominable to God, and not fit to be named among men; *Jarchi* interprets it of ſodomy: the word is in the feminine gender, and may be rendered, *ye* women *work abomination*; referring to that unnatural luſt the apoſtle ſpeaks of, *Rom.* i. 26. ſo *Ben Melech*: *and ye defile every one his neighbour's wife*; were guilty of adultery; and which was ſo common, that ſcarce any were free from it, and therefore is charged upon the whole body of them: *and ſhall ye poſſeſs the land?* ſuch vile creatures as theſe, guilty of the abominations for which the land formerly ſpewed out its ancient inhabitants, the *Canaanites*; and the preſent poſſeſſors might expect the ſame, as being very unworthy inheritors of it, whatever high thoughts they might have of themſelves.

℣. 27. *Say thou thus unto them, thus ſaith the Lord God*, &c.] Send or write unto them in the name of the Lord, after this manner, as *I live*, which is the form of an oath; the Lord ſwears by himſelf, his life, becauſe he could ſwear by no greater, and for the confirmation of what follows: *ſurely they that are in the waſtes ſhall fall by the ſword*; by their own ſword, falling out one with another; or by the ſword of *Iſhmael*, *Jer*. xli. 2, 3. or by the ſword of the *Chaldeans*, who revenged the death of *Gedaliah* and others; even ſuch who dwelt amidſt the ruins of the city of *Jeruſalem*, and other places, that were become deſolate thro' the ravages of the enemy: *and him that is in the open field will I give to the beaſts to be devoured*; of which it may be ſuppoſed there were the greater numbers, ſince the land was ſo depopulated: *and they that be in the forts, and in the caves, ſhall die of the peſtilence*; ſuch as were in fortified cities, or in caverns of the earth, dug in rocks and mountains, where, in neither of them, men and beaſts could eaſily come at them; here the Lord would ſend his arrow, the plague, that flies by day, and reach them, and deſtroy them; none can eſcape his hands; theſe are three of the Lord's ſore judgments, the ſword, peſtilence, and noiſome beaſts.

℣. 28. *For I will lay the land moſt deſolate*, &c.] Or, *deſolation* and *deſolation*[n]; one deſolating judgment ſhall follow upon another, until it is completely deſolate; it was very deſolate already, thro' the ravages of the *Chaldean* army; but it ſhould become more ſo, thro' other judgments here threatned them: *and the pomp of her ſtrength ſhall ceaſe*; ſome underſtand this of the temple, which was the moſt pompous building in the land, and in which they placed their ſtrength and confidence; but this was deſtroyed already: it is rather to be interpreted of whatſoever riches, power, and glory were yet remaining, which ſhould be removed: *and the mountains of Iſrael ſhall be deſolate*; which uſed to abound with vines and olives, with flocks and paſtures: *that none ſhall paſs through*; not only there ſhould be no inhabitant, but no traveller in it, or very few, becauſe of the ſword in one part, the peſtilence in another, and wild beaſts in other places, and a general barrenneſs and unfruitfulneſs; ſo that a traveller would be both in great danger, and in want of proviſions to ſupply himſelf and cattel.

℣. 29. *Then ſhall they know that I am the Lord*, &c.] An omniſcient being, that could foreſee and foretel what would come to paſs; and omnipotent, able to do whatever he pleaſed, and true and faithful to his word; and a ſovereign Lord, whoſe will cannot be reſiſted; this they ſhould ſee, own, and acknowledge: *when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed*; for though he is a ſovereign Lord, yet he does not execute his judgments in an arbitrary way, merely becauſe it is his will, but becauſe of the abominable ſins committed by men, which provoke the eyes of his glory.

℣. 30. *Alſo thou ſon of man*, &c.] I have ſomething to ſay to thee, and inform thee of, not only concerning the *Jews* in *Judea*, what they ſay, and what will befal them; but concerning thoſe that are with thee, and what they ſay of thee, and what will be the iſſue of it: *the children of thy people ſtill are talking againſt thee*; not the Lord's people, but his own people, which was the more cutting to him to hear of, and the more ungrateful in them; tho' indeed they were but children, who acted a weak part, and the leſs to be regarded; theſe ſpake againſt the prophet: they could not ſay he was no prophet, he had his credentials and commiſſion from the Lord, which were well known, and many of his prophecies had been fulfilled; they could not ſpeak againſt his doctrine, which was of God; nor againſt his converſation, which was agreeable to his character and office; but they ſaid ſome things in a ludicrous and jocoſe manner, in a ſlighting and contemptuous way, as ſhewed they had little reverence and reſpect for him, and were careleſs and indifferent about hearing him; at leaſt had little regard to his matter, or the ſubject of his miniſtry, which they had no great value for: and this they did *ſtill*; they had been long at it; it was their common talk and conſtant buſineſs, tho' the prophet knew nothing of it, and thought they had the greateſt reſpect for him, ſpeaking fair to his face, and behaving with decency towards him; but the Lord knew it, and reſented it, and informs him of it: and this they did continually, from time to time, *by the walls, and in the doors of the houſes*; privately and ſecretly; *by the walls*, where they uſed to get together and ſun themſelves, and paſs away their time, by talking againſt the prophet; and when they did, would place themſelves againſt the walls, that no body might over-hear them; and they would ſometimes ſtand in the porches of their houſes, and as their neighbours and acquaintance paſſed by, would call them in, and hold a chat about the prophet; and jeer and laugh at him, and what he had ſaid: *and ſpeak one to another, every man to his brother, ſaying, come, I pray you, and hear, what is the word that cometh forth from the Lord*; let us go and amuſe ourſelves for an hour or two, with what the prophet ſays; perhaps we ſhall hear ſome new thing, which may be pleaſing and diverting: for, not their ſpiritual profit did they ſeek, but to have their ears tickled, and their fancies pleaſed.

℣. 31. *And they come unto thee as the people cometh*, &c.] As the people of God, who came to the prophet's houſe to hear him preach the word, and explain it for their ſpiritual profit and edification; theſe came when they did, and as early and conſtantly, and with ſeeming pleaſure: *and they ſit before thee as my people*; with great decency and reverence, and very gravely and demurely, and with ſeeming devotion, and ſtay the time out till the whole ſervice is over; as ſcholars ſit at the feet of their maſters, to hear and learn their doctrines. So the *Targum*, “and they come unto thee as the men “the diſciples come:” *and they hear thy words, but they will not do them*; they gave him the hearing, and ſeemed attentive, but did not underſtand what they heard, at leaſt did not put it in practice; they were only hearers, and not doers of the word, and like to the fooliſh man in *Matt.* vii. 26, 27: *for with their mouth they ſhew much love*; by the motions of their lips whilſt hearing, and other geſtures, as well as by what they ſaid afterwards, they ſeemed pleaſed and delighted with what they heard; made large encomiums upon it, and ſpoke much in the praiſe of the preacher. The *Targum* is the reverſe, “they made game with their mouth.” But *their heart goeth after their covetouſneſs*; “after “the money they had taken away by force,” as the *Targum*; after the world, and the things of it; after their ſecular affairs, ſo that they wiſhed the ſermon over, that they might be at them; or however, did not ſo diligently attend to what was ſaid, but the cares of the world choked the word, and made it unfruitful to them; theſe were like the ſeed that fell among thorns, the thorny ground-hearers, *Matt.* xiii. 22. ſee *Amos* viii. 5.

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[n] שממה ומשמה deſolationem & ſolitudinem, Montanus; vaſtitatem & ſolitudinem, Starckius.

℣. 32. *And lo, thou art unto them as a very lovely ſong of one that hath a pleaſant voice*, &c.] Whoſe voice, and the muſic of it, are regarded, and not the matter of the ſong, but the manner in which it is ſung; ſo theſe people did not ſo much attend to what the prophet ſaid, as the manner of his delivery; they were delighted with the harmony of his voice, the eloquence of his ſpeech, the propriety of his expreſſions, the eloquence and aptneſs of his diction, and the cadency of his words, and not with the excellent doctrines he delivered; they were affected and pleaſed no otherwiſe, than if they had been at a conſort of muſic; or had been entertained by one that underſtood not only vocal muſic, but could *play well on an inſtrument* at the ſame time, and make both agree together; which yields much pleaſure to lovers of muſic. The goſpel is a lovely ſong indeed; *a ſong of loves*[o], as it may be rendered; of the love of God, and of the love of Chriſt; and the voice of a goſpel-miniſter is a pleaſant charming voice to thoſe that underſtand it, but to others it is a voice, and nothing elſe; they may be delighted with his accents, but not with his matter: *for they hear thy words, but they do them not*; which is repeated, that it might be obſerved.

℣. 33. *And when this cometh to paſs*, &c.] The prophecy before delivered out, concerning the deſolations in the land of *Iſrael*, by the ſword, peſtilence, and wild beaſts: *lo it will come*; whatever is predicted by the Lord, in the mouth of his prophets, certainly comes to paſs: *then ſhall they know, that a prophet hath been among them*; and acknowledge it; and particularly that *Ezekiel* was one, a true prophet of the Lord, by the exact accompliſhment of his predictions.

CHAP. XXXIV.

IN the former chapter the prophet propheſies againſt the people of the *Jews*, both thoſe of the captivity, and thoſe who were not; and here againſt the ſhepherds of *Iſrael*. This he is bid to do, ℣. 1, 2. whoſe cruelty to the flock, negligence and unfaithfulneſs, are expoſed, ℣. 3, 4, 5, 6. for which reaſons they are threatened to be deprived of their office, ℣. 7, 8, 9, 10. and the Lord promiſes to take the care of the flock upon himſelf, to ſeek out his ſheep, and feed them, and do every kind office to them, ℣. 11, 12, 13, 14, 15, 16. and then the ſtrong of the flock, that oppreſſed the weak, are threatened with puniſhment, ℣. 17, 18, 19, 20, 21, 22. and the promiſe of the Meſſiah, as the ſhepherd of the flock, is made, under whom all proſperity and happineſs might be expected, ℣. 23, 24, 25, 26, 27, 28, 29, 30, 31.

℣. 1. *The word of the Lord came unto me*, &c.] The date of this prophecy is not given, however, it ſeems to have been delivered after the deſtruction of *Jeruſalem*; the cauſes of which are mentioned, the ſins of the people and their governors, which the prophet is directed to expoſe: *ſaying*, as follows,

℣. 2. *Son of man, propheſy againſt the ſhepherds of Iſrael*, &c.] Or, *concerning*[p] them; the governors of them, as the *Targum* and *Jarchi*; their political governors, their kings, princes, and civil magiſtrates of every order and degree; ſo *Kimchi* interprets it of kings; and it was common with the eaſtern nations, and with the *Greeks*, to call kings ſhepherds; and one and the ſame word, in the *Greek* language, ſignifies to feed ſheep, and to govern people; ſee *Pſ.* lxxviii. 72. *Iſ.* xliv. 28. alſo their eccleſiaſtical governors are intended, prophets, prieſts, *Levites*, ſcribes and phariſees; theſe were bad ſhepherds, or they would not have been propheſied againſt; and tho' they were ſhepherds of *Iſrael*, this muſt be done: *propheſy, and ſay unto them, thus ſaith the Lord God unto the ſhepherds*; that the meſſage to them might be the more regarded, it is ordered to be delivered in the name of the Lord; otherwiſe they would have been apt to have deſpiſed it, and charged the prophet with impertinence and rudeneſs: *wo be to the ſhepherds of Iſrael, that do feed themſelves*; that is, themſelves only, and not the flock: had they fed the flock, as well as themſelves, they would not have been blamed; but they took no care of the people over whom they were ſet; only minded their own affairs, to get riches and honour, but neglected the good of the people, yea cruelly oppreſſed them: *ſhould not the ſhepherds feed the flocks?* undoubtedly they ſhould; it is their duty, the buſineſs of their office ſo to do; kings to rule over their ſubjects, defend their perſons and property, and ſecure their privileges and liberties to them; and eccleſiaſtical rulers, miniſters of the word, ſhould feed the flock or church of God committed to them, with knowledge and underſtanding; ſee *Jer.* iii. 15. *John* xxi. 15, 16. *Acts* xx. 28.

℣. 3. *Ye eat the fat*, &c.] The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions render it, *the milk*;

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[o] כשיר עגבים ſicut canticum amorum, Vatablus. Pagninus, Montanus.

[p] על רועי de paſtoribus, V. L. Grotius; ſuper paſtores,

the words for fat and milk differ only in the points; and this was not unlawful, for *who feedeth a flock, and eateth not of the milk of the flock?* 1 *Cor*. ix. 7. provided it was done with moderation, that they eat ſome, but not all; but theſe rulers milked their ſubjects too much, oppreſſed them with heavy taxes, and got their ſubſtance into their own hands. The *Targum* is, "ye eat the good;" they got poſſeſſed of the beſt of their ſubſtance; as did alſo their eccleſiaſtical rulers, who were greedy ſhepherds, that could never have enough; they looked for their gain from their quarter, and even devoured widows houſes, *Iſ*. lvi. 11. *Matt*. xxiii. 14: *ye clothe you with the wool*; the pure wool, as the *Targum*, the fineſt of it; they fleeced the flock, and ſtripped the people of their riches, and minded nothing but their own backs and bellies: *ye kill them that are fed*; or, that *are fat* [q]; the richeſt of the people they brought accuſations and charges againſt for capital crimes; and ſo put them to death under a colour of juſtice, that they might get their eſtates into their hands: but *ye feed not the flock*; did not govern the people well, by doing juſtice and judgment among men, as became civil magiſtrates; did not deliver out the words of faith and ſound doctrine, to feed the ſouls of men with, which is the duty of thoſe that preſide in the church of God.

℣. 4. *The diſeaſed have ye not ſtrengthened*, &c.] Such in the civil polity, who were poor, and in neceſſitous circumſtances, were not relieved; ſuch who were injured and oppreſſed by others, were not vindicated; and ſuch as were forced to flee to other countries, or were carried captive, no care was taken, or methods uſed, to ranſom them, and bring them back; all which may be meant by this and the following metaphors, taken from the evil things that befal a flock of ſheep: and ſuch who were weak thro' ſpiritual diſeaſes, their prophets and teachers took no care to cure them of their diſeaſes, and to ſtrengthen theſe feeble-minded ones with divine cordials and ſpiritual food, and confirm them in the faith: *neither have ye healed that which was ſick*; by directing them to the great phyſician of ſouls, and to his precious blood for healing and pardon of ſin: *neither have ye bound up that which was broken*; whoſe conſciences were wounded, and hearts broken, with a ſenſe of ſin; or who had fallen to the breaking of their bones, and ſhould be reſtored in a ſpirit of meekneſs, and dealt gently with, as ſurgeons do in ſetting and binding up broken bones: *neither have ye brought again that which was driven away*; or, *was gone aſtray* [r]; being ſeduced by falſe teachers; and yet, though it was known they were, no care nor pains were taken to reclaim and reſtore them: *neither have ye ſought that which was loſt*; that wandered of their own accord, and periſhed for want of knowledge, and were loſt for lack of a guide to direct them, and no one would do this good office to them: *but with force and with cruelty have ye ruled them*; in an arbitrary and tyrannical way, lording it over God's heritage, 1 *Pet*. v. 3.

℣. 5. *And they were ſcattered becauſe* there is *no ſhepherd*, &c.] No good one; there were ſhepherds, but they were idol-ſhepherds, good for nothing, and it was all one as if there were none: ſo in Chriſt's time, there were the ſcribes and phariſees; yet, ſince theſe did not feed the people with wholeſome doctrine, they are ſaid to be as ſheep without a ſhepherd, and ſcattered abroad, as here, from the fold, and from one another; diſperſed here and there, ſeeking food, and finding none, which moved his compaſſion, *Matt*. ix. 36. in the political ſenſe it may refer to their captivity, and their diſperſion among the nations, having no king. So the *Targum*, "and they were ſcattered without a governor." *And they became meat to all beaſts of the field, when they were ſcattered*; the *Targum* is, "and they were delivered to all the kingdoms of the people to be conſumed;" ſuch as the *Aſſyrians*, *Babylonians*, *Ammonites*, *Moabites*, and others; and may be applied to falſe teachers, thoſe grievous wolves, which ſpare not the flock, into whoſe hands members of churches, profeſſors of religion, fall, when neglected by their ſhepherds.

℣. 6. *My ſheep wandered through all the mountains, and upon every high hill*, &c.] As ſheep do, when gone aſtray, go from mountain to hill; ſo the people of *Iſrael* fled from place to place, thro' the cruelty of their rulers, or thro' the force of the enemy, being carried captive into many kingdoms and nations, ſignified by mountains; and perhaps there is ſome alluſion to their worſhipping of idols on hills and mountains, being drawn into it by the falſe prophets: *yea, my flock was ſcattered upon all the face of the earth*; ſo great and general was the diſperſion by the ſeveral captivities: the Lord has ſheep, or ſome of his elect, ſome that belong to his flock, in all parts of the world: *and none did ſearch, or ſeek* after them; but he will himſelf, as in ℣. 11. for he'll loſe none of them; but this does not excuſe the ſhepherds.

℣. 7. *Therefore, ye ſhepherds, hear the word of the Lord*.] Or, *ye governors*, as the *Targum*, both civil and eccleſiaſtical; ye kings, princes, and magiſtrates; ye prophets and teachers of the people, who ought to have attended to the word of grace, to the doctrines of the ſcriptures, and fed the people with them; but ſince you have not, hear the word of threatening from the Lord, and the juſt puniſhment that ſhall be inflicted on you.

℣. 8. *As I live, ſaith the Lord*, &c.] It is an oath, and which he ſwore in his wrath, being provoked with the ſhepherds for their male-adminiſtration: *ſurely, becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe* there were *no ſhepherd*; a prey to all the kingdoms of the people, being without a governor, as the *Targum*; or to falſe teachers, there being no ſpiritual paſtors to take care of them: *neither did my ſhepherds ſearch for my flock*; that was ſcattered and carried captive, and became a prey to others; even thoſe that were of God's appointing, as the kings of *Iſrael*, their prieſts and prophets; for both their civil polity, and eccleſiaſtical hierarchy, were of God, tho' the ends thereof were not anſwered, or the perſons put into office did not do their duty: *but the ſhepherds fed themſelves, and fed not my flock*; ſee the notes on ℣. 2, 3.

℣. 9. *Therefore, O ye ſhepherds, hear the word of the Lord*.] This is repeated, that it might be obſerved, and for the confirmation of it; it might be depended upon, that what follows would be accompliſhed, unleſs they changed their conduct and behaviour; and to leave them inexcuſable, they are again called upon to hear what the Lord ſhould ſay unto them. The *Targum* is, "therefore, O ye wicked governors, return to the law, and I will have mercy on you, hearken to the doctrine

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[q] הבריאה quod pingue eſt, Vatablus, Bochartus; pinguem, Cocceius, Starckius. So Ben Melech.

[r] הנדחת vagam aut errantem, Bochartus, and ſome in Vatablus.

“ trine of the law, and receive the word of the “ Lord.”

℣. 10. *Thus ſaith the Lord God, behold,* I am *againſt the ſhepherds,* &c.] His heart was againſt them; his hand was againſt them; his face was againſt them, to cut them off. The *Targum* is, “behold, I will ſend my fury upon the governors;” and there was good reaſon for it, they were againſt him and his glory, againſt his flock, his people, his cauſe and intereſt; ſad it is for any to have God againſt them, and to be againſt God; for none ever *hardened* themſelves *againſt him and proſpered, Job* ix. 4: *and I will require my flock at their hand*; the full tale of them that have been committed to their care, and will puniſh them for the neglect of them; their blood, their life, and the loſs of them, I'll require at their hands; thus he puniſhed *Zedekiah* and his princes, and the prieſts and prophets: *and cauſe them to ceaſe from feeding the flock*; take the kingdom from them, as he did from *Zedekiah*; aboliſh the eccleſiaſtical hierarchy among the *Jews*; cut off three ſhepherds in one month, the prieſts, prophets, and ſcribes of the people; and put the flock into other hands, the apoſtles and miniſters of the goſpel: *neither ſhall the ſhepherds feed themſelves any more*; enrich themſelves with the ſubſtance of the people: *for I will deliver my flock from their mouth, that they may not be meat for them*; who inſtead of being ſhepherds to feed the flock, were no other than wolves in ſheeps clothing, and ravenous lions and bears, which devoured the flock; but this they ſhould do no longer.

℣. 11. *For thus ſaith the Lord God,* &c.] Since the ſhepherds are ſo negligent, careleſs, and cruel: *behold, I,* even *I will both ſearch my ſheep, and ſeek them out*; as he did the *Jews*, in all countries where they were, ſo his elect in all places where they are: he is the omniſcient God, and knows them that are his, and can call his own ſheep by name; he knows the places where they are; for he has fixed the bounds of their habitation, and was delighting himſelf in the habitable parts of the earth, where he knew they would be, even before the world was; he knows the time of finding them, which he himſelf has fixed, and which is a time of love, and a time of life; and he can diſtinguiſh them, notwithſtanding the filth they have contracted by their ſins and tranſgreſſions, and from the croud they are among: and he is the omnipotent God, that can take them out of what hands ſoever they may be, or in whatſoever ſtate and condition they are; tho' in the hands of ſatan, in the paws of that devouring lion, and in a pit wherein is no water, in an horrible pit, the mire and clay: he that ſays this, is the owner and proprietor of them; and that is the reaſon why he ſearches and ſeeks them out; and which he repeats for the confirmation of it, and to ſhow the vehemence of his affection towards them, and how bent he is upon it, and how eager and reſolute in his purſuit after them: he ſearches for his choſen people among the ruins of *Adam*'s fall, in whom they fell as others; among the men of the world, where they are; among the duſt of the earth, where his loſt piece of ſilver, and thoſe pearls lie; among the mountains of ſin or ſelf-righteouſneſs, where theſe ſheep are wandering; and he never leaves off ſeeking and ſearching till he has found them: and what moves him to it, is not their nature, for they are no better than others; nor their numbers, for they are few; but his love to them, the relation he ſtands in to them as their ſhepherd, his intereſt and property in them, his covenant on their account, and alſo his own glory.

℣. 12. *As a ſhepherd ſeeketh out his flock in the day that he is among his ſheep that are ſcattered,* &c.] That is, when they have been ſcattered, and are got together again; then he goes among them, to ſee if there are any miſſing, and in what condition they are, and what they want: *ſo will I ſeek out my ſheep, and deliver them out of all places where they have been ſcattered in the cloudy and dark day*; ſuch, as in a literal ſenſe, the time of the captivity was, when the *Jews* were diſperſed in the ſeveral provinces of *Babylon*, and other countries; and which was a time of darkneſs and affliction to them. The time of *Adam*'s fall was a dark and 1 cloudy day; when all ſinned in him, and were made ſinners by his diſobedience; when the ſentence of condemnation and death paſſed upon all, and they became liable to utter ruin and deſtruction; when darkneſs and ignorance ſeized all human nature; when all mankind were ſeparated from God, and ſet at a diſtance from him; in conſequence of which the children of God, his ſheep, were ſcattered abroad. A time of unregeneracy is 2 a cloudy and dark day with God's elect; they are in darkneſs, and walk in darkneſs, and are darkneſs itſelf, till made light in the Lord: and ſo is 3 a time of deſertion; when the Lord's people are laid in darkneſs, and the deeps, and both ſit and walk therein, and ſee no light; when they can neither ſee the Lord, nor hear from him, nor have any communion with him; when the ſun of righteouſneſs is withdrawn or eclipſed; and they can't ſee their intereſt clear in ſpiritual and eternal things: as is alſo a time of perſecution with the churches Lv of Chriſt; when both miniſters and people are ſcattered abroad, and their eyes cannot behold their teachers; and moon and ſtars are not ſeen for many days, goſpel-miniſters and goſpel-ordinances: and the ſame is a time of blaſphemy and error; and when it is neither day nor night, as is the preſent Lv. ſeaſon; but there is no day ſo cloudy and dark, but the ſhepherd can ſee his ſheep, and will look them out, tho' they cannot ſee him.

℣. 13. *And I will bring them out from the people, and gather them from the countries, and will bring them to their own land,* &c.] Which was in part fulfilled, when the *Jews* were delivered from the *Babyloniſh* captivity; and which may well be aſcribed to the Lord, ſince it was he that ſtirred up *Cyrus* king of *Perſia* to proclaim their liberty; and which raiſed the ſpirit of the people to go up upon it, and build the temple in *Jeruſalem*, *Ezra* i. 1, 5. tho' it will have a more full accompliſhment in the latter day; when theſe people ſhall be gathered out of all countries where they are diſperſed, and return to their own land, and embrace the true Meſſiah, and be all ſaved; of which there was a pledge and preſage in the apoſtles time, on the day of *Pentecoſt*; when ſome out of all nations were collected together at *Jeruſalem*, and heard the wonderful things of God in their own language, and were converted; and afterwards, wherever the goſpel came in the *Gentile* world, it was firſt preached to the *Jews*, and was the power of God to ſalvation firſt to them; by which means the ſheep of Chriſt, the elect of God among them, in the ſeveral parts of the world, were gathered in: but this need not be confined to the *Jews* only; ſince the Lord had other ſheep beſide them, even among the *Gentiles*, in all parts of the world; whom he ſearches for, and effectually calls by his grace, and ſeparates them from the reſt of the world, and brings them into his chutches, and among his people: *and feed them upon the mountains of Iſrael by the rivers*; not upon the barren mountains of *Sinai* and *Horeb*, or with the works of the law; for there is no righteouſneſs, life, and ſalvation by them, and ſo no peace and comfort, or food for faith; but upon the mountains of *Iſrael*, the churches of Chriſt, comparable to mountains for their height, viſibility, immoveableneſs, and for their paſturage: here the great ſhepherd, the lamb Chriſt Jeſus is, even on mount *Zion*; here his under-ſhepherds are, who feed the flock with knowledge and underſtanding; here the word of God is preached, the wholeſome words of our Lord Jeſus, by which ſouls are nouriſhed up to everlaſting life; in theſe mountains the feaſt of fat things is made; here the green paſtures are, the ſheep are made to lie down in; and here the lilies grow, among whom Chriſt feeds; and by theſe mountains run the *rivers* of everlaſting love and covenant-grace, the ſtreams of goſpel-doctrines, and the waters of goſpel-ordinances, to the great refreſhment of the ſaints; here the Lord feeds his people: *and in all the inhabited places of the country*; in the private dwellings of the ſaints, as well as in public aſſemblies.

℣. 14. *I will feed them in a good paſture*, &c.] Or with good food, as the *Targum*; ſuch as the fulneſs of grace in Chriſt, where believers go in and out, and find paſture; and where they may feed to the full, have bread enough, and to ſpare; and may draw water with joy out of the full wells of ſalvation: this is good food, food indeed, in oppoſition to that which was typical, or is imaginary; this is ſpiritual food, ſuitable to the ſpirits of men, brought by the Spirit of God, and reliſhed by a ſpiritual man; this is ſavoury food, ſoul-ſatisfying and ſoul-ſtrengthening food; this is nouriſhing food, and what will endure to everlaſting life: and ſuch is the goſpel, the promiſes and doctrines of it, in which there is a variety of food; milk for babes, and meat for ſtrong men; ſweet to the taſte, and health to the bones; ſalutary and nouriſhing, and which makes glad the heart; and of the ſame kind are the ordinances of the goſpel, the breaſts of conſolation, the goodneſs and fatneſs of the Lord's houſe; which he makes his people partakers of, and ſatisfies them with. *And upon the high mountains of Iſrael ſhall their fold be, there ſhall they lie in a good fold*; of the ſame nature and uſe are the churches of Chriſt, as a fold is to the ſheep; as that they are ſeparated, divided, and diſtinguiſhed from others; as into a fold, the ſheep of Chriſt are gathered into churches; where they lie together, are united and knit together in love, and where they have communion with one another, and keep each other warm, and ſtir up one another to love and good works; whereby the vitals of religion are preſerved; here they are kept in the night-ſeaſon, and fed in the winter; theſe like a fold are a ſort of fence unto them, and a preſervation of them from wolves and bears; and here they lie down, and have ſpiritual reſt, eaſe, and ſafety: and as in a fold there are lambs, and ſheep, and goats, ſo in churches there are different ſorts folded together, weaker and ſtronger chriſtians; and ſome only nominal ones, who will be ſeparated at the laſt day. A fold may be taken down, and removed from place to place, and ſo may viſible congregated churches; the candleſtick may be removed out of its place, the word and ordinances; and ſo a goſpel-church-ſtate may be carried from place to place; and there is but one fold for *Jews* and *Gentiles*, and this is a good one; ſee *John* x. 16. *And in a fat paſture ſhall they feed on the mountains of Iſrael*; on the feaſt of fat things there, and ſo become fat and flouriſhing; ſee the note on ℣. 13.

℣. 15. *I will feed my flock*, &c.] This is repeated for the further confirmation of it, that it might be depended upon, that the Lord would feed his people in the manner before promiſed; and it gives a reaſon why he would do it, becauſe they were his flock; he had a right unto them, a property in them; they were ſeparated and diſtinguiſhed from others by him, as the church of God is; and which is alſo purchaſed by Chriſt, and gathered out of the world by his Spirit and grace; and therefore he will feed them, or take care that they ſhall be fed, *Acts* xx. 28: *and I will cauſe them to lie down, ſaith the Lord*; in the good fold provided for them; where they have both reſt and ſafety, and alſo plenty of ſuitable food; ſee the note on ℣. 14. The *Targum* is, "I will govern my people, and will cauſe them to dwell ſafely, ſaith the Lord God;" the *Septuagint* and *Arabic* verſions add, *and they ſhall know that I am the Lord*.

℣. 16. *And I will ſeek that which was loſt*, &c.] As all men are in *Adam*, and thro' his fall, and by their own actual tranſgreſſions; and ſo the elect of God among the reſt; who are loſt not with reſpect to God's knowledge of them, love to them, and care for them; but with reſpect to their knowledge of him, affection for him, and regard to his will, ſervice, and glory; they are loſt to themſelves, they know not where they are, what is their ſtate and condition, and how to get out of it; they can't help themſelves, nor can any other creature help them; and they ſee themſelves to be in this loſt and undone condition, when they are enlightned by the Spirit of God: but they are not irretrievably loſt, for they are preſerved in Chriſt Jeſus; and he has been ſent to ſeek and to ſave them; which he has done by redeeming them from ſin, ſatan, and the law; and in effectual vocation, he goes after them, he ſends his goſpel to them, and his Spirit into them, and returns them to himſelf, the ſhepherd and biſhop of ſouls; and whereas after this they go aſtray like loſt ſheep, he ſeeks and looks them up, and reſtores their ſouls, *Pſ.* cxix. 176. and xxiii. 3. ſee *Luke* xix. 10. and xv. 3, 4: *and bring again that which was driven away*; thro' the power and prevalence of unbelief, from holding faſt to the head Chriſt, departing at leaſt partially from the living God; from dealing by faith with his precious perſon, blood, and righteouſneſs; and from the precious promiſes, as not belonging to them, and refuſing to be comforted by them; but the Lord brings back ſuch again, and cauſes them to believe: *Thomas* is a notorious inſtance of this, *John* xx. 24—28. ſuch alſo who are driven away thro' the force of ſatan's temptations from the throne of grace; from the word and ordinances; and from private converſation with the ſaints, being hypocrites, as he ſuggeſts unto them; theſe the Lord brings back, by rebuking the tempter, and delivering out of his temptations: likewiſe ſuch as are driven out of the right way of truth, and carried away with the error of the wicked, through the influence of bad paſtors or falſe teachers, *Jer.* xxiii. 1, 2. and l. 6. theſe will he reſtore again; for it is impoſſible the elect of God ſhould be finally deceived: moreover, ſuch as are driven away by the force of perſecution, and ſcattered abroad, in God's due time have reſt, and return to their folds again; ſee *Jer.* l. 17. *Acts* viii. 1, 2. and ix. 31: *and will bind up that which was broken*; ſuch who have broken hearts, broken with a ſenſe of ſin; made truly contrite by the Spirit and grace of God, thro' the word; which is an hammer to them, that breaks the rocky heart in pieces; to theſe the Lord has reſpect; their broken hearts are acceptable to him; he dwells with them, to revive them; he ſpeaks and reſtores comforts to them; pours in oil and wine into their wounds, like the good *Samaritan*, and binds them up; ſee *Pſ.* cxlvii. 3. and li. 17. *Iſ.* lxi. 1. and ſuch who have broken bones, who have fallen into ſin to the breaking of their bones, to the deſtroying of their peace, joy and comfort, as *David*, *Peter*, and others have done; he ſets their broken bones, and reſtores the joys of his ſalvation; and cauſes the bones which were broken to rejoice at the diſcoveries of his pardoning grace and mercy, *Pſ.* li. 8, 12: *and will ſtrengthen that which was ſick*; ſick thro ſin, as all men are; ſick of ſin, as ſenſible ſinners be; ſickly and weak, and ready to die, as fallen profeſſors, backſliders are; ſick of love, thro' want of the diſcoveries of it; long after them; can't be eaſy without them, as Chriſt's ſpouſe ſometimes is; and ſick for want of food, faint and languid for want of ſpiritual refreſhment; as the perſons were Chriſt had compaſſion on, being as ſheep without a ſhepherd, *Matt.* ix. 36. ſee *Matt.* ix. 12. 1 *Cor.* xi. 30. *Cant.* ii. 5. and v. 8. each of theſe the Lord ſtrengthens with the diſcoveries and applications of pardoning grace; with the flagons of his love, and apples of his promiſes; with the food of the goſpel, which ſtrengthens mens hearts; and with grace out of his fulneſs, whereby they are ſtrengthened againſt ſin, ſnares and temptations, and to exerciſe grace, and do the will of God: *but I will deſtroy the fat and the ſtrong*; that are full of themſelves, lifted up with pride, conceited with their riches or righteouſneſs, and deſpiſe others, whom they thruſt with ſide and ſhoulder, and puſh with their horns, ℣. 21. So the *Targum* interprets it of wicked men, "and I "will conſume the ungodly and ſinners;" but the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions render it, *I will keep the fat and the ſtrong*; in the plight and condition in which they are, and make them ſtill ſtronger, and more fat and flouriſhing; ſo *Jerom* interprets it, of ſaints and godly perſons; and this agrees with the preceding clauſes; only the original *Hebrew* text is, againſt it, which does not admit of a various reading; and this rendring ſeems to ariſe in the *Septuagint*, the others follow, from the miſtake of a ſimilar letter: *I will feed them with judgment*; meaning either the whole flock, conſiſting of fat and lean cattel, making a diſtinction between them, ℣. 17, 20. feeding them with diſcretion, and judging them according to their deſerts; or elſe the fat and the ſtrong ones, by inflicting righteous vengeance on them, feeding them with wormwood and gall; or his own people and ſheep only. So the *Targum*, *I will govern my people with judgment*; in righteouſneſs, goodneſs, truth and faithfulneſs.

℣. 17. *And as for you, O my flock, thus ſaith the Lord God*, &c.] Having done with the ſhepherds, and the complaint againſt them, the Lord proceeds to take notice of the flock, or the people themſelves, and the evils that were among them; for in the Lord's own flock, in the nation and church of *Iſrael*, as now in the viſible congregated churches of Chriſt, there were two ſorts of perſons, ſome good, others bad; ſome that behaved well, and others ill; ſome were ſheep, and others goats: *behold, I judge between cattel and cattel, between the rams and the he-goats*; between the ſmaller and weaker cattel, the ſheep and lambs; and the larger and ſtronger cattel, the rams and he-goats; by which latter may be meant, perſons of ſuperior power and authority, of greater wealth and riches, and of more wiſdom and knowledge, at leaſt in their own conceits; and who were oppreſſive and injurious to the poor and common people, and leſs knowing, at leaſt as they thought; who may be intended by the former: now, the Lord, as he obſerved a difference between them, he would make this manifeſt, and take the part of the one againſt the other; even the part of the weaker againſt the ſtronger. The *Targum* is, "behold, I judge be- "tween man and man, ſinners and the ungodly."

℣. 18. *Seemeth it a ſmall thing unto you to have eaten up the good paſture*, &c.] This is directed to the rams and he-goats, to the people of power and wealth, or who had the key of knowledge and inſtruction; who, by their conduct, ſhewed as if it was not enough for them to eat and drink the beſt of things themſelves, to enjoy their wealth and riches, and keep their poſts of honour and profit, and the revenues of them, in church and ſtate: *but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet?* but they muſt oppreſs the poor, by taking away from them that little they have; or by making their lives uncomfortable to them, by their ſeverities and exactions; ſo that that ſmall pittance they had, they cannot enjoy with any pleaſure. The alluſion is to beaſts in paſture, which tread down and be-dung what they do not eat, which makes what is left unfit for others; and to cattel, at ponds of water, which having drank, foul the reſt with their feet; as camels particularly are ſaid to do; ſo that others can't drink after them, at leaſt not ſo agreeably: this may be applied to the *Scribes* and *Phariſees*, and ſuch as they were, who devoured widows houſes, and made void the word and commandments of God by their traditions; teaching for doctrines the commandments of men; and ſo polluted the pure waters of the ſanctuary; defiled the ſcriptures of truth, and delivered out ſuch doctrines as were not food and drink to the ſouls of men, and yet were obliged to receive them; and ſuch are heretical perſons, who ſometimes ariſe out of the churches, are a part of the flock, that corrupt the word of God, pervert the ſcriptures, and handle them deceitfully; and may be ſaid to tread down and trample upon the wholeſome truths of the goſpel, and to be-mud the clear doctrines of grace; ſo that the children of God cannot, as they deſire, have the pure, unmixed, ſincere milk of the word.

℣. 19. *And as for my flock, they eat that which ye have trodden with your feet*, &c.] They are forced to do it, not being able to come at any thing elſe; being as ſheep without a ſhepherd, or worſe: *and they drink that which ye have fouled with your feet*; which, as it can't be agreeable and reliſhing, ſo neither wholeſome; as the leaven of the *Scribes* and *Phariſees*; the traditions of the elders; the falſe doctrines of falſe teachers, whoſe words eat as do a canker. The *Targum* of the whole verſe is, "and my people eat the reſidue "of the food of your miniſters, and drink the "reſidue of the drink of your miniſters."

℣. 20. *Therefore thus ſaith the Lord God unto them*, &c.] To the rams and he-goats of the flock, that uſe the paſtures, and defile the waters after this manner, and make them unfit for the leſſer cattel; or that uſe the poor people of God after this ſort: *behold, I*, even *I will judge between the fat cattel, and between the lean cattel.* The *Targum* is, "between the rich man, and the poor man;" this is repeated, and in very ſtrong terms, for the confirmation of it: this the Lord promiſed to do, and he has done it by his Son, to whom he committed all judgment; and who, in the days of his fleſh, made a difference between thoſe who were full of themſelves, ſelf-righteous perſons; who were ſelf-ſufficient, and needed not repentance, nor any other righteouſneſs but their own; who truſted in themſelves, and deſpiſed others; and may be meant by the *fat cattel*; and between thoſe who were low and mean in their own eyes, humble and meek, weary and heavy laden, hungring and thirſting after the righteouſneſs of another: now for judgment did Chriſt come, that they which ſee not might ſee, and thoſe who ſaw might be made blind; he called the one, and not the other to repentance; made known the things of the goſpel to babes, and hid them from the wiſe and prudent; rejected the one, and had compaſſion on the other; ſee *John* v. 22. and ix. 39. *Matt.* ix. 13, 36. and xi. 25, 26. and when he comes a ſecond time, he'll judge between theſe, and ſeparate them; and ſet the ſheep on his right-hand, and the goats on the left, *Matt.* xxv. 31, 32, 33.

℣. 21. *Becauſe ye have thruſt with ſide and with ſhoulder*, &c.] As the ſtronger cattel do the leſſer: *and puſhed all the diſeaſed with your horns*; as horned cattel do thoſe they diſlike, and bear an antipathy to; which to do to the diſeaſed is great cruelty: ſheep, it is ſaid, will take ſome care of thoſe that are diſeaſed among them, and bring them to places of ſun-ſhine and ſhelter; but here the horned part of the flock, and in health, are repreſented as acting a barbarous part to the weak and diſeaſed: this may denote ſuch as are in power and authority, uſing it to the hurt and detriment of thoſe that are under them, and whom they ſhould relieve and protect: it may be applied to the anathema's and excommunications of the *Jews*, who pronounced thoſe an accurſed and ignorant people that believed in Chriſt, and expelled ſuch out of their ſynagogues that profeſſed his name; and to their perſecutions of the apoſtles and firſt chriſtians: *till he have ſcattered them abroad*; or *without* [*]; that is, without the land. The *Targum* is, "thro' the provinces;" obliged them to quit their country, and go unto other parts, as the firſt preachers of the word did; who, upon the perſecution at the death of *Stephen*, were ſcattered abroad every where, *Acts* viii. 1, 4.

℣. 22. *Therefore will I ſave my flock*, &c.] Or redeem my people, as the *Targum*; that is, by his ſon, after deſcribed, as his ſhepherd and ſervant: *and they ſhall no more be a prey*; to ſatan the roaring lion; nor to ſuch horned cattel, their perſecutors; nor to falſe teachers, who lie in wait to deceive; nor ſhall they ever periſh, being the ſheep of Chriſt's hand, and under the care of him the ſhepherd, ſpoken of in the next verſe: *and I will judge between cattel, and cattel*; between man and man, as the *Targum*; that is, between good and bad men, the perſecutors and the perſecuted; ſee the notes on ℣. 17, 20.

℣. 23. *And I will ſet up one ſhepherd over them*, &c.] Or governor, as the *Targum*; an excellent one, one of a thouſand, the only one; in compariſon of whom others are not to be named; for tho' there are under-ſhepherds, as magiſtrates and miniſters of the word, he is the principal one; that is, Chriſt, called the good ſhepherd, the great ſhepherd, and the chief ſhepherd, and the only one; and who became ſo by the conſtitution and appointment of Jehovah the Father; who choſe him, called him, and entruſted him with all his ſheep; who ſent him to ſeek and ſave his loſt ſheep; for whom he died, roſe again, and is accountable: he is more particularly called the *one ſhepherd*, with reſpect to *Jew* and *Gentile*; ſee *John* x. 16: *and he ſhall feed them*; the flock, even the poor of the flock, thruſt at and puſhed by others: he ſhall feed them by his miniſters, as under-ſhepherds in his churches, where his word is preached, and his ordinances are adminiſtered; he ſhall feed them with himſelf, the bread of life; with his fleſh and blood, which are meat and drink indeed; with covenant-grace, bleſſings and promiſes; with the goſpel, and the doctrines of it; he feeds his babes with milk, his ſtrong men with meat, and all with the wholeſome words of faith and good doctrine, whereby he nouriſhes them up to everlaſting life; and this he *ſhall* do, not by force, but willingly: it denotes the certainty of it; it may be depended on: even *my ſervant David*; not *David* himſelf literally; who, tho' a ſhepherd, and the ſervant of the Lord, yet had been dead many years before this prophecy was delivered; nor *Zorobabel*, who was of his ſeed; for tho' a ſervant of the Lord, and a prince or govenor of *Judah*, yet not a king, and much leſs a king or prince for ever; as this perſon is ſaid to be, ch. xxxvii. 24, 25. but the Meſſiah, as is expreſly owned by *Kimchi*; who ſays, this is the Meſſiah that ſhall ariſe from his ſeed in the time of ſalvation: he is called *David*, becauſe his name agrees with him, which ſignifies *beloved*, he being beloved of God and man; and becauſe the ſon of *David*, of his ſeed according to the fleſh; and becauſe *David* was an eminent type of him, in his perſon, offices, afflictions, wars, victories, and exaltation; and becauſe he was *David*'s Lord and repreſentative, and in whom his everlaſting kingdom is eſtabliſhed. The ſame is called the ſervant of the Lord, as he often is in ſcripture, being ſo in his office-capacity as Mediator; and becauſe he took upon him the form of a ſervant; did the work of one; and was of the Lord's chuſing, calling, ſupporting and glorifying: *he ſhall feed them, and he ſhall be their ſhepherd*; which is repeated for the greater confirmation of it.

℣. 24. *And I the Lord will be their God*, &c.] The God of them Chriſt is the ſhepherd of, and whom he feeds; the ſheep and poor of the flock: this is the great bleſſing of the everlaſting covenant, and than which there cannot be a greater, to have the Lord, the everlaſting and unchangeable Jehovah, to be a covenant-God and Father: *and my ſervant David a prince among them*; who ſhould reſide among them, dwell with them, by granting them his ſpiritual preſence, and ſo rule over them, protect and defend them; even he who is the prince of the kings of the earth, and is exalted, a prince and a Saviour of his people *Iſrael*; he is ſuch a ſhepherd, as that he is a prince; and ſuch a prince, as that he is a Saviour; and under

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[*] אל החוצה foras, Junius & Tremellius, Piſcator, Polanus, Cocceius, Starckius.

whoſe princely government is the greateſt ſafety: *I the Lord have ſpoken* it; and therefore it ſhall aſſuredly be. The *Targum* is, "I the Lord have decreed it in my word;" he had determined it within himſelf, and promiſed it in covenant, and ſpoke of it in prophecy, and it ſhould be fulfilled.

℣. 25. *And I will make with them a covenant of peace*, &c.] Such the covenant of grace is, made with Chriſt from everlaſting; in which Jehovah propoſed terms of peace, and which Chriſt undertook to anſwer, and became the peace-maker; and from this article concerning the peace and reconciliation of men, the covenant is ſo called; ſee *Iſ.* liv. 10. this the Lord promiſes to make known to his people his flock, to ſhew them their intereſt in it, and to make it good unto them; for otherwiſe it was made with Chriſt, and with them in Chriſt from all eternity. The *Septuagint* and *Arabic* verſions read, "I will make with *David* a covenant of peace:" *and will cauſe the evil beaſts to ceaſe out of the land*; which was literally fulfilled when the *Jews* returned from *Babylon*; during their captivity the land being uninhabited, evil beaſts increaſed in it, and poſſeſſed it; but upon their return theſe ceaſed, being either deſtroyed, or driven away: but figuratively theſe deſign wicked men, who, for the malignity of their nature, manners and converſation, are called evil beaſts, as the *Cretians* were, *Tit.* i. 12. particularly falſe teachers may be deſigned; thoſe grievous wolves that ſpare not, but wrong the flock; but now ſhall be no more, being either forced to quit their place, or truly converted; ſo that the wolf ſhall dwell with the lamb, and the leopard lie down with the kid; which will be the peaceable and comfortable ſtate of the church in the latter day; when there will be none to hurt and deſtroy in the Lord's holy mountain, *Iſ.* xi. 6—9: *and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods*; not only in their houſes, but in the fields, and even in the wilderneſs, and in the woods, where wild beaſts uſed to reſort; but now being clear of all, and under the protection of ſuch a ſhepherd and prince, as *David* the ſervant of the Lord, they ſhall have no dread upon their mind, no fear of any danger; but dwell in the utmoſt ſecurity, lie down and ſleep in peace and ſafety, the Lord ſuſtaining them; and whom they ſhall ſerve without fear of any enemy all their days in righteouſneſs and holineſs, being delivered out of the hands of them all.

℣. 26. *And I will make them, and the places round about my hill, a bleſſing*, &c.] Alluding either to the city of *Jeruſalem*, and the places adjacent; or to the temple, and the houſes about it. So the *Targum*, "I will cauſe them to dwell round about the houſe of my ſanctuary;" and ſo *Kimchi* interprets it of the temple. Some chriſtian interpreters, by the *hill* or mountain, underſtand Chriſt; and not amiſs; who may be compared to one for height; he being higher than the kings of the earth, or than the heavens and angels there, as man and Mediator; as well as is God over all, bleſſed for ever; and for fruitfulneſs, from whom the ſaints have all theirs, either in grace, or good works; and for ſhade, he being the ſhadow of a great rock in a weary land; which yields delight and refreſhment, and is a protection from the heat of a fiery law, flaming juſtice, the wrath of God and man, and the fiery darts of ſatan; and for ſhelter and ſecurity, there being ſalvation in him, when none in other hills and mountains; and for duration and immoveableneſs, being the ſame to-day, yeſterday, and for ever: and now the perſons about him are ſuch who are made nigh by his blood; brought to him by his powerful and efficacious grace; are worſhippers about the throne where he ſits; ſuch as cleave to him, and follow him wherever he goes, and ſhall be with him to all eternity; theſe he makes a bleſſing, or moſt bleſſed. So the *Targum* renders it, "and they ſhall be bleſſed;" they are bleſſed in Chriſt their head; they are bleſſed thro' him as their Redeemer and Saviour, who was made a curſe for them; they are bleſſed, thro' being in him, and by the imputation of bleſſings to them from him, and thro' the application of them by his Spirit; their perſons are bleſſed, and ſo are the places or habitations where they dwell: or rather this may be underſtood of the church of God, often compared to a hill for its height and eminence; for its fertility and fruitfulneſs; for its ſtability and firmneſs; and in alluſion to the hill of *Zion* for its holineſs, and being the place of the divine reſidence; ſee *Pſ.* xv. 1. and xxiv. 4. and lxviii. 15, 16. now, the perſons about this hill, are thoſe who are come to mount *Zion* the church of God; being brought there by the Lord himſelf, and who take up their abode there; who lie about this hill, as flocks of ſheep, in their ſeveral folds or congregated churches; ſee *Jer.* xxiii. 3. and xxxiii. 13. and theſe the Lord makes a bleſſing to one another, by their ſpiritual converſation, prayers and ſervices of love; and to the world, to kingdoms and ſtates, to cities, towns and neighbourhoods, and to particular families, where they are placed; and even to the world in general; for they are the light, ſtay and ſtability of it; and without which it would be in darkneſs, corrupt and putrify, and not continue long: *and I will cauſe the ſhower to come down in his ſeaſon*; which, in the ſpiritual ſenſe, may deſign the goſpel; which, like a ſhower of rain, comes from God; deſcends from heaven; is a gift of God; which falls according to divine direction; refreſhes, revives, and makes fruitful; brings a plenty of divine bleſſings with it; and comes in ſeaſon, at its proper time; and, is a word, in ſeaſon to weary ſouls: *there ſhall be ſhowers of bleſſings*; which the goſpel brings with it; ſpiritual bleſſings, bleſſings of grace; ſuch as peace, pardon, righteouſneſs and eternal life: theſe, like ſhowers, come from God; are free grace-gifts of his, of which there is a large abundance; and which deſcend on mount *Zion* the church of God; which is another *Gerizzim*, on which the bleſſings are pronounced, *Pſ.* cxxxiii. 3. ſee *Iſ.* lv. 10, 11. *Zech.* x. 1.

℣. 27. *And the tree of the field ſhall yield her fruit*, &c.] Such as are trees of righteouſneſs, rooted in Chriſt, and planted in his church, and watered with his grace; theſe bring forth, bear, and are filled with the fruits of righteouſneſs by him: *and the earth ſhall yield her increaſe*; the fallow ground of mens hearts being broke up, and the ſeed of the word, and of divine grace being ſown in them, they bring forth fruit, ſome thirty, ſome ſixty, and ſome an hundred-fold; ſee *Pſ.* lxvii. 1, 2, 6, 7. this, and what goes before, may be literally underſtood of the land of *Canaan*, and the fruitfulneſs of it, when the *Jews* ſhall again poſſeſs it; to which the next clauſe ſeems to have ſome reſpect: *and they ſhall be ſafe in their land*; no enemy to diſturb them, to invade or do any acts of violence to them: this will be when the *Jews* are converted, and become chriſtians; and antichriſt deſtroyed; they will have none but chriſtian powers about them, who will be their protection. This is true, in a ſpiritual ſenſe, of all the ſaints, who are under the care and government of Chriſt their ſhepherd and prince: *and ſhall know that I am the Lord*; Jehovah their righteouſneſs, Saviour and Redeemer: *when I have broken the bands of their yoke*; of ſin, ſatan, and the law, and of all enemies: *and delivered them out of the hand of thoſe that ſerved themſelves of them*; or made them their ſervants, to whom they were ſubject; literally, the nations of the world, among whom they are diſperſed; and figuratively, ſin, whoſe ſervants men in a ſtate of nature are; and ſatan, by whom they are led captive; and the law, under which they are held as tranſgreſſors; and all other ſpiritual enemies; ſee *Luke* i. 74, 75.

℣. 28. *And they ſhall no more be a prey to the heathen*, &c.] To the *Papiſts*, who ſhall now be periſhed out of the land, *Pſ*. x. 16: *neither ſhall the beaſts of the land devour them*; neither that beaſt which roſe up out of the ſea, nor that which came up out of the earth, *Rev*. xiii. 1, 11. the pope both in his ſecular and eccleſiaſtic power being deſtroyed. So the *Targum*, "and the kingdoms of the earth "ſhall not conſume them;" the antichriſtian kingdoms: *but they ſhall dwell ſafely, and none ſhall make* them *afraid*; ſee the notes on ℣. 25, 27.

℣. 29. *And I will raiſe up for them a plant of renown*, &c.] Or, *for a name*; or, *of a name*[t]; a famous one: this is to be underſtood, not of the *Jewiſh* nation itſelf, as the *Targum*, "and I will "raiſe up for them a plantation for ſtanding;" or which ſhall continue; but of the Meſſiah, and not of his incarnation, when he ſprung up as a tender plant out of the dry ground, and as a branch out of the roots of *Jeſſe*, being on that account often ſpoken of as a branch; ſee *Iſ*. xi. 1. and liii. 2. *Zech*. iii. 8. and vi. 12. but of him in a more raiſed and exalted ſtate, as grown up to a ſtately tree, a goodly cedar, as in ch. xvii. 23. when his intereſt and kingdom ſhould be great and glorious in the world, as it will be at the time of the converſion of the *Jews*; and it is ſpoken of his manifeſtation to them as a plant of renown, or as a renowned plant, the true vine and tree of life; or as a famous renowned perſon, one of name; whoſe glorious names and titles are, *Shiloh*, the *Meſſiah*, *Immanuel*, *Jehovah* our righteouſneſs, *Jeſus* the Saviour, the Word of God, the King of kings, and Lord of lords: *and they ſhall be no more conſumed with hunger in the land*; the *Targum* is, "they "ſhall no more move from place to place thro' "famine in the land;" and which is to be underſtood, not of hunger thro' a famine of bread and water, but of hearing the word of the Lord; which they ſhall now have, and hear, and believe, and ſo have food for their ſouls, and hunger no more; as thoſe do not who believe in Chriſt, *John* vi. 35. for this plant raiſed up for them, and pointed out to them, the tree of life, Chriſt Jeſus, bears all manner of precious fruit, ſweet to the taſte, and nouriſhing to the ſouls of his people; under his ſhadow they ſit, and his fruit is ſweet to them; and with him is bread enough, and to ſpare; ſo that there is no want, nor fear of conſumption with hunger, where he is: *neither bear the ſhame of the heathen any more*; being called by them *Jews*, in a way of taunt, a proverb, and a curſe; and outcaſts, whom none ſeeek after; but now they ſhall no more be termed forſaken, or called deſolate, but inſtead thereof *Hephzibah* and *Beulah*; ſee *Jer*. xxx. 17. *Iſ*. lxii. 4, 12.

℣. 30. *Thus ſhall they know that I the Lord their God* am *with them*, &c.] Granting them his gracious and powerful preſence, by all the above inſtances of his goodneſs and favour to them: *and that they*, even *the houſe of Iſrael*, are *my people, ſaith the Lord God*; and not utterly caſt off, as they ſeemed to be; the divine *Shekinah* now being returned to them, which had departed from them; the *Loammi* that was written on them, being now wiped off from them.

℣. 31. *And ye my flock, the flock of my paſture*, are *men*, &c.] This is obſerved, to ſhew that all that had been ſaid in this chapter concerning ſheep, and a flock of ſheep, was to be underſtood, not in a literal ſenſe, but in a figurative one, of ſuch as were rational and ſpiritual perſons; a ſet of men, whom the Lord had choſen and ſeparated from others, as his peculiar flock; and whom he took a ſpecial care of, and led them to, and fed them in, green paſtures of his own providing; they are the ſouls of men, that Chriſt is the ſhepherd and biſhop of, 1 *Pet*. ii. 25. The *Talmudiſts*[u] frequently make uſe of this text, to prove that *Iſraelites* are only called men, and not the *Gentiles*; ſee *Matt*. xv. 26: and *I am your God, ſaith the Lord God*; which is often repeated for the certainty of it, becauſe a bleſſing of the greateſt importance, and which includes all others in it; ſee ℣. 24, 30.

CHAP. XXXV.

THIS chapter is a prophecy of the deſtruction of *Edom*, which is threatened, ℣. 1, 2, 3, 4. the cauſe of it, their hatred and ſlaughter of the *Iſraelites*, ℣. 5—9. their claim of the lands of *Iſrael* and *Judah* for poſſeſſion, ℣. 10, 11. their blaſphemies againſt the people of God, and the Lord himſelf, ℣. 12, 13. the aggravation of their ruin, which was irretrievable; that when it was well with others, it ſhould go ill with them, by way of juſt retaliation, ℣. 14, 15.

℣. 1. *Moreover, the word of the Lord came unto me*, &c.] After the prophecy concerning the ſhepherds of *Iſrael*, and the goats of the flock, and of their oppreſſions of the ſheep and lambs, the weak of the flock; and concerning the Meſſiah, and the bleſſings of grace promiſed the church in the latter day; came another concerning the deſtruction of her enemies, under the name of *Seir* or *Edom*: *ſaying*, as follows:

℣. 2. *Son of man, ſet thy face againſt mount Seir*, &c.] Which had its name from *Seir* the *Horite*, who firſt poſſeſſed it; and was ſucceeded in it by *Eſau* and his poſterity, the *Edomites*; ſee *Gen*. xxxvi. 8, 9, 20. and xiv. 6. *Deut*. ii. 12. ſo that the country of *Edom* or *Idumea* is here intended, and the inhabitants of it; who are put for the enemies of the church and people of God in general, as theſe were the enemies of *Iſrael* and *Judah*; and particularly for *Rome*, which, as it was ſpiritually called *Egypt* and *Sodom*, ſo it may be called *Edom*, as it often is by the *Jews:* now the prophet is bid to turn his face towards this mountain or country, and look ſternly at it, and ſeverely threaten it. The *Targum* is, “take up a prophecy againſt it;” which is expreſſed in the next clauſe: *and propheſy againſt it*; foretel things contrary to it, which relate to its deſtruction, as follows:

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[t] מטע לשם plantato in nomen, Pagninus, Montanus, Cocceius, Starckius; plantam celebri nomine, Tigurine verſion; plantam in nomen, Vatablus.

[u] T. Bab. Yebamot, fol. 61. 1. Bava Metzia, fol. 114. 2. & Ceritot, fol. 6. 2.

℣. 3. *And ſay unto it, thus ſaith the Lord God,* &c.] The prophet was not upon the ſpot, and could not direct his ſpeech immediately to the *Edomites*; but he might ſend this prophecy to their embaſſadors at *Babylon*; or in a letter to them in their own land, in the name of the Lord: *behold, O mount Seir, I* am *againſt thee*; not the face of the prophet only, but the face of God himſelf was againſt them; and a terrible thing it is for any to have God to be againſt them, whether a nation, or a particular perſon. The *Targum* is, “behold, I “ſend my fury upon thee:” *and I will ſtretch out mine hand againſt thee*; which was able to reach them wherever they were; and which, being ſtretched out, cannot be turned back; and where it lights, falls heavy indeed; namely, his mighty hand of power and wrath. The *Targum* is, “and “I will lift up the ſtroke of my power upon “thee;” that is, lift up his hand, and ſtrike powerfully; the conſequence of which muſt be, as follows: *and I will make thee moſt deſolate*; their land, cities, towns and villages all ſhould be utterly laid waſte; ſee *Rev.* xvii. 16. and xviii. 8. ſo it follows:

℣. 4. *I will lay thy cities waſte,* &c.] Such as *Dedan*, *Teman*, *Bozrah*, and other cities of *Idumea* mentioned in ſcripture; and figuratively may deſign all within the juriſdiction of *Rome*, the ſeveral cities of the antichriſtian ſtates, called *the cities of the nations*; which will fall at the pouring out of the vials, *Rev.* xvi. 19: *and thou ſhalt be deſolate*; thoroughly and entirely, and remain ſo: *and thou ſhalt know that I* am *the Lord*; that has done all this; that the hand of God was in it; and that this is a puniſhment inflicted by him, for their ſins after-mentioned; but not that they ſhould know the Lord ſpiritually and ſavingly, and ſo as to yield obedience to him, and own and acknowledge him to be their God; tho' this may be the caſe of a remnant among them; ſee *Rev.* xi. 13. and xviii. 4.

℣. 5. *Becauſe thou haſt had a perpetual hatred,* &c.] There was an old grudge and enmity ſubſiſting in the poſterity of *Eſau* againſt the poſterity of *Jacob*, becauſe the latter ſupplanted the former, and got the birth-right and bleſſing from him; and which was diſcovered in all ages, and at all opportunities, and on all occaſions which offered; and ſuch has been the hatred of the church of *Rome* againſt the true profeſſors and followers of Chriſt, as their bloody perſecution of them in all ages have ſhewn: *and haſt ſhed the blood of the children of Iſrael by the force of the ſword, in the time of their calamity*; when *Jeruſalem* was taken by the *Chaldeans*, the *Edomites* not only rejoiced at it, and took part of the ſpoil, but ſtood in the croſs-ways, and ſlew thoſe that made their eſcape; or drove them back upon the ſword of the enemy; or delivered them into their hands; which was barbarous and inhuman uſage of their neighbours and brethren; ſee *Obad.* ℣. 10, 11. The *Targum* is, “and thou didſt deliver the children of *Iſrael* into “the hands of thoſe that ſlay with the ſword, in “the time of their deſtruction:” *in the time that their iniquity had an end*; when either the meaſure of that was full; or when they received for it full correction and chaſtiſement; at the conſummation of that.

℣. 6. *Therefore, as I live, ſaith the Lord God,* &c.] The form of an oath; the Lord ſwears by himſelf, becauſe he could ſwear by no greater; and which he never does, but in matters of importance, and for the confirmation of them, as the following is: *I will prepare thee unto blood*; prepare them for war, which will iſſue in ſlaughter and blood, ſuch as the battel at *Armageddon*, *Rev.* xvi. 14, 16. and xix. 18, 19: or, *I will make thee blood* [w]; nothing elſe but blood; a mere *Aceldama*, a field of blood; turn thee into blood, as the ſea, rivers and fountains will be at the pouring out the ſecond and third vials, *Rev.* xvi. 3, 4: *and blood ſhall purſue thee*; the guilt and vengeance of blood; or the avengers of the blood of the ſaints; the angels that ſhall pour out the vials of wrath on *Rome*; the ten kings that ſhall hate the whore. So the *Targum*, “they that ſlay with the ſword “ſhall purſue thee;” or the ſhedders of blood, as *Ben Melech: ſith thou haſt not hated blood*; *Jarchi* reads it, *haſt hated blood*; which he interprets of the blood of the ſacrifices; as others, mentioned by him, of the blood of circumciſion; and others, of his brother, who was his fleſh and blood, and hated by him; but it is a figurative phraſe, by which leſs is expreſſed, than is intended. The ſenſe is, thou haſt loved blood; thou haſt delighted in ſhedding blood; haſt thirſted after it, and drank plentifully of it, and even been drunk with it, as the whore of *Rome* is ſaid to be, *Rev.* xvii. 5: *even blood ſhall purſue thee*; this is repeated for the confirmation of it; and this was meaſure for meaſure; a juſt retaliation; having ſhed blood, it was but right that blood ſhould purſue, and be given, *Rev.* xvi. 5, 6.

℣. 7. *Thus will I make mount Seir moſt deſolate,* &c.] By ſhedding the blood of the inhabitants of it; and as *Rome* will be, when it will be utterly burnt with fire, as that city will, and the fleſh of the whore alſo, and made deſolate; and when all the vials ſhall be poured out on the antichriſtian ſtates under her juriſdiction, *Rev.* xvi. 1. and xvii. 16. and xviii. 8: *and cut off from it him that paſſeth out, and him that returneth*; every traveller that paſſeth to and fro; it ſhall no more be frequented by merchants; nor will there be any merchandiſe any more in it, *Rev.* xviii. 11.

℣. 8. *And I will fill his mountains with his ſlain men,* &c.] Not only mount *Seir*, but all the reſt of the mountains in *Idumea*; where they ſhall flee for refuge, and the enemy ſhall purſue them, and ſlay them; and where their carcaſes will fall in ſuch numbers, as to cover the mountains with them; compare with this *Rev.* xix. 18, 19: *in thy hills, and in thy vallies, and in all thy rivers ſhall they fall that are ſlain with the ſword*; expreſſive of the greatneſs and univerſality of the ſlaughter, that it ſhould be a general one every where; hence rivers and fountains are ſaid to become blood, thro' the number of the ſlain, *Rev.* xvi. 3, 4.

℣. 9. *I will make thee perpetual deſolations, and thy cities ſhall not return,* &c.] To their former dignity and glory; ſhould not be built and inhabited again, but lie waſte for ever: this agrees with what is propheſied of *Edom*, *Mal.* i. 4. and will be true of *Rome* or *Babylon* when deſtroyed; it will never riſe more, but be like a mill-ſtone in the midſt of the ſea, *Rev.* xviii. 21: *and ye ſhall know that I am the Lord*; ſee the note on ℣. 4.

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[w] לדם אעשך in ſanguinem redigam te, Munſter; in ſanguinem faciam te, Grotius; ſanguinem faciam te, Cocceius, Starckius.

℣. 10. *Becauſe thou haſt ſaid, theſe two nations, and theſe two countries ſhall be mine, and we will poſſeſs it*, &c.] Meaning either *Idumea* he was now poſſeſſed of, and *Iſrael* he hoped to be, upon the people of it being carried captive; or rather the two nations of *Iſrael* and *Judah*, and their countries; which he pleaſed himſelf with would fall into his hands, as next heir to them; the poſterity of his brother being diſpoſſeſſed of them. This may denote the claim that *Rome* makes upon the ſeveral *Proteſtant* nations and countries; and which ſhe will think all her own, and that ſhe is in the poſſeſſion of them, upon the ſlaying of the witneſſes; and when ſhe will ſay, *I ſit a queen, and am no widow*, *Rev.* xviii. 7. *Whereas the Lord was there*; and heard their words, as *Kimchi*; and knew their thoughts, as *Jarchi*; ſo the *Targum*, "and before "the Lord the thoughts of the heart were mani-"feſt." The land of *Judea* was *Immanuel*'s land; and as the Lord had been in it, and granted his gracious preſence in the tabernacle and temple, ſo he ſtill continued his powerful preſence in it, to protect and keep it for his people; who ſhould return to it after their captivity, and inhabit it until the Meſſiah came, who was to be born in it. Or it may be rendered, *though the Lord was* or *dwelt there* [x]; denoting the great impiety and daring wickedneſs of the *Edomites*, to think and talk of poſſeſſing a country that was the Lord's, and where he was: and this holds good of the true reformed churches of Chriſt; the Lord is there, and therefore tho' they may be brought very low, and antichriſt may triumph over them, and imagine he has got them under his power again, where they ſhall continue; yet on a ſudden his deſtruction will come, and their deliverance. Or, *where the Lord was* [y]; but he has now departed, and will never return more, the temple being deſtroyed; ſo they ſaid, encouraging themſelves.

℣. 11. *Therefore as I live, ſaith the Lord*, &c.] An oath as before in ℣. 6: *I will do according to thine anger, and according to thine envy, which thou haſt uſed out of thy hatred againſt them*; as thou haſt been angry with them, and hated them, and done miſchief to them, ſo will I be angry with thee, and hate thee, and inflict puniſhment on thee; I'll retaliate all the anger, envy, and hatred ſhewed unto my people, and puniſh thee according to thy juſt demerits. So the *Romiſh* antichriſt ſhall be dealt with; he who has led into captivity ſhall go into it, and he that has killed with the ſword ſhall be killed by it. *Babylon* ſhall be rewarded double, as ſhe has rewarded others, *Rev.* xiii. 10. and xviii. 6. *And I will make myſelf known among them, when I have judged thee*; the *Targum* is, "and I will "reveal myſelf to do good unto them, when I "ſhall have taken vengeance on thee:" after the deſtruction of antichriſt, the knowledge of God, and of Chriſt, will be ſpread among *Jews* and *Gentiles*, even all the world over, ſo univerſally, ſo clearly and diſtinctly, as never was before, *Dan.* xii. 4. *Iſ.* xi. 9.

℣. 12. *And thou ſhalt know that I* am *the Lord*, &c.] By the judgments executed upon *Edom*, and ſo upon antichriſt; for God is known by the judgments he executes, both by good and bad men, *Pſ.* ix. 16: and that *I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael*; the people of *Iſrael* and *Judah* literally, and the churches and people of God figuratively: ſo antichriſt is ſaid to open his mouth in blaſphemies, and to blaſpheme the tabernacle of God, and them that dwell in heaven; that is, the church of God, and the ſaints of the Moſt High; which are heard and obſerved by the Lord, and reſented by him, and for which he will puniſh, *Rev.* xiii. 6: *ſaying, they are laid deſolate, they are given up to conſume*; or, *for food* [z]; to poſſeſs and live upon; the inhabitants of them being carried captive or ſlain, ſo that there were none to enjoy the fruits of them; and therefore the *Edomites* concluded that the *Iſraelites* were forſaken of God, and that he would no more regard them, and that their land was theirs; which gave them great joy; ſee *Rev.* xi. 10.

℣. 13. *Thus with your mouth ye have boaſted againſt me*, &c.] Or, *magnified againſt me* [a]; ſpoke great ſwelling words of vanity, or had a mouth opened to ſpeak great things and blaſphemy againſt God, as antichriſt is ſaid to do, *Rev.* xiii. 5, 6. what is ſpoken againſt the Lord's people, is taken by him as ſpoken againſt himſelf: *and have multiplied your words againſt me*; not in prayer, by deprecations or ſupplications, as the word [b] uſed ſometimes ſignifies; but in reproaches and calumnies, vilifying expreſſions and hard ſpeeches, againſt his people, in great numbers; which is all one, as if they were directed againſt him: *I have heard* them; theſe the Lord takes notice of, and will call to an account for, either here or hereafter; ſee *Jud.* ℣. 15.

℣. 14. *Thus ſaith the Lord God, when the whole earth rejoiceth*, &c.] When it ſhall go well with the world in general, and the inhabitants of it; when they ſhall enjoy great peace and proſperity. *Jarchi* has a very good note upon this clauſe, "when I ſhall take my kingdom; for then the "earth will rejoice, as it is ſaid, *the Lord reigns*, "*let the earth rejoice*;" ſo when Chriſt takes to himſelf his great power, and reigns, his church and people will rejoice, *Rev.* xi. 16, 17. as well as at the deſtruction of antichriſt, as follows: *I will make thee deſolate*; for ſo ſome render it, *the whole earth rejoiceth when I make thee deſolate*; or, *ſo ſhall all the earth rejoice in the deſolation which I ſhall make for thee* [c]; ſee *Rev.* xviii. 20. and xix. 1, 2. and which agrees with what follows,

℣. 15. *As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate*, &c.] So *Edom* rejoiced at the deſtruction of *Jeruſalem*, *Obad.* ℣. 12. and ſo the followers of the man of ſin will rejoice at the ſlaying of the witneſſes, *Rev.* xi. 10. which is reſented by the Lord, and therefore adds, *ſo will I do unto thee*; make thee deſolate, as is explained in the next clauſe: *thou ſhalt be deſolate, O mount Seir, and all Idumea*, even *all of it*; not that mount only, but all the land of *Edom*, called *Idumea*;

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[x] ויהוה שם היה licet Dominus ibi habitaverit, Piſcator. So Syr.

[y] Ubi Jehovah fuit, Junius & Tremellius, Polanus; et Jehovah ibi fuit, Starckius.

[z] לאכלה, εις καταβρωμα, Sept. in cibum, Vatablus, Cocceius, Starckius, So Syr.

[a] תגדילו עלי magnificaſtis contra me, Junius & Tremellius, Piſcator, Polanus, Cocceius, Starckius.

[b] העתרתם ab עתר orare ſuppliciter.

[c] Sic lætabitur omnis terra in deſolatione quam faciam tibi, Vatablus.

Idumea; the deſtruction ſhall be general, as it was, and irretrievable; and ſo not *Rome* only, but all the antichriſtian ſtates will be deſtroyed, when God comes forth in his wrath againſt them: *and they ſhall know that I am the Lord*; the Lord God omniſcient and omnipotent; who having foretold all this, ſhall accompliſh it.

CHAP. XXXVI.

THIS chapter is a prophecy concerning the deſolations of the land of *Iſrael*, and the cauſes of them; of the return of the people to it, and the fruitfulneſs of it; and of ſpiritual bleſſings beſtowed upon them in the latter day. And firſt, for the comfort of the people of *Iſrael*, it is obſerved, that their enemies that inſulted them will ſuffer the vengeance of God's wrath, particularly the *Edomites*, ℣. 1—7. that the land of *Iſrael* ſhould again become fruitful, its cities rebuilt, men and beaſts be multiplied upon it, and be no more liable to deſtruction, nor bear any more the reproach of the heathen, ℣. 8—15. the cauſes of its deſolation and deſtruction, the ſins of its inhabitants, eſpecially blood-ſhed, idolatry, and profanation of the name of God, ℣. 16—20. nevertheleſs the Lord promiſes to have mercy on them, and return them to their own land, not for their ſakes, but for his own name-ſake, ℣. 21—24. then follow promiſes of ſpiritual bleſſings to them; as purification from all ſin by the blood of Chriſt; regeneration by his Spirit and grace; and evangelical obedience as the fruit of that, ℣. 25, 26, 27. and others of a mixed kind, reſpecting partly temporal, and partly ſpiritual bleſſings, ℣. 28—36. for all which it is expected of the Lord, that he ſhould be prayed unto for them; particularly their inhabitation in their own land, and the multiplication of them in it, with which the chapter concludes, ℣. 37, 38.

℣. 1. *Alſo thou ſon of man, propheſy unto the mountains of Iſrael*, &c.] The land of *Judah*, which was very mountainous, at leaſt one part of it, called the hill-country, *Luke* i. 39, 65. and now the country being cleared of men thro' the captivity, and other deſolating judgments, there were none but bare mountains to ſpeak unto: or, *propheſy concerning the mountains of Iſrael* [d]; the inhabitants of them, or thoſe that ſhould be reſtored to them, concerning their future happineſs and comfort: ſome render it, *againſt the mountains of Iſrael* [e]; but the after-prophecies of them are in their favour, and not againſt them: *and ſay, ye mountains of Iſrael, hear the word of the Lord*; concerning the deſtruction of their enemies, and concerning the temporal bleſſings that ſhould be beſtowed on them.

℣. 2. *Thus ſaith the Lord God*, &c.] By the mouth of the prophet, who was bid to propheſy: *becauſe the enemy had ſaid againſt you, Aha*; rejoicing at the calamity of God's people, particularly the *Edomites* or *Idumeans*, as in the preceding chapter, and who are chiefly meant; and alſo the *Ammonites* and *Tyrians*, ch. xxv. 3. and xxvi. 2: *even the ancient high places are ours in poſſeſſion*; or, *the high places of the world ſhall be unto us for a poſſeſſion* [f]; the land of Iſrael, according to *Kimchi* and others, was the higheſt part of the world, *Jeruſalem* the higheſt part of that land, and the temple was built on the higheſt part of the city; and all theſe the *Edomites* claimed as their own, the land, city, and temple, and thought themſelves ſure of the ſame, as if they had them in actual poſſeſſion; even the hilly part of the country, which had been ſo from the creation, and where ſtood many of the fortified and frontier towns and cities; which as ſtrong as they were, or had been, they fanſied would eaſily fall into their hands, now ſuch deſolations were made in the land.

℣. 3. *Therefore propheſy and ſay, thus ſaith the Lord God*, &c.] Who heard all the enemy ſaid, and knew all their deſigns and purpoſes, their ſchemes and devices: *becauſe they have made* you *deſolate*; ravaged their country, deſtroyed their cities, burnt their temple, and carried them captive, and left the land without men or cattel: *and ſwallowed you up on every ſide*; all their neighbours being their enemies, were like ravenous beaſts of prey, gaping upon them with their mouths; and obſerving the low condition into which they were brought by the king of *Babylon*, helped forward the deſtruction; and every one ſhared in the ſpoil and plunder neareſt to them, they could conveniently come at: *that ye might be a poſſeſſion to the reſidue of the heathen*; either to thoſe that were left in the land by the king of *Babylon*, or to the reſt of the heathen nations round about them: *ye are taken up in the lips of talkers, and are an infamy of the people*; reproached, defamed, and made a proverb and bye-word, by every foul mouthed prating fellow.

℣. 4. *Therefore ye mountains of Iſrael, hear the word of the Lord*, &c.] As in ℣. 1. here repeated to raiſe and quicken their attention, to what was about to be ſaid to them: *thus ſaith the Lord God to the mountains, and to the hills, to the rivers, and to the vallies, to the deſolate waſtes, and to the cities* that are *forſaken*; before, only the mountains are ſpoken to, tho' the whole land was included; here the ſeveral particulars are given, which deſcribe the whole, and which ſuffered in the calamity, and the inhabitants that dwelt in them, or near them; who only can be ſuppoſed to hear the word of the Lord, tho' places are only mentioned, becauſe of the great depopulation of them: *which became a prey and deriſion to the reſidue of the heathen that* are *round about*; to the *Tyrians*, *Philiſtines*, *Edomites*, *Ammonites*, and *Moabites*; who mocked the *Jews*, rejoicing at their deſtruction by the king of *Babylon*, and ſeized upon as a prey to themſelves what he left: or theſe are the reſidue of the heathens round about *Judea*; who remained after the judgments threatened were executed on the above nations, foretold in chapters xxv. and xxvi. ſee ℣. 36.

℣. 5. *Therefore thus ſaith the Lord God*, &c.] Becauſe theſe heathens have acted ſuch an unkind and cruel part to *Iſrael*: *ſurely in the fire of my jealouſy*

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[d] אל הרי ישראל de montibus Iſraelis, Junius & Tremellius, Polanus.

[e] Contra montes Iſrael, Vatablus.

[f] במות עולם למורשה היתה לנו excelſa ſeculi hæreditario jure futura ſunt nobis, Junius & Tremellius, Polanus; celſa ſeculi hæreditas evenit nobis, Cocceius, Starckius.

louſy have I ſpoken; in his fierce wrath and hot diſpleaſure, reſenting the ill uſage of his people; hot with indignation againſt their enemies, having a fervent zeal for his own glory, and an affectionate concern for the good of his people. It is in the original text in the form of an oath, *if I have not ſpoken*, &c [g]. let me be reckoned a liar, or not God; believe me that I have ſpoken, and in this warm manner; and have not only foretold in prophecy, and threatened the deſtruction of theſe nations, but have reſolved and determined upon it in my own mind. So the *Targum*, "if I have not "in the fire of my vengeance decreed in my "word:" *againſt the reſidue of the heathen, and againſt all Idumea*; or *Edom*; the *Edomites*, even all of them, who of all the heathen were the moſt inveterate and implacable enemies of the *Jews*, tho' related to them, and are therefore particularly mentioned as the objects of the divine vengeance: the reaſon follows, *which have appointed my land into their poſſeſſion*; the land where his choſen people dwelt, and which he choſe for them, and gave unto them; the land where he himſelf dwelt, and granted his preſence; where his temple was, and he was worſhipped. So the *Targum*, "the land "of the houſe of my majeſty." Now this the Lord took ill at their hands, and reſented, that they ſhould lay out this land for themſelves, and determine upon it as a poſſeſſion and inheritance of theirs. *With the joy of all their heart, with deſpightful minds to caſt it out for a prey*; with the utmoſt joy they joined *Nebuchadnezzar*'s army, when he invaded the land of *Judea*, and beſieged *Jeruſalem*, out of pure malice and ſpight to the people of the *Jews*, in order to eject them from the poſſeſſion of their land, that it might become a prey to them; ſee *Pſ.* cxxxvii. 7. *Obad.* ℣. 12, 13, 14.

℣. 6. *Propheſy therefore concerning the land of Iſrael*, &c.] And the inhabitants of it, for their comfort, in this their time of diſtreſs: *and ſay unto the mountains, and to the hills, to the rivers, and to the vallies, thus ſaith the Lord God, I have ſpoken in my jealouſy, and in my fury*; with great zeal for his honour, and the intereſt of his people; and with indignation at his and their enemies: *becauſe ye have borne the ſhame of the heathen*; their calumnies and lies, their reproaches and ſcoffs, their injuries and abuſes; all which were reſented by the Lord, and therefore he determines to puniſh for them.

℣. 7. *Therefore thus ſaith the Lord God*, &c.] This being the caſe, the people of God being in diſtreſs, and under ſhame and diſgrace, and the enemy inſulting them, and triumphing over them: *I have lifted up mine hand*; ſolemnly ſwore; lifting up of the hand being a rite uſed by men when they ſwore, *Gen.* xiv. 22: *ſurely the heathen that are about you, they ſhall bear their ſhame*; the puniſhment of their ſhame; that which is juſtly due to them for reproaching and putting to ſhame the people of God: or they ſhall be a laughing-ſtock to others, and be reproached and derided themſelves, and ſo be paid in their own coin; a juſt retaliation this for their treatment of the *Jews*.

℣. 8. *But ye, O mountains of Iſrael*, &c.] Literally underſtood, as appears by what follows; for tho' they could not hear what was ſaid, the proprietors of them could, now in captivity; and the efficacy of the word ſhould be ſeen on them, producing the following effects: *ye ſhall ſhoot forth your branches*; that is, the trees that grew upon them ſhould; the vines, and the olives trees, planted on hills and mountains, as was uſual, as appears from the mount of olives, and other places: *and yield your fruit to my people of Iſrael*; not only put forth branches, but bear fruit; and which ſhould be given to the right owners, the people of *Iſrael*, and not to the heathens, who had claimed the ancient mountains for their poſſeſſion: *for they are at hand to come*; the *Iſraelites*; either by repentance, as *Kimchi*; or by a return from the *Babyloniſh* captivity, which was about forty or fifty years after this prophecy; and which was but a ſhadow and figure of their reſtoration in the latter day, yet to come; which might be ſaid to be at hand, or near, with reſpect to God, with whom two or three thouſand years are as nothing. The *Targum* is, "for the day of my redemption is near "to come."

℣. 9. *For behold, I am for you*, &c.] For the mountains, that they might be cultivated and become fruitful, and be of advantage to their proprietors, and appear beautiful and lovely to behold, as well as to be uſeful: *and I will turn unto you*; the Lord had turned from them, and left them a prey to the enemy, whereby they were become deſolate; but now he would turn unto them, and bleſs them, and make them fruitful, and return the right owners of them to them, who ſhould greatly improve them: *and ye ſhall be tilled and ſown*; manured and cultivated, and ſown with wheat and barley, as in former times.

℣. 10. *And I will multiply men upon you*, &c.] Who ſhould inhabit the cities on the mountains, and increaſe very much: *all the houſe of Iſrael, even all of it*; not the heathens ſhould be multiplied on them, but the *Iſraelites*, all of them, and them only; all the tribes of *Iſrael*, the ten tribes as well as the other; and which is repeated for the confirmation of it: by this it appears, that the prophecy has a further view than to the return of the *Jews* from the *Babyloniſh* captivity; for all did not return, many remained in the provinces of *Babylon*; and thoſe that returned were chiefly of the tribes of *Judah* and *Benjamin*; but few of the reſt came with them. *Kimchi* thinks the words have reſpect to the ten tribes, which he ſays are hid to this day; ſo *Ben Melech*. *And the cities ſhall be inhabited, and the waſtes ſhall be builded*; in a literal ſenſe; as well as the church of God, and inheritance of Chriſt, ſhall then be in a flouriſhing condition.

℣. 11. *And I will multiply upon you men and beaſt*, &c.] Not only men, but beaſts alſo, of which the mountains had been deprived, being killed by the enemy for preſent uſe, or drove off for future ſubſiſtence; but now there ſhould be an increaſe of them, which ſhould feed upon the herbage of the mountains, and the rich paſtures on them, to the great advantage of the proprietors: *and they ſhall increaſe and bring forth*; or, *multiply and increaſe* [h]; both men and beaſts: *and I will ſettle you after your old eſtates*; that is, you mountains ſhall be inhabited by thoſe that formerly dwelt in you, and you ſhall be enjoyed by your right owners; by thoſe who had you in poſſeſſion from the beginning, from the times of *Joſhua*; by whom you were ſettled on them by lot, according to their ſeveral tribes: *and will do better unto you than at your beginnings*; not that the land ſhould be better or more fruitful than in the times of *Joſhua*, who led the people into it, and found it a land flowing with milk and honey, and abounding with all kind of fruit; or that the people ſhould be more flouriſhing in temporal things, than in the times of *David* and *Solomon*; for no ſuch fruitfulneſs and proſperity took place upon the return from the *Babyloniſh* captivity: but rather this is to be underſtood of ſpiritual bleſſings and privileges in the times of the *Meſſiah*; and particularly when the *Jews* will be converted in the latter day: *and ye ſhall know that I am the Lord*; that is, the inhabitants of the mountains of *Iſrael*, the converted *Jews*, ſhall know and own the Meſſiah, and that he is Jehovah, the eternal God, and not a mere man.

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[g] אם לא ſi non, Cocceius, Starckius; *ſub.* mentiar, Junius & Tremellius; non ero Deus, Piſcator.

[h] ורבו ופרו multiplicabuntur & creſcent, Pagninus, Montanus; multiplicabuntur & fructificabunt, Cocceius.

℣. 12. *Yea, I will cauſe men to walk upon you*, &c.] And not beaſts, as during the captivity; and that without fear of wild beaſts, or any enemy; and not as travellers upon them, but as inhabitants of them; who ſhall walk to and fro upon them, as the owners of them, and doing their proper buſineſs there: even *my people Iſrael*; and them only: ſome read it, *with my people Iſrael* [i]; as if other men, *Gentiles* called by grace, ſhould dwell with the *Jews* at this time, particularly at their reſtoration in the latter day; which may be true, and which ſeems to be the ſenſe of the whole 60th chapter of *Iſaiah*'s prophecy: *and they ſhall poſſeſs thee, and thou ſhalt be their inheritance*; that is, thou mountain; a change of number, meaning every one of the mountains, even the whole land of *Canaan*, which was given to the *Iſraelites* for an inheritance; and was typical of the eternal inheritance in heaven: *and thou ſhalt no more henceforth bereave them*; of men, or of children; or be no more the cauſe of their being childleſs, or of bereaving them of men; ſins committed on the mountains being the cauſe of provoking the Lord to bereave them; or men ſhould be no more killed upon them, as they had been.

℣. 13. *Thus ſaith the Lord God, becauſe they ſay unto you*, &c.] The heathens that dwelt round about the land of *Judea*, said to the mountains, or to the whole land, *thou* land *devoureſt up men*; eats up the inhabitants of it; which is part of the ill report the ſpies, in the times of *Moſes*, brought on it, *Numb.* xiii. 32. to which the alluſion is here; ſuggeſting, that either the air was unwholeſome; or that the land did not produce a ſufficiency of food to ſupport the inhabitants of it; or that the curſe of God was upon it; and that one judgment or another was ever on it; either famine, or peſtilence, or the ſword of the enemy, or inteſtine broils among themſelves, or wild beaſts, whereby the inhabitants of the land were waſted and conſumed: *and haſt bereaved thy nations*; the ſeveral tribes, of men and children; ſo that they were diminiſhed and depopulated: the alluſion ſeems to be to miſcarrying women, or ſuch who kill their children in the womb, and become abortive.

℣. 14. *Therefore thou ſhalt devour men no more*, &c.] Or they ſhall be no more deſtroyed in thee by peſtilence, famine, ſword, or other means: *neither bereave thy nations any more, ſaith the Lord*; or, *thou ſhalt not cauſe* them *to fall any more* [k], for ſo it is written, as in ℣. 15. tho' the marginal reading is, *thou ſhalt not bereave*, which we follow; and both are to be received, ſince miſcarriages often come by falls.

℣. 15. *Neither will I cauſe men to hear in thee the ſhame of the heathen any more*, &c.] Their calumnies and revilings, their ſcoffs and jeers: *neither ſhalt thou bear the reproach of the people any more*; or be any more a taunt and a curſe, a proverb and a bye-word of the people; or be their laughing-ſtock, and the object of their deriſion: *neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord God*; by famine, ſword, or peſtilence, or any other judgment cauſed by ſin: or, *thou ſhalt not bereave* [l], as the marginal reading is; and which the *Targum* and many verſions follow: now what is here promiſed in this and the preceding verſe, had not its full accompliſhment upon the *Jews* return from the *Babyloniſh* captivity; for ſince that time their men have been devoured, and their tribes have been bereaved of them by famine, ſword, and peſtilence; and they have heard and bore the ſhame and reproach of the nations where they have been diſperſed, and do to this day; wherefore theſe prophecies muſt refer to a future reſtoration of that people.

℣. 16. *Moreover, the word of the Lord came unto me*, &c.] Here begins another prophecy, which was delivered about the ſame time with the former: *ſaying*, as follows,

℣. 17. *Son of man, when the houſe of Iſrael dwelt in their own land*, &c.] The land of *Canaan*, which the Lord their God gave unto them; a land abounding with all good things, where they dwelt in great eaſe, plenty, and proſperity; and which alſo was a holy land, peculiarly choſen of God for his worſhip and ſervice: *they defiled it by their own way, and by their doings*; by their ſinful ways and evil works: ſin is of a defiling nature; it defiles the bodies and ſouls of men; it defiles their own, and it defiles others; it defiles a land, and the inhabitants of it, and makes them loathſome and abominable to a pure and holy God: *their way was before me, as the uncleanneſs of a removed woman*; of a menſtruous woman in the time of her ſeparation; when ſhe was debarred the company of her huſband, and might not enter into the ſanctuary of the Lord: this ſhows what an evil thing ſin is, what an uncleanneſs it is in the ſight of God, how abhorrent ſinful ways are to him; and tho' he was the huſband of theſe people, yet becauſe of their ſins, he ſeparated from them, and removed them from, and out of their land, as not fit to be in his preſence, nor to live there.

℣. 18. *Wherefore I poured my fury on them*, &c.] Like a mighty flood that carries all before it, in juſt retaliation *for the blood they had ſhed upon the land*; the innocent blood, as the *Targum*; the blood of righteous men, that oppoſed and reproved them for their ſinful ways; the blood of the prophets, that were ſent to warn them of them; and eſpecially the blood of the Son of God; for this prophecy reaches further than to the times of the *Babyloniſh* captivity: *and for their idols* wherewith *they had polluted it*; or, *for their dung* [m]; their dunghil-gods; not only for their idols, and their idolatry, before the *Babyloniſh* captivity, which they after that were free from; but for the traditions of their elders, they ſet up againſt and above the word of God; and their own legal righteouſneſs,

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[i] את עמי ישראל cum populo meo Iſraele, Junius & Tremellius, Polanus.

[k] לא תכשלי non impingere facies, Montanus, Vatablus; non offendere facies, Starckius.

[l] Non orbabis, Piſcator.

[m] בגלוליהם ſtercoreis diis ſuis, Junius & Tremellius, Polanus; ſtercoribus ſuis, Cocceius, Starckius.

neſs, their idols, the works of their hands, which were as dung; and through their attachment to which, they rejected Chriſt and his righteouſneſs; and which brought wrath upon them, and them into their preſent captivity.

℣. 19. *And I ſcattered them among the heathen,* &c.] Firſt by the *Chaldeans*, in the ſeveral provinces of *Babylon*; and next by the *Romans*, in the ſeveral parts of the world; and in this condition they now are: *and they were diſperſed through the countries*; or blown about as chaff, ſtubble, or any ſuch like thing, is by the wind: *according to their way, and according to their doings I judged them*; condemned and puniſhed them, as their evil ways and wicked works deſerved, according to the rules of juſtice and equity; ſo that no injuſtice was done them, nor could any fault be juſtly found in the proceedings of God towards them.

℣. 20. *And when they entered unto the heathen, whither they went,* &c.] When the *Jews* went into the heathen countries, whither they were carried captive, either by the *Chaldeans*, or by the *Romans*: *they profaned my holy name*; by their irreligion and immorality; by their violation of both tables of the law; by their wicked lives and converſations, whereby they gave the enemy an occaſion to reproach them, their religion, and their God, *Rom.* ii. 24: *when they ſaid to them, theſe are the people of the Lord, and are gone forth out of his land*; theſe are the men that boaſt they are the people of the Lord, whom he has choſen above all people, and ſee what a wicked people they are; for their ſins they are driven out of the land, and become our captives: or tho' they were the Lord's people, as they pretend, and were under his care and protection; yet he was not able to keep them in their own land, and deliver them out of our hands, but they are carried captive by us; and thus the name of God, his being and perfections, were blaſphemed, and his word, worſhip, and worſhippers, were ridiculed by them. The *Targum* is, “if theſe are the people of the Lord, how is “it that they are gone out of the land of the “houſe of his majeſty?”

℣. 21. *But I had pity for my holy name,* &c.] Had pity on the *Jews* for his name-ſake, and not theirs; or he had a tender concern for his own honour and glory: *which the houſe of Iſrael had profaned among the heathen, whither they went*; and therefore was reſolved to take a method for the glorifying of it, and that in a way of ſpecial grace and mercy to his people; ſee the note on ℣. 20.

℣. 22. *Therefore ſay unto the houſe of Iſrael,* &c.] This is an order to the prophet, the ſon of man, ℣. 17: *thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael*; what he hereafter promiſes to do for them, both with reſpect to things temporal and ſpiritual; which he did, not on account of any deſerts or worthineſs in them; for they had none, having done nothing to merit his favour, but, on the contrary, every thing to provoke the eyes of his glory: *but for my holy names ſake, which ye have profaned among the heathen, whither ye went*; for the honour of his holy name, for the glory of his holy word, holy worſhip, and holy religion; all which were traduced and reproached among the heathen, by reaſon of the ungodly behaviour of the *Jews*.

℣. 23. *And I will ſanctify my great name,* &c.] The ſame with his holy name; for his greatneſs lies in his holineſs; which name he ſanctifies when he clears it from all charges and imputations; when he makes it appear to be holy, and himſelf to be glorious in holineſs; when he vindicates the honour of his name, not in a way of puniſhment, as he juſtly might, but in a way of grace and mercy; he ſanctifies his name when he proclaims it, a God gracious and merciful; for it was in this way and manner he determined to make himſelf illuſtrious and glorious, and do honour to his name: *which was profaned among the heathen, which ye have profaned in the midſt of them*; this is repeated again and again, to ſhow the heinouſneſs of this ſin, how ill he took it at their hands, and what a concern it gave him: *and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes*; when the Lord ſhall fulfil his promiſes, and deliver his people; when he ſhall ſanctify, juſtify, and ſave them; and he ſhall be ſanctified, ſerved, and worſhipped by them, and among them: it will be taken notice of by infidels themſelves; and they ſhall hereby know, and be obliged to acknowledge, that the God of *Iſrael* is the only Lord God; that he is true and faithful to his word, righteous and holy in his ways, the Lord God omniſcient and omnipotent.

℣. 24. *For I will take you from among the heathen,* &c.] The *Chaldeans* and other nations, among whom they were carried captive; and the *Papiſts*, among whom many of them now are, often called heathens and *Gentiles* in ſcripture: this will be fully completed, at the time of the *Jews* converſion in the latter day: the phraſe fitly expreſſes the act of divine grace, in taking his people from among the world by effectual vocation: *and gather you out of all countries*; to himſelf, and to his Son, and to his church, and to ſome certain place, from whence they will go up in a body to their own land, as follows; ſee *Hoſ.* i. 11: *and will bring you into your own land*; into the land of *Canaan* literally underſtood, as well as into the church of God here, and into the heavenly country hereafter, of which *Canaan* was a type.

℣. 25. *Then will I ſprinkle clean water upon you,* &c.] Not baptiſmal water, as *Jerom*; an ordinance indeed of the goſpel, and to which the *Jews* will ſubmit when converted; and which is performed by water, but not by ſprinkling, nor does it cleanſe from ſin; and is adminiſtered by men, and is not an operation of God, as this is: rather the regenerating grace of the Spirit; tho' this does not purify from all ſin, and beſides is intended in the next verſe: it ſeems beſt to underſtand it of the blood of Chriſt, the blood of ſprinkling, and of juſtification from ſin, and pardon of it by it; ſo *Kimchi* and *Jarchi* interpret it of purification by atonement; and the *Targum* is, “I will forgive “your ſins, as one is cleanſed by the water of “ſprinkling, and the aſhes of an heifer, which is “for a ſin-offering:” *and ye ſhall be clean from all your filthineſs, and from all your idols will I cleanſe you*; the blood of Chriſt cleanſes from all ſin; by it men are juſtified from all things, and are made perfectly pure and ſpotleſs in the ſight of God; they are cleanſed from original ſin, the pollution of their nature; from all actual ſins and tranſgreſſions, which are very defiling; from ſins of heart, lip, and life; even from ſuch as are idols, ſet up in the heart, and ſerved.

℣. 26. *A new heart alſo will I give you, and a new ſpirit will I put within you,* &c.] A *new heart*, and a *new ſpirit*, are one and the ſame; that is, a renewed one; renewed by the Spirit and grace of God; in which a new principle of life is put; new light is infuſed; a new will, filled with new purpoſes and reſolutions; where new affections are placed, and new deſires are formed; and where there are new delights and joys, as well as new ſorrows and troubles; the ſame which in the New Teſtament is called the *new man*, and the *new creature*, *Eph*. iv. 24. 2 *Cor*. v. 17. The *Targum* paraphraſes it, "a heart fearing, and a ſpirit fearing;" where the true fear of God is, a truly gracious heart; and which is purely the gift of God, and is the fruit of his rich grace, abundant mercy, and great love: *and I will take away the ſtony heart out of your fleſh*; the *Targum* is, "and I will break the "heart of the wicked which is hard as a ſtone;" this is a heart hardened by ſin, and confirmed in it; deſtitute of ſpiritual life and motion; ſenſeleſs and ſtupid, ſtubborn and inflexible; on which no impreſſions are made; and which remains hard and impenitent: now this is in *the fleſh*, in corrupt nature; and this hardneſs of heart is natural to men; and all who have it, are after the fleſh, or are carnal; and it requires omnipotence to remove it; it cannot be taken out by men of themſelves; nor by miniſters of the word; nor by the bare mercies and judgments of God; but by the powerful and efficacious grace of God; giving repentance unto life; working faith in the ſoul, to look to a crucified Chriſt; and ſhedding abroad the love of God in the heart, which ſoftens and melts it; all which is done by the Spirit, and frequently by means of the word. This is interpreted in the *Talmud* [n], of the evil imagination, or corruption of nature; and is one of the names of it, a ſtone; and it refers, it is ſaid [o], to the time or world to come, the days of the Meſſiah: *and I will give you an heart of fleſh*; an heart ſenſible of ſin and danger; a penitent one, ſoft and tender, thro' the love and fear of God; a ſpiritual and ſanctified heart; ſubmiſſive to the will of God; flexible and obſequious to the commands of Chriſt; on which impreſſions are made by the grace of God; where the laws of God are written, the goſpel of Chriſt is put; where Chriſt himſelf is formed; where are the fear of God, faith, hope, and love, and every other grace.

ỷ. 27. *And I will put my Spirit within you*, &c.] My holy Spirit, as the *Targum*; the Spirit of holineſs; the author of internal ſanctification, of the new heart and ſpirit, and of the fleſhy one beforementioned; and thro' whoſe grace and ſtrength the ſaints do what is after ſaid they ſhall do: *and cauſe you to walk in my ſtatutes*; men are firſt made alive by the Spirit of God, and have ſpiritual ſtrength put into them, who of themſelves can do nothing; by means of which they are enabled to walk in all the commandments and ordinances of the Lord, and to continue in the obſervation of them; which walking in them ſuppoſes: *and ye ſhall keep my judgments, and do them*; being conſtrained by the love of God; influenced by the grace of Chriſt; and ſtrengthened by the bleſſed Spirit: and ſuch perſons obſerve, and do them willingly and chearfully; from a principle of love; in faith, and to the glory of God; without any mercenary and ſelfiſh views; without truſting to, and depending upon, what is done for ſalvation.

ỷ. 28. *And ye ſhall dwell in the land which I gave to your fathers*, &c.] Not only ſhall be brought into it, but ſhall inhabit it, and continue there, and that in great ſafety and plenty; and which will be the more valued and eſteemed, and reckoned a great bleſſing to enjoy; becauſe this land is the gift of God, and what he gave to their fathers, *Abraham*, *Iſaac* and *Jacob* by promiſe ſo long ago, and to their ſeed; of which promiſe it appears he is not unmindful: *and ye ſhall be my people, and I will be your God*; which is the ſum and ſubſtance of the covenant of grace; which will now be renewed, and the bleſſings of it applied. The *Jews* will appear to be the people of God by their effectual calling and converſion; and God will ſhew himſelf to be their God, by his preſence with them, his protection of them, and that communion with himſelf he will admit them to; ſee *Jer*. xxxi. 1. and xxxii. 38. the *Loammi* will be taken off, and they will be again declared to be the covenant-people of God, *Hoſ*. i. 9, 10.

ỷ. 29. *And I will alſo ſave you from all your uncleanneſſes*, &c.] From all their filthy luſts of pride, envy, malice, covetouſneſs, whoredom, blaſphemy and infidelity, to which the *Jews* are now addicted; but at this time ſhall be ſaved from the power and dominion of them, by the ſanctifying grace of the Spirit; and from the guilt and pollution of them, by the blood of Chriſt ſprinkled on them; and this, not from one, or ſome of them only, but from all of them; all *Iſrael* will be ſaved, and they will be ſaved from all their ſins, *Rom*. xi. 25, 26: *and I will call for the corn, and will increaſe it*; which ſhall anſwer to the call of God, as a ſervant to his maſter; and ſhall ſpring up out of the earth in great abundance; and which ſhall grow, and increaſe, and bring forth much fruit; and yield bread to the eater, and ſeed to the ſower: and which is to be underſtood, not of corn in a literal ſenſe only, but of corn in a ſpiritual ſenſe; of all ſpiritual proviſions, the word and ordinances, and eſpecially the corn of wheat, Chriſt Jeſus; who is the ſum and ſubſtance of the goſpel and his ordinances, and is in them food for the faith of his people; ſee *Zech*. ix. 17: *and lay no famine upon you*; neither a famine of bread, or of water; nor of hearing the word of the Lord; but ſhall have plenty of proviſions, both for ſoul and body; ſee *Amos* viii. 11.

ỷ. 30. *And I will multiply the fruit of the tree, and the increaſe of the field*, &c.] The fruit of trees that grow in gardens, and orchards, and vineyards, as pomegranates, apples, olives, grapes, *&c*. and the corn and graſs of the field; ſo that there ſhall be great plenty of each of theſe, and no want of any thing for man or beaſt: and by theſe are myſtically deſigned ſpiritual bleſſings; the fruits of righteouſneſs, with which the ſaints, who are trees of righteouſneſs, ſhall be laden; and an increaſe of gifts and grace in the churches of Chriſt, and the members of them: *that ye ſhall receive no more reproach of famine among the heathen*; who upbraided them with it, that they were forced to go to other nations for food, as in the times of their fathers *Abraham*, *Iſaac* and *Jacob*; and that their land wanted rain, and waited for it; which, if it had not, became barren; whereas the *Egyptians* particularly needed it not, their land being watered yearly with the overflowings of the *Nile*: or the ſenſe is, they ſhould not be reproached with their penury and want of the things of life; and ſpiritually, that they ſhould not be upbraided by the *Gentiles* with their want of the goſpel, and their contempt of it, their blaſphemy and their unbelief; ſince they ſhould now have it, receive, embrace and love it, and feed upon it.

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[n] T. Bab. Succah, fol. 52. 1.

[o] Debarim Rabba, fol. 242. 2. & Shir-haſhirim Rabba, fol. 3. 2.

℣. 31. *Then ſhall ye remember your own evil ways*, &c.] That were of their own chuſing; in which they walked, and delighted to walk: and very evil ones they were; oppoſite to the ways of God; ſuch as open violation of the law of God; neglect of his worſhip; idolatry, and many other ſins before the captivity; adhering to the traditions of their elders; and ſetting up their own righteouſneſs as a juſtifying one afterwards; alſo their diſbelief and rejection of the Meſſiah; their blaſphemy againſt him, and perſecution of his intereſt and people: now theſe will all be remembered with ſhame and confuſion, when the Lord ſhall beſtow upon them the above bleſſings, ſpiritual and temporal; eſpecially when a new heart and ſpirit ſhall be given them; the goodneſs of God will have ſuch an influence upon them, as to refreſh their memories with former ſins, and bring them to repentance for them; as well as to affect their minds, and make them thankful for preſent mercies: ſins, which were before forgotten, or were not thought to be ſins, ſhall now come freſh in their minds, with all their aggravated guilt: *and your doings that were not good*; far from being ſo; they were very evil, contrary to the law of God, and goſpel of Chriſt; as they will at this time appear to themſelves to be: *and ſhall loath yourſelves in your own ſight for your iniquities, and for your abominations*; their ſins will be abominable to them, as they are in themſelves, and to the Lord; and they'll not only loath them, but themſelves for them; when they ſhall come to have a true ſight of them in their own colours, and a true ſenſe of the evil nature of them; and this ſhall not be expreſſed only in the ſight of men, and ſo as to be obſerved by them; but in their own ſight, ſecretly and within themſelves, under a clear and full conviction of their ſins. The *Syriac* verſion is, *your faces ſhall be wrinkled*; as mens are when they are diſpleaſed with themſelves for what they have done. The *Targum* is, "and ye ſhall groan when ye ſhall ſee, "becauſe of your ſins, and becauſe of your abo-"minations;" which is the caſe of ſenſible ſinners, 2 *Cor.* v. 4. ſee ch. xx. 43.

℣. 32. *Not for your ſakes do I* this, *ſaith the Lord*, &c.] Not for any worth or worthineſs in them; for any merit or deſert of theirs; for any goodneſs in them, or works of righteouſneſs done by them; no, it purely flowed from his own unmerited grace and goodneſs; for his own ſake, and for his own glory, will he do it; ſee *Deut.* ix. 4, 5, 6: *be it known unto you*; this the Lord would have this people take notice of, who were very fond of their own righteouſneſs and merits, and to truſt therein, and aſcribe much thereunto, as moſt men are too apt to do; and therefore to take down their pride, and take them off of their boaſtings and vain opinions of themſelves, he would have them know and acknowledge this; and be ſo far from placing any of the favours beſtowed on them to the account of the merit of their good works, that they ought to take ſhame for their evil ones, as follows: *be aſhamed and confounded for your own ways, O houſe of Iſrael*; as men are, when they are brought to a true ſight and ſenſe of them, and reflect upon the evil of them, and are brought to true repentance for them; ſee ch. xvi. 61, 63.

℣. 33. *Thus ſaith the Lord God, in the day that I ſhall have cleanſed you from all your iniquities*, &c.] By the free and full pardon of them; by ſprinkling clean water on them, the blood of Chriſt on their conſciences; and by applying the righteouſneſs of Chriſt to them for their juſtification; as well as by creating clean hearts in them, for their ſanctification; and enabling them by grace to eſcape and abſtain from the pollutions of the world: *I will alſo cauſe you to dwell in the cities*; that is, of *Judea*, which, as well as *Jeruſalem*, ſhall be rebuilt and inhabited, as follows: *and the waſtes ſhall be builded*; ſuch cities and towns as lay in ruins: temporal proſperity ſhall go along with or follow ſpiritual bleſſings to the people of the *Jews* at their converſion; or they ſhall dwell in the churches of Chriſt, which are as cities compact together, well regulated, and where *Jews* and *Gentiles* at this time will be fellow-citizens.

℣. 34. *And the deſolate land ſhall be tilled*, &c.] The land of *Judea*, which lay deſolate during the captivity; and which now is under the dominion of the *Turks*, and in a ruinous ſtate, ſhall be manured and cultivated, and become fruitful, as it formerly was: or the people of the *Jews*, who, in a ſpiritual ſenſe, are like barren and uncultivated ground; theſe ſhall have the fallow ground of their hearts plowed up, and the ſeeds of grace, truth and righteouſneſs ſhall be ſown in them, and they ſhall bring forth the fruit of good works: *whereas it lay deſolate in the eyes of all that paſſed by*; as the land of *Canaan* now does to every traveller in it, that obſerves it, and compares it with what it once was; and as the preſent ſtate of the *Jews* is, in the eyes of every chriſtian pilgrim and traveller, that takes notice of their blindneſs and ignorance, their unbelief and hardneſs of heart.

℣. 35. *And they ſhall ſay*, &c.] Either the neighbouring nations that lived round about the land of *Iſrael*, ℣. 36. or rather the travellers as before, who having as they paſſed by obſerved what it had been, and now ſee what it is; theſe ſhall ſay to one another: *this land that was deſolate, is become like the garden of Eden*; for delight and fruitfulneſs: this may well be applied to the flouriſhing and fruitful ſtate of the church of God, conſiſting of converted *Jews*, in the latter day: *and the waſte, and deſolate and ruined cities* are become *fenced*, and *are inhabited*; which, as it will be true of cities in a literal ſenſe, ſo of the churches of Chriſt in *Judea* in a ſpiritual ſenſe; which will be rebuilt by the grace of God, fenced and fortified by his almighty power, and inhabited by true believers.

℣. 36. *Then the heathen that are left round about you*, &c.] Not cut off by the judgments which came upon them, according to the prophecies in ch. xxv. and xxvi. the reſidue of the *Ammonites*, *Moabites*, *Edomites* and *Tyrians*; and in the myſtical ſenſe, this may deſign the reſidue of the antichriſtian ſtates not deſtroyed by the vials of God's wrath; ſee *Rev.* xi. 2, 13: *ſhall know that I the Lord build the ruined places*, and *plant that that was deſolate*; this work of rebuilding *Jeruſalem*, and other cities of *Judea*, and planting deſolate places with trees, and all manner of corn and herbage for man and beaſt; as well as of building up and planting churches, will appear ſo manifeſtly the work of God, and not of men; which is brought about by his wonderful providence, or more ſurprizing grace; that even the heathen round about will take notice of it, and own and acknowledge it to be the Lord's work: *I the Lord have ſpoken* it, *and I will do* it; he has ſpoken of it by his prophets;

phets; he has promiſed it in his word, and he will ſurely do it; for he is true and faithful to his promiſes, and able to perform.

℣. 37. *Thus ſaith the Lord God, I will yet for this be enquired of by the houſe of Iſrael*, &c.] Be ſought and prayed unto, for the accompliſhment of the above promiſes, as well as what follows; for tho' God has promiſed and will perform, yet he expects that his people will apply to him for it; it is our duty to put the Lord in mind of his promiſes, to plead them with him, and pray unto him for the fulfilment of them. The *Syriac* verſion is, *even for this I ſeek Iſrael*; and ſo the *Arabic* verſion; as if the ſenſe was, that the Lord will ſeek the people of *Iſrael* wherever they are, and find them out, and call them by his grace, and gather them out of all countries, and bring them into their own land: *to do* it *for them*; every thing before promiſed, and what next follows: *I will increaſe them with men like a flock*; as a flock of ſheep is increaſed, which is a very increaſing creature: or, *as a flock of men*[p]; it ſignifies that the people of the *Jews* will be very numerous at their converſion; ſee *Hoſ.* i. 10.

℣. 38. *As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts*, &c.] Like flocks of ſheep, which were conſecrated and ſet apart for holy uſes, for ſacrifices; even like the flocks of ſheep, which were brought to *Jeruſalem* to be offered in ſacrifice at the three ſolemn feſtivals in the year; eſpecially at the paſſover, when the *Jews* came from all parts of the country to ſlay and eat their paſſover; and every family had a lamb, which in all muſt be a great number: we read of thirty thouſand lambs, and three thouſand bullocks given at one time for this ſervice by king *Joſiah*, beſides what was given by the princes, 2 *Chron.* xxxv. 7, 8, 9. The *Targum* is, "as the holy people, as a people that is "cleanſed, and comes to *Jeruſalem* at the feaſts of "the paſſover:" or, *as the flock of the holy ones*[q]; either of the holy God, Father, Son and Spirit; or of holy men, who are made holy or ſanctified by the Spirit of God: *ſo ſhall the waſte cities be filled with flocks of men*; or with men that are like ſheep for meekneſs, harmleſſneſs, patience, cleanneſs, ſociety and uſefulneſs; and not with ſuch as are comparable to unclean beaſts, or beaſts of prey; ſo it denotes both the quantity of perſons that ſhall inhabit *Judea*, and dwell both in the cities and churches there, and the quality of them.

CHAP. XXXVII.

THIS chapter contains a prophecy of the *Jews* return from captivity to their own land; of the union of the ſeveral tribes with one another; and of the glorious kingdom of Chriſt among them. Their reſtoration is repreſented by a viſion of dry bones made alive; the place in which they were; the condition they were in; and the manner in which they were made to live, are deſcribed, ℣. 1—10. the explication and application of this viſion to the *Jews*, ℣. 11—14. their union is ſignified by a ſign or emblem of two ſticks, which became one in the hand of the prophet, ℣. 15, 16, 17. the meaning of this is ſhewn, ℣. 18, 19, 20. then follow promiſes of their return to their own land, in expreſs words; of their being one kingdom, under one king, Chriſt, the antitype of *David*; of their ſanctification; of their covenant-intereſt in God, made manifeſt to them; and of his preſence, and dwelling among them, ℣. 21—28.

℣. 1. *The hand of the Lord was upon me*, &c.] The Spirit of the Lord, a powerful impulſe of his upon the prophet: the *Targum* interprets it, a ſpirit of prophecy; ſee the note on ch. i. 3: *and carried me out in the Spirit of the Lord*; out of the place where he was to another; not really, but viſionally, as things appeared to him, and as they were repreſented to his mind by the Spirit of God: *and ſet me down in the midſt of the valley which was full of bones*; of men, as the *Targum* adds: this valley, *Kimchi* thinks, was the ſame by the river *Chebar*, where the prophet had his viſions at firſt. *R. Jochanan* ſays, it was the valley of *Dura*, and theſe the bones of them that were ſlain by *Nebuchadnezzar* there, *Dan.* iii. 1. *Rab* ſays, theſe were the children of *Ephraim*, ſlain by the men of *Gath*, 1 *Chron.* vii. 20, 21, 22. Some of the *Jewiſh Rabbins* think there was a real reſurrection at this time. *R. Eliezer* ſays, the dead *Ezekiel* quickened ſtood upon their feet, ſung a ſong, and died. *R. Eliezer* the ſon of *R. Joſe* the *Galilean*, ſays, they went up into the land of *Iſrael*, married wives, and begat ſons and daughters. *R. Judah ben Bethira* ſtood upon his feet, and ſaid, I am of their childrens children, and theſe are the *Tephillim* my father's father left me[r]; but theſe are all fabulous and romantic: others of them underſtand the whole in a parabolical way: theſe bones and the quickening of them were an emblem of the reſtoration of the *Jews* from their captivity, who were in a helpleſs and hopeleſs condition, as appears from ℣. 11—14. and of the converſion of that people in the latter day, which will be as life from the dead; and of the revival of the intereſt and church of Chriſt, when the ſlain witneſſes ſhall riſe and aſcend to heaven; and of the reſurrection of the dead at the laſt day; and may be applied unto, and be uſed to illuſtrate the quickening of dead ſinners, by the efficacious grace of the Spirit of God.

℣. 2. *And cauſed me to paſs by them round about*, &c.] *Round, round*[s]; ſeveral times round, that he might take exact notice of them, of their number, ſituation and condition: *and behold, there were very many in the open valley*; as the *Jews* were in captivity; and as they will be when they ſhall be converted; and as the number of chriſtians will be in the ſpiritual reign of Chriſt; and as the dead will be at the time of their reſurrection, both of the juſt and unjuſt: *and lo they were very dry*; thro' length of time they had lain there, expoſed to wind and weather; the fleſh being wholly conſumed from off of them, and the marrow within quite dried up; ſo that there was no probability or hope, humanly ſpeaking, of their being quickened: theſe are a fit emblem of men in a ſtate of nature and unregeneracy, who have no ſpiritual life, but are dead in treſpaſſes and ſins; have no ſenſe of ſin or danger; no ſtrength to redeem and regenerate themſelves, or do any thing that is ſpiritually good; have no ſpiritual motion; no inward deſires after God, or affection to him; no lifting up of the heart to him, or going out of the ſoul in faith and love to Chriſt; but in themſelves entirely lifeleſs, helpleſs and hopeleſs.

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[p] כצאן אדם ſicut gregem hominum, Vulg. Lat. Syr. ſicut pecus hominis, Montanus; pecudes hominum, Pagninus.

[q] כצאן קדשים ſicut oves ſanctorum, Vatablus, Guſſetius, Starckius.

[r] T. Bab. Sanhedrin, fol. 92. 2. Vid. Kimchi & Abendana in loc.

[s] סביב סביב circum circa, Pagninus; undique undique, Montanus.

℣. 3. *And he ſaid unto me, ſon of man, can theſe bones live?* &c.] Is there any probability of it? is there any reaſon to believe they ſhall live? can any ways and means be deviſed, or any methods taken, to cauſe them to live? *and I anſwered, O Lord God, thou knoweſt*; the prophet does not pronounce at once that it was improbable and impoſſible; he knew indeed it was not probable, or poſſible, that theſe bones ſhould revive of themſelves; and he knew, that neither he, nor any creature could quicken them; but he wiſely refers it to an omniſcient and omnipotent God, who knew what he could, and what he would do: the converſion of ſinners is not of themſelves, nor of miniſters, but of God; it is wholly owing to his will and power, *John* i. 13. nothing elſe can make it probable or poſſible.

℣. 4. *Again he ſaid unto me, propheſy upon theſe bones,* &c.] Or, *over theſe bones* [t]; or, *concerning theſe bones* [u]; foretell that they ſhall live; tell others of it, and them alſo: *and ſay unto them, O ye dry bones, hear the word of the Lord*; the word of prophecy concerning you, as the *Jews* did in *Babylon:* ſo unconverted ſinners may be preached unto, and their loſt and miſerable eſtate in which they are, like dry bones, may be ſet before them; they may be called upon to attend the external miniſtry of the word; and they are capable of hearing it, with their bodily ears; tho' it is not profitable to them, for want of faith, yet faith comes hereby; and therefore it is right to attend upon the means, and hear the word.

℣. 5. *Thus ſaith the Lord God unto theſe bones,* &c.] By the prophet, who was ſent to propheſy over them: *behold, I will cauſe breath to enter into you, and ye ſhall live*; and none could do this but the living God, who breathed the breath of life into *Adam* at firſt, and he became a living ſoul; to which there ſeems to be an alluſion here; and when the Lord puts his Spirit into men, or beſtows his grace on them, then they ſhall live, and not till then.

℣. 6. *And I will lay ſinews upon you, and I will bring up fleſh upon you,* &c.] That is, before he ſhould cauſe breath to enter into them; for tho' it is firſt mentioned, it is the laſt done: this is the orderly proceſs; firſt ſinews are laid to join the bones together; then fleſh is laid to cover them, and fill up all vacancies, and form muſcles to make the bones capable of motion: *and cover you with ſkin*; both bones, ſinews and fleſh; for this is uppermoſt of all, and which makes the whole ſmooth and beautiful. *Job* expreſſes his formation in much ſuch language, *thou haſt clothed me with ſkin and fleſh, and haſt fenced me with bones and ſinews, Job* x. 11: *and put breath in you, and ye ſhall live*; which is repeated for the confirmation of it: *and ye ſhall know that I* am *the Lord*; the Lord God omnipotent, the Lord gracious and merciful, and your Lord and God: ſo men, when they are called by grace, know the Lord, they did not before; having an experience of his powerful and efficacious grace upon their hearts, they know him to be theirs, and own and acknowledge him, and profeſs him before men.

℣. 7. *So I propheſied, as I was commanded,* &c.] The prophet was not diſobedient to the heavenly viſion; he was right to obſerve the orders and inſtructions given, whatever were the iſſue and ſucceſs of them; that he was to leave with the Lord, and did. So goſpel-miniſters propheſy or preach according to the commiſſion given them, and leave their work with the Lord: this was the firſt propheſying; for there is another after-mentioned: theſe two are carefully to be obſerved and diſtinguiſhed, different effects following the one, and the other: this was a propheſying to the dry bones, upon them, over them, and concerning them; and what is next related, was the conſequence of it: *and as I propheſied, there was a noiſe*; or, *a voice* [w]; this, in the literal ſenſe, was the proclamation by *Cyrus*, giving the *Jews* leave to return to their own land, *Ezra* i. 1, 2, 3. at the revival of the intereſt of Chriſt, a great voice will be heard from heaven, ſaying to the witneſſes, come up hither, *Rev.* xi. 12. and at the deſcent of Chriſt to raiſe his dead firſt, there will be the voice of the archangel, and the trump of God, 1 *Theſſ.* iv. 16. and, as while the prophet was propheſying, there was not only his voice heard, but the voice of God, perhaps a thunder-clap; ſo in the miniſtry of the goſpel there is a voice heard, which at firſt is only externally heard; men hear a noiſe, a voice, but it is a confuſed one; they don't know what to make of it, and yet it has ſome effect upon them; it cauſes a noiſe in them, an out-cry about ſin, and hell, and damnation; and yet at preſent no ſpiritual life or breath is in them: *and behold a ſhaking*; of the bones; a rattling among them, as may be conceived muſt be where there is, as here, a tumbling of dry bones one over another to get to their proper bone: ſo in the firſt effect of the word upon the conſcience of a ſinner, which works wrath there, there's a ſhaking and trembling thro' fear of damnation; which in ſome iſſues in real converſion, as in *Saul* and the *jailor*, *Acts* ix. 6. and xvi. 29. but in others it goes off again, and comes to nothing, as in *Felix*, *Acts* xxiv. 25: *and the bones came together, bone to his bone*; ſo the *Jews* ſcattered up and down in the provinces of *Babylon* gathered together upon the proclamation of *Cyrus*, and went up in a body to their own land; as they will do alſo at the time of their converſion, *Hoſ.* i. 11. thus, when perſons are only under ſlight convictions, they may gather together, and have their religious meetings and ſocieties, and yet be only a parcel of dry bones, without any ſpiritual life and breath in them.

℣. 8. *And when I beheld, lo the ſinews and the fleſh came up upon them,* &c.] And they began to look like men, in the ſhape of men, and were a body of them, as the *Jews* did when gathered together: *and the ſkin covered them above*; and ſo looked comely and beautiful, as in the proper form of men; as did the *Jews* enriched and protected by *Cyrus*: and this may be an image of ſuch perſons ſo far wrought upon under the word, as to look like chriſtians; to have the form of godlineſs, and appear outwardly righteous before men, ſubmitting to ordinances, and performing the duties of religion; and yet no principle of ſpiritual life in them; but like *Adam*'s body of the earth, earthly and breathleſs, before the breath of life was breathed into it; ſo here, *but there was no breath in them*; no ſpirit in the *Jews* to return to their land, tho' they had liberty, till the Lord ſtirred up their ſpirits, *Ezra* i. 5. all this, in a ſpiritual ſenſe, ſhews how far perſons may go under temporary convictions by the word, and yet not be living chriſtians.

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[t] על העצמות האלה super oſſa hæc, Starckius.

[u] De oſſibus iſtis, Junius & Tremellius, Polanus, Piſcator.

[w] ויהי קול & extitit vox, Cocceius, Starckius; & fuit vox, Montanus.

ỷ. 9. *Then ſaid he unto me, propheſy unto the wind*, &c.] Before he had been propheſying to the bones, and over them; and ſomething was done, but not to purpoſe, breath being wanting; wherefore he is bid to propheſy a ſecond time, and that not to bones, but to the *wind*, afterwards rendered *breath*; and may allude to the ſoul or breath of man re-entering the body, as at a reſurrection, which cauſes it to live: it ſignifies *the ſpirit* [a], for the ſame word is uſed for the wind, for breath, and for the ſpirit; and in the myſtical ſenſe may be applied to the Spirit of God: and if ever miniſters propheſy or preach to purpoſe, it muſt be with a view to the Spirit of God, both to aſſiſt them in their work, and to make their miniſtrations effectual; without which, how many formal profeſſors ſoever may be made, not one dead ſinner will be quickened. The *Syriac* and *Arabic* verſions render it, *concerning the ſpirit*; and to diſcourſe concerning the perſon, operations, and grace of the Spirit, is one part of the goſpel-miniſtry, and a means of the converſion of ſinners. *Propheſy, ſon of man, and ſay to the wind*; miniſters muſt not only preach, but they muſt pray for the Spirit to accompany the word with his power, and make it the ſavour of life unto life: *thus ſaith the Lord, come from the four winds, O breath*; or *ſpirit*; becauſe the *Jews* were to be brought from ſeveral parts where they were, as they will be at their converſion in the latter day; and ſo the Lord has a people in the ſeveral parts of the world, that lie dead in ſin, and muſt be quickened by the Spirit: *and breathe upon theſe ſlain that they may live*; tho' not ſlain with the ſword, yet being as dead men, who are ſlain by death, are ſo called: ſo in a ſpiritual ſenſe men are ſlain by ſin, and are ſlain by the words of the Lord's mouth; killed with the law, the killing letter; and it is only the Spirit of God that can give them life; and the breath or ſpirit here, is applied to the Spirit of the Meſſiah by the ancient *Jews* [y].

ỷ. 10. *So I propheſied as he commanded me*, &c.] The ſecond time he propheſied to the wind, as he had done to the bones, as he was ordered: and the iſſue of it was, *and breath came into them*; or, *the ſpirit*; a ſpirit of courage in the *Jews*, to go up to their own land; the Spirit of life from Chriſt, which will enter into the witneſſes ſlain, and revive them; and into the *Jews* in the latter day, and convert them; and which enters into dead ſinners, and quickens them; and this he does whilſt miniſters are preaching the goſpel to them; ſee *Rev.* xi. 11. *Acts* x. 44: *and they lived*; as men do ſpiritually, when the Spirit of God has produced a principle of ſpiritual life in them; they live by faith on Chriſt, in union and fellowſhip with him; they live in newneſs of life, and a holy life and converſation; and ſhall live and reign with Chriſt upon the firſt reſurrection, and for evermore: *and ſtood up upon their feet, an exceeding great army*; as the *Jews* did when they returned from the *Babyloniſh* captivity, they were many, and in a poſture of defence; and as they will be in the latter day, when converted, *Hoſ.* i. 10. and as the number of the ſaints will be upon the firſt reſurrection, *Rev.* vii. 9. ſo when men are quickened by the Spirit of God, they *ſtand upon their feet*; they ſtand in the grace of God, and on the foundation Chriſt; they ſtand by faith in him, and in the doctrine of faith, and in the houſe of God; and they ſtand firm againſt all their enemies: they are an *army*; they are in a military ſtate, fighting againſt ſin, ſatan, and the world; and tho' few in compariſon of others, yet conſidered by themſelves are very numerous; and as they will appear, when the *Jews* will be converted, and the fulneſs of the *Gentiles* brought in; and eſpecially when they will be all gathered together at the coming of Chriſt.

ỷ. 11. *Then he ſaid unto me, ſon of man*, &c.] Here follow the explication and application of the above viſion: *theſe bones are the whole houſe of Iſrael*; an emblem of them, of their ſtate and condition in the *Babyloniſh* captivity, and of them in their preſent ſtate; and of the whole *Iſrael* of God, whilſt in a ſtate of unregeneracy: this phraſe takes in the ten tribes, as well as the two tribes of *Benjamin* and *Judah*, which returned from *Babylon*; and ſhows, that reſpect is had to ſomething more than that reſtoration barely: *behold, they ſay, our bones are dried*; the houſe of *Iſrael* ſay, we are like dry bones indeed; we have no ſpirit, nor ſtrength, nor courage, nor life in us: *and our hope is loſt*; of being delivered from the preſent captivity; or of the Meſſiah's coming; or of ever enjoying their own land, and of the promiſes of thoſe things made unto them: *we are cut off for our parts*; from the land of *Iſrael*, and have no hope of poſſeſſing it again, whatever others have; indeed they are cut off from the olive-tree, and are cut down like a tree, both as to their civil and church-ſtate. The *Targum* is, "and we are periſhed;" it is all over with us; we are loſt and undone; all the expreſſions ſhew the deſperate and deſpairing condition they were in.

ỷ. 12. *Therefore propheſy, and ſay unto them*, &c.] For their comfort, in order to revive their hope, and encourage their faith, in theſe diſtreſſed circumſtances: *thus ſaith the Lord, behold, O my people*; they were his people ſtill, and he had a covenant-intereſt in them, and they in him, though in ſuch a low eſtate; and which was the ground of his care of them, and concern for them, and of doing all the good things to them after-mentioned; all proceeded from his covenant, and the grace of it, and their relation to him: *I will open your graves, and cauſe you to come out of your graves*; the cities and priſons in *Chaldea* and other places; where they were confined and held captives, and out of which they could no more deliver themſelves, than a dead man of himſelf can riſe up out of his grave: this is both an emblem of the reſurrection of the dead at the laſt day [z], when they ſhall come forth out of their graves at the voice of Chriſt, ſome to the reſurrection of life, and others to the reſurrection of damnation; and of dead ſinners, raiſed out of the graves of ſin by the power and efficacy of the grace of God; ſee *John* v. 25, 28, 29: *and bring you into the land of Iſrael*; to dwell in it, and abide there, and be no more diſpoſſeſſed of it; as they will not, any more, when once ſettled in it, upon their converſion in the latter day.

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[a] הרוח ad ſpiritum, Pagninus, Montanus, Cocceius, Starckius; alloquens ſpiritum, Junius & Tremellius, Polanus.

[y] Zohar in Numb. fol. 92. 1.

[z] To which it is applied in T. Bab. Sabbat, fol. 152. 2. & Taanith, fol. 2. 2.

℣. 13. *And ye ſhall know that I am the Lord,* &c.] See the note on ℣. 6: *when I have opened your graves, O my people, and brought you up out of your graves*; which is doing that for them, which none but the omnipotent God could do; and they ſeeing his hand and power, his grace and mercy in it, will know, own, and acknowledge him.

℣. 14. *And ſhall put my Spirit in you, and ye ſhall live,* &c.] Not only a ſpirit of courage to go up into their own land, and live a civil and comfortable life there; but the Spirit of God, as a Spirit of grace and ſupplication, of truth and holineſs, of faith and adoption; and as a Spirit of life, having produced a principle of life in them, and ſo ſhould live ſpiritually and ſoberly, righteouſly and godly; ſee ch. xxxvi. 27: *and I ſhall place you in your own land*; ſettle them there in peace and quietneſs, in ſafety and ſecurity, and in enjoyment of all mercies and privileges temporal and ſpiritual: *then ſhall ye know that I the Lord have ſpoken it, and performed it, ſaith the Lord*; that all this was a promiſe of his, foretold by him, notified to them by his prophets, and now fully accompliſhed exactly; which they would obſerve with wonder and thankfulneſs, and give him the glory of it.

℣. 15. *The word of the Lord came unto me again,* &c.] Immediately or quickly after he had the above viſion of the dry bones, and the explanation of it: *ſaying*, as follows,

℣. 16. *Moreover, thou ſon of man, take thee one ſtick,* &c.] Or *wood*[a]; a ſtick of wood; or *table*, as the *Targum*; a board or plank. The *Septuagint* verſion renders it, a *rod*; and ſo the *Arabic*; an emblem of a kingdom or government, as this was: *and write upon it*; the following words: *for Judah, and the children of Iſrael his companions*; for the tribe of *Judah*, and the tribe of *Benjamin*, which adhered together, and as many of the other tribes which joined them; the godly and religious of the reſt of the tribes, who could not give into the idolatry of *Jeroboam*: *then take another ſtick*; like the former: *and write upon it*; theſe words: *for Joſeph the ſtick of Ephraim, and for all the houſe of Iſrael his companions*; for the tribe of *Ephraim*, and the other nine tribes, which together made up one kingdom. It ſhould be obſerved, that in the times of *Rehoboam* the ſon of *Solomon*, there was a diviſion in the kingdom of *Iſrael*; ten tribes revolted from him, and only the two whole tribes of *Judah* and *Benjamin* continued with him; and from that time to the captivity, and even during that, as it ſeems, there were continual animoſities and bickerings between the two kingdoms, on account both of their political and religious affairs, eſpecially the latter; and an union between them, this emblem is deſigned to ſignify, as will hereafter appear. *Jeroboam*, the firſt king of the ten tribes, was of the tribe of *Ephraim*; and *Samaria*, the metropolis of the kingdom, was in that tribe; hence *Ephraim* often ſtands for all the ten tribes, for the kingdom of *Iſrael*, as diſtinct from that of *Judah*. Writing words on ſticks or rods, ſeems to be in alluſion to what was done, *Numb.* xvii. 2.

℣. 17. *And join them one to another into one ſtick,* &c.] Clap the ſticks, planks, boards or tables, to one another; glue them together, or ſet them ſo cloſe to one another, that they may ſeem as one ſtick, plank, board, or table: *and they ſhall become one in thine hand*; they ſhall look as if they were one. R. *Joſeph Kimchi*, the father of *David*, thinks, they really became one, by means of a miracle wrought; but there is no need to ſuppoſe this; it is enough that they appeared to be ſo.

℣. 18. *And when the children of thy people ſhall ſpeak unto thee, ſaying,* &c.] The children of *Iſrael* and *Judah* in captivity, of which people *Ezekiel* was, and to whom he was ſent as a prophet; who ſeeing him take two ſticks, and write on them, and then join them together, would naturally put ſuch a queſtion to him, *wilt thou not ſhew us what thou meaneſt by theſe?* for they concluded he had ſome meaning in it, and that it was not a mere childiſh diverſion and amuſement; and therefore would deſire that he would let them know what it was: whether they would aſk this ſeriouſly or in banter, out of curioſity or in contempt, as they ſometimes did; it matters not, he was to give them an anſwer, as follows; tho' by the manner of their putting the queſtion, it looks as if they were doubtful whether he would or no; ſince they had treated him in a ſneering way on ſuch like occaſions before.

℣. 19. *Say unto them, thus ſaith the Lord God,* &c.] Here follows the explanation of the ſign or emblem: *behold, I will take the ſtick of Joſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellows*; that is, the kingdom of *Iſrael*, conſiſting of the ten tribes, of which *Ephraim* was the chief: *and will put them with him*, even *with the ſtick of Judah*; with the kingdom of *Judah*: *and make them one ſtick*; theſe two kingdoms one kingdom: *and they ſhall be one in my hand*; in Chriſt, the hand and arm of the Lord; one under his care, government, and protection, as after explained: this had in part, and as a ſhadow of what was to come, its fulfilment upon the *Jews* return from *Babylon*; when many of the ten tribes, as well as the two tribes of *Judah* and *Benjamin*, came from thence, and became one nation and kingdom under one prince, until the coming of Chriſt; and it had a further accompliſhment, in the union of converted *Jews* and *Gentiles* in one body: but this is chiefly deſigned as an emblem of the union of the *Jews* one to another, when they ſhall be converted in the latter day; when they ſhall join together in ſeeking the Lord, and *David* their king, the Meſſiah; who ſhall be the one king over them, as is afterwards ſaid; and when all animoſities ſhall ceaſe, both among them, and among all the ſpiritual *Iſrael* of God in general; ſee *Iſ.* xi. 13. *Jer.* l. 4. *Hoſ.* i. 11. and iii. 5. *Zeph.* iii. 9.

℣. 20. *And the ſticks whereon thou writeſt,* &c.] Or art about to write the above things, according to order and direction: *ſhall be in thine hand before their eyes*; ſhall be held up to them to look at for ſome time, and obſerve the cement of the two ſticks; and learn and lay up in their minds what is meant by this emblem; and be aſſured, that what is hereafter ſaid as a further explication of it, ſhall certainly be fulfilled.

℣. 21. *And ſay unto them, thus ſaith the Lord God,* &c.] Or as the *Targum*, "thou ſhalt propheſy to "them;" for what follows is a prophecy of what ſhall be in the latter day: *behold, I will take the children of Iſrael from among the heathen, whither they be gone*; or, *from among the Gentiles*[b]; not

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[a] עץ אחד lignum unum, V. L. Pagninus, Montanus, &c.

[b] מבין הגוים e medio ipſarum gentium, Junius & Tremellius; ex gentibus, Starckius; e *vel* ex medio gentium, Piſcator, Cocceius.

only the *Chaldeans*, where they were carried captives; but from among the nations where they are now diſperſed, and among whom they go freely of their own accord from place to place, for the ſake of traffick: and this phraſe, *whither they be gone*, or *are going* [c], travelling about from one country to another, better deſcribes the preſent *Jews*, and their ſtate, than thoſe in the *Babyloniſh* captivity: *and will gather them on every ſide*; or, *round about* [d]; from the ſeveral parts of the world where they are: *and bring them into their own land*; the land of *Canaan*, given by the Lord to their fathers, and to them their poſterity, for an inheritance; tho' now in the poſſeſſion of others, who, it ſeems, are not the right owners.

℣. 22. *And I will make them one nation in the land, upon the mountains of Iſrael*, &c.] As they were in the times of *David* and *Solomon*, who were both types of the Meſſiah; and to whoſe times is referred this prophecy by the ancient *Jews* [e], as then to have its accompliſhment: *and one king ſhall be king to them all*; not *Zorobabel*, nor *Nehemiah*, nor *Judas Maccabæus*; for theſe were neither of them kings; and much leſs ſuch as reigned for ever, as 'tis ſaid this king ſhall, ℣. 25. beſides, he is expreſly ſaid to be *David*, that is, the Meſſiah the ſon of *David*; and this clauſe is by a modern *Jewiſh* [f] writer applied to him: *and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all*; which is the very thing the two ſticks made one were an emblem of.

℣. 23. *Neither ſhall they defile themſelves any more with their idols*, &c.] *With their dung*, or *dunghil-gods* [g]; either with the idols of the *Gentiles*, or their own: after their return from the *Babyloniſh* captivity, the *Jews* were no more addicted to idolatry; and the image-worſhip of the papiſts is an abhorrence to them at this day, and a ſtumbling-block to them in their embracing chriſtianity: and when they are effectually called and converted to Chriſt, they'll no more have reſpect to the idols, the works of their own hands; or to the idol of their own righteouſneſs, which they have ſet up, and have gone about to eſtabliſh, and to make to ſtand; they'll then ſee it to be as filthy rags, defiling to them, inſtead of juſtifying of them; and therefore ſhall reject it, and no more defile themſelves with it; but ſeek the righteouſneſs of Chriſt, which juſtifies from all ſin, and renders pure and ſpotleſs in the ſight of God: *nor with their deteſtable things*; or *abominations* [h]; the traditions of the elders, which they have preferred to the word of God, and made the rule of their faith, worſhip, and converſation; which has made them deteſtable unto God: *nor with any of their tranſgreſſions*; particularly their diſbelief of Chriſt, and their blaſphemy againſt him; nor ſhall they indulge themſelves in thoſe ſins which now prevail among them, as pride, covetouſneſs, uncleanneſs, fraud and tricking in their trade and commerce: *but I will ſave them out of all their dwelling-places, wherein they have ſinned*; as wherever they dwell they do; they are notorious for their wickedneſs; but God will bring them out of all theſe places, where they have lived in ſin, and been the occaſion of it to ſome, as well as followed the example of others: *and will cleanſe them*; by ſprinkling clean water upon them; by applying the blood of Chriſt to them, which cleanſes from all ſin; ſee ch. xxxvi. 25: *ſo they ſhall be my people, and I will be their God*; the *Lo-ammi* will be taken off, and the covenant of grace ſhall be renewed with them, and made manifeſt to them; and the bleſſings and promiſes ſhall be applied to them, and particularly this; ſee *Jer.* xxxi. 1. *Rom.* xi. 25, 26.

℣. 24. *And David my ſervant ſhall be king over them*, &c.] The king Meſſiah, as *Kimchi* interprets it; and ſo *Abarbinel* [i] and others; being of the ſeed of *David*, and of whom *David* was an eminent type; and who, as Mediator, is the Lord's ſervant, and as man appeared in the form of one: this ſhows that this prophecy looks further than the times of deliverance from the *Babyloniſh* captivity: *and they all ſhall have one ſhepherd*; or king, the ſame as before: kings are called ſhepherds; ſee ch. xxxiv. 23. *John* x. 16: *and they ſhall alſo walk in my judgments, and keep my ſtatutes, and do them*; not the ſtatutes and ordinances of the ceremonial law, which are aboliſhed; and which the *Jews*, when converted, ſhall have no regard unto: but rather the precepts of the moral law, and chiefly the evangelic ordinances of baptiſm and the Lord's ſupper; which ordinances they ſhall walk in, and attend unto with conſtancy and pleaſure; and which ſtatutes they ſhall keep, as they have been delivered, impartially, without delay, in faith and love, and with a view to the glory of God; ſee ch. xxxvi. 27.

℣. 25. *And they ſhall dwell in the land which I have given to Jacob my ſervant*, &c.] *Abraham* and *Iſaac* are not mentioned, as *Kimchi* obſerves, becauſe they had other children, who did not inherit the land; only *Jacob*, becauſe the land was given to him, and his ſeed after him: *wherein your fathers have dwelt*; and ſo the more deſirable to them; and whoſe inhabitation and poſſeſſion of it were a pledge of theirs: *and they ſhall dwell therein, even they and their children, and their childrens children for ever*; unto the end of the world, or perſonal coming of Chriſt; and ſo every thing after promiſed them is ſaid to be for ever: this ſhows that this prophecy had not its accompliſhment in the return of the *Jews* from *Babylon* to their own land; ſince they have been diſpoſſeſſed of that again, in which ſtate they now are; but that it refers to time to come, when being converted to Chriſt, they ſhall poſſeſs their land again, and dwell in it, as long as the ſun and moon endure: *and my ſervant David ſhall be their prince for ever*; or their king, as the *Targum*; and which cannot be underſtood of any temporal prince, but of the king Meſſiah, whoſe throne is for ever and ever; whoſe kingdom is an everlaſting kingdom; and who ſhall reign over the houſe of *Jacob* for ever and ever, *Pſ.* xlv. 6. *Dan.* ii. 44. *Luke* ii. 32, 33. and to whom it is applied by ſeveral *Jewiſh* writers [k].

℣. 26. *Moreover, I will make a covenant of peace with them*, &c.] So the covenant of grace is called, *Iſ.* liv. 10. one principal article of which is peace and reconciliation made between God and his people by the blood of Chriſt, agreed on in that covenant, from whence it has its name: now here it ſignifies, that this covenant ſhould be made known to the converted *Jews*, and their intereſt in it; in virtue of which they ſhall ſee that peace is made for them by the blood of Chriſt; and ſhall have a true conſcience-peace in themſelves, through that blood of the covenant being ſprinkled on them; and be at peace with converted *Gentiles*, and even with their worſt enemies, enjoying all kind of proſperity, temporal and ſpiritual: *it ſhall be an everlaſting covenant with them*; it ſhall not wax old, and vaniſh away, as the former covenant did; under which they were before the coming of Chriſt, which was exhibited in types and ſhadows, legal ſacrifices and carnal ordinances; and beſides, God will always have a covenant-people among them from this time to the end of the world; ſo that a *Loammi* ſhall no more be written upon them: *and I will place them, and multiply them*; that is, place them in their own land, and increaſe their number there: or, *I will give them* [l]; a place in their land, and every bleſſing temporal and ſpiritual: ſo the *Targum*, "I will bleſs them, and multiply them:" *and will ſet my ſanctuary in the midſt of them for evermore*; not any material temple, but his word and ordinances; in which he will grant his ſpiritual preſence with them, and which ſhall continue to the end of the world.

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[c] הלכו ambulant, vel ambulantes ſunt.

[d] מסביב circumquaque, Junius & Tremellius, Polanus, Starckius.

[e] Zohar in Gen. fol. 85. 4.

[f] R. Abendana, not. in Miclol Yophi in 1 King. xi. 39.

[g] בגלוליהם diis ſtercoreis ſuis, Junius & Tremellius, Polanus; ſtercoribus ſuis, Cocceius, Starckius.

[h] בשקוציהם abominandis ſuis, Starckius; abominationibus, Pagninus, Cocceius.

[i] Maſhmiah Jeſhuah, fol. 47. 4. Vid. Sepher Ikkarim, l. 2. c. 28.

[k] T. Bab. Sanhedrin, fol. 98. 2. Ben Melech in Pſ. cxliv. 14. Abendana, not. in Miclol Yophi in Hagg. ii. 23. Abarbinel, Maſhmiah Jeſhuah, fol. 8. 4. & 26. 1.

℣. 27. *My tabernacle alſo ſhall be with them*, &c.] The ſymbol of his preſence: the meaning is, that he ſhall dwell in them by his Spirit and grace; and every one of them ſhall be the temple of the living God, in whom he will walk and dwell: *yea, I will be their God, and they ſhall be my people*; which is repeated for the confirmation of it; ſee ℣. 23.

℣. 28. *And the heathen ſhall know that I the Lord do ſanctify Iſrael*, &c.] Or the *Gentiles*, the converted *Gentiles*, ſhall obſerve and take notice of the gracious dealings of God with his people the *Jews*; that he calls them with an holy calling; implants principles of grace and holineſs in them; ſeparates and conſecrates them for his ſervice, and enables them to walk holily, ſoberly, and righteouſly: *when my ſanctuary ſhall be in the midſt of them for evermore*; when his worſhip ſhall be ſet up among them; his goſpel ſhall be preached unto them, and received by them; and his ordinances adminiſtered unto them; and which ſhall continue till the ſecond coming of Chriſt.

CHAP. XXXVIII.

THIS chapter gives an account of an enemy of the *Jews*, under the name of *Gog*, that ſhall invade their land, and diſturb their peace, after they are ſettled in it; who is deſcribed by the countries over which he rules; and againſt whom the prophet is bid to ſet his face, and propheſy of him, the Lord being againſt him; and who would cauſe him to return from *Judea* unſucceſsful, ℣. 1, 2, 3, 4. the number of his confederates, their warlike accoutrements and preparations for the invaſion of the land of *Iſrael*, are foretold, ℣. 4, 5, 6, 7, 8, 9. his wicked deſigns and intentions to ſpoil and plunder the inhabitants of it, ℣. 10, 11, 12. the notice taken of his projects by the merchants of *Tarſhiſh* and others, ℣. 13, 14. his coming up to invade the land is again obſerved for the certainty of it; and the place from whence, and the time when he ſhould come, are mentioned, as well as God's deſign in it, and which had been before predicted by his prophets, ℣. 14, 15, 16, 17. and the chapter is concluded with a denunciation of divine wrath, which ſhall be terrible to all the inhabitants of the earth, and to all creatures in heaven, earth, and ſea; when he and his forces ſhall be deſtroyed by the ſword, by peſtilence, and by dreadful ſtorms and tempeſts, ℣. 18—23. of which deſtruction a fuller account is given in the next chapter.

℣. 1. *And the word of the Lord came unto me*, &c.] At the ſame time as the preceding prophecy did, as the copulative *and* ſhews; which predicts the reſtoration and converſion of the *Jews*; the union of their tribes under the king Meſſiah; and their ſettlement in their own land: and this reſpects ſome diſturbance they ſhould meet with upon it, for a ſhort time, by a powerful enemy hereafter deſcribed: *ſaying*, as follows,

℣. 2. *Son of man, ſet thy face againſt Gog*, &c.] Of the phraſe, *ſetting the face towards*, or *againſt*, ſee the notes on ch. vi. 2. and xxi. 2. and xxv. 2. but who this *Gog* is, the prophet is bid boldly to face, and intrepidly declare the wrath of God againſt, interpreters are divided about. *Calmet* [m] thinks, that *Cambyſes* and his army are meant by *Gog* and *Magog*, which to mention is enough; and it is the opinion of *St. Ambroſe* [n], that the *Goths* who ravaged the *Roman* empire in the fifth and ſixth ages, are meant: others, who ſuppoſe this prophecy was fulfilled after the *Jews* return from the *Babyloniſh* captivity, and before the coming of Chriſt, take *Gog* to be a common name of the kings of the leſſer *Aſia* and *Syria*, or the *Seleucidæ*, who diſtreſſed the *Jews* in the times of the *Maccabees*; the chief of whom was *Antiochus Epiphanes*, who is ſuppoſed to be more eſpecially deſigned, and was a type of antichriſt; and they are the more ſtrengthened in this opinion, becauſe they find in *Pliny* [o], that the city of *Hierapolis* in *Syria* was called by the *Syrians Magog*; and they fanſy, the name of *Gog* is the ſame with *Gyges* a king of *Lydia*, whoſe country was called from him *Gygea*, or *Gog*'s land, who was grandfather to *Cræſus*; and which country came into the hands of *Cyrus*, and from the *Perſians* into the hands of the *Greeks*, and ſo to the *Seleucidæ*; for which reaſon they may bear this name in this prophecy; but it is certain, that the prophecy refers to what ſhould be in *latter years*, and in the *latter days*, ℣. 8, 16. phraſes which reſpect the times of the Meſſiah, the goſpel-diſpenſation, and oftentimes the latter part of that; and even thoſe times when the *Jews* ſhall return to their own land, and continue in it for ever, as the preceding prophecy, with which this is connected, ſhews; and ſo the *Jews* always underſtand it of an enemy of theirs yet to come. *Cocceius* is of opinion, that the *Romiſh* antichriſt is meant; and that *Gog* ſignifying the covering or roof of an houſe, fitly points him out; who puts himſelf between God and man, as the roof is between heaven and earth; and who keeps out the light of divine things, the heat of love, and rain of ſpiritual bleſſings from the church; and compares with this the veil over all nations, *Iſ.* xxv. 7. and the covering cherub, *Ezek.* xxviii. 14, 16. but I rather think the *Turk* is here meant, the eaſtern antichriſt, in whoſe poſſeſſion the land of *Judea* now is; and which, when recovered by the *Jews*, will greatly exaſperate him, and he will gather all his forces together to regain it, but in vain. The learned *Vitringa* [p], tho' he is of opinion, that this prophecy, according to its firſt and proper ſenſe, reſpects the kings of *Syria*, the perſecutors of the church, that ſhould bring large and well-diſciplined armies into the land of the people of God, gathered out of the northern nations, and *Scythians*, and would be defeated in the land of *Canaan*; yet myſtically intends the *Turks*, the *Scythian* nation and northern people, who, by a like attempt, will infeſt the church of the people of God, and invade their country; and this he makes no doubt of is the proper aſpect of *Gog* and *Magog*: and *Samuel Dauderſtat* a *Lutheran* divine, has wrote a diſſertation *De Antichriſto Orientali*, concerning the eaſtern antichriſt, which he explains of *Gog* and *Magog*: and *Michael Buckenroder*, another *Lutheran*, has written upon the irruption to be made by *Gog* and *Magog* into the mountains of *Iſrael* [q]. *Oſiander* thus explains the ſeveral names mentioned; by *Gog*, I think the *Turk* is meant, by *Magog* the *Tartarian*, by *Meſhec* the *Muſcovites*, and by *Tubal* the *Wallachians*; and *Starckius* on the place obſerves, that if this prophecy is yet to be fulfilled, we ſhall eaſily find our *Gog*, and point out his metropolis *Conſtantinople*; ſo that I am not ſingular in my opinion. *Gog* ſignifies *high* [r] and eminent, one in a very exalted ſtation: it comes from the ſame root, and has the ſame ſignification as *Agag*, to whoſe height and exaltation there is an alluſion in *Numb.* xxiv. 7. where the *Samaritan* and *Septuagint* verſions read, *Gog*: it is the ſame with ياجوج *Jagog*, by which name the *Arabians* called the *Scythians* that lived far eaſt, particularly thoſe that were ſituated to the north of *China* beyond *Imaus*, as *Golius* [s] obſerves; and *Joſephus* [t] ſays, that the poſterity of *Magog* are called *Scythians*, and theſe inhabited *Tartary*; and there, as *Paulus Venetus* [u] affirms, are the countries of *Gog* and *Magog*, which they call *Gug* and *Mungug* now; from hence came the *Turks*, even from *Tartary*, which is called by the eaſtern writers *Turcheſtan*, whence they had their name; and ſo may with great propriety be called by the name of *Gog*; their emperor alſo being a high and mighty one, whoſe empire muſt be deſtroyed; and which is ſignified by the paſſing away of the ſecond wo, and the drying up of the river *Euphrates*, *Rev.* xi. 14. and xvi. 12. upon which paſſages, this and the following chapter may be thought a good commentary: and ſo the *Jews* [w] make *Gog* to be the general of the *Iſhmaelites* or *Turks*, as *Armillus* of the *Chriſtians*, and who ſhall reign in the kingdom of *Magog* or *Scythia*. *Gog* is the name of a man, 1 *Chron.* v. 4. as it is here, and not of a country. The country of *Gog* is called, as follows, *the land of Magog*, of which *Gog* is king, as *Jarchi* and *Kimchi* interpret it: it may be ſupplied in connexion with the former clauſe, *ſet thy face againſt Gog*, in *the land of Magog*; or, *againſt Gog*, againſt *the land of Magog*, ſo *Kimchi*. The countries of *Jagog* and *Magog*, according to the *Arabic* geographer [x], are ſurrounded by mount *Caucaſus*, which *Bochart* [y] conjectures has its name from thence; it being in the *Semichaldee* language, the language of the *Colchi* and *Armenians*, גוגחסן *Gog-haſan*, or *Gog*'s fortreſs. This land of *Magog* is the ſame with *Cathaia* or *Scythia*, that part of *Tartary* from whence the *Turks* came; and which perhaps may come into their hands again before this prophecy is fulfilled; and even now the *Turk* calls himſelf king of *Tartary*; and the *Magog* of *Pliny* in *Syria*, the ſame with *Aleppo*, is in his dominions; which *Maimonides* [z] alſo takes notice of, as in *Syria*, tho' he ſeems to diſtinguiſh it from *Haleb* or *Aleppo*; however, according to him, they were near to one another; tho' ſome [a] think, the place in *Pliny* is corrupted, and that it ought to be read, *Mabog*, as it is by *Maimonides*, *Magbab*. *Gog* is further deſcribed, as *the chief prince of Meſhec and Tubal*: ſome render it, *prince of Roſh*, *Meſhec* and *Tubal*; taking *Roſh*, as the reſt, for the name of a place, a part of *Scythia*, from whence the *Ruſſians* came, and had their name. So it is rendered by the *Septuagint*, *Symmachus*, and *Theodotion*; and ſome later *Greek* writers [b] make mention of a country called *Ros*, which, they ſay, is a *Scythian* nation, ſituated between the *Euxine Pontus*, and the whole maritime coaſt to the north of *Taurus*, a people fierce and wild. *Meſhec* and *Tubal* were the brethren of *Magog*, and ſons of *Japhet*, *Gen.* x. 2. whoſe poſterity inhabited thoſe countries called after their name; who, according to *Joſephus* [c], are the *Cappadocians* and *Iberians*; and among the former is a place called *Mazaca*, which has ſome affinity with *Meſhec*; and there was a country called *Gogarene* [d], a part of *Iberia*. According to *Bochart* [e], theſe are the *Moſchi* and *Tybarenes*, people that dwell near the *Euxine-ſea*, and under the dominion of the *Turk*; wherefore the *Grand Turk* may be called the chief prince of them: *and propheſy againſt him*; foretell his ruin and deſtruction, which is hinted before. Mention is made of his invaſion of the land of *Judea*, and that for the comfort of the *Jews*, that they might have nothing to fear from this formidable army.

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[l] ונתתים dabo eos, Montanus, Piſcator; dabo ipſos, Cocceius, Starckius.

[m] Dictionary in the words *Gog* and *Magog*.

[n] De fide ad Gratianum, l. 2. ſ. 4. col. 144. tom. 4.

[o] Nat. Hiſt. l. 5. c. 23.

℣. 3. *And ſay, thus ſaith the Lord God, behold, I am againſt thee, O Gog, the chief prince of Meſhec and Tubal.*] Which is repeated for the confirmation of it, that ſo it would certainly be; that the Lord, the mighty God, and King of kings, would in his providence frown upon him, and appear againſt him; and his titles are repeated alſo, to ſhew that all his greatneſs, grandeur and power, would not protect him from the vengeance of God.

℣. 4. *And I will turn thee back, and put hooks into thy chaws*, &c.] Or, I will put hooks in thy jaws, and with them turn thee back; or rather,

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[p] Comment. in Jeſaiam, Vol. I. p. 954

[q] Vid. Calmet. Bibliotheca Sacra, art. 67. p. 422.

[r] Hiller. Onomaſtic. Sacr. p. 67, 406, 477.

[s] Lexic. Arabic. in Rad. اج, col. 26.

[t] Antiq. l. 1. c. 6. §. 1.

[u] Apud Schindler. Lex. Polyglott. col. 288. And Harris's Voyages and Travels, Vol. I. p. 604.

[w] Vid. Hulſ. Theolog. Jud. Par. 2. p. 511.

[x] Geograph. Arab. Par. 9. clim. 5. lin. 22, 23.

[y] Phaleg. l. 3. c. 13. col. 187.

[z] Hilchot Terumot, c. 1. §. 9.

[a] See Hyde Not. in Peritſol. Itinera Mundi, p. 42.

[b] Zonaras, Cedrenus, & Joan. Curopalates apud Selden. de Synedriis, l. 2. c. 3. §. 6.

[c] Antiq. l. 1. c. 6. §. 1.

[d] Strabo. Geograph. l. 11. p. 364.

[e] Phaleg. l. 3. c. 13. col. 188.

turn thee about[f]; and lead thee where, and as I pleaſe; for this is not to be underſtood of God's putting hooks into his jaws, and leading him back from his enterpriſe of invading the land of *Judea*; as he put a hook in the noſe, and a bridle in the lips of the king of *Aſſyria*, and brought him back from *Jeruſalem*, *Iſ.* xxxvii. 29. but of his uſing him thus in his providence to draw him to the land of *Iſrael*, out of his own land, as fiſhes are drawn with the hook out of the water. The ſenſe is, that he would ſo work upon and influence the heart of *Gog*, that he ſhould be inclined to come out of his own land and invade *Judea*; juſt as the Lord is ſaid to draw *Siſera* and his army, *Judg.* iv. 7. as *Kimchi* and *Ben Melech* obſerve. So the *Targum*, "I will perſuade thee, and put hooks in "thy jaws;" that is, incline his heart to take ſuch a ſtep, which ſhould be to his deſtruction: *and I will bring thee forth, and all thine army*; all his *Janizaries*, and large army out of *Turky*, and other parts of his dominions: *horſes and horſemen*; the *Turkiſh* armies, chiefly conſiſting of cavalry; ſee the note on *Rev.* ix. 16: *all of them clothed with all ſorts* of armour; or completely clothed, as the *Targum*; for the word *armour*, is not in the text; and beſides, their armour is particularly mentioned afterwards; and ſo *Kimchi* has it, with all kind of ornaments, richly clothed and decorated, eſpecially the principal officers, and ſo made a fine ſhew: even *a great company with bucklers and ſhields, all of them handling ſwords*; or large armies, as the *Targum*; the *Turks* have always been uſed to bring prodigious large armies into the field; ſee the note on *Rev.* ix. 16.

℣. 5. *Perſia, Ethiopia, and Lybia with them*, &c.] Theſe are the confederates or auxiliaries of the *Turks*, which ſhall join with them in this expedition. *Perſia* is a neighbouring kingdom to the *Turks*, and may fall into their hands before this comes to paſs; and is in a fair way for it at this time, thro' the inteſtine diviſions in it; however it will be confederate with them. *Ethiopia* or *Cuſh* does not deſign the country of the *Abyſſines* in the dominions of the *Great Mogul*, but *Arabia Chuſea*, which lay between *Judea* and *Egypt*, and is now in the hands of the *Turks*; and *Lybia* or *Phut*, is the name of one of the ſons of *Ham*, *Gen.* x. 6. who, according to *Joſephus*[g], founded *Lybia*; and from him the inhabitants of it were called *Phuteans* (as they are here by the *Targum*); and he obſerves, that there is a river of his name in *Mauritania*. *Lybia* is a country in *Africa*, to the weſt of *Egypt*, and ſubject to the *Turks*: *all of them with ſhield and helmet*; the *Lybians* are deſcribed by *Jeremiah*, ch. xlvi. 9. as thoſe *that handle the ſhield*; and the *Egyptians*, to whom the *Lybians* were near neighbours, and whom they might imitate in their warlike arms, as in other things, wore ſhields down to the feet, as *Xenophon*[h] relates.

℣. 6. *Gomer and all his bands*, &c.] Or all his army, as the *Targum*. *Gomer* was the eldeſt ſon of *Japhet*, *Gen.* x. 2. from whom deſcended the people called by the *Greeks Galatians*, or *Gallo-Grecians*, as *Joſephus*[i] ſays, who before were from him called *Gomarians*: others think that *Phrygia*, and the inhabitants of it, are meant; but whether one or the other, they were both people of the leſſer *Aſia*, which is now in the hands of the *Turks*: *the houſe of Togarmah of the north quarters, and all his bands*; *Togarmah* was one of the ſons of *Gomer*, *Gen.* x. 3. whoſe poſterity, according to the *Greeks*, as *Joſephus*[k] ſays, were the *Phrygians*; but others rather think the *Cappadocians* deſcended from him; and that *Togarmah* deſigns their country, which alſo is a part of the *Turkiſh* dominions; ſee the note on ch. xxvii. 14. Several moderns, as *Calmet*[l] obſerves, believe that the children of *Togarmah* peopled *Turcomania* in *Tartary*, and *Scythia*, and which he approves of; and the *Turks* are mentioned by *Ben Gorion*[m], as one of the ten families of *Togarmah*. The *Targum* renders it here, the province of *Germany*; as it is alſo interpreted in the *Talmud*[n], but wrongly: and *many people with thee*; from other places and nations, beſides thoſe named; eſpecially out of the leſſer *Aſia*, as *Pamphilia*, *Cilicia*, and other places; and perhaps from *Tartary*, and elſewhere.

℣. 7. *Be thou prepared, and prepare for thyſelf*, &c.] All warlike ſtores and proviſions: this is ironically ſaid; and ſuggeſts, that he would do ſo, and yet all would be in vain, and to no purpoſe: *thou and all thy company, that are aſſembled unto thee*; or all thine armies, as the *Targum*, gathered out of his dominions, and made up of his auxiliaries and allies; let them all be furniſhed with arms, and every thing proper for the expedition deſigned: *and be thou a guard unto them*; the general of them; let them obſerve and obey thy word of command; guide and direct, guard and protect them in their march; and take care of them when entered the land of *Judea*, that they are not expoſed to any unneceſſary danger, or cut off by any ſtratagem or ambuſcade: this is alſo ſarcaſtically ſaid; ſignifying that let him uſe all the care and caution that a wiſe and prudent general can do, yet he and his army ſhould periſh.

℣. 8. *After many days thou ſhalt be viſited*, &c.] After the *Ottoman* empire has ſtood a long time, as it has already; when the *many days* will be ended that *Iſrael* ſhould be without a king and a prince, *&c.* *Hoſ.* iii. 4. then ſhall *Gog* or the *Turk* be viſited of God, not in a way of grace, but vengeance; he ſhall be puniſhed for all his iniquities, and his puniſhment or deſtruction will be brought about in the following manner: *in the latter years thou ſhalt come into the land that is brought back from the ſword*; that is, into the land of *Judea*, the right owners of which ſhall now be returned unto it; who have been for many years drove and kept out of it by the ſword of their enemies; ſee *Jer.* xxxi. 2. and theſe *latter years* are the ſame with the *latter days*, in which theſe people ſhall ſeek the Lord and the Meſſiah, and fear him and his goodneſs, and return to their own land, *Hoſ.* iii. 5. and i. 11. when the *Turks*, enraged at it, will raiſe a numerous army, and enter it, in order to re-poſſeſs it. The deſcription of the *Jews*, who are moſt manifeſtly pointed at, is continued: and *is gathered out of many people againſt the mountains of Iſrael*; or rather, *to the mountains of Iſrael*[o]; for it ſeems to deſign the land of *Judea*, that is, the people of it; who ſhall be gathered out of the ſeveral nations where they are now diſperſed, and brought into their own land; deſcribed by the mountains of *Iſrael*, becauſe a mountainous country, and a very fruitful one; ſee ch. xxxiv. 13, 14. and not the army of *Gog* gathered out of many nations, as before obſerved, to march againſt the people of the *Jews*; tho' this ſeems to be the ſenſe of the *Targum*, "in the end of years thou ſhalt come into the land, againſt which are turned thoſe that ſlay with the ſword, who are gathered out of many people againſt the mountains of the land of *Iſrael*:" *which have been always waſte*; of a longer time than the ſeventy years captivity, even ever ſince the deſtruction of it by the *Romans*; and if the time of the carrying captive of the ten tribes by *Salmaneſer* is reſpected, it is longer ſtill: *but it is brought forth out of the nations, and they ſhall dwell ſafely all of them*; that is, the people of the *Jews*, the proprietors of the land of *Iſrael* ſhall now be brought forth out of the ſeveral nations where they are ſcattered, and ſhall inhabit their own land, and dwell in the utmoſt ſecurity, having nothing to fear from their moſt potent enemies, even *Gog* himſelf; and tho' he ſhall come againſt them in the following manner.

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[f] שובבתיך circumducam te, Piſcator; circumagam te, Grotius.

[g] Antiq. l. 1. c. 6. §. 2.

[h] Cyropædia, l. 6. c. 14. & l. 7. c. 11.

[i] Antiq. l. 1. c. 6. §. 1.

[k] Ibid.

[l] Dictionary in the word Togarmah.

[m] Heb. Hiſt. l. 1. c. 1. p. 3.

[n] T. Bab. Yoma, fol. 10. 1.

[o] על הרי ישראל ad montes Iſrael, Pagninus, Cocceius, Starckius.

℣. 9. *Thou ſhalt aſcend and come like a ſtorm*, &c.] That comes ſuddenly, looks black and terrible, and cauſes darkneſs and horror; makes a great noiſe, and is very threatning of danger; ſignifying, that the *Turks* will come into the land of *Judea* ſuddenly to ſurpriſe it, and with great wrath and fury, and threaten them with utter deſtruction; ſo the king of the north is ſaid to come like a whirlwind, which many interpret of the *Turk* alſo, *Dan*. xi. 40: *thou ſhalt be like a cloud to cover the land*; with darkneſs and diſtreſs; ſuggeſting the vaſt number of his army, which ſhould over-ſpread the land of *Judea*, as it follows: *thou and all thy bands, and many people with thee*; his own army ſhould be very numerous, and this increaſed by his confederates, or ſuch who will voluntarily join him in this expedition.

℣. 10. *Thus ſaith the Lord, it ſhall alſo come to paſs*, &c.] Who is the Lord God omniſcient, and knows the thoughts of mens hearts afar off; which, tho' they are contingent and voluntary, yet certain to the foreknowledge of God; who knows them before they are conceived, and can foretell what they will be, and which come to paſs accordingly: it is now above two thouſand years ago ſince this was ſaid, and as yet is not fulfilled, but certainly will be: that *at the ſame time ſhall things come into thy mind*; when the *Jews* ſhall be in their own land, dwelling in great ſecurity; and when *Gog* or the *Turk* ſhall make preparation to diſturb them, and ſhall enter into their land ſuddenly and furiouſly; many thoughts ſhall come into his mind, many ſchemes and devices, but not good ones: *and thou ſhalt think an evil thought*; to do miſchief to the *Jews*; to diſturb their peace, to diſpoſſeſs them of their land, and plunder their ſubſtance.

℣. 11. *And thou ſhalt ſay*, &c.] What came into his mind, and what he thought of; this he ſhall ſay to his privy-counſellors and miniſters of ſtate; or to the generals and officers of his army; or to his confederates and allies, and even to them all, to have their opinion and approbation of it; and to encourage them to join him, and go with him: *I will go up to the land of unwalled villages*; a land which has nothing but villages in it, and thoſe no walls about them to protect them: this he ſaid by way of contempt; and the *Septuagint* and *Arabic* verſions render it, *the abject land*; and to obſerve how eaſily he could conquer it, there being nothing in his way to hinder him, or give him trouble: *I will go to them that are at reſt, and dwell ſafely*; as the *Jews* will do in the latter day, when they ſhall own and acknowledge the Meſſiah, *Jer*. xxiii. 5, 6. and dwell in their own land, where they will be quiet and peaceable, and think and do no harm to any, nor miſtruſt their neighbours doing any harm to them; but ſhall live in the utmoſt tranquillity and ſecurity; and which *Gog* or the *Turks* will take the advantage of, and from hence promiſe themſelves an eaſy conqueſt of them; *all of them dwelling without walls, and having neither bars nor gates*; no walls to their cities; no gates to walls; nor bars to gates, but without either; being under the protection of God, and putting their truſt in him, who is a wall of fire round about his people; and is better to them than gates with bars.

℣. 12. *To take a ſpoil, and to take a prey*, &c.] Theſe are the words of *Gog* continued; ſuggeſting, that he ſhould have no occaſion to fight; ſhould have nothing elſe to do, but to ſeize upon the goods, and plunder the ſubſtance of theſe people: *to turn thine hand upon the deſolate places that are* now *inhabited*; ſuch as were before deſolate, and had lain long ſo, but now peopled and cultivated; theſe he would attack and demoliſh, and make a ſpoil and prey of: *and upon the people that are gathered out of the nations*; a deſcription of the *Jews*, as before, ℣. 8: *which have gotten cattel and goods*; ſo that it ſhould ſeem, that *Gog* or the *Turks* will not immediately attack the *Jews* upon their poſſeſſion of the land of *Judea*; but ſome time after, when they have ſettled in it, and have acquired much wealth and riches in cattel and goods, and then think to have a fine booty of them: *that dwell in the midſt of the land*; or, *the navel of the land* [p], which may deſign *Jeruſalem*, ſituated in the midſt of the land of *Iſrael*, and ſo called the navel of it, as that is in the midſt of the body; as *Enna* is ſaid by *Cicero* to be the navel of *Sicily*: or, as *Kimchi* thinks, the land of *Iſrael* itſelf is meant; which is in the midſt of the world, and ſo the navel of it; tho' the former ſeems beſt.

℣. 13. *Sheba, and Dedan, and the merchants of Tarſhiſh*, &c.] Theſe are not any of the people that ſhall come along with *Gog* on his expedition; but ſome neighbouring nations bordering on *Judea*, who will addreſs him in the following manner, as he paſſes thro' them, or by them. *Sheba* and *Dedan* deſign the *Arabians* inhabiting that part of *Arabia* which lay near to *Judea*, even *Arabia Petræa* and *Felix*; and the merchants of *Tarſhiſh* are the *Tyrians* and *Zidonians* that traded by ſea, as *Tarſhiſh* ſometimes ſignifies; or to *Tarteſſus* in *Spain*, where they had much traffic; and may deſign the people of thoſe places that will at this time be living in *Paleſtine*, that trade by ſea to foreign parts. The *Septuagint* and *Arabic* verſions render it, the *Carthaginian merchants*, or *the merchants of Carthage*: *with all the young lions thereof*; which ſome interpret of ſea-pirates, for their cruelty and voraciouſneſs. The *Targum* paraphraſes it, all the kings thereof; and ſo *Kimchi* thinks kings and princes are meant; but the *Septuagint* verſion renders it, all their villages; and ſo the *Syriac* verſion, all the cities: *ſhall ſay unto thee, art thou come to take a ſpoil?* either out of compaſſion to the people of the *Jews*; or rather by way of congragratulation, and as expreſſive of joy at it; or elſe out of envy, that they have no ſhare in it; ſuggeſting, that they would gladly join with him, and partake of the booty: *haſt thou gathered thy company together to take a prey? to carry away ſilver and gold, to take away cattel and goods, to take a great ſpoil?* all which 'tis ſuppoſed might eaſily be done; only they might wonder that ſo rich a potentate as the *Turk* ſhould give himſelf the trouble to raiſe ſuch an army, and come ſo far for cattel and goods, and ſilver and gold, of which he had ſuch plenty. *Gog* gives no anſwer, but God does.

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[p] על טבור הארץ, επι τον ομφαλον της γης, Sept. in, *vel* ſuper umbilico terræ, Pagninus, Montanus, Cocceius, Starckius.

ỷ. 14. *Therefore ſon of man, propheſy, and ſay unto Gog*, &c.] Since theſe are his thoughts and deſigns, and thoſe his big words, and which he'll endeavour to put in practice, and be applauded for it by others; deliver this prophecy to him, or concerning him: *thus ſaith the Lord God, in that day, when my people of Iſrael dwelleth ſafely, ſhalt thou not know it?* that *Iſrael* are returned to their own land? that they dwell in it ſafely? that they have abundance of cattel, gold and ſilver? that they have no walls, gates and bars to protect them? that they live without fear or ſuſpicion of any enemy to annoy them, and therefore may be eaſily ſurpriſed and taken? this, when it comes to paſs, will ſoon be known by the *Turks* thro' their ſpies and informers: or, *ſhalt thou not know* [d]; or experience the divine vengeance for thy wicked thoughts, intentions and attempts againſt *Iſrael?* he ſhould. So the *Targum*, "ſhalt thou not know the vengeance of my power?" or ſhall thou not know that all attempts to make them uneaſy and uncomfortable, will be in vain?

ỷ. 15. *And thou ſhalt come from thy place out of the north parts*, &c.] Whoſe original was from *Scythia*, or *Cathaia* in *Tartary*, that lies to the north of *China*; and who will bring him with many people from the *Euxine* and *Caſpian* ſeas, and from the northern parts of leſſer *Aſia*; and the *Turk* is by many interpreters thought to be the king of the north in *Dan*. xi. 44. as before obſerved: *thou and many people with thee, all of them riding upon horſes*; the *Turkiſh* armies, conſiſting chiefly of horſe, as has been obſerved on ỷ. 4: *a great company, and a mighty army*; for quantity many, for quality ſtrong and mighty. The *Targum* is, "many armies, and much people;" the *Turks* uſually have large armies; ſee the note on ỷ. 4.

ỷ. 16. *And thou ſhalt come up againſt my people of Iſrael*, &c.] Which is repeated for the certainty of it; and not for his comfort, but his ruin; not to the terror of *Iſrael*, but for the glory of God: *as a cloud to cover the land*; the land of *Iſrael*, ſo great ſhould be his army; ſee the note on ỷ. 9: *it ſhall be in the latter days*; of the goſpel-ſtate, or kingdom of the Meſſiah, when the *Jews* ſhall be converted, and are returned to their own land, *Hoſ*. iii. 5: *and I will bring thee againſt my land*; not to poſſeſs it, nor to hurt it, or do any injury to the people of it: but *that the heathen may know me*; the pagan kingdoms of *China*, and others; who by God's judgments on the *Turks* will come to the knowledge of the true God, and acknowledge him, and will become the kingdoms of our Lord, and of his Chriſt, *Rev*. xi. 15. and xvi. 12: *when I ſhall be ſanctified in thee, O Gog, before their eyes*; that is, when God ſhall appear to be a holy and juſt God, in inflicting deſerved puniſhment on the enemies of his people; when his omniſcience and omnipotence, his power and faithfulneſs, and other perfections of his will be diſplayed, in fulfilling thoſe prophecies concerning *Gog* or the *Turks*; infidels will be convinced of the truth of divine revelation; of the God of *Iſrael* being the true God; of Jeſus being the Meſſiah; and of the chriſtian religion being of God, and ſhall profeſs the ſame. The *Targum* is, "that the people may know the vengeance of my power, when I ſhall be ſanctified in thee, who ſhall ſee thy vengeance, O *Gog*."

ỷ. 17. *Thus ſaith the Lord God*, &c.] Putting the queſtion that follows: art *thou he of whom I have ſpoken of old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days many years, that I will bring thee againſt them?* certainly thou art he: but who were the prophets that propheſied of *Gog* before *Ezekiel*, ſince he is the firſt that makes mention of him? to this it may be replied, that tho' he is not mentioned by name, yet he might be propheſied of under other names, as by *Iſaiah* under the name of *Leviathan*, ch. xxvii. 1. and by *Micah* under the name of the *Aſſyrian*, ch. v. 5. The *Jews* [e] ſay, that *Eldad* and *Medad* propheſied of him, which *Jarchi*, *Kimchi* and *Abendana* remark; who all obſerve, agreeable to the *Talmudiſts* in the place referred to, that theſe two are the prophets meant; and therefore 'tis directed to be read not *Shanim* years, but *Shenaim* two; namely, thoſe two prophets propheſied one prophecy at one time, or together; but this is not to be depended upon: it ſhould be obſerved, that this muſt be conſidered as ſpoken at the time of the accompliſhment of this prophecy, and ſo may have reſpect to the prophet *Ezekiel* himſelf, or to *Joel*, ch. iii. 1, 2. and to *Zechariah*, ch. xiv. 1, 2. and even to the book of the *Revelation*, ch. xvi. 14, 16. and xix. 19.

ỷ. 18. *And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God*, &c.] As before propheſied of and deſcribed: *that my fury ſhall come up in my face*; as a man's blood riſes up in his face, and his colour appears, when he is wroth and angry: or, *in my noſe* [f]; as men when they are angry puff and blow, expand their noſe, breathe thro' it; but againſt whom is all this wrath and fury? *Starckius*, a modern interpreter, thinks it is againſt the land of *Iſrael*, againſt the church; but it rather ſeems to be againſt *Gog* himſelf; the Lord being provoked at his attempt againſt the land of *Iſrael*, and the wicked deſigns he had to ſpoil and plunder it.

ỷ. 19. *For in my jealouſy*, and *in the fire of my wrath have I ſpoken*, &c.] Not againſt his people *Iſrael*, but againſt *Gog*, who had thought evil againſt them, and now was about to put it in practice; and therefore in zeal for his own glory, and for the good of his people, and in indignation againſt his, and their enemies, he declares, reſolves, and determines: *ſurely in that day there ſhall be a great ſhaking in the land of Iſrael*; not a conſternation among the people of *Iſrael*, affrighted at the armies of *Gog*, and the terrible appearance they ſhall make, and the devaſtations they threaten; but in *Gog* himſelf, and his army, thro' the wrath of God upon them, and the vengeance he will take of them in the land of *Iſrael*, they will enter upon to deſtroy; not but that there may be ſome dread in the minds of the *Jews* upon the appearance of ſo formidable an army in their land: this ſhaking, according to *Jarchi*, will be by thunder and lightning. *Kimchi* underſtands it, of an earthquake, in a literal ſenſe, and compares with it *Zech.* xiv. 4, 5. ſee alſo *Rev.* xvi. 18. which ſpeaks of an earthquake that will be about this time.

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[d] תדע experturus eſſes, Junius & Tremellius; experieris, ſcil. pœnam meam, Piſcator.

[e] T. Bab. Sanhedrin, fol. 17. 1. & Gloſſ. in ib.

[f] באפי in naſum meum, Piſcator, Cocceius, Starckius.

℣. 20. *So that the fiſhes of the ſea ſhall ſhake at my preſence*, &c.] From whence it appears, that this great ſhaking ſhall not be on account of the army of *Gog*, and the devaſtations that ſhall make; but on account of the powerful preſence of God, which will be manifeſt in the deſtruction of his army: and what is here ſaid of the ſhaking of the fiſhes of the ſea, *and the fowls of the heaven, and the beaſt of the field, and all creeping things that creep upon the earth, and all the men that are upon the earth*, muſt be underſtood figuratively and hyperbolically, as *Kimchi* obſerves, and in alluſion to earthquakes, which both ſhake and terrify all kind of creatures; the blow given to *Gog* will be ſo terrible, that all nature will ſeem to be thrown into a convulſion and agitation by it; ſee *Jer.* iv. 24, 25: *and the mountains ſhall be thrown down*; as they are ſometimes by earthquakes; and as the mount of *Olives* will at this time cleave aſunder; and perhaps other mountains will, as *Kimchi* obſerves; ſee *Zech.* xiv. 2, 3, 4. *Iſ.* ii. 12—15. and xxx. 25: *and the ſteep places ſhall fall*; the *Targum* renders the word, *towers*; and ſo the *Syriac* verſion, and *Piſcator*: the word ſignifies ſtairs or ſteps [t], ſuch as in a ladder; and is tranſlated *ſtairs*, *Cant.* ii. 14. it ſeems to me to deſign ſuch mounts as are raiſed by beſiegers of a city, by means of which they may be able to ſcale the walls of it, which *Jarchi* ſuggeſts; tho' he ſays, he had heard it ſaid, that theſe are rocks bending over and hanging, and appear as if they were falling; which agrees with our verſion; and it may be obſerved in ſome of thoſe precipices, there are like ſtairs or ſteps to go up them: *and every wall ſhall fall to the ground*; this ſhows that the words are not to be taken literally, but figuratively; only to expreſs how ſenſibly the power of God ſhould be felt and perceived by all creatures, and in all parts of the land; ſince now the *Jews* will dwell in a land of unwalled villages, and in cities without walls, bars and gates; ſee ℣. 11.

℣. 21. *And I will call for a ſword againſt him*, &c.] That is, againſt *Gog*; or, as I would chooſe to render the words, *for I will call for a ſword*; ſo the particle is rendered ℣. 19. and which *Noldius* [u] agrees to; and this gives a reaſon why there ſhould be ſuch a commotion in the land of *Iſrael*; becauſe the Lord who has the ſwords of princes at his command, will call for the chriſtian kings to come to the aſſiſtance of the *Jews*, and fight againſt the *Turk*; who will purſue him *throughout all my mountains, ſaith the Lord God*; throughout the land of *Iſrael*, which is mountainous; and is called the Lord's, becauſe he had choſen it for his people, given it to them, and now dwelt among them; and in all parts of it, where the enemy is, the ſword of the *Jews*, and of thoſe princes that ſhould come in to their aſſiſtance at the call of God, ſhall be ſent againſt them, and cut them off: and not only ſo, but *every man's ſword ſhall be againſt his brother*; as the ſwords of the *Midianites* were, *Judg.* vii. 22. and of the enemies of *Jehoſhaphat*, 2 *Chron.* xx. 22, 23. The *Turkiſh* army will conſiſt of a mixed people, of many nations, who will quarrel among themſelves, and deſtroy one another.

℣. 22. *And I will plead againſt him with peſtilence, and with blood*, &c.] Not only the ſword of the *Jews*, and the ſword of *Chriſtian* princes ſhall be drawn againſt him, and the ſword of *Gog*'s ſoldiers againſt one another; but the Lord himſelf would plead with him by his judgments, or take vengeance on him, as the *Targum*; and ſend a peſtilence in his army, which ſhould deſtroy vaſt numbers of it; as the army of *Sennacherib* was deſtroyed by one when before *Jeruſalem*; and make a great ſlaughter among them by that and other judgments: *and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain*; an horrible tempeſt of divine wrath, *Pſ.* xi. 6. as he came into the land of *Iſrael* like a ſtorm, ſo he ſhall be deſtroyed by one much more terrible: *and great hail-ſtones*; ſuch as were caſt upon the *Canaanites*, *Joſh.* x. 11. and as there will be on men, the enemies of the church of God, at the pouring out of the ſeventh vial, *Rev.* xvi. 21: *fire and brimſtone*; as God rained upon *Sodom* and *Gomorrah*, *Gen.* xix. 24. ſignifying, that in like manner will God deal with thoſe enemies of his people; ſo at the battel of *Armageddon*, which ſeems to be the ſame with this here; the beaſt and the falſe prophet will be taken alive, and caſt into a lake of fire burning with brimſtone, *Rev.* xix. 20. and to this rain or tempeſt of fire and brimſtone upon *Gog* there is an alluſion in *Rev.* xx. 9.

℣. 23. *Thus will I magnify myſelf, and ſanctify myſelf*, &c.] Shew the greatneſs of his power, and the ſtrictneſs of his juſtice and holineſs, and glorify theſe, and all other his perfections, in the deſtruction of the enemies of his people: *and I will be known in the eyes of many nations, and they ſhall know that I* am *the Lord*; heathen nations ſhall now come to the knowledge of the true God, and his ſon Jeſus Chriſt, and of the chriſtian religion, and ſhall embrace and profeſs it; ſee the note on ℣. 16. the kingdoms of the world will now become the Lord's, *Rev.* xi. 15.

CHAP. XXXIX.

THIS chapter is a continuation of the prophecy of the deſtruction of *Gog*, which is both repeated, and more largely deſcribed, ℣. 1—8. then follows an account of the burning of his weapons of war, which will laſt ſeven years in burning, during which time there will be no need of the uſe of wood, ℣. 9, 10. and of the burial of him, and many of his army; the place where, and the time that will be taken up in doing this, even ſeven months, are obſerved, ℣. 11—16. and every feathered fowl and beaſt of the field are called upon to feed on the fleſh of thoſe that are left unburied, ℣. 17—20. and by all this, the glory of the Lord will be ſeen, known and acknowledged, both by the heathens, and by the houſe of *Iſrael*, ℣. 21, 22. and the former will alſo be informed, that the preſent captivity of the *Jews* has been for their ſins and tranſgreſſions, ℣. 23, 24. and the chapter is concluded with a promiſe of their return from captivity, when they ſhall know the Lord, and their intereſt in him; who will after this no more hide his face from them, but pour out his Spirit upon them, under whoſe influence they ſhall ever continue, ℣. 25—29.

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[t] המדרגות gradus, Munſter, Pagninus, Montanus.

[u] Concordant. Ebr. Partic. p. 285, 286.

℣. 1. *Therefore thou ſon of man, propheſy againſt Gog*, &c.] As he had been ordered to do before, and muſt ſtill continue to do it: *behold, I am againſt thee, O Gog*; which is repeated for the confirmation of it, and to inject terror into him; for terrible it is to have God againſt any: *the chief prince of Meſhech and Tubal*; ſee the note on ch. xxxviii. 2. the *Septuagint* verſion adds *Ros* here as there.

℣. 2. *And I will turn thee back*, &c.] Not from the land of *Iſrael*; for thither it is ſaid in the latter part of the text he would bring him; but the meaning is, that he would *turn* him *about*, as the word [w] ſignifies, in his own land, and lead him about at his pleaſure, and bring him out of it, unto the land of *Iſrael*; ſignifying hereby, that the providence of God would be greatly concerned in this affair; and in which much glory would be brought unto him by the deſtruction of ſuch a potent enemy of his people; which is the deſign of bringing him out; ſee the note on ch. xxxviii. 4: *and leave but a ſixth part of thee*; meaning not that a ſixth part only ſhould eſcape the vengeance of God, and all but a ſixth part be deſtroyed in the land of *Iſrael*; for it looks as if the whole army would be utterly deſtroyed, and none left; but that when he ſhould come out of his own country upon this expedition, a ſixth part of his ſubjects only ſhould be left behind; five out of ſix ſhould accompany him; ſo numerous ſhould his army be, and ſo drained his country by this enterpriſe of his. Some render the words, *will draw thee out with an hook of ſix teeth* [x]; that is, out of his own land; and this clauſe ſtands in the ſame place and order, as the phraſe, *and put hooks into thy jaws*, does in ch. xxxviii. 4. and ſo may be thought to explain one another, and agrees with what follows: for as for the ſenſe of it given by *Joſeph Kimchi* and others, "I will judge thee with ſix judgments [y], ℣. 12. "peſtilence, blood, an overflowing rain, hail-"ſtones, fire, and brimſtone," it muſt be rejected; ſeeing as yet the account of his puniſhment is not come to; only an account is giving, how and by what means he ſhall be drawn out of his own land; wherefore much better is the *Targum*, "I will perſuade thee, and I will ſeduce "thee;" ſo *Jarchi* ſeems to underſtand it: and the *Septuagint* and *Arabic* verſions render it, *I will lead thee*, agreeable to what follows: *and will cauſe thee to come up from the north parts*; ſee the note on ch. xxxviii. 15: *and will bring thee upon the mountains of Iſrael*; not to inherit them, but to fall upon them, as in ℣. 4.

℣. 3. *And I will ſmite thy bow out of thy left hand*, &c.] In which it is uſually held, to have the arrow fitted to it: *and I will cauſe thine arrows to fall out of thy right hand*; where they are commonly held when put into the bow, and then the bow is drawn with it; ſignifying hereby, that tho' he ſhould come into the land of *Iſrael*, he ſhould not ſucceed; he would be ſtripped of his armour, and it would be uſeleſs to him: bows and arrows are put for all kind of warlike inſtruments; and are particularly mentioned, becauſe they were chiefly uſed in war, when this prophecy was delivered.

℣. 4. *Thou ſhalt fall upon the mountains of Iſrael*, &c.] Be ſlain, and his carcaſe lie there; ſo the *Targum*, "upon the mountains of the land of *Iſ*-"*rael* thy carcaſe ſhall be caſt:" *thou and all thy bands, and the people that is with thee*; *Gog* and his army, auxiliaries and allies: *I will give thee to the ravenous birds of every ſort, and to the beaſts of the field to be devoured*; great part of his army being ſlain, ſhould not be buried, but be devoured by birds of prey, and ſavage beaſts; ſuch as eagles and vultures of the former ſort, and lions, bears, wolves, *&c.* of the latter. This was always reckoned a very ſore judgment and dreadful calamity, not to have a burial, but to be expoſed to birds and beaſts of prey; this was threatened to the *Iſraelites*, in caſe of diſobedience to the law of God, *Deut.* xxviii. 26. and to the wicked *Jews* in the times of *Jeremiah*; and to that evil king of *Judah*, *Jehoiakim*, *Jer.* xvi. 4. and xxii. 18, 19. and is lamented as one of the greateſt evils that could befal good men, *Pſ.* lxxix. 2. and nothing was more dreadful among the heathens themſelves; hence *Homer* [z], among the many calamities *Achilles* was the cauſe of to the *Grecians*, mentions this as one, that he was the means of giving the bodies of a great number of their heroes to the dogs, and to the fowls of the air; ſo *Virgil* [a] repreſents the want of a burial, and being left to be fed upon by birds of prey, as ſevere a puniſhment of a wicked man, as can be wiſhed for.

℣. 5. *Thou ſhalt fall upon the open field*, &c.] Some part of his army ſhould fall upon the mountains, and others upon the plain; wherever they will be found, they'll be deſtroyed, either by the ſword of the *Jews* and chriſtian princes, or by God's judgments from heaven: *for I have ſpoken it, ſaith the Lord God*; and therefore it ſhould ſurely come to paſs, ſince no word of his ever fails; this is added to aſſure of the truth of it, ſince it might be thought incredible, that ſo large an army ſhould be deſtroyed.

℣. 6. *And I will ſend a fire on Magog*, &c.] On the land of *Magog*; ſee ch. xxxviii. 2. whilſt *Gog* is in the land of *Iſrael*, and he and his army periſh there; his country ſhall be deſtroyed by fire, or by ſome judgment or judgments of God, which ſhall conſume like fire. The *Septuagint* verſion renders it, *I will ſend a fire on Gog*; but he before is ſaid to fall upon the mountains of *Iſrael*; his country is meant; it deſigns the deſtruction of the *Ottoman* empire: *and among them that dwell careleſsly in the iſles*; that belong to the *Turkiſh* dominions; not only the inhabitants of the continent ſhall be conſumed, but thoſe that dwell in iſlands, and think themſelves ſafe and ſecure, and ſo live careleſsly; or ſuch who live on the ſea-coaſts, it being uſual in ſcripture to call ſuch places, iſles; and may intend thoſe who dwell near the *Euxine* and *Caſpian* ſeas: *and they ſhall know that I am the Lord*; by his judgments executed upon them.

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[w] שובבתיך circumducam te, Piſcator; circumagam, Grotius.

[x] ששאתיך harpagone ſextuplici extraham te, Vinarienſes apud Starckium. So Buxtorf.

[y] Sex pœnis, *ſive* plagis afficiam te, Munſter, Tigurine verſion.

[z] Iliad, 1. l. 4, 5.

[a] —— non te optima mater
Condet humi, patriove onerrabit membra ſepulchro
Alitibus linquere feris. Æneid. l. 10.

℣. 7. *So will I make my holy name known in the midſt of my people Iſrael*, &c.] That is, his perfections; his holineſs and juſtice in puniſhing their enemies; his truth and faithfulneſs in fulfilling his promiſes to them; his power in inflicting judgments on *Gog* and his army; and his goodneſs in their preſervation and protection: *and I will not let* them *pollute my holy name any more*; either the heathens round about, who before blaſphemed it, ſaying that God was not able to deliver his people from ſuch a potent enemy; but now their mouths will be ſtopped, and they'll not dare to ſpeak any more after this manner: or elſe the *Iſraelites*, who ſhall be ſo influenced by the grace and goodneſs of God unto them, as to fear the Lord and his goodneſs, and not dare to commit the ſins they formerly did, whereby his name was polluted and blaſphemed among the heathens: and *the heathen ſhall know that I am the Lord, the holy one in Iſrael*; they ſhall know by theſe judgments and providences that he is the true God, and they ſhall acknowledge and confeſs it; and that he is a holy and juſt God, and dwells in *Iſrael*, and grants his gracious as well as powerful preſence to his people; nor ſhall they dare to moleſt them any more.

℣. 8. *Behold it is come, and it is done, ſaith the Lord God*, &c.] That is, the ſalvation of his people, and the deſtruction of their enemies; the prophecy concerning all this is come to paſs, and the whole is accompliſhed; thus becauſe of the certainty thereof, it is repreſented as if the time was actually come, and the thing was really done; for the event is as ſure as if it was now fulfilled: *this is the day whereof I have ſpoken*; by the prophet *Ezekiel* and others; ſee the note on ch. xxxviii. 17.

℣. 9. *And they that dwell in the cities of Iſrael ſhall go forth*, &c.] Out of their houſes into the ſtreets, where *Gog*'s ſoldiers will lie dead, and their armour by them; or rather out of their cities, where they dwelt ſafely, and where they kept themſelves, and were ſecure from the enemy: theſe ſeem to be diſtinct from the militia of *Iſrael*, engaged in battel with *Gog*; theſe were the inhabitants that will ſtay at home, and yet ſhare in the ſpoil and plunder; ſee *Pſ.* lxviii. 12. theſe, after the battel is over, and the victory obtained, of which they will have information, will then march out without fear into the open fields and mountains, where the army of *Gog* will fall, ℣. 4, 5: *and ſhall ſet on fire and burn the weapons*; the armour of *Gog*'s army, which they ſhall find lie by the dead, or upon them; or which they that flee will caſt away; theſe they ſhall gather together, and lay on an heap, and burn, as ſometimes has been the practice of conquerors; or rather they ſhall take them to their own houſes, and make fuel of them, and burn them, inſtead of wood out of the fields and foreſts, as the following verſe ſhews: *both the ſhields and the bucklers, the bows and the arrows*; which were the weapons that *Gog* and his aſſociates uſed; ſee ch. xxxviii. 4. and xxxix. 3: *and the hand-ſtaves, and the ſpears*; the *hand-ſtaves* were either half-pikes or truncheons, as ſome think; or javelins, as others: *and they ſhall burn them with fire ſeven years*; which ſome take to be a certain number for an uncertain, and others an hyperbolical expreſſion; but when it is conſidered what a vaſt army this of *Gog*'s will be, and what prodigious numbers of weapons of all ſorts muſt be carried by them, and the little uſe of fire in thoſe hot countries; it may be very well taken in a literal ſenſe, and the meaning be, that ſo great will be the quantity of warlike weapons, that will be found and gathered, that they will ſerve for fuel for the ſpace of ſeven years.

℣. 10. *So that they ſhall take no wood out of the field*, &c.] During that ſeven years; or they ſhall have no need to do ſo, as the *Syriac* verſion; having a ſufficiency of armour: *neither cut down any out of the foreſt*; out of the foreſt of *Lebanon*, or any other, where they uſed to fetch wood for their neceſſary uſes; but ſo great a quantity of armour ſhall now be brought home by them to their houſes, that they ſhould have no need to be at the trouble and expence of fetching wood from the foreſts: *for they ſhall burn the weapons with fire*; the reaſon of which will be, becauſe they will have no occaſion for them hereafter; for when this battel is over, which ſeems to be the ſame with that at *Armageddon*, there will be an entire deſtruction of all the enemies of Chriſt and his church; the world will be cleared of them, and there will be war no more, and ſo no more uſe of weapons; this will be the laſt battel that will be fought; ſee *Iſ.* ii. 4. *Mic.* iv. 3: and *they ſhall ſpoil thoſe that ſpoil them, and rob thoſe that robbed them, ſaith the Lord God*; not only take their weapons and burn them, but ſtrip them of their garments, and take away their gold, and ſilver, and jewels, and every thing of value they ſhall find about them.

℣. 11. *And it came to paſs at that day*, &c.] When this deſtruction of the army of *Gog* ſhall be made: *that I will give unto Gog a place there of graves in Iſrael*; or, *a place there, a grave in Iſrael*[b]; he that thought to have ſubdued the whole land, and taken poſſeſſion of it, ſhall have no more of it than juſt a place for a grave to be buried in; a place fit for a grave, as the *Targum*; and where that will be is next obſerved: *the valley of the paſſengers on the eaſt of the ſea*; a valley thro' which travellers uſed to paſs from *Syria*, *Babylon*, and other places, to *Egypt* and *Arabia Felix*, which lay eaſt of the ſea; not the *Mediterranean* ſea, which lies weſt of *Judea*; but either the dead ſea, the ſea of *Sodom*, a ſulphureous lake, to which there may be an alluſion, *Rev.* xix. 20. or the ſea of *Cinnereth*, or *Geneſareth*, as the *Targum*, *Jarchi* and *Kimchi*; the ſame with the ſea or lake of *Tiberias* and *Galilee*, mentioned in the New Teſtament; which ſenſe is approved of by *Guſſetius*[c]; where was a paſſage from the land of *Canaan*, to the eaſt of the ſame ſea. *Calmet*[d] thinks it ſtands for the great road at the foot of mount *Carmel*, to go from *Judea*, *Egypt*, and the country of the *Philiſtines*, into *Phœnicia*; which road was to the eaſt of the *Mediterranean* ſea. *And it ſhall ſtop* the noſes *of the paſſengers*; or the paſſengers ſhall ſtop their noſes, becauſe of the ill ſmell of the carcaſes[e]; or their mouths, the mouths of blaſphemers, who ſhall no more blaſpheme the God of *Iſrael*, when they ſhall obſerve this monument of his power, in the deſtruction of his and his people's enemies. It may be rendered, *it ſhall ſtop the paſſengers*[f]; from paſſing that way, becauſe of the multitude of the carcaſes that ſhall fall there, and which is the reaſon of their being buried out of the way; this ſenſe *Jarchi* takes notice of. The

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[b] מקום שם קבר locum ibi ſepulchrum, Starckius; locum ubi ſit ſepulchrum, Cocceius.

[c] Ebr. Comment. p. 585.

[d] Dictionary in the word *vale*.

[e] So R. Sol. Urbin. Ohel Moed, fol. 66. 2.

[f] וחסמת היא את העברים et erit illa obturans tranſeuntes, Starckius; et erit illa frenans tranſeuntes, Cocceius.

Targum is, “ and it is near to two mountains;” as if this clauſe deſcribed the ſituation of the valley. *And there ſhall they bury Gog, and all his multitude*; all his army, ſuch of it as the fowls and beaſts had not devoured, and the bones they had left; not his army only, but himſelf alſo, the *Sultan* or *Grand Seignior* of the *Turks*, the general of this mighty army: this was not true of *Antiochus*; he died not, nor was he buried in the land of *Iſrael*. *And they ſhall call it the valley of Hamon-Gog*; *Hamon* ſignifies a multitude; and this name will be impoſed upon the place of *Gog's* ſepulchre, becauſe of the multitude ſlain and buried here, and to perpetuate the memory of it: there never was yet a place of this name in the land of *Iſrael*; which ſhows that this event is yet future. *Calmet* takes it to be the valley of *Jezreel*, in which he thinks the army of *Cambyſes* was defeated, after the death of that prince; wrongly taking *Cambyſes* and his army for *Gog* and *Magog*.

℣. 12. *And ſeven months ſhall the houſe of Iſrael be burying of them*, &c.] So long time will the burial of *Gog*'s army take up, becauſe of the multitude of it, and by reaſon their bones will be ſcattered here and there; which will require time to gather them together, and bring them to one place: the reaſon of the burial of them will be, partly out of humanity, which the chriſtian religion, which will then be embraced by the *Jews*, teaches and encourages; and partly becauſe of the diſagreeable ſight, and ill ſmell of the carcaſes of the ſlain, and to prevent the air being infected therewith, which might cauſe noxious diſeaſes. *Jarchi* gives the reaſon of it, becauſe *Gog* is of the ſeed of *Japhet*, who covered his father's nakedneſs, and therefore worthy of a funeral: but a better reaſon follows, *that they may cleanſe the land*; not from ceremonial uncleanneſs, a place being unclean by the ceremonial law, where dead carcaſes, or the bones of dead men, lay; for the ceremonial law, as it is abrogated, will now be diſuſed by the *Jews* themſelves, when converted; but from natural pollution before-mentioned.

℣. 13. *Yea, all the people of the land ſhall bury them*, &c.] That is, a great number of the common people of the land of *Iſrael*, eſpecially of thoſe that dwell near the field of battel, ſhall be employed in burying the ſlain; and which they will be very ready to do, for the reaſons above-mentioned: *and it ſhall be to them a renown*; or, *for a name* [g]; they ſhall be commended for their humanity to their enemies, and ſhall be ſpoken of with honour, as being the peculiar people of God, whom he has ſo remarkably appeared for, protected, and defended: *the day that I ſhall be glorified, ſaith the Lord God*; the day that will be a renown to them, will be to the glory of God; whoſe greatneſs, goodneſs, power, and wiſdom, will be ſeen in ſaving his people, and deſtroying their enemies.

℣. 14. *And they ſhall ſever out men of continual employment*, &c.] That is, the principal of the houſe of *Iſrael*, their magiſtrates and governors, ſhall ſelect certain perſons, to be daily employed in the following work, till ended: *paſſing through the land to bury with the paſſengers thoſe that remain upon the face of the earth, to cleanſe it*; theſe men will be appointed to go thro' the land of *Iſrael*, to gather up ſuch carcaſes and bones of dead men as remain any where after the ſeven months burial before obſerved; and all paſſengers or travellers ſhall be aſſiſting to them in it, both in directing where any ſuch carcaſes and bones may lie, and in bringing them to the common place of burial; that ſo the land may be thoroughly cleanſed from ſuch diſagreeable objects: *after the end of ſeven months ſhall they ſearch*; or begin to ſearch, as the *Targum*; when ſeven months are ended, in which the people in general will be employed in burying the dead; theſe men before-mentioned will be ſent out into the ſeveral parts of the land, to ſearch in caves, and dens, and ditches; among thickets, thorns, and briers, where the ſlain may fall; or where ſoldiers, being wounded, might betake themſelves and die; or their carcaſes or bones be dragged and left by beaſts and fowls; to find them out, and bring them to the place of interment.

℣. 15. *And the paſſengers that paſs thro' the land*, &c.] Not along with the ſearchers, but that travel thro' it upon buſineſs in it, or in other lands: *when any ſeeth a man's bone, then ſhall he ſet up a ſign by it*; as he paſſes along, if he happens to ſee an human bone in the way, or hard by, he ſhall ſtop and lay a ſtone, or an heap of ſtones by it, or ſome ſuch mark or token, ſignifying that a man's bone lies there: *till the buriers have buried it in the valley of Hamon-Gog*; that is, which ſign ſhall continue till the ſearchers come that way and take up the bone, and carry it to be buried in the valley of *Hamon-Gog*; for carcaſes and bones were not to be buried in the place where they were found, but to be brought and interred in this common place of ſepulture.

℣. 16. *And alſo the name of the city ſhall be Hamonah*, &c.] The name of the city neareſt to this place where *Gog* and his multitude ſhall be buried, ſhall be called *Hamonah* from thence, which ſignifies a multitude; or *Polyandrion*, as the *Septuagint* verſion, a place where many graves are; or perhaps a new city will be built near this place, and ſo called, to perpetuate the memory of it; or elſe, as *Kimchi* obſerves, *Jeruſalem* will be ſo called, from the multitude of thoſe that will be ſlain near it; but however, neither that nor any other city in the land of *Iſrael* have ever bore any ſuch name; from whence it may be concluded, that this prophecy does not refer to the times of *Antiochus*, or any yet paſt, but to time to come: *thus ſhall they cleanſe the land*; thoroughly and completely, ſo that not a bone ſhall be left unburied.

℣. 17. *And thou ſon of man, thus ſaith the Lord God*, &c.] What the prophet is ordered by the Lord to ſay, is to creatures not then in being, nor yet; and were they, they could not underſtand his words; but however, when the time comes, partly by an inſtinct in nature, and partly by a particular direction of providence, they will be gathered together upon ſo great a ſlaughter of men; for what follows, tho' mentioned in this place, will be between the ſlaughter of *Gog*'s army, and the burial of it, as *Kimchi* well obſerves; for after the burial, ſuch an invitation would be impertinent; and which is made not for the ſake of creatures, but of men, to denote the certainty of this great carnage that ſhall be made: *ſpeak unto every feathered fowl, and to every beaſt of the field*; this muſt be underſtood of ſuch fowls, and ſuch beaſts, as devour dead carcaſes, for all will not feed on them; a like invitation is given after the battel at *Armageddon*, the ſame with this here, *Rev.* xix. 17. only with this difference, there an angel is ſaid to cry, here the prophet; there to the fowls only, here to the beaſts of the field alſo; no doubt reſpect there is had to this paſſage: *aſſemble yourſelves and come, gather yourſelves on every ſide to my ſacrifices that I do ſacrifice for you*; ſuch a ſlaughter of men is called a ſacrifice, becauſe there is a likeneſs between that and the killing of beaſts for ſacrifice; beſides, theſe enemies of God and his people will fall a victim to his juſtice, as well as be a repaſt for fowls and beaſts, who are invited as to a feaſt, to feed upon them; and there being ſo much of the power and providence of God in all this, it is aſcribed to him, and ſo is called, *the ſupper of the great God*, *Rev.* xix. 17: *even a great ſacrifice upon the mountains of Iſrael*; where *Gog*'s army will fall, ℣. 4. and in ſuch vaſt numbers, that it may well be called a great ſacrifice; the ſacrifice of a great army by the great God, and for ſuch a great number of creatures: *that ye may eat fleſh, and drink blood*; the fleſh and blood of the ſacrifices, even of ſlain men, which carnivorous creatures delight in. The *Targum* is, "draw near every where round about to the ſlain, which I ſlay for you with a great ſlaughter upon the mountains of *Iſrael*, and ye ſhall eat the fleſh, and drink the blood."

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[g] לשם in nomen, Pagninus, Montanus, Piſcator, Cocceius, Starckius.

℣. 18. *Ye ſhall eat the fleſh of the mighty*, &c.] Of the ſoldiers, men of ſtrength and courage, and fit for war, with which the army of *Gog* will abound: *and drink the blood of the princes of the earth*; both the princes of his own family and court, and thoſe of his allies and auxiliaries that will come along with him: *of rams, of lambs, and of goats, of bullocks*; which the *Targum*, *Jarchi*, and *Kimchi*, interpret of kings, princes, dukes, rulers, and governors; and ſo does *John* in the *Revelation*, of kings, captains, and mighty men, ch. xix. 18: *all of them fatlings of Baſhan*; which was a country in *Iſrael*, very fruitful, and full of paſtures, where much fat cattel were bred; and to which theſe great perſonages in *Gog*'s army are compared, for their bulk, ſtrength, and wealth. So the *Targum*, "all of them rich in ſubſtance." It may be rendred, *all of them the* merie *of Baſhan*; for *meri* is the name of an ox or buffle; and *Jarchi* ſays, that a fat ox is called in the *Arabic* language الماري, *almari* [h].

℣. 19. *And ye ſhall eat fat till ye be full*, &c.] The fat of men; and ſuch as before deſcribed generally are fat, and of which they ſhall have enough; and tho' voracious creatures, ſhall eat to ſatiety: *and drink blood till ye be drunken*; as men are with wine, who become mad with it; and ſo birds and beaſts of prey grow fiercer by drinking blood: the meaning is, they ſhould have their fill of the fleſh, fat, and blood, of ſlain men: *of my ſacrifice, which I have ſacrificed for you*; the *Targum* is, "of the fleſh of the ſlain, which I have ſlain for you;" ſee the note on ℣. 17.

℣. 20. *Thus ſhall ye be filled at my table with horſes and chariots*, &c.] With the fleſh of horſes, and of them that ſit on them, as *John* interprets it, *Rev.* xix. 18. and ſo the *Septuagint*, *Syriac*, and *Arabic* verſions: and with the fleſh of men that ride in chariots uſed in war; for chariots themſelves cannot be eaten; and with theſe the birds and beaſts of prey will be filled at the Lord's table, which he will furniſh for them on the mountains of *Iſrael*, on the field of battel, where *Gog* and his army will fall: and thus as the Lord's ſupper is called the table of the Lord, 1 *Cor.* x. 21. ſo this table of the Lord is called the ſupper of the great God, *Rev.* xix. 17. this is further explained, *with mighty men, and with all men of war, ſaith the Lord God*; that is, with the fleſh of valiant men, generals, captains, officers of all ſorts, and common ſoldiers, even of all men, great and ſmall, bond and free, *Rev.* xix. 18.

℣. 21. *And I will ſet my glory among the heathen*, &c.] The glory of his divine perfections, particularly his power and his goodneſs, in deſtroying the enemies of his people, and ſaving them; which will be ſet in a clear point of view to the heathen, that they cannot but obſerve it; and this is the ultimate end of this ſtrange event, as it is of all that the Lord does, even his own glory, ſubordinate to which is his people's good: *and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them*; his vengeance and power, as the *Targum*; the puniſhment inflicted by his mighty hand on *Gog* and his army: theſe heathens are the pagan kingdoms of *China*, *&c.* and of *Tartary*, *Perſia*, and the whole *Turkiſh* dominions, being *Mahometan*, which are no better than heathen; theſe will be converted to the chriſtian religion, in conſequence of this event; for this will be the paſſing away of the *Turkiſh* wo, which will make way for the ſounding of the ſeventh trumpet; and when theſe kingdoms will become Chriſt's, and way be made for the kings of the eaſt to come over to him, *Rev.* xi. 14, 15. and xvi. 12.

℣. 22. *So the houſe of Iſrael ſhall know that I am the Lord their God*, &c.] That has choſen them, redeemed them, called them, manifeſted his covenant-love and grace to them, and protected and defended them; this deſtruction of their enemies will be a proof of it; and they'll hereby be led into a clearer knowledge of him, and of his goodneſs to them; and make a more firm and conſtant profeſſion of him, even *from that day and forward*, to the end of time; for after this, the *Jews* will no more apoſtatize, but will for ever remain the people of God and Chriſt.

℣. 23. *And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity*, &c.] Before this they thought the captivity of the *Jews*, and all their diſtreſſes, were owing to their own weakneſs, and the weakneſs of the God they ſerved, and to the ſuperior ſtrength of their enemies, and the power of their gods; but now, by this ſtrange and amazing deſtruction of *Gog* and his army, they'll ſee that it was not owing to thoſe things, but to the ſins and tranſgreſſions of the people of the *Jews*: *becauſe they tranſgreſſed againſt me*; prevaricated with him, acted a perfidious and treacherous part to him, as the word [l] ſignifies; which they did, when they delivered *Jeſus* of *Nazareth*, the true Meſſiah, into the hands of the *Gentiles*, to be crucified; it is their diſbelief of Chriſt, and rejection of him, and male-treatment of him, that is here more eſpecially pointed at; and which is the cauſe of their preſent long captivity and exile, and of all the afflictions and troubles they have ſince met with: ſo the *Targum* renders it, "they dealt falſly with my word;" the word made fleſh, the incarnate Saviour: *therefore hid I my face from them*; took no notice of them, ſhewed them no favour, took no care of them; diſregarded their prayers and cries, and removed his preſence from them, and all the tokens of it. So the *Targum*, "I cauſed my *Shekinah* (or majeſty) to remove from them;" and thus it has been ever ſince, and now is: *and gave them into the hand of their enemies*; the *Romans*, who took away their place and nation; which they feared would be the caſe, ſhould many believe in Chriſt; but the true reaſon of it was, becauſe they did not believe in him, *John* xi. 48: *ſo fell they all by the ſword*; that is, thro' the ſword of the conquering *Romans*; they fell into their hands; ſome periſhed by the ſword, and others were carried into captivity; and all were puniſhed for their iniquity, treſpaſs, and perfidy.

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[h] Vid. Bochart. de Script. Animal. par. 1. lib. 2. c. 28. col. 284.

[l] מעלו בי prævaricati eſſent contra me, Pagninus, Junius & Tremellius, Piſcator, Polanus, Cocceius, Starckius.

℣. 24. *According to their uncleanneſs*, &c.] Not ceremonial, but moral; they were an impure and adulterous generation, as our Lord calls them, *Matt.* xii. 39. and xvi. 4: *and according to their tranſgreſſions have I done unto them*; or *rebellions*, as the *Targum* renders it; or defections, as the word[k] ſignifies; their rebellions againſt the king Meſſiah; their defections from him; their contempt of him, and rejection of his yoke, and non-ſubmiſſion to his ordinances; according to the deſert of ſuch crimes, the Lord dealt with them; "took vengeance on them," as the *Targum* is; in the deſtruction of their nation, city, and temple: *and hid my face from them*; or cauſed his *Shekinah* to remove from them, as the ſame paraphraſe; ſee the note on ℣. 23.

℣. 25. *Therefore thus ſaith the Lord*, &c.] The *Jews* having been long puniſhed for their ſins; and being brought to repentance for them, and to faith in Chriſt, as they will be in the latter day: hence it follows, *now will I bring again the captivity of Jacob*; or the captives of *Jacob*, the people of *Iſrael*, that have been carried captive into all lands; theſe ſhall be gathered from thence, and brought into their own land: *and have mercy upon the whole houſe of Iſrael*; all the twelve tribes; which ſhows that this has not reſpect to the return of the *Jews* from the *Babyloniſh* captivity; for then the Lord had mercy on the houſe of *Judah* only, or the two tribes of *Judah* and *Benjamin*; but their return from their preſent captivity, and future converſion, when *all Iſrael ſhall be ſaved*; as the fruit and effect of the rich ſovereign grace and mercy of God unto them, *Rom.* xi. 25, 26: *and will be jealous for my holy name*; or, *zealous*[l] for it; for the glory of it, that it be no more blaſphemed among the heathen; and that it be glorified among his own people.

℣. 26. *After that they have borne their ſhame*, &c.] And diſgrace, among the nations where they are ſcattered; being captives, exiles, in diſtreſs and affliction, and under the manifeſt tokens of the divine wrath and vengeance: it may be rendered, *and they ſhall bear their ſhame*[m]; that is, as *Jarchi* gloſſes it, "when I ſhall do good to them, and not render to them according to their wickedneſs, then they ſhall bear their ſhame, and be confounded, and not able to lift up their face;" as penitent perſons, under a ſenſe of divine wrath, bluſh, and are aſhamed to look up to God; ſee *Ezra* ix. 6—10. *Menachem* interprets the word in the ſenſe of atonement and forgiveneſs, as it is uſed in *Pſ.* xxxii. 1. as if the meaning was, then they ſhall have their ſins, which cauſed ſhame, forgiven them. *Kimchi*'s gloſs is, "they ſhall carry in their mouths, and make mention of their ſhame they had in captivity." *And all their tranſgreſſions, whereby they have tranſgreſſed againſt me*; that is, the puniſhment of all their treſpaſſes in their captivity, or the ſhame of them, being now brought to repentance; and which will be aggravated to them, when they remember that theſe were committed by their forefathers, and ſince approved of by them. *When they dwelt ſafely in their land, and none made them afraid*; as they did in the times of Chriſt; they were in entire peace, and no enemy diſturbed them; and were in the poſſeſſion of their own land, and enjoyed the bleſſings of it, and had their religious, as well as civil liberties; and yet rejected the Meſſiah, his doctrine, ordinances, and ſalvation by him.

℣. 27. *When I have brought them again from the people*, &c.] That is, then ſhall they be aſhamed, and repent of all their treſpaſſes and ſins: *and gathered them out of their enemies lands*; from the provinces of their enemies, as the *Targum*; when they are collected together in a body out of the ſeveral nations where they are now diſperſed, and brought to their own land: *and am ſanctified in them in the ſight of many nations*; when they ſhall publickly repent of their ſins, and forſake them, and ſeek the Lord their God, and the king Meſſiah, and embrace and profeſs him, and acknowledge that God has been righteous and holy in all his diſpenſations towards them.

℣. 28. *Then ſhall they know that I am the Lord their God*, &c.] See the note on ℣. 22: *which cauſed them to be led into captivity among the heathen*; for their ſins and tranſgreſſions: and ſo the *Targum* adds, "becauſe they ſinned before me:" *but I have gathered them into their own land*; being now penitent for their ſins, and believing in the Meſſiah: and ſo the *Targum*, "and now becauſe they are converted, I have gathered them, *&c*:" *and have left none of them any more there*; among the heathen, or in the land of their enemies; every one ſhall be returned to the land of *Canaan*, be they where they will, as when they came out of *Egypt*: and this is typical of the ſalvation of God's elect, or myſtical *Iſrael*; not one of them ſhall be loſt or periſh, but all ſhall be brought to repentance: this again ſhows, that this prophecy did not reſpect the return of the *Jews* from the *Babyloniſh* captivity; ſince then many were left behind.

℣. 29. *Neither will I hide my face any more from them*, &c.] The *Jews*, upon their future converſion, will always have the worſhip of God among them, and his preſence with them; he will always take notice of them; they will ever be under his protection and care; he will never remove his *Shekinah* from them any more, as the *Targum*: a further proof that this refers to future times; for after their return from *Babylon*, God did hide his face, and remove his preſence from them, and left them to ruin and deſtruction by the *Romans*: *for I have poured out my Spirit upon the houſe of Iſrael, ſaith the Lord God*; this refers not to the effuſion of the Spirit on the day of *Pentecoſt*, but to one that is yet to come, when the *Jews* will be converted in the latter day; after which God will no more depart from them, nor ſhall they depart from him; ſee *Zech.* xii. 10. *Iſ.* lix. 19, 20, 21.

CHAP.

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[k] כפשעיהם ſecundum defectiones eorum, Junius & Tremellius, Polanus, Starckius; pro defectionibus ipſorum, Cocceius.

[l] קנאתי aſſumam zelum, V. L zelabo, Pagninus, Montanus, Piſcator, Cocceius, Starckius.

[m] ונשו את כלמתם et portabunt, Pagninus, Montanus, V. L. Grotius; et ferent ignominiam ſuam, Starckius.

CHAP. XL.

THIS and the eight following chapters contain a viſion of a city and temple herein deſcribed, and are thought to be the moſt difficult part of the whole bible. The *Jews* forbid the reading of it, till a man is arrived to thirty years of age; and then he muſt expect to meet with things in it he does not underſtand, and which muſt be left until *Elias* comes to explain them. Many chriſtian commentators have omitted the expoſition of theſe chapters; and all acknowledge the difficulties in them. Something however may be got out of them, relating to the goſpel, and goſpel-church-ſtate, which I am fully perſuaded is intended by the city and temple; for that no material building can be deſigned, is clear from this one obſervation; that not only the whole land of *Iſrael* would not be capable of having ſuch a city as is here deſcribed built upon it, but even all *Europe* would not be ſufficient; nor the whole world, according to the account of the dimenſions which ſome give of it. The circumference of the city is ſaid to be about eighteen thouſand meaſures, ch. xlviii. 35. but what they are is not certain. *Luther* makes them to be thirty-ſix thouſand *German* miles; and a *German* mile being three of ours, the circuit of this city muſt be above a hundred thouſand *Engliſh* miles; and this is ſufficient to ſet aſide all hypotheſes of a material building, either of city or temple, the one being in proportion to the other. The *Jews* dream of a third temple to be built, by their vainly-expected Meſſiah; but nothing is more clear, than that the true Meſſiah was to come into the ſecond temple, and by that give it a greater glory than the former ever had; as is evident from *Hagg*. ii. 6—9. and according to *Malachi*, he was to come ſuddenly into his temple, which could be no other than the then preſent one, *Mal*. iii. 1. and into which Jeſus came, and where he often appeared and taught, as well as entered into it with power and authority, as the Lord and proprietor of it; by which he appeared to be the true Meſſiah, as by many other characters; ſee *Luke* ii. 22, 46. and xxi. 37. *Matt*. xxi. 12, 13. There are ſome who think that *Solomon*'s temple, as it was before it was deſtroyed by *Nebuchadnezzar*, and as it was rebuilt by *Zorobabel*, is here deſcribed; and that partly to let the *Jews* know what a glory to their nation they loſt by their ſins; and partly that they might have a complete pattern for the rebuilding of it, as well as to comfort them under its preſent ruins; but there is no agreement between them. This temple was to be built at a diſtance from the city, ſeveral miles; according to ſome ten, others twenty, and by the beſt account twenty-ſeven miles; ſee ch. xlv. 1—5. whereas *Solomon*'s temple, and that built by *Zorobabel*, were in the city of *Jeruſalem*: nor from either of theſe flowed waters, which roſe up to a river, on the bank of which were many trees for food and medicine, and whoſe waters were healing and quickened wherever they came, as from this, ch. xlvii. 1—12. nor do we ever read of the eaſt-gate of theſe temples always ſhut, as this, ch. xliv. 2. and beſides, both theſe temples were profaned and deſtroyed; whereas this ſhall never be, but God will dwell in it for ever, ch. xliii. 7. neither place, ſtructure, nor worſhip agree. Nor is this city here the ſame with the new *Jeruſalem*, *John* had a viſion of; for tho' he borrows ſome of his expreſſions to deſcribe it from hence; and in ſome things there is an appearance of agreement, as of the river of water of life, and the tree of life on both ſides of the river, *Rev*. xxii. 1, 2. yet the deſcription agrees not, either with reſpect to its gates, or its compaſs; and tho' there was no temple in that *John* ſaw, as there was none in this, it being without the city; yet here is a temple in this viſion, and the greateſt part of it is taken up in the deſcription of it. It remains, that this muſt be underſtood myſtically and figuratively of the goſpel-church, which is often ſpoken of as a city and temple, *Heb*. xii. 22. *Rev*. iii. 12. and which began to have its accompliſhment in the firſt times of the goſpel, immediately after the death and reſurrection of Chriſt; when his diſciples had a commiſſion to preach the goſpel to all nations; and who accordingly did, even before the deſtruction of *Jeruſalem*, and of the material temple, ſo that goſpel-churches were planted in all parts of the world; and eſpecially this was the caſe, when the *Roman* empire, called the whole world, became chriſtian: tho' the further and greater accompliſhment of this viſion will be in the latter day; when the earth ſhall be filled with the knowledge of the Lord, as the waters cover the ſea; when *Jews* and *Gentiles* will be converted, and goſpel-churches be ſet up every where; ſo that the goſpel-church-ſtate, or kingdom of Chriſt, ſignified by the great mountain in *Dan*. ii. 35. and by this large city here, will fill the whole earth: and the rather this may be thought to be the deſign of this viſion to repreſent it, as it follows the prophecies of the *Jews* ſettlement in their own land; and of the deſtruction of *Gog*, or the *Turk*, attempting to diſpoſſeſs them; of which in ch. xxxvii. xxxviii. xxxix. In this chapter are firſt an account of the viſion in general, the time, manner, and place of it, ỳ. 1, 2. a deſcription of the perſon, the builder and owner of the houſe; and by whom the prophet is ſhewn the ſeveral parts and dimenſions of it, whom he calls to him for that purpoſe, ỳ. 3, 4. and then a particular account is given, which begins with the outward wall around the houſe, ỳ. 5. then the eaſt-gate, with its poſts, porch, and chambers, and the outward court with its chambers, ỳ. 6—19. then the gate of the outward court to the north, with its chambers, and the gate of the inner court over-againſt that, ỳ. 20—23. then the gate to the ſouth, with its poſts, arches, and chambers, ỳ. 24—31. then the inner court to the eaſt, its gate, chambers, and arches, ỳ. 32—34. then the north-gate, with its poſts, chambers, and arches, ỳ. 35—38. in the porch of which are the tables, on which the ſacrifices are ſlain, ỳ. 39—43. after which are deſcribed the chambers for the ſingers and the prieſts, ỳ. 44, 45, 46. then the inner court and altar in it; and the chapter is concluded with the dimenſions of the porch of the houſe, ỳ. 48, 49.

ỳ. 1. *In the five and twentieth year of our captivity*, &c.] That is, from *Jeconiah*'s captivity, from whence this prophet begins his dates: he calls it *our* captivity, becauſe he himſelf was then carried captive; and this was twenty years after his firſt viſion; ſee ch. i. 1, 2: *in the beginning of the year, in the tenth* day *of the month*; the *Jews* had two beginnings of their year, the one on civil accounts, which was in the autumnal equinox, in the month *Tiſri*, which anſwers to part of our *September*; and if this is meant here, the tenth day of it was the day of atonement, in which the *Jews* were to afflict their ſouls; but on this day the prophet has a view of the goſpel-church, which receives the atonement by the ſacrifice of Chriſt: the other beginning of the year, which was on eccleſiaſtic accounts, was in the vernal equinox, the month *Niſan*, which anſwers to part of our *March*; and the tenth day of it was the day that the paſſover-lamb was ſeparated from the flock, and kept up till the fourteenth; the time between Chriſt's public entry into *Jeruſalem*, and his being ſacrificed as the paſſover for us. Some interpreters go one way, ſome the other; it is not eaſy to determine which is meant; tho' I think more probably the latter, ſince church-affairs are chiefly here repreſented. This, according to the *Talmudiſts* [n], was the year of the jubilee: biſhop *Uſher* [o] places it in the year of the *Julian* period 4140, and before Chriſt 574; and makes the day to be the 30th of *April*, and the third day of the week *(Tueſday)*; and as to the year Mr. *Whiſton* [p] agrees with him: *in the fourteenth year after that the city was ſmitten*; taken, broken up, and deſtroyed by *Nebuchadnezzar*; its walls demoliſhed; its houſes burnt, and inhabitants put to the ſword, or carried captive. This was in the eleventh year of *Zedekiah*'s reign, to which add the fourteen years from hence, and they make twenty-five, as reckoned from *Jeconiah*'s captivity: *in the ſelf-ſame day the hand of the Lord was upon me, and brought me hither*; that is, on the tenth day of the month, of the new year, begin when it will. The Spirit of the Lord, which is ſometimes called the finger of God, and the power of God, this fell upon him, or was laid on him, and impreſſed his mind and ſoul; and he in a viſionary way, as appears by what follows, was brought into the land of *Iſrael*, and to *Jeruſalem*, according as things were repreſented to his mind; tho' as to his body, he was ſtill in the land of *Chaldea*. The *Targum* interprets *the hand of the Lord*, the ſpirit of prophecy; ſee ch. i. 2.

℣. 2. *In the viſions of God brought he me into the land of Iſrael*, &c.] Or by the ſpirit of prophecy, as the *Targum* again; that is, being under the impreſſions of the Spirit of God, it appeared to him, in a viſionary way, as if he was really brought out of *Chaldea*, and ſet in the land of *Iſrael*; ſee ch. viii. 3. as *John* was carried away in the Spirit to ſee the new *Jeruſalem*, *Rev.* xxi. 10: *and ſet me upon a very high mountain*; as *John* alſo was, that he might have a view of this large city and temple, which were to fill the whole world: thus Chriſt was taken up to an exceeding high mountain, to be ſhown the kingdoms of the world, and the glory of them, *Matt.* iv. 8. it is needleſs to enquire what this mountain was, whether *Moriah* on which the temple was formerly built, or any other mountain near *Jeruſalem*, ſince no material temple is exhibited to be built upon it; nor would ſuch a mountain, eſpecially *Zion* or *Moriah*, have been a proper place, if a material temple at *Jeruſalem* was here deſigned, which muſt have ſtood upon it; but this is viſionary, as well as the city and temple; if it reſpects any thing, it may the ſtrength, the viſibility and exalted ſtate of the church of Chriſt in the latter day; ſee *Iſ.* ii. 2: *by which was as the frame of a city on the ſouth*; the prophet in the viſion, and as to his view of things coming from *Babylon*, which lay north of *Judea*, has a proſpect of the ſouth of the city and temple; and firſt, there appeared to him to the ſouth of the mountain on which he ſtood, the plan of a city; or which was as one, for the city itſelf is not deſcribed till laſt; the deſcription is of the temple firſt; and which for its wall, gates, courts and towers, looked more like a city than a temple; nothing is more common than for the church of Chriſt to be compared to a city, eſpecially as in the latter day; ſee *Pſ.* lxxxvii. 3.

℣. 3. *And he brought me thither*, &c.] Being brought into the land of *Iſrael* in viſion, and to an high mountain in it, by which were as the frame of a city; he was from thence brought to the city or temple itſelf, which looked like one: *and behold!* a note of attention and admiration: *there was a man*; one in human form; not a created angel, but the Meſſiah, the builder and owner of the city and temple, whom it was proper the prophet ſhould firſt have a view of; and by whom he was to be made acquainted with the ſeveral parts and dimenſions of thoſe buildings: he is called a *man*, not that he was a mere man, but the eternal God; or otherwiſe he would not have been fit to be the architect or builder of ſuch a fabric; nor as yet was he really man, but is ſo called, becauſe it was determined he ſhould, and it was agreed by him that he would become man, and it was foretold as a certain thing; and beſides, he often appeared in an human form before his incarnation, as he now did, being moſt ſuitable to the prophet, and making himſelf more familiar to him; as well as it was a preludium of his future incarnation, and of what he ſhould be when this viſion would be fulfilled: *whoſe appearance was like the appearance of braſs*; denoting the glory and ſplendor of his divine perſon, being the brightneſs of his Father's glory; alſo the glory of his human nature, in his ſtate of exaltation, and the glory of his office, as Mediator; and eſpecially the glory and brightneſs he'll appear in when this viſion will take place, with which he ſhall enlighten the whole earth, and ſlay antichriſt; ſee *Rev.* xviii. 1. 2 *Theſſ.* ii. 8. alſo it may denote his purity and holineſs in both his natures, divine and human; not only in the former, but in the latter, in which he is free from ſin, original and actual; and even now from ſin imputed, having made full ſatisfaction for it, without which he'll appear when he comes a ſecond time, *Heb.* ix. 28. this may likewiſe point at his great ſtrength, as God, and man, and Mediator; who has made the world, and holds all creatures in being; who is the mighty Redeemer of his people; has bore their ſins, and conquered their enemies; ſupports their perſons; bears their burdens, and ſupplies them with ſtrength: once more it may intend his duration; who, tho' he was once dead, is alive, and lives for ever; his prieſthood is unchangeable; his kingdom an everlaſting one; and he the ſame yeſterday, to-day, and for ever, and his years fail not: *with a line of flax in his hand, and a meaſuring reed*; one in one hand, and the other in the other hand; the one to meaſure greater, the other leſſer matters; and both ſignify the ſacred ſcriptures, the rule and meaſure of faith and practice; and to which, in the latter day, all will be reduced; the doctrines then preached will be quite agreeable to them; the ordinances will be adminiſtered as they were firſt delivered; the form, order and diſcipline of churches will be according to the primitive pattern; there will be no deviation from it; ſee *Zech.* ii. 1, 2. *Rev.* xi. 1. and xxi. 15: *and he ſtood in the gate*; of the houſe or temple, as being lord and proprietor of it; having the keys of it, to open and ſhut, let in and keep out, at his pleaſure; ſee *Heb.* iii. 6. *Rev.* iii. 7. and as the guide of the prophet, to lead him into the ſeveral courts and apartments, and give him the dimenſions of them, that he might ſhew them to the houſe of *Iſrael*, to be obſerved by them; and here, as *Cocceius* obſerves, he ſtands, invites and calls perſons to come into his houſe, and partake of all the privileges and entertainments of it; ſee *Prov.* i. 20. and viii. 1, 2, 9. and ix. 1—5. yea here he ſtands, as being not ſo much the door-keeper, as the door and gate itſelf; as he is the way to his Father, the gate that leads to eternal life, ſo the door into a goſpel-church; ſee *John* xiv. 6. and x. 1, 9.

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[n] T. Bab. Eracin, fol. 12 1.

[o] Annales Vet. Teſt. A. M. 3430.

[p] Chronological Tables, cent. 10.

℣. 4. *And the man ſaid unto me, ſon of man*, &c.] The glorious and illuſtrious perſon before-deſcribed, who appeared in an human form, ſpoke to the prophet, calling him *the ſon of man*, a title often beſtowed upon him in this prophecy; and here uſed to put him in mind of his original and deſcent, and of his meanneſs and unworthineſs; thereby teaching him humility, which is neceſſary in order to receive inſtruction, and learn the knowledge of divine things: and alſo he might uſe this free and familiar way of ſpeaking, both to expreſs his philanthropy or good will to men, and to take off all terror from the mind of the prophet at his appearance; that he might more diligently attend to what he ſhould ſee and hear, which he next adviſes him to: *behold with thine eyes, and hear with thine ears*; look with both eyes, and hear with both ears; that is, look wiſtly, and hear attentively; for if perſons only have a glance or ſuperficial view of any thing, or hear in a careleſs and indifferent manner, what they ſee and hear will make little impreſſion upon them; nor will they retain, but ſoon forget it, and be incapable of relating it unto others: *and ſet thy heart upon all that I ſhall ſhew thee*; let thy mind be intent upon it; thoroughly conſider it, and ponder it within thy heart; let it engroſs all thy thoughts and affections; ſo it will be imprinted upon thy mind, and be remembered by thee; for unleſs a man's heart is taken with what he ſees and hears, it will ſoon be gone from him; and beſides, theſe were things of great moment and importance, which were about to be ſhewn the prophet: as *Moſes* had the pattern of the tabernacle ſhewn him in the mount; and as *David* had the pattern of the temple given him by the Spirit, and in writing, which were both typical of the church; and as *John* had a view of the new *Jeruſalem*; ſo the prophet here is ſhown the form and order of the goſpel-church in the latter day: *for to the intent that I might ſhew them unto thee, art thou brought hither*; this was the deſign of his being brought in a viſionary way out of *Chaldea* into the land of *Iſrael*, that he might have a view of the fabric after deſcribed; and therefore it was highly proper that he ſhould diligently view it, and liſten attentively to every thing that was ſaid to him about it; and the rather, as he was to relate the whole to others, as follows: *declare all that thou ſeeſt to the houſe of Iſrael*; to the people of *Iſrael* then in captivity; and to the church of God in every age, to whom this prophecy ſhould come, and by whom it ſhould be read; that the people of God in all ſucceeding times might know what will be the ſtate and condition of the church of Chriſt in the latter day; and how far they now come ſhort of goſpel-order and diſcipline; ſee ch. xliii. 10, 11. It becomes the miniſters of the word faithfully to declare what has been ſhown them, whether reſpecting doctrine or practice, even all things, and keep back nothing that may be profitable and uſeful.

℣. 5. *And behold, a wall on the outſide of the houſe round about*, &c.] The firſt thing that preſents itſelf to the view of the prophet, after the ſight of the architect or chief builder, is a wall encompaſſing this ſtrange and wondrous building; which was like the frame of a city, as before obſerved: this wall was five hundred reeds long, and five hundred broad; ſee ch. xlii. 20. now this wall was both for ſeparation and protection; that it was for ſeparation, is certain from ch. xlii. 20. it was to ſeparate between the ſanctuary and the profane place; that is, between the church and the world: the people of God were always a diſtinct and ſeparate people; they were ſo from eternity, are ſo in time, and will be ſo to all eternity; they were diſtinguiſhed from others by the everlaſting love of God; by his eternal choice of them, and taking them into the covenant of his grace, in conſequence of it; and by the redeeming grace of Chriſt, who has redeemed them out of every kindred, people and nation; and by the efficacious grace of God, in effectual vocation, by which they are ſeparated from the world, and become a diſtinct people from them; and ſo they will be in the reſurrection-morn, and in the day of judgment, and in heaven for evermore: and what ſeparates and diſtinguiſhes them is not any native goodneſs in them, nor any good thing done by them; but the purpoſe and grace of God, which is like a wall built firm and ſure; not upon the works of men, but the will of God; and is unalterable and eternal; a wall that can never be battered down: it is this by which the church is incloſed as a vineyard and garden, to which it is ſometimes compared, becauſe ſeparate and diſtinct from the waſte, common, and field of the world; as here to a building encompaſſed by a wall, and divided from it: the church of Chriſt in all ages does, or ſhould conſiſt of perſons gathered out of the world, ſeparated from it by the grace of God; but in the latter day it will more viſibly appear to conſiſt of ſuch: it will be openly diſtinguiſhed from the world, by the purity of its doctrines; by the faithful adminiſtration of ordinances; by the ſtrictneſs of its diſcipline, and by the holy lives of the members of it; theſe, by the grace of God, will be a wall of ſeparation round about it, to keep out profane perſons and things: moreover, a wall is for protection, preſervation and ſafety; and ſuch a wall the Lord himſelf will be to his people; he will be round about them, on their ſide, and on every ſide of them; yea, a wall of fire to enlighten, warm and comfort them, and to conſume their enemies, *Zech.* ii. 5. he'll be a wall about his church in his love to them, with which he encompaſſes them; and which is built, not on their lovelineſs, love or obedience, but upon his ſovereign will and pleaſure; and the dimenſions of which, its length, breadth, height and depth, are unmeaſurable: it is a wall impregnable;

it can never be broken down, and ſecures from all enemies whatever; and ſo he'll be in his power, by which his ſaints are kept as perſons in a garriſon, or any fortified place well walled about, and which is invincible; to which may be added ſalvation by Jeſus Chriſt, which will be for the walls and bulwarks of the city and church of God in the latter day, to which belong the prophecies in *Iſ.* xxvi. 1. and lx. 18. which ſalvation flows from the love of God; is ſecured by his purpoſe; eſtabliſhed in his covenant; wrought out by Chriſt, and is an everlaſting one; and is the firm ſecurity and ſafety of his church and people now, hereafter, and to all eternity: *and in the man's hand a meaſuring reed of ſix cubits long, by the cubit; and an hand breadth*; as in ℣. 3. and this being the meaſure uſed in taking the dimenſions of the whole building; it was proper it ſhould be explained what it was, before they are taken, and the account given: it conſiſted of ſix cubits; but then as theſe differ, there being a common cubit, and a ſacred or royal one; it was neceſſary it ſhould be clearly pointed at, as it is, by obſerving that theſe cubits were to be underſtood of a cubit and an hand's breadth; the common cubit were eighteen inches, a foot and a half, or half a yard; and an hand's breadth were three inches; ſo that this meaſure conſiſted of three yards and an half. Some indeed are of opinion, that the hand's breadth is to be added only to the ſix cubits, and not to each of them; but the text is clear and expreſs, that theſe cubits were by or according to a cubit and an hand's breadth. So the *Targum* paraphraſes it, "and in the man's hand meaſuring reeds, one " of which was ſix cubits by a cubit, which is a " cubit and an hand's breadth;" and this is confirmed by what is ſaid in ch. xliii. 13. *the cubit is a cubit and an hand's breadth*; to which may be added, that ſuch was the royal cubit at *Babylon*, where *Ezekiel* now was, according to *Herodotus*[q]; who ſays, "the royal cubit is larger by three " fingers than that which was uſually meaſured " with, or the common cubit;" in this way *Jarchi* and *Kimchi* underſtand it; tho' they make the common cubit to be but five hands breadth, or fifteen inches, and this ſix hands breadth, or eighteen inches: what this myſtically ſignifies, ſee the note on ℣. 3: *ſo he meaſured the breadth of the building one reed, and the height one reed*; not of the whole building of the houſe or temple, but of the wall before-mentioned; the breadth or thickneſs of which was one reed, or three yards and a half; and the height of it was the ſame; denoting the great ſecurity, ſafe protection, and ſtrong defence of the church of God.

℣. 6. *Then came he unto the gate which looketh toward the eaſt*, &c.] Or, *whoſe face is the way to the eaſt*[r]; to the eaſt of the houſe or temple; not to the eaſtern-gate of the wall about the houſe; but to the eaſtern-gate of the outward court; ſee ℣. 20. for the man came from the wall he had meaſured unto this gate; which, with the other gates after-mentioned, ſpiritually deſign Chriſt himſelf, who is the way, door and gate, *John* xiv. 6. and x. 7, 9. *Matt.* vii. 13, 14. and this eaſtern-gate more eſpecially, where the prince ſat, ch. xliv. 3. and which led into the outward court; and over-againſt which was another that led into the inner court, and ſo ſtraight on to the holy of holies, at the weſt end of the houſe. Chriſt and faith in him, and a profeſſion of him, are the way into the outward viſible church, and to the external ordinances of it, baptiſm and the Lord's-ſupper; he is alſo the way or gate that leads into the inner-court, or into ſpiritual communion and fellowſhip with God; he is the way of acceſs to the Father, and thro' whom ſaints have communion with him; for there is no coming to him, nor enjoyment of him, but thro' a Mediator; and Chriſt is he, and he only, by whom we can draw nigh to God, have audience of him, and acceptance with him: he is the gate alſo that leads to eternal life; the way to heaven and happineſs lies thro' his perſon, blood and righteouſneſs; he is the only way, the new and the living way; the plain way, and open gate, yet ſtrait and narrow: *and went up the ſtairs thereof*; or the ſteps unto it, which were ſeven; ſee ℣. 22, 26. and ſo the *Septuagint* and *Arabic* verſions expreſs it here, and read, *ſeven ſteps*; according to *Jarchi*, there were twelve ſteps, which he takes from the *Miſnah*[s]; that there was a *Chel* of ten cubits, and there were there twelve ſteps. It is certain, that to the north and ſouth-gates there were but ſeven ſteps; tho' *Lipman*[t] obſerves, that it is poſſible there might be a greater declivity on the eaſt-ſide, which required ſo many ſteps. Some of the *Jewiſh* writers think this is to be underſtood of the height of the court of *Iſrael* above this court; as if it was ſaid, from this court they went up ſeven ſteps to the court of *Iſrael*; but the plain meaning, as *Lipman*[u] obſerves is, that theſe ſteps were without the gate, and are the height of the court from the mountain of the houſe to it: theſe *Cocceius* very ingeniouſly illuſtrates by the ſeven trumpets in the *Revelation*; which indeed are ſo many ſteps or gradual advances towards the kingdom of Chriſt, and the glorious and ſpiritual ſtate of his church in the latter day; which will be introduced by the blowing of the ſeventh trumpet, when the myſtery of God will be finiſhed, and the kingdoms of this world become Chriſt's, *Rev.* x. 7. and xi. 14, 15. perhaps the man leading the prophet up theſe ſteps or ſtairs to the gate, may ſignify the gradual increaſe of ſpiritual light and knowledge of the ſaints, in the perſon, offices, and grace of Chriſt, the way, the truth, and the life; indeed the whole work of grace on the heart is gradual; it is carried on by degrees; it is but begun, not yet finiſhed, particularly the work of faith; believers proceed from one ſtep to another; firſt ſee Chriſt by faith, then go to him, then lay hold on him, and retain him; their faith increaſes, and they go from ſtrength to ſtrength; and ſometimes it grows exceedingly; the advances in it are many and manifeſt: *and meaſured the threſhold of the gate, which was one reed broad*; of the ſame meaſure. The *Hebrew* word[w] ſignifies, both a threſhold, and the upper lintel; and the one may intend the one, and the other the other, and both theſe: ſome think they point at the two Teſtaments; or, as others, the two natures in Chriſt, and the ſtrength of them, who is the gate, the way to God, the Mediator between him and man, and the mighty Redeemer. *Cocceius*, becauſe mention is made of a third threſhold, ℣. 7. fanſies that theſe three threſholds deſign the three witneſſes, Father, Word and Spirit; which three are one, and found in one gate, which is Chriſt; ſo that he that believes in him, believes in all three; and he that has the one, has the other: but it is a miſtake of this learned man, that theſe three threſholds belong to one gate; for that after-mentioned is the threſhold of the inner, and not the outer gate. *Jarchi* and *Kimchi* underſtand not the threſholds of the gate, but the poſts of it.

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[q] Clio, ſive l. 1. c. 178.

[r] אשר פניו דרך הקדימה facies ejus via ad orientem, Montanus; cujus facies ejus, Vatablus.

[s] Middot, c. 2. §. 3.

[t] Tzurath Beth Hamikdaſh, §. 9. fol. 2. 2.

[u] Ibid.

[w] סף ſumitur pro inferiore limine, & pro ſuperliminari, ſive ſuperiore limine, Capellus, Sanctius.

℣. 7. *And every little chamber was one reed long, and one reed broad,* &c.] The length and breadth were equal, three yards and a half long and broad; a perfect ſquare. There were ſeveral of theſe little chambers or apartments in this building, at the ſeveral gates, and in other places after-mentioned; of theſe chambers which were in the gates of the courts; as there were alſo others, according to *Kimchi*, on the wall of the mountain of the houſe; *Lipman*[x] ſays there is no mention made of them in the building of the ſecond temple: theſe deſign not the hearts of particular believers, where Chriſt has a place, takes up his reſidence, and takes his reſt; nor the many manſions in Chriſt's Father's houſe in heaven, where the ſaints ſhall dwell with him to all eternity; but the ſeveral congregated churches of Chriſt. The fabric deſcribed in this and the following chapters intends the goſpel-church-ſtate in general; and theſe little chambers the ſeveral particular churches which will be ſet up in all parts of the world, eaſt, weſt, north and ſouth. Theſe may be called *chambers*, partly for their ſecreſy, 2 *Kings* vi. 12. *Eccl.* x. 20. here the Lord's hidden ones are, who, tho' well known to him, are unknown to the world; here the ſecrets of God's heart, of his love, grace and covenant, are made known to his people; here Chriſt, whoſe name is ſecret, and the myſteries of his grace, are revealed to babes, whilſt they are hid from the wiſe and prudent; and beſides, the affairs of Chriſt's churches ſhould be kept ſecret, and not publiſhed to the world: and partly for ſafety; ſee 1 *Kings* xx. 30. and xxii. 25. 2 *Kings* xi. 2. *Iſ.* xxvi. 20. church-fellowſhip, the word and ordinances being the means of ſtrengthening faith, and preſerving from apoſtacy; ſalvation is as walls and bulwarks to them; and the roof of them, which is Chriſt, ſee ℣. 13. ſecures from all inclemencies, from the wind, ſtorms and tempeſts of divine wrath; he having bore it, and delivered from it; and from the ſcorching heat of perſecution, and from all afflictions, as well as from the temptations of ſatan, ſo as to be hurt and deſtroyed by either of them: likewiſe they may be called chambers, becauſe quiet reſting places, as well as ſecret, ſafe and ſure ones, *Iſ.* xxxii. 18. theſe are the reſting places of God, who has deſired them, and dwells in them; and of Jeſus Chriſt, where his reſt is glorious, and where he gives ſpiritual reſt to his people; and eſpecially theſe will be ſuch to the ſaints in the latter day, and great ſhall be the abundance of it: as alſo becauſe of that communion and fellowſhip herein enjoyed, both among themſelves, and with Father, Son and Spirit; ſee *Cant.* i. 4. to which may be added, that here ſouls are begotten and born again to Chriſt; theſe are the chambers in which they are conceived and brought forth, *Cant.* iii. 4. and theſe may be ſaid to be *little* chambers, in compariſon of the general aſſembly and church of the firſt-born, which includes all the elect of God, and redeemed of the Lamb, a number which no man can number; as that is called little in compariſon of the whole world, that lies in wickedneſs; and beſides, thoſe that dwell in theſe chambers are little and contemptible in the eyes of the world, as they are low and mean in their own eyes; even each leſs than the leaſt of all ſaints: now theſe little chambers or churches are repreſented of an equal meaſure, denoting that they will be exactly according to the pattern of God's word; will have the ſame officers, the ſame doctrines and ordinances, and the ſame laws and rules; and will be of equal authority, not having one more power than another, or one over another; but entirely independent of each other: and being four-ſquare, as the new *Jeruſalem* is ſaid to be, *Rev.* xxi. 16. may denote the perfection of them; that they will now be brought entirely to anſwer the rule of the word; and alſo the firmneſs and ſtability of them: *and between the little chambers were five cubits*; not a wall five cubits thick, as the *Targum*; and ſo *Jarchi* and *Kimchi* interpret it[y]; but a ſpace of five cubits, or of two yards and a half, one foot and three inches; ſo that theſe chambers were not contiguous; but a ſpace was left between, which made them more airy; and by which means they had more of the benefit of the light, and heat of the ſun, and afforded commodious places to walk in: all which ſhews the churches of Chriſt to be ſeparate, diſtinct and independent communities; and yet may have a communication with each other; as well as they all ſhare the advantage of the light and heat of Chriſt the ſun of righteouſneſs riſing on them: *and the threſhold of the gate by the porch of the gate within was one reed*; or three yards and a half: this gate within was that which lay weſtward, and was nearer the temple; between which and the outer-gate before-mentioned was a porch, on both ſides of which were little chambers; and the threſhold or threſholds (one being put for both) were of the ſame dimenſions with thoſe of the threſholds of the other; and ſo point to the ſame things.

℣. 8. *He meaſured alſo the porch of the gate within, one reed.*] This was either the meaſure of the breadth of the porch between the oppoſite chambers on both ſides; or rather of the length of that ſpace, which was between the third little chamber and the laſt-gate; and ſuch a ſpace muſt be ſuppoſed to be between the firſt gate and the firſt little chamber, which ſpace were three yards and a half; which ſhows how ſpacious the churches of Chriſt will be, and how exactly meaſured.

℣. 9. *Then meaſured he the porch of the gate eight cubits,* &c.] This could not be the length of the porch from gate to gate, or from eaſt to weſt, as *Lipman*[z]; ſince there were five cubits between every little chamber; but the breadth of it from north to ſouth, and was four yards and two feet over: *and the poſts thereof two cubits*; theſe were columns or pillars placed on each ſide of the porch, or at the portal of the gate, of two cubits, or a yard and half a foot thick; which added to the other eight cubits, made the entrance ten cubits, as in ℣. 11. what theſe poſts, pillars or columns ſignify, ſee on ℣. 14, 16: *and the porch of the gate was inward*; this was the porch of the inward-gate; or this was the meaſure of the porch within the gate.

℣. 10. *And the little chambers of the gate eaſtward,* &c.] Where the man now was, and was meaſuring; and the like chambers there were in the other gates, and of the ſame meaſure; of which chambers ſee the note on ℣. 7: *were three on this ſide, and three on that ſide*; three on the right-ſide of the porch to the north, and three on the left-ſide of it to the ſouth: *they three were of one meaſure*; one reed, or three yards and a half ſquare, as in ℣. 7. ſee the note there: *and the poſts had one meaſure on this ſide, and on that ſide*; on the right and left, north and ſouth of the inward gate of the porch, which meaſure was two cubits, ℣. 9.

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[x] Tzurath Beth Hamikdaſh, §. 4. fol. 2. 1.

[y] So Lipman. Tzurath Beth Hamikdaſh, §. 4. fol 2. 1.

[z] Ibid. §. 6.

℣. 11. *And he meaſured the breadth of the entry of the gate, ten cubits*, &c.] Five yards, two feet and a half: this was the meaſure of the eaſtern-gate, whether outward or inward; for they were both of a meaſure, as appears from the threſholds being alike: *and the length of the gate, thirteen cubits*; that is, the height of it; it was ſeven yards and three inches high; a prodigious gate this! a fit emblem of our Lord Jeſus Chriſt, as the open door, the gate of life, thro' which whoever enters ſhall be ſaved; and there's room for multitudes to enter.

℣. 12. *The ſpace alſo before the little chambers* was *one cubit* on this ſide, &c.] Or, *a border* [a] of half a yard and three inches to the front of the chambers; where thoſe that belonged to them might walk, or have ſeats to ſit on; ſuch a ſpace there was before the three little chambers on the north ſide of the porch: *and the ſpace was one cubit on that ſide*; a ſpace or border of the ſame meaſure was to the front of the three little chambers on the ſouth-ſide of the porch: this may denote the chriſtian liberty of the members of goſpel-churches; which they may uſe without any breach of piety towards God, or of charity one to another: *and the little chambers were ſix cubits on this ſide, and ſix cubits on that ſide*; they were of the ſame meaſure, thoſe on one ſide, as thoſe of the other, even ſix cubits ſquare; or one reed, which is the ſame; ſee ℣. 7. and the note there.

℣. 13. *He meaſured then the gate from the roof of one little chamber, to the roof of another*, &c.] That is, the whole porch, from the extreme part of the roof of one of the little chambers on the north-ſide, to the extreme part of the roof of another of the little chambers on the ſouth: of the roof of theſe chambers, and the ſpiritual meaning of it, ſee the note on ℣. 7: *the breadth was five and twenty cubits*; reckoning ſix cubits to one chamber on one ſide, and ſix to one chamber on the other ſide, which make twelve; and a cubit and a half to each back-wall of the chambers on the north and ſouth; or two cubits to the ſpaces before the chambers, and a cubit and a half to each of the eaves of the chambers, which either way make fifteen cubits; and ten cubits the breadth of the gate; in all five and twenty cubits; or fourteen yards and three inches: *door againſt door*; not the door of the outward gate againſt the door of the inward gate; nor the door of one of the little chambers at the eaſt, to the door of another at the weſt, running length-ways, and ſo affording a ſight quite thro' the temple; but the door of one of them on the north-ſide, over-againſt the door of another on the ſouth, they anſwering exactly to each other; which ſtill more confirms the ſimilarity and equality of goſpel-churches; ſee the note on ℣. 7.

℣. 14. *He made alſo poſts of threeſcore cubits*, &c.] *Jerom* thinks, that between the outward wall which ſurrounded this building, and the building itſelf, theſe poſts or pillars were placed for ornament, which took up the ſpace of ſixty cubits; but rather theſe deſign the poſts or columns of the gate, which ſupported the arch over it, on which were rooms or ſtories, and theſe were ſixty cubits high; for of their height is this meaſure to be underſtood. So the *Targum*, "and he made poſts, "ſixty cubits was their height;" in the *Targum*, in the *Polyglott* Bible by *Montanus*, it is, "and "he made ſixty poſts, their height a cubit;" and to this agree *Jarchi* and *Kimchi*; theſe were thirty-five yards high, the height of the temple ordered to be built by *Cyrus*, *Ezra* vi. 3. The man that meaſured is ſaid to *make* theſe poſts, he being the builder, as well as the meaſurer of this edifice; and might be ſaid to make theſe, as by meaſuring he pointed out the ſize and proportion of them: theſe poſts may deſign the true members of goſpel-churches, ſuch who are pillars in the houſe of God; of which ſee more on ℣. 16. compare the phraſe of *making* theſe poſts or pillars with *Rev.* iii. 12: *even unto the poſt of the court round about the gate*; that is, there was the ſame meaſure to every poſt or pillar in every court, at every gate round about; at the ſouthern and northern gates, as at this eaſtern one; they were all exactly of the ſame meaſure as the poſts in this; ſo *Jarchi* and *Kimchi* interpret it.

℣. 15. *And from the face of the gate of the entrance*, &c.] That is, from the outward-gate as you went into the porch, and was to the eaſt, ſo called from peoples paſſing and repaſſing [b] in it; ſo *Jarchi* takes it to be the eaſtern-gate; the *Targum* calls it the middle-gate: *unto the face of the porch of the inner-gate*; which opened at the other end of the porch, into the outward court, and was to the weſt: from gate to gate *were fifty cubits*; as he meaſured the breadth of the porch before, ℣. 13. here the length; there were three chambers ſix cubits long, which made eighteen; and between each chamber were five cubits, which were ten cubits; and the ſpace between the chambers and the gates at each end were ſix cubits each; ſee ℣. 8. which make twelve more; and then allow ten cubits for the thickneſs of both walls of each gate, and there will be fifty cubits, or twenty-nine yards, and half a foot.

℣. 16. *And there were narrow windows to the little chambers*, &c.] The walls being ſloped both within and without, that the light let in might be ſpread the more: as thoſe *little chambers* ſignify the ſeveral congregated churches of Chriſt in the goſpel-diſpenſation; ſee the note on ℣. 7. ſo theſe *windows* deſign the word and ordinances therein adminiſtered, which are the means of letting light into them; ſee *Cant.* ii. 9. *Iſ.* liv. 12. and lx. 8. in attending on theſe, the light of God's countenance is enjoyed, which lies in the diſcoveries of his love; in the manifeſtations of himſelf; in his gracious preſence, and in communion with him; than which nothing is more deſireable or delightful: thro' theſe ordinances Chriſt the ſun of righteouſneſs ſhines in upon his people; he looks in at theſe windows, and ſhews himſelf thro' theſe lattices; he is ſeen thro' the glaſs of the goſpel; he is held forth in the ordinance of the ſupper; and by means thereof the ſouls of God's people are enlightened, comforted and warmed: alſo in this way are communicated the illuminations of the Spirit, both at firſt converſion, and in after-diſcoveries of the things freely given of God; of the doctrines of the goſpel; of the bleſſings of grace, and of the glories of heaven. The goſpel

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[a] גבול terminus, Munſter, Pagninus, Montanus, Junius & Tremellius, Piſcator.

[b] Vid. R. Sol. Urbin. Ohel Moed, fol. 9. 1.

itſelf is a great and glorious light; and the miniſters of it are the light of the world, and of the churches; and by the light being diffuſed thro' theſe little chambers, the churches, thoſe who are in them ſee to walk on in Chriſt, as they have received him, and becoming his goſpel, and their profeſſion of it; and alſo ſee to work, not for life, juſtification and ſalvation, but to evidence their faith, and adorn their profeſſion; to glorify God by their ſhining lights, and to cauſe others to glorify him; and by the whole, the light of joy, peace, and comfort, is tranſmitted to all the inhabitants of *Zion*. Theſe windows are ſaid to be *narrow*, or *ſhut*, or *cloſed* [c]; that is, comparatively, not abſolutely, for then they would be of no uſe. The ordinances of the goſpel-diſpenſation are no doubt clearer, and the light of it larger, than of the legal diſpenſation, but this light has been darkened by the papacy; and tho' it increaſed at the Reformation, yet before the latter day-glory will break forth, it will be as a twilight, neither clear nor dark, day nor night, *Zech.* xiv. 6, 7. and tho' the light that then will break out, will be exceeding great, as the light of the ſun, and that as the light of ſeven days, *Iſ.* xxx. 26. yet in compariſon of the light of the new *Jeruſalem*-ſtate, when there will be no need of the ſun or moon, but the Lord will be the everlaſting light of his people; and in compariſon of the ultimate glory, when the ſaints ſhall ſee face to face; the light even of this diſpenſation, will be like what is let in at narrow windows; ſee *Rev.* xxi. 23, 24, 25. 1 *Cor.* xiii. 12. *And to their poſts within the gate round about*; that is, to the poſts of the doors that led into theſe chambers, over the lintel of them, were windows to let in light to thoſe that were entering them, as well as were in them; and ſo there were to all the chambers round about the porch on one ſide, and the other, between the two gates: *and likewiſe to the arches*; or *porches* [d]; to theſe doors, to which there were windows giving light to thoſe that paſſed thro': *and the windows* were *round about inward*; in all the chambers within the grand porch, on the north and ſouth: *and upon* each *poſt* were *palm-trees*; that is, on every poſt, column, or pillar, belonging to the chambers; and very probably on all the other before-mentioned, ℣. 9, 10, 14. theſe poſts or pillars ſignify, either the miniſters of the goſpel; ſo called for their ſtrength, being mighty in the ſcriptures, able miniſters of the New-Teſtament, capable of retaining, and defending the truths of the goſpel, and of bearing reproach and perſecution for them, and alſo the infirmities of weak believers; and for their ſtability, being ſtedfaſt and immoveable in the work and cauſe of Chriſt, and not to be taken off from it, either by the frowns or flatteries of men; and for their uſefulneſs, in ſupporting the cauſe and intereſt of the Redeemer, and the minds of weak chriſtians, as well as the glorious truths of the goſpel; and may with great propriety be called the pillar and ground of truth; ſee *Prov.* ix. 1. 1 *Tim.* iii. 15. yea, all true believers, and proper members of the churches of Chriſt, are pillars there, and ſuch as ſhall never go out, *Rev.* iii. 12. the word [e] uſed has the ſignification of ſtrength, as pillars ſhould be ſtrong; and ſuch believers are, not in themſelves, but in Chriſt, in his power and grace, and thro' his Spirit; whereby they can do all things, perform all duties, exerciſe all grace, and engage with all enemies. They are like pillars that ſtand firm and ſtable; grounded in the love of God; ſecured in election-grace; ſettled in the everlaſting covenant; laid on the ſure foundation Chriſt, and eſtabliſhed in the truths of the goſpel; ſo that they never go out of the heart of God, the hands of Chriſt, the family of the ſaints, or church of God. They are as pillars; ſome more uſeful to ſupport in an external way the intereſt of religion, giving liberally to the maintenance of miniſters, the relief of the poor, and the defraying of all neceſſary charges; and others to ſtrive and contend for, and ſo maintain and preſerve the truths and ordinances of the goſpel; and others to comfort and confirm weak believers. Now on theſe poſts or pillars were *palm-trees* painted, two on each, one on one ſide, and one on the other, as appears from ℣. 26. which are alſo an emblem of true believers in Chriſt; ſee *Pſ.* xcii. 12. *Cant.* vii. 7, 8. comparable to them for their uprightneſs, *Jer.* x. 5. theſe looking upwards to Chriſt by faith, and moving heaven-wards in their affections and deſires, and being upright in heart and life; and for their bearing preſſures, and growing the more under them, as the palm-tree does. Saints have many weights on them, a body of ſin and death, reproaches, afflictions, and perſecution; but they bear up under all, and are not left to deſert the cauſe they are engaged in; yea, grow the more hereby, in numbers and grace, like the children of *Iſrael*, *Exod.* i. 12. the force of the palm-tree is in its top or head, if that is taken away it dies: Chriſt is the believers head, from him they have their life, grace, ſtrength, nouriſhment, and fruitfulneſs; could they be ſeparated from him, all would be gone. The palm-tree grows beſt in ſunny places, is fruitful, an ever-green, and laſts long: and ſuch are the people of God; they grow moſt under the warm beams of divine love, and rays of the ſun of righteouſneſs; in the churches of Chriſt, where the goſpel is preached, and ordinances adminiſtred, which make their hearts burn within them; they are fruitful in grace and good works, retain their leaf of profeſſion, and never periſh. Once more, the palm-tree is a token of joy and victory, and has been uſed on ſuch occaſions, *Lev.* xxiii. 40. *John* xii. 12, 13. *Rev.* vii. 9. and may denote the victory and joy upon it, which ſaints have thro' Chriſt, over ſin, ſatan, the world, and death.

℣. 17. *Then brought he me into the outward court*, &c.] The divine and glorious perſon in human form, having brought the prophet up to the eaſtern gate, and thro' it, and the porch that belonged to it, to the inner gate of it, which lay weſtward; and having meaſured that gate, its threſhold, the porch, the poſts or pillars, and little chambers in it; introduced him into a ſpacious piece of ground, that lay open to the air, and ſurrounded the whole building; and anſwers to the court of the *Iſraelites* in the temple, where they worſhipped promiſcuouſly, good and bad: and ſo may deſign the outward viſible ſtate of the goſpel-church, conſiſting of good and bad, of wiſe and fooliſh virgins; like a field that has both wheat and tares in it; or a corn-floor that has wheat and chaff upon it; which in the latter day will grow worſe and worſe, and be given to the *Gentiles*, *Rev.* xi. 2. but ſhall be recovered again, and make a conſiderable part of this fabrick; which repreſents the ſtate of the church, and the outward adminiſtration of the word and ordinances in it, and the viſible fellowſhip of the ſaints together in them. *And lo* there were *chambers*; in the outward court, in various parts of it; which ſignify, as before, viſible congregated churches, formed according to the order of the goſpel; in which the word is preached, ordinances adminiſtered, and ſaints have fellowſhip one with another. It is a different word here uſed from that in ỹ. 7, 10, 12, 16. and is by ſome rendered, *cells*, *ſtorehouſes*, *treaſuries* [f]; and here the unſearchable riches of Chriſt are preached, and the treaſures of wiſdom and knowledge hid in him are brought forth, and preſented to the view of the ſaints. *And a pavement made for the court round about*; as this court went round about the whole building, ſo there was a pavement upon it all around. The word [g] uſed has the ſignification of a *burning coal*. Probably this pavement appeared as made of ſtones of various colours, of black, white, and red, like a chequered work of black and white marble; or as made of the porphyry-ſtone, which is variegated with divers colours. This pavement was for thoſe that dwelt in the chambers, to walk in, and converſe together: and it may denote the walk of the ſaints, both in the ordinances of the goſpel, and in their outward converſation, as becoming it; in love to them that are within, and in wiſdom towards thoſe that are without: and this is walking as on a pavement, on firm ground, in a plain and even way, where there is no occaſion of ſtumbling; it is walking clean, in righteouſneſs and holineſs, and not in the mire and dirt of ſin; and it is pleaſant walking in the courts of the Lord, and in the ways and paths of wiſdom; and beautiful it is to ſee the ſaints walk harmoniouſly and comfortably together here, converſing with each other, and building up one another upon their moſt holy faith. *Thirty chambers* were *upon a pavement*; according to ſome, fifteen on each ſide of the eaſtern gate, as you came out of it into the court; or rather, according to *Cocceius*'s tables, theſe were all around the court, eight to the eaſt, eight to the north, eight to the ſouth, and ſix to the weſt; or as *Villalpandus*, ſeven to the eaſt and weſt each, and eight to the north and ſouth a piece. This ſuggeſts, that there will be viſible congregated churches in the latter day in all parts of the world, eaſt, weſt, north, and ſouth; ſee *Iſ*. xliii. 5, 6.

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[c] אטמות clauſæ, Montanus, Vatablus, Junius & Tremellius, Piſcator.

[d] לאלמות in veſtibulis, Vatablus, Montanus, Piſcator; porticibus, Cocceius, Starckius.

[e] איל fortitudo, hinc אל fortis.

ỹ. 18. *And the pavement by the ſides of the gates over-againſt the length of the gates, was the lower pavement.*] That is, this pavement, which went along by every gate, and anſwered the length of them, and what appertained to them, eaſt, weſt, north, and ſouth, was either lower than the pavement in the inward court, adjoining to this, to which there was an aſcent by ſteps; or the middle part of this pavement roſe up in a convex form, and on all ſides there was a declivity; by which means all filth was waſhed away, and it was kept clean, and always fit to walk on. This diſtinction of a higher and lower pavement, whether on one account or another, may point out; the one, the believers walk by faith on Chriſt; and the other, his walk in the ordinances of Chriſt, and in all becoming converſation.

ỹ. 19. *Then he meaſured the breadth from the fore front of the lower gate*, &c.] That is, from the front of the inner eaſtern gate before-mentioned, ỹ. 7. called the lower gate, in reſpect of the gate oppoſite to it, which led into the inner court, to which there was an aſcent of eight ſteps; and which the *Targum* calls the middle gate, becauſe it lay between the eaſtern outward gate, and the gate of the inward court. Now there were from hence, *unto the fore front of the inner court without, an hundred cubits*; to the outſide of the gate was ſuch a length, or fifty-eight yards and one foot: *eaſtward and northward*; as ſo it was from eaſt to weſt, ſo from north to ſouth, and from ſouth to north; there was juſt the ſame diſtance from the gate that led into the outward court, to that which led into the inward court, on all ſides; ſee ỹ. 23, 27. a man may be a long while an outward court-worſhipper, before he is an inward court-worſhipper; the paſſage thro' the one to the other is long.

ỹ. 20. *And the gate of the outward court that looked toward the north*, &c.] Or the north gate of this building: having finiſhed the dimenſions of the eaſtern gate, thoſe of the north gate are taken: *he meaſured the length thereof, and the breadth thereof*; as he had the eaſtern gate, and which were the ſame; and ſo of the ſouth gate, ỹ. 24. which denotes the uniformity in religion in the latter day, in the way of entrance into the churches, and in doctrine, diſcipline, worſhip and ordinances.

ỹ. 21. *And the little chambers thereof* were *three on this ſide, and three on that ſide*, &c.] As in the eaſtern gate, and the meaſures the ſame, ỹ. 7. goſpel-churches in the latter day will be all on the ſame plan, and modelled according to the ſame pattern, and be in juſt the ſame order, one as another: *and the poſts thereof, and the arches thereof were after the ſame meaſure of the firſt gate*; the eaſtern gate: believers will be all pillars in the church of God, and partakers of the ſame like precious faith: *the length thereof was fifty cubits, and the breadth five and twenty cubits*; ſee ỹ. 13, 15.

ỹ. 22. *And their windows, and their arches, and their palm-trees*, were *after the meaſure of the gate that looked towards the eaſt*, &c.] ỹ. 14, 16. ſignifying, that the light of the churches, their privileges, and flouriſhing condition, will be alike every where, as in one part of the world, ſo in another; ſee *Iſ*. lii. 8. and xi. 9. *Dan*. xii. 4: *and they went up unto it by ſeven ſteps*; or ſtairs, ỹ. 6. the number of them is not there mentioned as here, but the ſame in both; ſee the note there: *and the arches thereof were before them*; the ſteps; or *within* them, as the *Septuagint*; the ſteps led to the arches of the gate, or to the porch of it, which were more inward.

ỹ. 23. *And the gate of the inward court was over-againſt the gate toward the north, and toward the eaſt*, &c.] Or, *and as to the eaſt* [h]; that is, the north gate of the inner court, was directly oppoſite to the north gate of the outward court; juſt as the eaſtern gate of the inward court, was in a ſtrait line oppoſite to the eaſtern gate of the outward court: *and he meaſured from gate to gate, an hundred cubits*; from the north gate of the outward court, to the north gate of the inward court; and it was exactly of the ſame diſtance from one another, as on the left ſide; ſee ỹ. 19.

ỹ. 24. *After that he brought me toward the ſouth*, &c.] Having taken the dimenſions of the eaſt and north gates, the prophet was had on the ſouth ſide of the building: and *behold, a gate toward the ſouth*; that led to the ſouthern part of this fabrick, and to the outward court there, exactly like the other two; there was no difference in them, which raiſed the prophet's wonder and attention; for, as *Lipman*[k] ſays, there was no outward court in the ſecond temple, but to the eaſt of the inward; and it did not encompaſs the other ſides; and ſo the more wonderful: *and he meaſured the poſts thereof, and the arches thereof, according to theſe meaſures*; the meaſures of the eaſt and north gates, which were juſt alike; for theſe all ſignified but one gateway or door into the church below, into heaven above, or into the preſence of God here and hereafter, which is Chriſt, *John* xiv. 6. and x. 1, 7, 9.

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[f] לשכות cellæ, Junius & Tremellius, Piſcator, Polanus, Cocceius, Starckius; παστοφορια, Sept. gazophylacia, V. L.

[g] רצפה, pruna ardens, *Iſ*. vi. 6.

[h] ולקדים

℣. 25. *And there were windows in it, and in the arches thereof round about*, &c.] That is, in the little chambers, tho' not expreſſed; and in the porches of them on each ſide, as you paſſed from the outer to the inner gate: *like thoſe windows*; that were in the chambers, that were in the eaſt and north gates, ℣. 7, 16, 22: *the length* was *fifty cubits, and the breadth five and twenty cubits*; ſee ℣. 13, 15.

℣. 26. *And* there were *ſeven ſteps to go up to it*, &c.] To the ſouth gate, as there were to the eaſt and north gates, ℣. 6, 22: *and the arches thereof were before them*; ſee the note on ℣. 22: *and it had palm-trees, one on this ſide, and another on that ſide, upon the poſts thereof*; that is, on the poſts of this gate were palm-trees, two on each poſt, one on one ſide, and the other on the other: this verſe ſhews us, how many palm-trees were painted on the poſts, and how they were diſpoſed of; ſee the note on ℣. 16.

℣. 27. *And* there was *a gate in the inner court toward the ſouth*, &c.] Which anſwered to the gate of the outward court before-mentioned: *and he meaſured from gate to gate toward the ſouth, an hundred cubits*; from the gate of the inward court, to the gate of the outward court ſouthward, were juſt the ſame dimenſions as in the eaſt and north gates, and between their reſpective ones, ℣. 19, 23.

℣. 28. *And he brought me to the inner court by the ſouth gate*, &c.] Having done with the outer court, eaſt, north, and ſouth, the prophet is brought into the inner court by the ſouth gate, which was neareſt to enter by. No mention is made of a weſtern gate, yet there was one in *Solomon*'s temple; for there were porters appointed weſtward by *David*, and fixed by *Solomon*, 1 *Chron*. ix. 24. 1 *Chron*. xxvi. 16, 18. but *Joſephus*[l] ſays, in the ſecond temple the weſtern part had no gate, but a continued wall; for thoſe that came out of the captivity, as *Kimchi* on ℣. 5. obſerves, built it (as much as they could) according to the form of what they ſaw in *Ezekiel*'s temple, which ſhall be in time to come. *And he meaſured the ſouth gate according to theſe meaſures*; the gate which led into the inner court; for the ſouth gate, which led to the outward court, he had meaſured before, ℣. 24.

℣. 29. *And the little chambers thereof, and the poſts thereof, and the arches thereof, according to theſe meaſures*, &c.] Theſe were at the gate of the inner court; and ſo they ſtand in *Cocceius*'s tables; and were of the ſame meaſure with the little chambers, poſts, and arches, that were at the ſeveral outward gates before deſcribed; and deſign the churches and members of them as ſpiritual worſhippers, who beſides the outward form, have the power of godlineſs: *and there were windows in it, and in the arches thereof round about*; theſe are not ſaid to be narrow, as the other; which perhaps may denote the greater and more increaſing light of the churches, miniſters, and members: *it was fifty cubits long, and five and twenty cubits broad*; that is, the ſpace or portico where theſe chambers were; and this was the ſame meaſure with that where the other chambers were, ℣. 13, 15.

℣. 30. *And the arches round about were five and twenty cubits long*, &c.] That is, high; this was the height of them; theſe were the frontiſpiece of the gate to the inner court without, and faced the outward court, as appears by the following verſe; theſe were a kind of portico over the eight ſteps to this gate after-mentioned; they were fourteen yards and three inches high, from the bottom to the top of them: *and five cubits broad*; two yards and a half, one foot and threes inches; and which very probably were the breadth of the ſteps that came up to them: none of theſe arches were in the ſecond temple, as *Lipman*[m] obſerves.

℣. 31. *And the arches thereof were toward the outward court*, &c.] And ſo not within the gate of the inward court, but on the outſide of it, towards the outward court, at the front of the gate as you went in: *and palm-trees were upon the poſts thereof*; of the gate, or of theſe arches or portico's; ſignifying, that none ſhould enter here but righteous perſons; this is the gate of the righteous, *Pſ*. cxviii. 19, 20. *Iſ*. xxvi. 2. ſee the note on ℣. 16: *and the going up to it had eight ſteps*; one more than the aſcent to the outward gates; ſome ſay eight more, and make theſe to be fifteen, anſwerable to the fifteen ſteps by which the *Levites* went up from the court of the women, to the court of *Iſrael*[n], and ſung upon them the fifteen ſongs of degrees, mentioned in the *Pſalms*: but here are only eight; and denote the gradual progreſs of believers in faith and holineſs; and that the nearer they come to the holy of holies, the greater their proficiency ſhould be, and more advances made in the knowledge of divine things.

℣. 32. *And he brought me into the inner court toward the eaſt*, &c.] Into that part of it which lay to the eaſt, having gone thro' that which lay to the ſouth: *and he meaſured the gate according to theſe meaſures*; that is, the eaſtern gate of the inner court; for the eaſtern gate that led to the outward court, he meaſured firſt, ℣. 6. and this was according to the meaſure of that, and of the reſt.

℣. 33. *And the little chambers thereof*, &c.] Theſe, and what follow in this verſe, are exactly the ſame with thoſe of the ſouth gate of the inner court, ℣. 29.

℣. 34. *And the arches thereof were toward the outward court*, &c.] As thoſe of the ſouth gate, ℣. 31. and the palm-trees on the poſts, and the ſteps up to it, the ſame as there.

℣. 35, 36, 37. *And he brought me to the north gate*, &c.] That is, of the inner court, for he had meaſured before the north gate that led to the outward court, ℣. 20. and here the little chambers, poſts, arches and ſteps, in all things agree with thoſe of the other gates: what were obſerved in it different from the reſt, an account is given of it in the following verſe.

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[k] Tzurath Beth Hamikdaſh, §. 17.

[l] De bello Jud. l. 5. c. 5. §. 2. Vid. Lipman Tzurath Beth Hamikdaſh, §. 12.

[m] Tzurath Beth Hamikdaſh, §. 22.

[n] Miſna Succa, c. 5. §. 4. Lipman. Tzurath Beth Hamikdaſh, §. 24.

℣. 38. *And the chambers, and the entries thereof, were by the poſts of the gates*, &c.] Of the north gate; the plural for the ſingular; for not at the other gates, only at the north gate were the ſacrifices ſlain and waſhed; as under the law, only on the north ſide of the altar, *Lev.* i. 11. now, by the poſts of this gate, or at the entrance of it on one ſide, ſtood *a cell* or *chamber, and a door into it* [o], as the words may be rendered; for they are ſingular in the text: *where they waſhed the burnt-offering*; its legs and inwards, *Lev.* i. 9. according to the law, there were lavers in *Solomon*'s temple, to waſh the ſacrifices in, 2 *Chron.* iv. 6. but there was no ſuch cell or chamber there, for ſuch a purpoſe as here: and as this refers to goſpel-times, and to the church in the latter day, no legal ſacrifice can be intended here, which are all aboliſhed; but this muſt be myſtically and ſpiritually underſtood, and deſigns no other than the ſacrifice of Chriſt, a ſweet-ſmelling ſavour to God: that this kind of offering was typical of the ſacrifice of Chriſt, is clear from *Heb.* xiii. 11, 12, 13. which whether of the herd, a bullock, repreſented Chriſt in his ſtrength and laboriouſneſs; or of the flock, and was either a ſheep, an emblem of the innocence and patience of Chriſt; or a goat, which pointed him out as in the likeneſs of ſinful fleſh, traduced as a ſinner, and made ſo by imputation; or of fowls, turtle-doves, denoting his meekneſs and modeſty; and all without ſpot or blemiſh, ſignified the purity of his nature and life; and theſe being burnt with fire, were expreſſive of the pain and ſhame he endured, when he bore our ſins, and the wrath of God was poured on him as fire; the waſhing of the burnt-offering denotes the purity of Chriſt's ſacrifice, being offered up without ſpot. Some, as *Polanus*, have thought the ordinance of baptiſm is here deſigned, as the Lord's ſupper is by the tables next mentioned; and it is a note of *Starckius* upon the paſſage, that, "he "who is waſhed in the divine laver, may be re-"galed with the heavenly feaſt."

℣. 39. *And in the porch of the gate were two tables on this ſide, and two tables on that ſide*, &c.] This is ſtill the north-gate of the inward court, which had a porch that reached from the outward to the inner gate of it, in which were three little chambers on each ſide, ℣. 36. between each of which were a ſpace of five cubits, ℣. 7. ſo that there were two ſuch ſpaces on each ſide; and in theſe ſpaces, as *Starckius* well conjectures, theſe tables were placed, two on one ſide, and two on the other: the uſe of them was, *to ſlay thereon the burnt-offering, and the ſin-offering, and the treſpaſs-offering*; all typical of the ſacrifice of Chriſt: concerning the *burnt-offering*, as ſuch, ſee the note on the preceding verſe; and as for the *ſin offering* and *treſpaſs-offering*, which in the *Hebrew* language ſignify ſin and guilt itſelf; they repreſented Chriſt, who had no ſin in his nature, nor ever did any in his life, yet was made ſin for his people; having all their ſins laid upon him, with all that belong unto them, or are deſerved by them: theſe were, the one for errors, ſtrayings, and ſins of ignorance; the other for known and wilful ſins; and both ſhew, that Chriſt is a ſacrifice for all ſorts of ſin, even for the moſt vile and enormous: now theſe tables were for thoſe ſacrifices to be ſlain upon them, or to be laid upon them being ſlain; and ſignify in goſpel-times the table of the Lord, 1 *Cor.* x. 21. or the ordinance of the Lord's ſupper; in which there is not a reiteration, but a commemoration of the ſacrifice of Chriſt; here he is evidently ſet forth as crucified and ſlain; his death as a ſacrifice is ſhewn, and held forth to the faith of the Lord's people, for their joy and comfort, *Gal.* iii. 1. 1 *Cor.* xi. 26.

℣. 40. *And at the ſide without, as one goeth up to the entry of the north-gate, were two tables*, &c.] Or, *the door of the north-gate* [p]; not the firſt, upon coming up the eight ſteps; but paſſing thro' that gate, and along the porch where the three little chambers, and the two tables on each ſide were, before-mentioned; and coming to the inmoſt gate, which opens directly into the inward court, on the outſide of that towards the altar, were two other tables, for the ſame uſe as before: *and on the other ſide, which was at the porch of the gate, were two tables*; there were two on one ſide of the gate, and two on the other, that is, the laſt gate of the porch, in all eight tables; four within the ſpaces between the little chambers in the porch, and four as you come out of it, on each ſide of the laſt gate.

℣. 41. *Four tables were on this ſide, and four tables were on that ſide, by the ſide of the gate*, &c.] Theſe are the ſame tables repeated, to obſerve more diligently the ſituation and uſe of them; there were four on the right hand, two between the little chambers in the porch, and two on the outſide of the inmoſt gate; and there were four on the left hand, two between the little chambers there, and two on the other ſide of the ſaid gate: *eight tables whereupon they ſlew their ſacrifices*; the four tables laſt mentioned, were for the ſame uſe as the four firſt; ſee the note on ℣. 39.

℣. 42. *And the four tables were of hewn ſtone*, &c.] Theſe are either the ſame tables as before, the four that were on one ſide, and the four that were on the other; they were all made of hewn ſtone: in the ſecond temple they were made of marble; ſo it is ſaid in the *Miſnah* [q], "the marble "tables were between the pillars;" and they were made of marble, as the commentators [r] ſay, becauſe that cools the fleſh, and preſerves it from corruption: they were both decent and durable; and may denote the continuance of the ordinance of the Lord's ſupper till his ſecond coming; and which is a decent and becoming ordinance, as well as perpetual: or theſe were other four tables, as *Cocceius* thinks; and which he places without the porch, near the cell or chamber, where the burnt-offering was waſhed, ℣. 38. and theſe are ſaid to be for that, as follows, *for the burnt-offering*; and alſo for the ſin-offering, and for the treſpaſs-offering, tho' they are not mentioned: *of a cubit and an half long, and a cubit and an half broad*; juſt a four-ſquare: *and one cubit high*; theſe were the dimenſions of each table: *whereupon alſo they laid the inſtruments, wherewith they ſlew the burnt-offering and the ſacrifice*; the knives with which they ſlew the creatures offered, and cut them to pieces, and the bowls and baſons in which they received their blood; theſe were laid upon the tables, as the ſacrifices were: and may ſignify, that in the ordinance of the Lord's ſupper, are not only repreſented the ſacrifice of Chriſt, but the means, inſtruments, cauſes, and occaſion of it; the ſins of his people, for which he was wounded and bruiſed in his body, and with which he was pierced in his ſoul; and here we may look on him whom we have thus pierced, and mourn; and yet rejoice, that there is healing by his ſtripes, pardon by his blood, and atonement by his ſacrifice.

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[o] ולשכה ופתחה et cubiculum, et oſtium ejus, Pagninus, Montanus; cæterum fuit cella, et oſtium ejus, Tigurine verſion.

[p] לפתח השער הצפונה ad oſtium portæ aquilonaris, Junius & Tremellius. So Cocceius and Starckius.

[q] Tamid, c. 3. §. 5 & Middot, c. 3. §. 5.

[r] Maimon. & Bartenora in ib.

℣. 43. *And within were hooks, an hand broad, faſtened round about,* &c.] Theſe very probably were faſtened on the poſts of the gate, near which were the waſhing-room for the ſacrifices, ℣. 38. on which they were hung, when they were flead, or the ſkin took off: in the ſlaughter-houſe in the ſecond temple, to the north of the altar, there were eight low ſtone pillars, upon which were boards of cedar four-ſquare, and iron hooks were fixed in them; and there were three rows of them in each, on which they hung the ſacrifices[r], which were one above another; on the loweſt they hung a lamb, on the middlemoſt a ram, and on the higheſt a bullock; theſe hooks ſtood out an hand's breadth from the pillars[s]: ſuch-like iron hooks were fixed on the walls and pillars in the court, where they ſlew the paſſover-lamb, on which they hung it, and ſkinned it[t]: this may denote either, as *Cocceius* ſuggeſts, the exaltation of Chriſt, who ſuffered and was raiſed for our juſtification; or rather the lifting of him up, and holding him forth to view, as a ſuffering Saviour, in the miniſtry of the word, and in the ordinance of the ſupper. *And upon the tables was the fleſh of the offering*; here another word is uſed, and may deſign that part of the fleſh of the ſin-offering, that was eaten by the prieſt, *Lev.* vi. 25, 26. ſo that theſe tables were feaſting tables alſo; as the table of the Lord, or the ordinance of the Lord's ſupper is, a feaſt of fat things, a feaſt of love; a table where the fleſh of Chriſt is laid, which is meat indeed, and only to be fed upon by thoſe that are made kings and prieſts unto God. Now theſe tables being many, ſhew that there will be a large number of goſpel-churches every where; and wherever they are, there will be tables: the ordinance of the Lord's ſupper will be celebrated in the four parts of the world; at preſent it is chiefly in the northern part, and where theſe tables were ſeen in this viſion.

℣. 44. *And without the inner gate were the chambers of the ſingers,* &c.] Theſe *ſingers* are true believers in Chriſt, members of goſpel-churches; whoſe duty and privilege it is to ſing pſalms, hymns, and ſpiritual ſongs; which is a part of internal, ſpiritual, and evangelical worſhip, *Eph.* v. 19. *Col.* iii. 16. theſe are the ſpiritual harpers, that have harps in their hands, and make melody in their hearts, and are able to ſing the ſongs of electing, redeeming, calling, pardoning, juſtifying, and adopting grace; theſe deſervedly have a place in the churches of Chriſt, in the inward court, being inward court-worſhippers, even all ſuch who ſing with the ſpirit and the underſtanding; for theſe chambers were in the inward court: the prophet being brought thro' the inner northern gate, into the open ſpace between the inward court, ſaw theſe chambers; for it follows, *in the inner court which was at the ſide of the north gate*; in that part of the court which lay near the north gate, where now the prophet and his guide were: *and their proſpect was toward the ſouth*; that is, ſome of theſe chambers, one row of them, were by the ſide of the north gate, and theſe faced the ſouth; north and ſouth being oppoſite to each other: *one at the ſide of the eaſt gate, having the proſpect toward the north*; another row of chambers for the ſingers, was in that part of the inner court which was on the ſide of the eaſt gate, on the north ſide of it, and ſo faced the north part of the court. The *Septuagint* verſion, if admitted, makes the ſenſe of it more clear, but different, "and he brought me into the inner court, and behold two chambers in the inner court; one at the back of the gate that looks to the north, bearing to the ſouth; and one at the back of the gate to the ſouth, looking to the north."

℣. 45. *And he ſaid unto me,* &c.] The illuſtrious perſon that appeared in an human form, meaſuring the ſeveral parts of the temple, ſaid to the prophet, as follows: *this chamber, whoſe proſpect is toward the ſouth*; the row of chambers that were on the ſide of the north gate, facing the ſouth: *is for the prieſts, the keepers of the charge of the houſe*; that obſerve the keeping of it; obſerve all the laws and ordinances of God's houſe, and are careful that the worſhip of God may be maintained and preſerved, to his glory, and their mutual edification: and which is, or ſhould be, the concern, not of miniſters only, but of all true believers, who are prieſts unto God; that preſent their bodies and ſouls before him, as a holy, living, and acceptable ſacrifice, which is their reaſonable ſervice; and offer up the ſpiritual ſacrifices of prayer and praiſe to him, thro' Chriſt, *Rev.* i. 6. 1 *Pet.* ii. 5. *Rom.* xii. 1.

℣. 46. *And the chamber, whoſe proſpect is towards the north,* &c.] The row of chambers on the ſide of the eaſt gate; that ſide of it that was towards the north, and which the chambers in it faced: *is for the prieſts, the keepers of the charge of the altar*; the miniſters of the goſpel, that take care of the altar, of public worſhip; that preach the goſpel, and adminiſter ordinances; and who are to be taken care of themſelves, and live of the goſpel, and have every thing provided for them that is neceſſary, 1 *Cor.* ix. 13, 14: *theſe are the ſons of Zadok, among the ſons of Levi*; theſe *Levites* or prieſts were of the family of *Zadok*; who deſcended from *Aaron*, and was the eldeſt houſe of *Aaron*, to whom the prieſthood belonged; tho' it had been uſurped a long time by the family of *Ithamar*; but in *Solomon*'s time, *Abiathar* of that family was diſpoſſeſſed of it, and *Zadok* was placed in his ſtead, whoſe name ſignifies *juſt* or righteous; and was a type of Chriſt, the holy and juſt one, whoſe ſpiritual children and offspring are here meant: *which come near to the Lord to miniſter unto him*; both preachers and people, who have near acceſs to God thro' Chriſt, and miniſter before him in holy things, in praying, preaching, adminiſtring ordinances, and attending on the ſame.

℣. 47. *So he meaſured the court,* &c.] The inward court, where the prophet and his guide now were; and the gates leading to which he had been meaſuring, with the chambers, arches, and tables belonging thereunto: *an hundred cubits long, and an hundred cubits broad, four-ſquare*; the floor or area of this court, which was an hundred cubits in length and breadth; ſo that it was a perfect ſquare, equilateral, eaſt, weſt, north, and ſouth, and above fifty yards each way; ſuch a court as never was in any temple whatever: hence *Kimchi* obſerves, there was no ſuch court in the ſecond temple; no, nor in the firſt neither: in the ſecond temple, the length of the court of *Iſrael*, according to *Abarbinel*, was a hundred and thirty-five cubits, and the breadth eleven, but this was a hundred by an hundred; theſe things, ſays *Lipman*[u], are wonderful in my eyes: this denotes the large increaſe of the church, and of ſpiritual worſhippers, in the latter day; and the four-ſquare of it, ſignifies the order, perfection, and ſtability of it; ſee *Rev.* xxi. 16: and *the altar* that *was before the houſe*; the altar of burnt-offering, which ſtood before the houſe or temple, in the midſt of the inward court; ſo that it might be ſeen by all in the inward court and chambers; and even by all in the outward court, thro' the ſeveral gates, which directly opened and led to it. This was typical of Chriſt, the altar, we chriſtians have a right to eat of; which ſanctifies every gift offered upon it, and which every worſhipper ſhould by faith look unto for the expiation of their ſins. The dimenſions of this altar were now taken, and are given in ch. xliii. 13—17.

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[r] Miſn. Tamid, c. 3. §. 5. & Middot, c. 3. §. 5.

[t] Miſn. Peſachim, c. 5. §. 9.

[s] Lipman. Tzurath Beth Hamikdaſh, §. 34.

℣. 48. *And he brought me to the porch of the houſe*, &c.] Having paſſed thro' the inner court, and meaſured that; he came to the body of the fabrick, the principal part of it, the houſe or temple; to the porch that led into it. Here of right a new chapter ſhould begin, for this and the next verſe more properly *belong* to the following chapter. This porch was a large roof, and was a covering both from cold winds and ſtorms, and from the ſcorching heat of the ſun; and was an emblem of Chriſt, the hiding place from the wind, and the covert from the tempeſt of divine juſtice and vengeance, and the wrath of God; and from the heat of a fiery law, of ſatan's fiery darts or temptations, and of the perſecutions of men: it was alſo, as is thought, a place for the prieſts to pray in, before they went into the temple; as Chriſt is the way in which the prieſts of the Lord go unto him, and pray before him; in whoſe name, and for whoſe righteouſneſs-ſake, they preſent their ſupplications to him. *And meaſured each poſt of the porch, five cubits on this ſide, and five cubits on that ſide*; theſe poſts ſtood, one on the north ſide of the porch, and the other on the ſouth, and were each five cubits thick: *and the breadth of the gate was three cubits on this ſide, and three cubits on that ſide*; this gate ſignifies Chriſt, the door, or gate, or way of entrance into the ſpiritual temple, the church, *John* x. 1, 7, 9. and it had two leaves, that on the north was three cubits broad, and that on the ſouth was of the ſame meaſure: this two-leaved gate may ſhew, that both *Jews* and *Gentiles* being converted, may enter into the goſpel-church; as they will in the latter day, when the *Jews* ſhall be called, and the fulneſs of the *Gentiles* brought in; here will be an open door ſet; the gate will be wide enough to let them all in, *Rev.* iii. 8, 9.

℣. 49. *The length of the porch was twenty cubits*, &c.] From eaſt to weſt; from the firſt gate of it, to the laſt, which led directly into the houſe or temple: *and the breadth eleven cubits*; which may be thus accounted for; two cubits a-piece being allowed for each poſt, and three for each leaf of the door that were hung upon them, and one for the upright poſt in the middle on which they ſhut; in all eleven: *and he* brought me *by the ſteps, whereby they went up to it*; as there was an aſcent of ſeven ſteps to the ſeveral gates that led into the outward court; and another of eight ſteps, which led from that to the gates of the inner court; ſo there was an aſcent from the inner court, to the porch of the houſe or temple; but how many ſteps there were, is not ſaid. The *Septuagint* and *Arabic* verſions read ten ſteps; and the *Vulgate Latin* verſion eight ſteps. According to the *Miſnah*[w], there were twelve in the ſecond temple; ſo ſay *Jarchi* and *Kimchi*, with whom *Joſephus*[x] agrees. *Cocceius* thinks there could not be more than two, ſince the ground of the inward court and temple were continued; but as their number is not given, a determination cannot be made; only it may be obſerved, that the ſaints progreſs in the knowledge of Chriſt, and of divine things, and in faith and holineſs, is gradual. *And there were pillars by the poſts, one on this ſide, and another on that ſide*; one on the north ſide, and the other on the ſouth, ſomewhat like the two pillars of *Jachin* and *Boaz* in *Solomon*'s temple; which ſome apply to the ordinances of the goſpel, ſaints partake of at their entrance into the goſpel-church; but rather they are an emblem of Chriſt, the ſupporter of his church, and of all thoſe that aright enter into it; and who, through his grace and ſtrength, become pillars there alſo, *Rev.* iii. 12. he is their *Jachin*, who eſtabliſhes them on himſelf, the ſure foundation; and their *Boaz*, in whom their ſtrength is, and from whom they have it to exerciſe grace, diſcharge duty, and perſevere to the end.

CHAP. XLI.

IN this chapter, the divine and illuſtrious perſon, the prophet's guide, brings him to the temple itſelf, and gives the dimenſions of the poſts and doors, both of the holy, and the moſt holy place, ℣. 1, 2, 3, 4. then of the wall of the houſe, its ſide-chambers, the winding about to them, and the doors of them, ℣. 5—11. next of a building before the ſeparate place, its door-poſts, narrow windows, and galleries, ℣. 12—17. after that the ſeveral ornaments of the houſe are deſcribed, ℣. 18—21. then the altar of incenſe, ℣. 22. and the chapter is concluded, with obſerving the decorations and lights on the doors, porch, and ſide-chambers of the temple and ſanctuary, ℣. 23—26.

℣. 1. *Afterward he brought me to the temple*, &c.] Having meaſured the porch into it, its poſts and gate. This is the body of the building, which was the frame of a city firſt ſhewn, the principal fabrick; for hitherto he had been only meaſuring the outward and inner courts, and their gates, and what were in them; but now he is come to the houſe itſelf, called a *temple*; by which, not only particular goſpel-churches are called, 1 *Cor.* iii. 16, 17. 2 *Cor.* vi. 16. *Eph.* ii. 21. but the goſpel church-ſtate in general, *Zech.* vi. 12, 13. and eſpecially as in the latter day; ſo the *Philadelphian* church-ſtate, which repreſents the ſpiritual reign of Chriſt, or the glory of the latter day, is called *the temple of my God, Rev.* iii. 12. which will be an holy temple to the Lord; where he will dwell in a gracious manner, and be worſhipped in ſpirit and in truth; and here his glory will be ſeen; it will be built up of precious and coſtly ſtones, even living and lively ones; a ſpiritual houſe to offer up the ſpiritual ſacrifices of prayer and praiſe: and, as in the material temple or holy place ſtood the candleſtick and table of ſhew-bread; here the light of the goſpel will burn clearly; and Chriſt the bread of life be held forth in the ordinance of the ſupper; where, as at a table, ſaints ſhall have intimate fellowſhip with him: *and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide*; theſe were the poſts of the door of the temple, and ſtood on each ſide of it, on the north and ſouth; and this was the thickneſs, ſix cubits or a reed each, three yards and a half; this was the frontiſpiece of the door of the palace of the King of kings: *which was the breadth of the tabernacle*; the tabernacle of *Moſes*; that is, theſe poſts, or this frontiſpiece were as broad as the whole tabernacle of *Moſes* was; which had eight boards in the breadth, each board being a cubit and a half, made twelve cubits, juſt the breadth of theſe two poſts, *Exod.* xxvi. 16, 25. this ſhows how far ſuperior the goſpel-church is to the old ſynagogue; how larger is the one, and the entrance into it wider, than the other. Some underſtand by *the tabernacle* the upper lintel, of the ſame breadth with the poſts; and was in a recurve, and as a covering to the door; ſo the *Jewiſh* commentators, and others that follow them.

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[u] Tzurath Beth Hamikdaſh, §. 27.

[w] Middot, c. 2, §. 3.

[x] De bello Jud. l. 5. c. 5. §. 4.

℣. 2. *And the breadth of the door was ten cubits,* &c.] The temple-door: great care is taken to obſerve and give the dimenſions of the doors and gates of various places; to put us in mind of Chriſt the door and gate into the church, and into fellowſhip with God: this was as broad again as the door of *Solomon*'s temple; for that was but the fourth part of the wall of it, five cubits, 1 *Kings* vi. 1, 33: *and the ſides of the door were five cubits on the one ſide, and five cubits on the other ſide*; the ſide-walls of the door, both on the north and ſouth, were five cubits each; which, with the ten, the breadth of the door, made twenty; and is juſt the breadth of the temple or holy place afterwards given: *and he meaſured the length thereof forty cubits, and the breadth twenty cubits*; that is, the length of the temple from eaſt to weſt, and the breadth of it from north to ſouth, were of this meaſure; which exactly anſwers to the dimenſions of *Solomon*'s temple, a figure of the goſpel-church, as this; ſee 1 *Kings* vi. 2, 17.

℣. 3. *Then went he inward,* &c.] Thro' the temple or holy place he had meaſured, to the holy of holies: *and meaſured the poſt of the door two cubits*; this was the door into the moſt holy place; there was one in *Solomon*'s temple; but in the ſecond temple there was none; but two veils inſtead of it, which were rent at the death of Chriſt; and two cubits was the thickneſs of the poſt, on which this door was ſhut: *and the door ſix cubits, and the breadth of the door ſeven cubits*; this door was a two-leaved one; each leaf conſiſted of three cubits broad, and the poſt in the middle on which they ſhut one cubit broad, which made ſeven: tho' ſome think that the ſide-walls of the door are meant, as in ℣. 2. which were each ſeven cubits; and the breadth of the door ſix cubits, made twenty cubits; which was the breadth of the moſt holy place, as anſwering to the breadth of the holy place, as in the next verſe.

℣. 4. *So he meaſured the length thereof twenty cubits,* &c.] That is, of the moſt holy place from eaſt to weſt; which was the meaſure of it in *Solomon*'s temple, 1 *Kings* vi. 20: *and the breadth twenty cubits before the temple*; that is anſwerable or according to the breadth of the temple or holy place; which was alſo twenty cubits in breadth: this ſtood at the weſt-end of it, and was equal in breadth to it; ſee 1 *Kings* vi. 2, 20: *and he ſaid unto me, this is the moſt holy place*; the divine perſon in human form ſaid to the prophet, take notice of this building; this anſwers to the moſt holy place in the temple. This was an emblem of the moſt holy and perfect ſtate of the church on earth; it repreſents the new *Jeruſalem* church-ſtate, that holy city, and into which nothing ſhall enter that defiles; and, as in the moſt holy place, the divine *Shekinah* or majeſty of God dwelt; ſo here will dwell in perſon the God-man and Mediator, the head of the church, our Lord Jeſus; whoſe tabernacle will now be with men, in this perfect ſtate, raiſed from the dead, and he will dwell among them: and as this moſt holy place in its dimenſions is a four-ſquare, ſo is the holy city deſcribed; denoting its ſtability and perfection; ſee *Rev.* xxi. 2, 3, 16, 27.

℣. 5. *After he meaſured the wall of the houſe ſix cubits,* &c.] Or a reed, three yards and a half thick: this was the wall of the holy of holies, or which divided that from the holy place, and was not in the ſecond temple; or rather the wall of the temple, the whole houſe or building, both of the holy place, and of the moſt holy, which were contiguous: ſuch a ſtrong wall is the Lord to his church, and eſpecially will be in the latter day, when ſalvation will be for walls and bulwarks againſt all enemies, and to preſerve from all hurt and danger, *Iſ.* xxvi. 1. and lx. 18. *Zech.* ii. 5. the new *Jeruſalem* alſo will have a wall great and high, and made of a precious ſtone, *Rev.* xxi. 12, 18: *and the breadth of every ſide-chamber four cubits round about the houſe on every ſide*; or, *of every rib*[y]; as ribs are to the body, ſo were theſe ſide-chambers or buildings to the fabrick, as *Ben Melech* obſerves, who interprets them of beams: adjoining to the above wall were chambers all around the holy place and the moſt holy on each ſide, north and ſouth; for there could be none on the eaſt, that being the entrance into the holy, and ſo into the moſt holy place; and the floor of theſe chambers were four cubits, or two yards and a foot broad; that is, thoſe of the lower ſtory: theſe were for the prieſts, where they lodged, and laid up, and ate their moſt holy things, and put their garments in which they miniſtred; ſee ch. xlii. 13, 14. and deſign, as the chambers every where do, particular congregated churches; where ſuch as are made prieſts to God by Chriſt have a place, and communion with God in holy things; and appear in the righteouſneſs of Chriſt, and in the beauties of holineſs.

℣. 6. *And the ſide-chambers were three, one over another, and thirty in order,* &c.] There were three ſtories of them, and thirty in every ſtory, in all ninety; there were ſuch chambers round about

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[y] הצלע coſtæ, Piſcator, Cocceius, Starckius.

[z] Antiq. l. 8. c. 3. §. 2.

about *Solomon*'s temple, and ſo many ſtories of them, tho' their number is not expreſſed, 1 *Kings* vi. 5, 6. but *Joſephus* [z] ſays, they were thirty, and one above another, three ſtories of them, as here. Some think twelve were on the north-ſide, twelve on the ſouth, and ſix on the weſt; or fifteen on the north, and fifteen on the ſouth. The *Miſnic* doctors [a] ſay, there were thirty-eight in the ſecond temple, fifteen on the north-ſide, fifteen on the ſouth, and eight on the weſt. The *Targum* is, "the chambers were chamber over chamber thirty-"three, eleven in a row;" and ſo ſome [b] underſtand it, that they were in all but thirty-three, eleven in the firſt ſtory, as many in the ſecond, and the ſame number in the third; and place them four in the north, four in the ſouth, and three in the weſt, ſo *Starckius*; but the firſt account ſeems beſt. This denotes the number of churches in goſpel-times, eſpecially in the latter day; when there will be large converſions, and room enough for all the converts: and as there are many manſions in heaven for all the ſaints; ſo there will be room enough in the new *Jeruſalem*, the more perfect ſtate of the church on earth, to hold the whole palm-bearing company, whoſe number no man can number; and all the nations of them that are ſaved, who will walk in the light of it, *Rev*. vii. 9. and xxi. 24: *and they entered into the wall which was of the houſe for the ſide-chambers, round about, that they might have hold, but they had not hold in the wall of the houſe*; the beams of the floors of thoſe ſide-chambers reſted indeed upon the wall of the houſe which was built for them; but were not inſerted into it, or laid in it, as we ſee in ſome buildings; but there were projections or buttreſſes in the wall, or what are called narrowed reſts, 1 *Kings* vi. 6. or rebatements of the breadth of a cubit, on which they were laid and reſted; and ſo it was in the upper ſtories, as in the lowermoſt; there being an abatement of a cubit in the thickneſs of the wall in each ſtory, as in the following verſe. This ſhows the firmneſs of this ſpiritual building reſting upon ſuch a wall and ſuch buttreſſes as God himſelf is to it; ſee the note on ℣. 5.

℣. 7. *And there was an enlarging, and a winding about ſtill upward to the ſide-chambers*, &c.] Theſe chambers, as they roſe up in ſtories one above another, were larger and larger; thoſe in the middlemoſt ſtory were larger than thoſe in the lower ſtory by a cubit; ſo much being taken out of the thickneſs of the wall, to make the reſts or rebatements for the beams of the floor to reſt upon, by which ſo much was gained in breadth for the chambers; and thoſe in the upper ſtory, for the ſame reaſon, were a cubit broader than thoſe in the middle, and two cubits broader than the lowermoſt; the floor of the firſt and lower ſtory was four cubits broad, ℣. 5. the floor of the ſecond five cubits; and the floor of the third or uppermoſt ſix cubits. The wall of the temple at the bottom was ſix cubits thick, ℣. 5. at the middlemoſt ſtory five cubits; and at the uppermoſt four: and all this may denote the enlargement of the church of Chriſt, as it comes nearer the heavenly ſtate; the preſent ſtate of the church may be ſignified by the lower ſtory, where the chambers are narroweſt; the ſtate of the church in the latter day-glory, or ſpiritual reign of Chriſt, by the middlemoſt, when it will be enlarged; its converts being very numerous, *Iſ*. xlix. 19, 20. and lx. 4, 5. and the new *Jeruſalem* church-ſtate by the uppermoſt ſtory; which city or ſtate will be very large, and next to heaven, or the ultimate glory; ſee *Rev*. xxi. 16. The *winding* that went upwards to the ſide-chambers, were winding-ſtairs, which went up from one ſtory to another, higher and higher; ſee 1 *Kings* vi. 8. The *Miſnic* doctors ſay [c], that in the ſecond temple theſe winding-ſtairs went from one ſide of the temple to the other, from the north-eaſt to the north-weſt; by which they went up to the roofs of theſe chambers, and to the upper-room over the ſanctuary. Theſe may ſignify the various afflictions and tribulations, trials and exerciſes, in which the Lord leads his people, and by which the churches of Chriſt paſs from one ſtate to another: *for the winding about of the houſe went ſtill upward round about the houſe*; not on the outſide, but within; properly round about the chambers, which are here called the houſe: *therefore the breadth of the houſe* was ſtill *upward*; became broader and broader, as it roſe up higher and higher: *and ſo increaſed from the loweſt chamber to the higheſt by the midſt*; from being only four cubits broad in the loweſt ſtory, it became five cubits in the middlemoſt, and from thence ſix cubits in the higheſt.

℣. 8. *I ſaw alſo the height of the houſe round about*, &c.] Not of the temple itſelf, but of the chambers, and the three ſtories of them, which went round about it; and particularly the height of the higheſt ſtory, which yet is not given: it could not be ſo high as the temple itſelf; for then there would have been no room for windows to let in light into it: *the foundations of the ſide-chambers were a full reed of ſix great cubits*; not of the loweſt ſtory of them, for that was but four cubits broad, ℣. 5. nor of the middlemoſt, which was five; but of the uppermoſt, which was ſix; and theſe were cubits of the largeſt ſize, an hand's breadth larger than the common cubit, and made one full reed, or three yards and a half; ſee ch. xl. 5. theſe foundations ſignify the ſame as the twelve foundations of the wall of the new *Jeruſalem*; and which are no other than the one foundation Chriſt, miniſterially laid by his twelve apoſtles; and who is the only foundation of his church and people, and is a ſure one, *Rev*. xxi. 14, 19. *Eph*. ii. 20. 1 *Cor*. iii. 11. *Iſ*. xxviii. 16.

℣. 9. *The thickneſs of the wall which was for the ſide-chambers without, was five cubits*, &c.] This is the outward wall of the chambers, north and ſouth, which was five cubits thick, made of ſtone; ſee the note on ℣. 5: *and that which was left, was the place of the ſide-chambers that were within*; this was a void ſpace, not built upon, which was before the chambers that ſtood within it; and was a ſpace to walk in for thoſe that dwelt in the chambers, or to go in from chamber to chamber; which alſo was five cubits in breadth, as appears from the next verſe. This may denote the communion of churches, and the members of them one with another.

℣. 10. *And betweeen the chambers was the wideneſs of twenty cubits*, &c.] Not the ſide-chambers before-mentioned, as if there was the ſpace of twenty cubits between each chamber; for another word is uſed; more probably the meaning is, that between the ſide-chambers, or the void ſpace before them of five cubits, and the chambers which were in the court facing them, was ſuch a wideneſs of twenty cubits: *round about the houſe on every ſide*; on all ſides of the temple, where the above chambers were, weſt, north and ſouth.

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[a] Miſn. Middot, c. 4. §. 3.

[b] Lipman. Tzurath Beth Hamikdaſh, §. 69. fol. 10. 1.

[c] Miſn. Middot, c. 4. §. 5.

ỳ. 11. *And the doors of the ſide-chambers were towards the place that was left*, &c.] Theſe opened to the void ſpace before them; that is, thoſe of the lower ſtory; the others muſt open to the winding ſtair-caſe that led down to it: *one door toward the north, and another door toward the ſouth*; which is not to be underſtood, as if each chamber had two doors; but either of the two doors, which opened at the top of the ſtair-caſe to the north and ſouth; or of the doors of thoſe chambers, which were on the north, and opened towards it; and of thoſe that were on the ſouth, that opened to that: indeed the *Miſnic* doctors ſay [d], that each chamber had three doors; one to the chamber on the right; another to the chamber on the left; and a third to the upper chamber: and in the north-eaſt corner were five doors; one to the chamber on the right; and one to the upper chamber; a third to the winding-ſtairs; a fourth to the little gate; and the fifth to the temple: theſe ſignify the free entrance of men into the churches of Chriſt in the latter day, whoſe gates ſhall be opened to let in the righteous nation; and ſhall ſtand open continually, that the forces of the *Gentiles*, and their kings may be brought, *Iſ.* xxvi. 2. and lx. 11, 18. and in the new *Jeruſalem* there are gates, eaſt, weſt, north and ſouth, even twelve of them, and at them twelve angels; and which gates ſhall not be ſhut day nor night, *Rev.* xxi. 12, 13, 25: *and the breadth of the place that was left, was five cubits round about*; the void ſpace that was left before the ſide-chambers; ſee ỳ. 9.

ỳ. 12. *Now the building that was before the ſeparate place*, &c.] The *ſeparate place* is the holy of holies, which was ſeparated by a veil under the ſecond temple, and by a wall as in this, and the firſt from the holy place; *before* or *over-againſt* which was a building, as it is rendered, ỳ. 15. a new building, not before taken notice of: and it was ſituated *at the end toward the weſt*; or *ſea* [e], the *Mediterranean-ſea*, which lay weſt to the land of *Canaan*. The meaning is, that this building was to the weſt of the temple, at which end ſtood the holy of holies, and this near to that: what building is here meant is not eaſy to ſay, there being nothing in the firſt or ſecond temple which anſwered to it: it ſeems to be a new building; and what the myſtical ſenſe of it is, cannot be eaſily gueſſed at. *Cocceius* thinks, that as the holy of holies ſignifies the heavenly or more perfect ſtate of the church on earth, this being over-againſt it, or behind it, as in ỳ. 15. may deſign heaven itſelf, the happineſs and glory of the ſaints treaſured up and reſerved there: it *was ſeventy cubits broad*; *Jerom* ſeems to have the ſame myſtical ſenſe in view; ſince he obſerves, that after labours and perils, and the floods and ſhipwrecks of this world for ſeventy years, we come to enjoy the eternal reſt: *and the wall of the building was five cubits thick round about*; which may anſwer to the vaſt gulph fixed between the godly in heaven, and the wicked in hell; ſo that there is no going the one to the other, *Luke* xvi. 26: *and the length thereof ninety cubits*; there are no out-goings to this building, as *Haſenrefferus* [f] a *German* divine obſerves; ſo that thoſe that are brought into it ſhall ever remain in it; which is the caſe of the ſaints in heaven.

ỳ. 13. *So he meaſured the houſe, an hundred cubits long*, &c.] The whole temple, the parts of which he had meaſured; and this is the ſum total: *and the ſeparate place, and the building with the walls thereof, an hundred cubits long*; theſe are the ſeveral parts of the houſe or temple: the *ſeparate place*, the holy of holies, the *building*, the ſanctuary or holy place; which, with the walls thereof, made a hundred cubits in length from eaſt to weſt, thus; the thickneſs of the wall of the eaſt porch, ſix cubits; the paſſage thro' the porch, eleven cubits; the wall between the porch and the temple, ſix cubits; the temple or holy place, forty cubits; the wall between that and the moſt holy place, two cubits; the holieſt of all, twenty cubits; the thickneſs of the weſt wall, ſix cubits; the chambers at the end of it, four cubits; and the outer wall of them, five cubits; in all a hundred cubits: for this cannot be underſtood of the ſeparate place, and the building before it, or rather behind it; ſince the ſeparate place, or holieſt of all was twenty cubits, and the building ninety cubits; beſides the thickneſs of each wall, five cubits a piece; in all a hundred and twenty.

ỳ. 14. *Alſo the breadth of the face of the houſe, and the ſeparate place toward the eaſt*, &c.] The whole front of the temple, the holy and moſt holy place, which looked to the eaſt: and was meaſured from north to ſouth, *an hundred cubits*; which ſome reckon thus; the breadth of the temple, twenty cubits; the thickneſs of the outward walls, twelve cubits; the ſide-chambers, eight cubits; the walls of theſe chambers, five cubits on each ſide; the breadth of the void ſpace, five cubits on each ſide; and twenty cubits round about the houſe; ſo that the length and breadth of this ſtructure was the ſame, and made a perfect four-ſquare, as the city of the new *Jeruſalem* is ſaid to be, *Rev.* xxi. 16.

ỳ. 15. *And he meaſured the length of the building over-againſt the ſeparate place*, &c.] Which was ninety cubits, as appears from ỳ. 12. when meaſured by itſelf: *which was behind it*; that is, behind the ſeparate place, or holieſt of all, at the back of it, at the weſt end. *Noldius* [g] renders the words, *he meaſured the length of the building before the ſeparate place, and behind it*; or its back part, as the *Syriac*, and interprets it thus; that he meaſured the building or the porch which was before the temple, that is to the north; and the porch oppoſite to it, that is to the ſouth: this *building* behind it, with the *Jews* [h], is the ſame with *Beth-Chaliphoth* [i], or the houſe of knives, which the prieſts uſed in ſacrificing: *and the galleries thereof on the one ſide, and on the other ſide, an hundred cubits*; as the above is the length of this building from eaſt to weſt, this is the breadth of it from north to ſouth; the breadth of the building itſelf was ſeventy cubits, ỳ. 12. and the galleries on the north and ſouth ſides of it, and the thickneſs of the walls, which were five cubits each, made thirty more; in all an hundred cubits; which is equal to the breadth of the temple, as in the preceding verſe: theſe galleries, or balconies, or porticoes, ſupported by pilaſters, deſign places for the ſaints to walk in, converſe and commune with one another; and where Chriſt the king of ſaints is held forth, and ſeen in his beauty and glory; ſee *Zach.* iii. 7. *Cant.* vii. 5. *John* xvii. 24: *with the inner temple, and the porches of the court*; or, *and the inner temple*[k], &c. that is, and he alſo meaſured the inner temple or holy of holies, with all the porches, chambers and their walls, and with all the ſpaces and appendages to it, which were of the ſame meaſure; ſee the preceding verſe.

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[d] Miſn. Middot, c. 4. §. 3.

[e] הים ad mare, Piſcator; obverſa mari, Cocceius, Starckius.

[f] Apud Starckium in loc.

[g] Concord. Ebr. Part. p. 104. N°. 521.

[h] Lipman. Tzurath Beth Hamikdaſh, §. 50.

[i] Miſn. Middot, c. 4. §. 7.

℣. 16. *The door-poſts, and the narrow windows,* &c.] Of the inner temple or holy of holies; for this is what is laſt mentioned; of the door-poſts of it, ſee ℣. 3. in the holy of holies, both in *Moſes*'s tabernacle, and *Solomon*'s temple, were no windows; *Jehovah* dwelt in thick darkneſs, 1 *Kings* viii. 12. but in this inner temple, or the more perfect ſtate of the church on earth, there will be much light: theſe windows are ſaid to be *narrow*, that is, without, but broad within; and let in a great deal of light, which, tho' not diſcerned by thoſe without, yet comfortably enjoyed by thoſe within; and will be ſo great, that there will be no need of the ſun or moon; Chriſt the Lamb will be the light of this ſtate; and the nations of the ſaved and their kings will walk in the light of it, *Rev.* xxi. 23, 24, 25: *and the galleries round about on their three ſtories*; theſe ſeem to be the ſame with the ſide-chambers, which were three ſtory high, and were on the three ſides of the houſe, weſt, north and ſouth; ſee ℣. 6: *over-againſt the door cieled with wood round about*; with cedar wood, as the *Targum*: or, *anſwerable were the doors cieled with wood*[l]; door, for doors; that is, the doors of theſe ſide-chambers, which anſwered to one another, were lined with cedar wood; all which doors, doors-poſts, windows and galleries were ſeverally meaſured: *and from the ground up to the windows*; from the bottom of the floor of the moſt holy place up to the windows, which were above the third ſtory of the ſide-chambers, he meaſured alſo: *and the windows were covered*; either by the jetting out of the ſide-chambers, ſo that they could not well be ſeen in the courts below; or they were lattice-windows with ſuch ſmall holes, as at a diſtance were ſcarce diſcernible; or were covered with curtains within; or being very narrow on the outſide, tho' broad within, looked as if they were covered; denoting how impenetrable the glories of this ſtate are to thoſe that are without, *Rev.* xxii. 15.

℣. 17. *To that above the door, even unto the inner houſe,* &c.] The meaning is, either there were ſuch windows as before-deſcribed, above the door of the eaſtern-gate, that led into the holieſt of all, and even unto the inner houſe or holy of holies: *and without*; and to all the ſide-chambers that were built without it: *and by all the wall round about within and without*; both within the holy place, and without, in the places adjoining to it, on all ſides, weſt, north and ſouth; or all were cieled with cedar wood, that it might be more capable of being ornamented, either with gold, or with the decorations mentioned in the following verſes: or the ſenſe is, that all theſe were meaſured exactly: for it follows, *by meaſure*; or to all theſe *were meaſures*[m]; the dimenſions were taken; every thing in the goſpel-church-ſtate, whether in its leſs or more perfect ſtate, will be all according to rule and meaſure.

℣. 18. *And it was made with cherubim, and palm-trees,* &c.] That is, all the wall of the houſe round about was ornamented with theſe, even both of the holy and of the moſt holy place; with theſe the curtains of *Moſes*'s tabernacle, and the veil that divided between the holy and the moſt holy place, were decorated; as alſo the walls, both of the ſanctuary and oracle, in *Solomon*'s temple, *Exod.* xxvi. 1, 31. 1 *Kings* viii. 23—32. The former, according to the commonly received notion, were an emblem of angels; the latter, of true believers, or holy upright men: why theſe are called palm-trees, ſee the note on ch. xl. 16: *ſo that a palm-tree was between a cherub and a cherub*; theſe were ſo placed all around, that there was firſt a cherub, next a palm-tree, and then a cherub again, and ſo on; and if angels and ſaints are meant, and that notion could be ſupported, which ſome have given into, that the number of men redeemed by Chriſt, is the ſame with that of the angels that fell, and their places are filled up by them; this would ſerve to illuſtrate it, particularly as theſe were all around the walls of the moſt holy place; a type of heaven, as here of the new *Jeruſalem*-ſtate; that as there was a cherub and a palm-tree, a cherub and a palm-tree throughout all the houſe, ſo an angel and a ſaint, an angel and a ſaint throughout all the manſions in the holy city, and in the heavenly glory: *and every cherub had two faces*; which, by what follows, were the faces of a man, and of a lion. The *cherubim Ezekiel* ſaw in his firſt viſion had four faces, *Ezek.* i. 10. and ſo theſe muſt be ſuppoſed to have, tho' only two were ſeen; becauſe theſe were carved or painted on the walls, ſo that the hindmoſt faces, thoſe of the ox and eagle, could not be perceived.

℣. 19. *So that the face of a man was toward the palm-tree on the one ſide,* &c.] The cherubim in this verſe are the ſame with the living creatures this prophet ſaw by the river *Chebar*, and which he knew to be the cherubim, *Ezek.* x. 20. and the ſame with *John*'s four beaſts or living creatures in *Rev.* iv. 7, 8. and he being the laſt that wrote concerning them, gives the cleareſt account of them; and by which the beſt judgment may be formed about them; and from which it appears, that they are men redeemed by the blood of Chriſt; and as they are on the one hand diſtinguiſhed from angels, ſo on the other from the four and twenty elders, or common chriſtians, *Rev.* iv. 8, 9. and v. 8—12. and plainly deſign the miniſters of the word, and who are every where to be underſtood by them: their having the face of a man, ſhews they are men, and have to do with men, and ſhould be humane, kind and tender, knowing and underſtanding as men; ſee the note on ch. i. 10. and their face being *towards the palm-tree*, ſhews that they ſhould be upright and ſincere in their doctrine, miniſtry and converſation; that they ſhould bear all weights and preſſures laid upon them patiently; and riſe up heaven-wards in their affections and deſires, and in their expectation of help and aſſiſtance in their work, and triumph in Chriſt, thro' whom they are conquerors; the palm-tree being an emblem of theſe things: *and the face of a young lion toward the palm-tree on the other ſide*; this face of the cherubim denotes the ſtrength of goſpel-miniſters they have from Chriſt to do their work, defend the goſpel, withſtand gain-ſayers, and ſupport the weak; and bear with their infirmities;

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[k] וההיכל הפנימי & templum interius, Vulg. Lat. Pagninus, Montanus, Cocceius, Starckius.

[l] נגד הסף שחיף עץ סביב contra uniuſcujuſque limen, ſtratumque ligno per gyrum in circuitu, V. L. Capellus.

[m] מדות menſuras accepit, Munſter; in omnibus menſuræ *monſtratæ ſunt*, Tigurine verſion.

as alſo their boldneſs, courage and intrepidity in preaching the goſpel of Chriſt, without fear of men; of this their face, and the other two not mentioned here, ſee the note on ch. i. 10: *it was made thro' all the houſe round about*; that is, the cherubim and palm-trees were carved or pourtrayed in the form and order here deſcribed throughout the holy of holies, as *Jarchi* interprets the houſe; and ſignifies that goſpel-miniſters ſhall have a place, and peculiar honour done them in the new *Jeruſalem*-ſtate, who will be particularly rewarded then, *Rev*. xi. 18.

℣. 20. *From the ground unto above the door*, &c.] From the floor of the holy of holies, to above the door of it to the eaſt, where was the entrance into it; or from thence to the cieling, as the *Septuagint* verſion: *were cherubim, and palm-trees made*; either in rows one above another, quite up to the place mentioned; or they were made ſo large, that each cherub and palm-tree reached from the ground to above the door, or to the cieling: *and on the wall of the temple*; that is, they were not only thus placed in the holieſt of all; but in the temple, or holy place on the wall of it all around; and ſhews, that in the ſtate of the church in the latter day, which this part of the building repreſents more eſpecially, will be great numbers of goſpel-miniſters, who will faithfully and uprightly preach it to men; ſee *Dan*. xii. 4. *Rev*. xiv. 6, 7, 8.

℣. 21. *The poſts of the temple were ſquared*, &c.] Or, were *four-ſquare* [n]; the two poſts on each ſide the door, the lintel and the threſhold, made a ſquare; the poſts themſelves were not round as pillars, but flat and ſquare; and the upper part was not arched, as in ſome buildings, but ſquare. *Jarchi* ſays he had heard that the poſts of *Solomon*'s temple were four-ſquare; but that is not certain; however theſe were. The *Vulgate Latin* verſion renders it, *four-cornered*; as doors formerly were: this was the ancient way of building, as *Philander* [o] obſerves; almoſt every thing in this wonderful building was four-ſquare; denoting the firmneſs, ſtability and perfection of all things in it: *and the face of the ſanctuary, the appearance* of the one *as the appearance* of the other; that is, the front of the holy of holies was like that of the temple; they both had the ſame appearance, tho' one was larger than another. The poſts of the one were ſquared, even as the poſts of the other; ſhewing, that the ſame is the way of entrance into the goſpel-church, and into the new *Jeruſalem*-church-ſtate, and even into the heavenly glory, which is Chriſt; and whether in the leſs or more perfect ſtate of the church on earth, there are the ſame precious faith, and love, and communion, tho' different degrees. The *Targum* is, "and the face "of the houſe of the propitiatory, and its ap"pearance as the appearance of its glory;" which *Jarchi* interprets, as the appearance of the throne of glory, ſeen by the prophet at the river *Chebar*, ch. i. 26—28.

℣. 22. *The altar of wood* was *three cubits high, and the length thereof two cubits*, &c.] This was the altar of incenſe, and was typical of Chriſt in his interceſſion and mediation. It was made of *wood*; that in the tabernacle of *Moſes* was of ſhittim-wood, a kind of cedar; and that in *Solomon*'s temple was of cedar, *Exod*. xxx. 1. 1 *Kings* vi. 20. and may ſignify the human nature of Chriſt, in which he mediates and intercedes; which is excellent as the cedars; fair and beautiful; ſtrong, durable and incorruptible; tho' its original is of the earth, as wood: or was made of a woman; of the earth, earthly; but produced without ſin. This altar, both in the tabernacle and temple, was covered with gold; as it was fit it ſhould be with ſome hard ſubſtance that would bear incenſe to be burned on it; and therefore was called the golden altar, *Exod*. xxx. 3. *Numb*. iv. 11. 1 *Kings* vi. 20, 22. and ſo the altar at which our Lord officiates as Mediator and Interceſſor is called a golden one, *Rev*. viii. 3. which may denote the deity of Chriſt, that gives virtue to his mediation; or the glorification of his human nature in heaven, in which he miniſters; and alſo the preciouſneſs of his interceſſion, and the duration of it. The incenſe burnt on this altar may ſignify both the mediation of Chriſt, which is pure and holy, tho' for ſinners; large and frequent, continually made, and very fragrant and acceptable; and the prayers of the ſaints which are offered up on this altar, which ſanctifies them; and thro' the much incenſe, which perfumes them, whereby they aſcend up to God, and are ſweet odours to him, being fragrant and fervent, pure and holy. This altar in the tabernacle of *Moſes*, and probably in the temple of *Solomon*, tho' its dimenſions there are not given, was four-ſquare, *Exod*. xxx. 2. very likely ſo was this; and indeed the *Septuagint* verſion adds, *and the breadth two cubits*; which being the ſame with its length, made it four-ſquare; and ſo may point at the firmneſs, unchangeableneſs and perfection of this part of Chriſt's prieſthood, his interceſſion, which is true of the whole of it, *Heb*. vii. 19, 24, 25. and it may be obſerved, that the altar here was a cubit longer, and a cubit broader, as well as a cubit higher than the *Moſaic* one, *Exod*. xxx. 2. *Kimchi* ſays, this altar was not like to that which *Moſes* or *Solomon*, or the children of the captivity made; it was larger than any of them; which ſhews that the interceſſion of Chriſt our high-prieſt is larger and more extenſive than that of the prieſts under the law; they offered incenſe only for the people of *Iſrael*; but Chriſt, as he is the propitiation, ſo the advocate for *Gentiles*, as well as *Jews*; tho' not for the whole world of men, yet for the world of the elect; and for all bleſſings of grace and glory for them, 1 *John* ii. 1, 2. *John* xvii. 9, 20. and moreover, that under the goſpel-diſpenſation there would be more praying ſouls, and more uſe made of the Mediator, of his name, blood, righteouſneſs, ſacrifice and interceſſion; and a greater ſpirit of grace and ſupplication poured out, eſpecially in the latter day; hence we read of Chriſt's *much incenſe*, *John* xvi. 23, 24. *Zech*. xii. 10. *Rev*. viii. 3: *and the corners thereof, and the length thereof, and the walls thereof* were *of wood*; that is, the horns that were at the four corners of it; and the top of it, which was its length and breadth; and the ſides of it, called it walls, were all of wood, tho' covered with gold. The myſtical ſenſe of which has been given; only it may be obſerved, that the four corners or horns of it may denote the ſtrength of Chriſt's interceſſion; and to which men have recourſe, and lay hold on, for their relief, even from all parts of the world, eaſt, weſt, north and ſouth: *and he ſaid unto me, this* is *the table that* is *before the Lord*; that is, either the altar before deſcribed is the table before the Lord, which he has ſpread, and where his people feed in his preſence; the interceſſion of Chriſt being a feaſt to the faith of ſaints: or it may be, that the divine guide of the prophet turning himſelf to the right-hand of the altar, pointed to the table of ſhew-bread, which ſtood in the ſame place; and ſaid this or that which ſtands yonder is the table before the Lord; and which alſo was typical of Chriſt, the true bread that comes down from heaven, who is the food of his people; for quality, the fineſt of the wheat; for quantity, enough and to ſpare; for ſavour, ſuch as gracious ſouls deſire always to have; for duration, continual bread, ſet forth by prieſts, and only eat by them; and like that *bread of faces*, as the ſhew-bread is called [p]; denoting the interceſſion of Chriſt, the angel of God's preſence; and who always appears in the preſence of God for his people, bearing on him the names of the children of *Iſrael*, to which the twelve ſhew-bread loaves anſwered. The *table* on which they were ſet, ſignifies the communion ſaints have with Chriſt in his word and ordinances; which are called a feaſt, of which Chriſt is the ſum and ſubſtance; and where, as at a table, he ſits and favours them with fellowſhip with himſelf; ſee *Prov.* ix. 2. *Cant.* i. 12. and v. 1. *Rev.* iii. 20. The *Jews* [q] have an obſervation upon this text, that it begins with an altar, and ends with a table; and further obſerve, that while the temple ſtood, the altar atoned for a man, but now a man's table atones for him: but this is not a man's table, but the Lord's table; and Chriſt the ſacrifice held forth on this table does indeed atone for a man.

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[n] רבעה quadratus, Montanus, Vatablus, Junius & Tremellius, Piſcator.

[o] Not. in Vitruvium de Architect. l. 4. c. 6 p. 153.

℣. 23. *And the temple and the ſanctuary had two doors.*] Or the houſe of propitiatory, as the *Targum*; that is, the moſt holy place; not two doors a piece, but each had one door, which made two; the door of the temple was ten cubits broad, and the door of the moſt holy place ſix cubits, ℣. 2, 3. ſhewing the door is wider, and more enter into the outward viſible church, or leſs perfect ſtate, even ſome bad, as well as good, than the door of the *Jeruſalem*-church-ſtate, or heavenly glory, into which fewer enter.

℣. 24. *And the doors had two leaves a piece, two turning leaves*, &c.] Each of theſe doors had two leaves, which met in a middle poſt, and might be opened either ſingly or together, as occaſion required; ſee the note on ch. xl. 48: *two leaves for the one door, and two leaves for the other door*; two for the door of the temple, and two for the door of the moſt holy place; or each leaf of both doors had two foldings; as there were two leaves in a door, there were two foldings in every leaf; ſo that the door might be opened wider or narrower as was thought fit; denoting the greater number of perſons let in, and the greater light and knowledge had, at one time than at another; ſee 1 *Kings* vi. 31, 34.

℣. 25. *And there were made on them, on the doors of the temple*, &c.] Both of the holy, and the moſt holy place: *cherubim and palm-trees, like as were made on the walls*; the doors of both places had the ſame decorations as the walls of each; ſee the notes on ℣. 18, 19, 20. and ſo it was in *Solomon*'s temple, 1 *Kings* vi. 32, 35. a cherub and a palm-tree on each leaf, or on each folding of a leaf, according as it would admit of: and *there were thick planks upon the face of the porch without*; on the outward front of the porch, were ſome thick wainſcot boards, which projected as a cover to the entrance into it; or as it may be rendered, alſo on *the thick* piece of *wood in the front of the porch without* [r]; which, as *Starckius* thinks, was a large wooden bar, which ſhut and held in the folding leaves of the door; and on this, or theſe thick planks, were cherubim and palm-trees.

℣. 26. *And there were narrow windows*, &c.] See ℣. 16. and ch. xl. 16: *and palm-trees on the one ſide, and on the other ſide, on the ſides of the porch*; upon the poſts that were on each ſide the porch, north and ſouth; ſee ch. xl. 16, 26: *and upon the ſide-chambers of the houſe, and thick planks*; that is, there were palm-trees upon the ſide-chambers, which were in number thirty, ℣. 6. and upon the planks alſo; every part of this fabric within and without were ornamented.

C H A P. XLII.

IN this chapter are a deſcription of ſome chambers in the northern part of the outward court, ℣. 1—12. an account of the uſe made of them by the prieſts, ℣. 13, 14. the meaſuring of the area or whole compaſs of ground, on which the whole building before meaſured ſtood, with the wall that ſurrounded it, ℣. 15—20.

℣. 1. *Then he brought me forth into the utter court, the way toward the north*, &c.] After the dimenſions of the gates and courts of this building had been ſhewn, and that of itſelf, the holy and moſt holy place, with the ornaments thereof; the prophet is brought by his guide into the outward court, which encompaſſed the building to the north part of it; probably he came out of the north-gate of the houſe into it. So the *Targum* renders it, "by the way of the gate which is "open to the way of the north:" *and he brought me into the chamber that was over-againſt the ſeparate place*; or holy of holies; ſee ch. xli. 12. over-againſt or before this, to the north of it, were a *chamber* or *chambers*; the ſingular being put for the plural; whither the prophet was brought to take a view of, being a new and diſtinct building from all others he had ſeen before; unto one of them, or to the place of them, as *Jarchi*, where they ſtood: there were two rows of them oppoſite to each other, and a walk between them; they are afterwards called the north and ſouth chambers, ℣. 13: *and which was before the building toward the north*; this chamber or chambers were over-againſt or before the whole fabric, to the north of it. The *Jews* here confeſs their ignorance, there being nothing in the firſt or ſecond temple anſwerable to theſe. *Lipman* [s] expreſsly ſays, theſe chambers were not in the ſecond temple; perhaps they may deſign the proteſtant reformed churches in the northern parts of the world; the religion of proteſtants is by the papiſts called the northern hereſy: and if our northern churches are here pointed at and deſcribed, it is a great honour that is done them, to have a particular apartment allotted them in this wonderful building; compare *Pſ.* xlviii. 2.

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[p] לחם פנים panis facierum, Exod. xxv. 30.

[q] T. Bab. Beracot, fol. 55. 1. Chagiga, fol. 26. 1. Menachot, fol. 97. 1.

[r] ועב עץ אל פני האולם מחוץ etiam denſo ligno in fronte veſtibuli extrinſecus, Junius & Tremellius; & trabs lignea ante veſtibulum erat foris, Starckius.

[s] Tzurath Beth Hamikdaſh, §. 71.

ẏ. 2. *Before the length of an hundred cubits was the north door,* &c.] That is, the north door of the houſe opened to a ſpace that lay between that and the chambers, which was an hundred cubits long: *and the breadth was fifty cubits*; or the ſenſe is, that the prophet was brought, as *Noldius* renders the words [t], *to a place whoſe length was an hundred cubits towards the north door*; ſo that they deſcribe the length and breadth of theſe chambers, the whole of them; and to this agrees the *Arabic* verſion: this account of them makes them larger than *Solomon*'s temple, 1 *Kings* vi. 2. which may ſignify the largeneſs of theſe churches; the number of men in them; and the abundance of ſpiritual bleſſings and privileges, of light and knowledge, peace and joy, poſſeſſed by them: but the meaſure being oblong, and not four-ſquare, as the city of the new *Jeruſalem, Rev.* xxi. 16. ſhews they are not yet come to ſtability and perfection.

ẏ. 3. *Over-againſt the twenty* cubits *which were for the inner court,* &c.] *Starckius* thinks that the breadth of the chambers being fifty cubits, is here parted, and diſpoſed of, and accounted for. The chambers were in two rows over-againſt each other; that row which looked to the ſouth, and ſo to the temple, was twenty cubits broad; and becauſe it led to the temple, its court is called the inner court: *and over-againſt the pavement which was for the utter court*; or that row which was over-againſt the pavement of the outward court to the north, was alſo twenty cubits broad, which make forty; and the walk of ten cubits between them, ẏ. 4. account for the breadth of the fifty cubits: *was gallery againſt gallery in three* ſtories; or, there was *poſt before poſt in three* ſtories [u]; each chamber had a poſt or pillar, ſo *Jarchi*; which diſtinguiſhed or divided one from another, and ran up with the chambers three ſtory high; and as the chambers, ſo theſe poſts in both rows anſwered to one another. Theſe may denote the miniſters of the goſpel, who are as pillars in the houſe of God, and churches of Chriſt; and every diſtinct church has its pillar or paſtor, *Prov.* ix. 1.

ẏ. 4. *And before the chambers was a walk of ten cubits breadth inward,* &c.] That is, withinſide, or between the two rows of chambers, there was a walk of this breadth, for thoſe that lodged in the chambers to walk in for their pleaſure and profit, and to converſe with one another. Such who by theſe *chambers* underſtand places of retirement for private devotion, or the duties of the cloſet, which fit and prepare for public worſhip; as theſe chambers were near and in ſight of the temple, ſo by this walk think chriſtian conference and converſation is intended; and ſhews, that the whole of religious time is not to be ſpent between the church and the chamber; but ſome part of it ſhould be allotted for ſpiritual diſcourſe, about gracious experiences, the truths of the goſpel, and the duties of religion: but as chambers deſign churches, this walk denotes the outward walk and converſation of the ſaints, which ſhould be according to the rule of God's word, as becomes the goſpel, and worthy of the vocation wherewith they are called. *Starckius* applies this to the decalogue or ten commandments, which is a broad way, *Pſ.* cxix. 32, 96. and the moral law, as in the hands of Chriſt, is a rule of walk and converſation to believers under the goſpel: and beſides, there *was a way of one cubit*; which led into the chambers, and out of them into the broad walk: this is a narrow way, as Chriſt is ſaid to be, *Matt.* vii. 14. and whoever profeſs faith in him, and in this way enter into a goſpel-church-ſtate, and into the kingdom of heaven, muſt be attended with much affliction and perſecution, and paſs thro' many tribulations; and there being both a broad walk, and a narrow way, and theſe lying near one another, and a paſſage from the one to the other, may denote that the churches and people of God are ſometimes in proſperity, and ſometimes in adverſity; one while they walk at liberty, as in a large place; and at other times in great ſtraits and difficulties: *and their doors toward the north*; that is, the doors of that row of chambers neareſt the temple; theſe opened to the north into the walk of ten cubits; tho' one would think, that the row oppoſite to them, their doors muſt be to the ſouth, into the broad walk between them; unleſs this is to be underſtood of the doors that opened into the way of one cubit, and were to the north in both rows; but then the way of one cubit could not in both lead into the broad walk.

ẏ. 5. *Now the upper chambers were ſhorter,* &c.] The chambers were in three ſtories, as in the following verſe, one above another; the middlemoſt were ſhorter than the lowermoſt, and the upper ſhorter than either; juſt the reverſe of the chambers in ch. xli. 7. they were not ſo high from the floor to the cieling, nor ſo broad from ſide to ſide. The reaſon follows: *for the galleries were higher than theſe*; or, *ate out of theſe* [w], *than the lower, and than the middlemoſt of the building*; the meaning is, that the galleries or balconies in the middlemoſt and upper chambers were taken out of them, and ſo made them leſſer than the lower ones, and the upper ones leſſer than either; or the poſts or pillars, as the word may be rendered; ſee ẏ. 3. which ſupported the chambers, took more out of the uppermoſt than the others, and ſo made them ſhorter. This may ſignify the diverſity of gifts and grace, of light and knowledge, and of liberty and comfort in the churches; and that, as thoſe that are uppermoſt have moſt light, they are uſually the leaſt, and feweſt members in them; who are the few names in *Sardis, Rev.* iii. 4. and are generally more ſtraitned, afflicted, reproached and perſecuted.

ẏ. 6. *For they were in three ſtories,* &c.] Not only the galleries or poſts, but the chambers; they were one over another; there were the lowermoſt, middlemoſt and uppermoſt; which, as before, may denote the difference in churches, and the different ſtates, conditions and characters of thoſe that are in them; ſome being fathers, others young men, and others little children: or their different offices and relations; ſome being paſtors, others deacons, and others private members: or their knowledge of, and profeſſion of faith in the doctrine of the Trinity, the myſtery of God, and of the Father, and of Chriſt; and their being baptized in the name of the three divine perſons; and their being built on Chriſt the foundation, an habitation for God thro' the Spirit: *but had not pillars as the pillars of the courts*; thoſe which ſupported the porticoes and galleries in the courts of the temple, not pillars ſo thick and ſtrong as they: ſo the churches repreſented by theſe chambers, tho' they have goſpel-miniſters, which are as pillars, and valuable members, which are as ſuch, that ſhall not go out; yet they have not thoſe external ſupports from great and rich men, but conſiſt generally of the poor of this world, as churches on a civil eſtabliſhment have, who are ſupported by the ſtate: *therefore* the building *was ſtraitened more than the loweſt, and the middlemoſt from the ground*; the upper part of it, or the uppermoſt chambers were more ſtraitned, and had leſs room in them than the middlemoſt, and the middlemoſt than the loweſt; ſuggeſting, that the more heavenly and ſpiritual men are, the further they depart from the men of the world and their converſation, from the ſentiments and practices of natural men; the more they are expoſed to their ſcorn and contempt, and are the more afflicted and ſtraitened by them.

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[t] Concord. Ebr. Partic. p. 82.

[u] אתיק אל פני אתיק בשלשים poſtis ante poſtem in triplici, Starckius.

[w] יוכלו מהנה Keri, יאכלו comedebant ex ipſis, Mariana; demordebant ab illis, Cocceius, Starckius.

℣. 7. *And the wall that was without over-againſt the chambers*, &c.] This wall ſeparated and diſtinguiſhed the chambers from the outward court, as well as was a protection of them; and ſignifies the grace and power of God, which ſeparates his true churches from the world, and is the ſecurity of them; ſee the note on ch. xl. 5. this was *towards the utter court, on the fore-part of the chambers*; or front of them, which ſeems to be to the north of them; ſince their doors were towards the north, ℣. 4. tho' *Cocceius* makes it to be to the weſt, which better agrees with what follows: *the length thereof was fifty cubits*; which anſwers to the breadth of the chambers, ℣. 2. and what is called length here, with reſpect to the wall, is called the breadth with reſpect to the chambers. The wall of divine protection is equal to the length and breadth, and even the whole compaſs of the churches of Chriſt.

℣. 8. *For the length of the chambers that were in the utter court was fifty cubits*, &c.] Which was the reaſon why the wall was of the ſame length, that it might be anſwerable to them; here length is put for breadth; ſee ℣. 2. this meaſure was from the north to ſouth, as *Lipman*[x] obſerves: *and lo, before the temple were an hundred cubits*; as the breadth of the wall and chambers was fifty, ſo in length, as they were over-againſt the temple, they were an hundred cubits, as in ℣. 2. unleſs the account is to be taken thus; that the row of chambers towards the north were fifty cubits long, and the row towards the ſouth over-againſt the other was fifty cubits, and ſo both made an hundred; to which ſenſe is the *Septuagint* verſion, "for the "length of the chambers that look to the out"ward court was fifty cubits, and thoſe (that is, "thoſe that looked to the temple, or were before "that) anſwered to them, the whole an hundred "cubits;" that is, both rows made an hundred cubits; but rather, as *Lipman*[y] ſays, the chambers contained from eaſt to weſt an hundred cubits.

℣. 9. *And from under theſe chambers*, &c.] Or, *from the lower part of theſe chambers*[z]; or, *from the loweſt* of them there was a ſpace, as may be ſupplied, and as is by *Cocceius* and *Starckius*; and as there was a wall to the weſt of them, ſo there was a void ſpace to the eaſt; and as follows: *the entry on the eaſt-ſide*; or, *he that brought me from the eaſt*[a], as the *Keri*; and coming eaſtward to theſe chambers, one muſt needs go thro' this ſpace: *as one goeth into them from the utter court*; if a man went eaſtward into thoſe chambers from the outward court, he muſt go thro' this ſpace, which lay to the eaſt of the loweſt chambers: or the ſenſe is, that from under the north chambers to the ſouth was an entry on the eaſt-ſide, which led from one to the other.

℣. 10. *The chambers were in the thickneſs of the wall of the court toward the eaſt*, &c.] As there were chambers in the northern part of the outward court, ſome which looked to the north, and others to the ſouth, ſo likewiſe ſome to the eaſt; and theſe were built on the breadth, as it may be rendered, of the court-wall to the eaſt; ſignifying, there will be churches raiſed in all the northern parts of the world: *over-againſt the ſeparate place, and over-againſt the building*; as the other chambers were; ſee the note on ℣. 1.

℣. 11. *And the way before them was like the appearance of the chambers which were toward the north*, &c.] The way before theſe eaſtern chambers was exactly like to that of the northern chambers; which was either the way of one cubit into them, or the walk of ten cubits before them, or both; ſignifying, that the way into goſpel-churches is the ſame every where, and the walk and converſation of the ſaints the ſame in all places: *as long as they, and as broad as they*; which ſeems to confirm that both the way and the walk are meant, which were the ſame in thoſe eaſtern chambers as in the northern; the way being as long, of one cubit, and the walk as broad, of ten cubits: *and all their goings out were both according to their faſhions, and according to their doors*; the form and faſhion of them were alike; they were built three ſtories high, were as long, and as broad, and the upper ſhorter than the middlemoſt and loweſt; the way of going into them, and coming out of them, were juſt the ſame; their doors were in the ſame poſition: in goſpel-churches there are the ſame ordinances of baptiſm and the Lord's-ſupper; the ſame laws and rules; the ſame privileges and immunities; the ſame graces in the members of them, like precious faith, hope and love; whatever difference there may be in temporal things, there is none in ſpiritual ones; be they rich or poor, their communion is equal, their benefits the ſame.

℣. 12. *And according to the doors of the chambers that were toward the ſouth*, &c.] That is, the doors of theſe eaſtern chambers, were exactly like to the doors of the ſouthern chambers, as well as to the northern ones: was *a door in the head of the way*; or beginning of the way; the door opened into the way of one cubit, and that led into the walk of ten cubits; and ſuch a way and walk were before theſe eaſtern chambers, as were before the ſouthern and northern ones: even *the way directly before the wall toward the eaſt, as one entreth into them*; or, alſo *a way before the wall direct, a way to the eaſt, as one goes into them*[b]; which ſeems to deſcribe ſuch a way from under theſe eaſtern chambers,

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[x] Tzurath Beth Hamikdaſh, §. 71.

[y] Ibid.

[z] ומתחת הלשכות האלה & ab ima parte exedrarum, Vatablus; & infra calles has *fuiſſe ſpatium*, Cocceius, Starckius.

[a] מהקדים המביא is qui deducebat me ab oriente, Junius & Tremellius; quumque is qui introduxerat me ab oriente, Piſcator.

[b] הדרך בפני הגדרת הגינה דרך הקדים בבואן via, *inquam*, quæ erat ante maceriam rectam orientem verſus, qua venitur ad illas, Junius & Tremellius, Piſcator; via ante maceriam recta, via orientis in introitu illarum, Cocceius, Starckius.

bers, as were from under the northern or ſouthern chambers, ℣. 9.

℣. 13. *Then ſaid he unto me*, &c.] The divine perſon, that meaſured and deſcribed theſe chambers, and brought the prophet to take a view of them, ſaid to him, as follows: *the north chambers, and the ſouth chambers, which are before the ſeparate place, they be holy chambers*; theſe are the two rows of chambers before deſcribed, which were ſouthward and northward to each other, tho' both in the northern part of the outward court; theſe were for holy perſons to dwell in, and for holy things to be done in, as the churches of Chriſt are; they conſiſt of holy perſons, men called with an holy calling, and in them the holy word of God is preached, and holy ordinances adminiſtred: *where the prieſts that approach unto the Lord ſhall eat the moſt holy things*; which is to be underſtood not of the miniſters of the goſpel, for whom a proper maintenance is to be provided, and who ſhould live of the goſpel they preach; but of all the ſaints, who are made *prieſts* to God by Chriſt; and who *approach* unto the Lord by him, in his name and righteouſneſs, and by the faith of him, with true hearts, in a ſpiritual manner; and which is profitable to themſelves, and acceptable to God; for whom ſpiritual proviſions are made in his houſe: theſe have moſt holy things to eat of, the holy word of God, the law-part of which is holy, juſt and good; and the goſpel-part is our moſt holy faith, which is food for faith, ſavoury and ſalutary, milk for babes, and meat for ſtrong men; and which is found and eat, and digeſted by them: alſo our Lord Jeſus Chriſt, who is the moſt holy, and is the ſum and ſubſtance of the word and ordinances, and the food of believers, the bread of life, the hidden manna, the lamb of God, and fatted calf; whoſe fleſh and blood are meat and drink indeed, and are eaten and fed upon by faith. *There ſhall they lay the moſt holy things*; lay up the word of God in their minds and memories, and remember the love of God, his ſufferings and death, and the benefits ariſing from them, particularly in the ordinance of the ſupper: *and the meat-offering*; the *Minchah* or bread-offering, made of fine flour, typical of Chriſt, the bread of life: *and the ſin-offering, and the treſpaſs-offering*; both typical of Chriſt, made ſin for his people; and who by one ſacrifice of himſelf, has made atonement for it, and an end of it; ſee the note on ch. xl. 39. theſe were called the moſt holy things, and were laid up in the ſanctuary for the prieſts and their families to live upon, *Lev*. vi. 17: *for the place is holy*; the place of theſe chambers holy, as the temple itſelf, where theſe moſt holy things, and holy perſons were.

℣. 14. *When the prieſts enter therein*, &c.] Into the holy place, theſe holy chambers, and approach unto God, and eat of the moſt holy things, and miniſter therein to the Lord: *then ſhall they not go out of the holy place into the utter court*; denoting, not that the miniſters of the word ſhould not concern themſelves in ſecular employments, but give themſelves up to the word and prayer, tho' ſo to do is right; but the perſeverance of the ſaints in the houſe and worſhip of God, in grace and holineſs, and in all the duties of religion; theſe ſhould not relinquiſh their profeſſion, deſert their ſtation and the ſervice of God, and return to the world; but continue as pillars in the temple of God, and go no more out, but abide by the truths and ordinances of the goſpel: *but there they ſhall lay their garments wherein they miniſter, for they* are *holy*; theſe ſignify Chriſt's robe of righteouſneſs and garments of ſalvation, that fine linen clean and white, which is the righteouſneſs of the ſaints; and fitly repreſented by the linen garments of the prieſts, in which they miniſtred in their office, and were like them, holy, pure, and ſpotleſs; in theſe only ſaints appear before God, and preſent their ſupplications to him, not for their own, but for Chriſt's righteouſneſs ſake, making mention of that only; and herein they have acceptance with God now, and ſhall be introduced into his preſence hereafter, and behold his face, clothed with theſe garments, and ſerve him for ever: *and ſhall put on other garments, and ſhall approach to thoſe things which* are *for the people*; theſe are the converſation-garments of the ſaints, which are not fit to appear in before God, being attended with imperfection and ſin; but very proper to appear in before men, among whom their lights ſhould ſhine, and their good works be ſeen, for the adorning of the doctrine of Chriſt, the recommending of the chriſtian religion, and the ſtopping of the mouths of gain-ſayers: for this reſpects not the different habits of miniſters, when they are in their miniſtrations, and out of them; tho' the alluſion is to the prieſts under the law, who wore their prieſtly garments only in the temple, and whilſt miniſtring there, and never elſewhere, or when among the common people on civil accounts: ſo *Joſephus* ſays [c], the prieſts only wore their holy garments when they miniſtred, at other times they appeared in the habit of private perſons; with which agrees what *Maimonides* [d] ſays, their garments are not upon them, when they are not miniſtring in the prieſtly office, but then they are clothed as lay-men; or when, as the *Targum* here has it, “they were mingled with the people.” There were places in the temple, where they put on and off their cloaths, and where they were laid up. So *Adrichomius* [e] ſays, ſpeaking of the temple, “there were rooms, otherwiſe called treaſuries, and prieſts apartments, which were houſes on the ſide of it, like towers, long, broad, and high; in which the prieſts, when they went into the ſanctuary, put off their common woollen garments, and put on their holy linen ones; and when they had performed their holy ſervices, laid them up there again.” And another writer, quoted by *Solomon Ben Virga* [f], obſerves, that “here (that is, the temple) was an houſe for the prieſt, whoſe office it was to clothe the reſt of the prieſts at the time of ſervice; and he gave to every one of them four ſorts of garments, as were commanded, and fetched them out of the cheſts of the wardrobe; and on every cheſt, which were at the walls of this houſe, that is, above every one of them, was the name of the garment, that there might be no miſtake nor confuſion when they were wanted.” And this agrees with what is ſaid in the *Miſnah* [g], that there was one that was appointed over the prieſts garments, and who might be properly enough called the maſter of the wardrobe; on which one of the commentators ſays [h], his buſineſs was “to clothe the prieſts at the time of ſervice, and to unclothe them after ſervice was done, and to

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[c] De bello Jud. l. 5. c. 5. § 7.

[d] Cele Hamikdaſh, c. 10. § 4.

[e] Theatrum Terræ Sanct. Jeruſalem, N°. 92. p. 161.

[f] Shebet Judah, fol. 43. 2. Ed. Gentii, p. 464.

[g] Shekalim, c. 5. § 1.

[h] Bartenora in ib.

“ keep the garments of the prieſthood in the “ chambers made for that purpoſe.” Very wrongly therefore is the learned *Selden* [i] charged by Mr. *Sheringham* [k] with a miſtake, in denying that the prieſts wore their holy garments at any other time, but when they were at divine ſervice.

℣. 15. *Now when he had made an end of meaſuring the inner houſe,* &c.] The holy place, and the holy of holies, with all the courts and chambers belonging to them; even the whole building within the compaſs of the outermoſt wall, and all that pertained unto it; the chambers laſt mentioned, as well as the reſt, the dimenſions of which are given in this and the two preceding chapters: *he brought me forth toward the gate, whoſe proſpect is toward the eaſt*; not to the eaſt gate of the outward wall, but to the eaſt gate which led into the outward court; the gate he was firſt brought unto, and which was firſt meaſured, ch. xl. 6: *and meaſured it round about*; not the eaſt gate, nor the outward wall that went all round the houſe; tho' this was meaſured, and its dimenſions given, laſt of all; nor the houſe itſelf, which had been meaſured already; or the figure of it, as the *Septuagint* and *Arabic* verſions; but all that ſpace that was between this building, and the wall that ſurrounded it; the area or compaſs of ground on which the building ſtood.

℣. 16. *He meaſured the eaſt ſide,* &c.] He began with that, being at the eaſt gate: the building was four-ſquare, and ſo was the wall about it, and had each four equilateral ſides, which were ſeparately meaſured; here the eaſt ſide, from the two angles of it, the north and ſouth points: *with the meaſuring reed*; which conſiſted of ſix cubits, and which cubits were larger than the common ſort by an hand's breadth; ſo that a meaſuring reed, meaſured three yards and an half: and the whole meaſure of the eaſt ſide, were *five hundred reeds*; which make one thouſand, ſeven hundred, and fifty yards: *with the meaſuring reed round about*; not round about the building, ſince only one ſide, as yet, was meaſured; but round about that ſide, or from angle to angle, or from one ſide to the other: having finiſhed one ſide, he went to another, until he had meaſured all round; but did not go four times round it, only once.

℣. 17. *He meaſured the north ſide, five hundred reeds,* &c.] From the two angles of that ſide, eaſt and weſt; and it was of the ſame dimenſion as the eaſt ſide, juſt five hundred reeds, or one thouſand, ſeven hundred, and fifty yards: *with a meaſuring reed round about*; he meaſured with the ſame reed, from point to point; and having meaſured this ſide, he went to another.

℣. 18. *He meaſured the ſouth ſide, five hundred reeds,* &c.] From the two angles of that ſide, eaſt and weſt; and it amounted to juſt the ſame number of reeds, even five hundred reeds, or one thouſand, ſeven hundred, and fifty yards: *with the meaſuring reed*; the ſame as before: here, and in the next verſe, the phraſe, *round about*, is not uſed, but is to be underſtood; and having been repeated, there was no need of mentioning it again.

℣. 19. *He turned about to the weſt ſide,* &c.] And took the dimenſions of that, from angle to angle, the ſouth and north points of it: *and meaſured five hundred reeds, with the meaſuring reed*; and it was exactly of the ſame meaſure with the other three ſides.

℣. 20. *He meaſured it by the four ſides,* &c.] Which were equilateral, parallel to each other, each meaſuring five hundred reeds; which in all made up two thouſand reeds, or ſeven thouſand yards: this ſhows, that no material building can be deſigned; never was an edifice of ſuch dimenſions; this ſeems rather to deſcribe a city, than a temple: and denotes the largeneſs of the goſpel-church-ſtate in the latter day, when the *Jews* will be converted, and the fulneſs of the *Gentiles* brought in: *it had a wall round about*; the ſame with that in ch. xl. 5: *five hundred* reeds *long, and five hundred broad*; it was four-ſquare, as the building was, and exactly anſwered to that in its dimenſions. The *Jews* ſay [l], the mountain of the houſe was five hundred cubits by five hundred; that is, a perfect ſquare of five hundred cubits on every ſide, two thouſand cubits in the whole compaſs about. *Joſephus* [m] ſays, the whole circuit was four furlongs, every ſide containing the length of a furlong. Now, ſays Dr. *Lightfoot* [n], if any will take up the full circuit of the wall that encompaſſed the holy ground, according to our *Engliſh* meaſure, it will amount to half a mile, and about one hundred and ſixty-ſix yards; and whoſoever will likewiſe meaſure the ſquare of *Ezekiel*, ch. xlii. 20. will find it ſix times as large as this, ch. xl. 5. the whole amounting to three miles and an half, and about one hundred and forty yards, a compaſs incomparably larger than mount *Moriah* divers times over; and by this very thing is ſhewed, that that is ſpiritually and myſtically to be underſtood; wherefore theſe meaſures no doubt did, as Mr. *Lee* [o] obſerves, ſignify the great fulneſs of the *Gentiles*, and that the compaſs of the church in goſpel-days ſhould be marvellouſly extended. The uſe of it was, *to make a ſeparation between the ſanctuary and the profane place*; the church and the world; the world is profane, and lies in wickedneſs, and the men of it ought not to be admitted into the church of God, and partake of holy things in it; a difference muſt be made between the precious and the vile; and greater care will be taken in the latter day, of the admiſſion of members into goſpel-churches, *Iſ.* lii. 1. ſee the note on ch. xl. 5.

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[i] De Succeſſ. in Pontif. Heb. l. 2. c. 7. Vid. ib. de Synedriis, l. 3. c. 11. §. 6. & Braunium, de veſtitu Sacerdot. Hebr. l. 2. c. 25.

[k] Ad Codicem Joma, c. 7. §. 1. p. 78, 79.

[l] Miſn. Middot, c. 2. §. 1.

[m] Antiqu. l. 15. c. 11. §. 3. Ed. Hudſon.

[n] Proſpect of the Temple, c. 2. p. 1051.

[o] Temple of Solomon pourtrayed, &c. p. 241.

CHAP. XLIII.

THE temple or houſe of God being meaſured, the worſhip of God in it is pointed out and obſerved, in this and the following chapter; and which, tho' evangelical, is expreſſed in the language of the Old Teſtament. An account is given of the glory of the Lord returning to the houſe, and the way he did, and his taking poſſeſſion of it, which the prophet was favoured with a view of, ỳ. 1—5. a promiſe is made of his continuance there, provided his people behaved as they ſhould, ỳ. 6—9. an order is given to the prophet, to ſhew them the form and faſhion, the laws, orders, and ordinances of the houſe to them, to be obſerved by them, ỳ. 10, 11, 12. then follows the meaſuring of the altar of burnt-offerings; which tho' meaſured before, ch. xl. the dimenſions are here given, ỳ. 13—17. and the chapter is concluded with directions about the conſecration of it, ỳ. 18—27.

ỳ. 1. *Afterward he brought me to the gate*, &c.] The dimenſions of this wonderful building being finiſhed, the prophet's divine guide brought him from the wall about it, he had laſt meaſured, to the gate he firſt had him to, after he had obſerved to him the ſame wall, ch. xl. 5, 6: even *the gate that looketh toward the eaſt*; or as the *Targum*, which was open to the way of the eaſt. The reaſon of his being brought hither follows,

ỳ. 2. *And behold, the glory of the God of Iſrael came from the way of the eaſt*, &c.] The God of *Iſrael* is *Jehovah* the Father, the covenant-God of literal *Iſrael*; and the covenant-God and Father of the whole ſpiritual *Iſrael*, or his elect, whether *Jews* or *Gentiles*; whom he has taken into covenant, loves, cares, provides for, and protects: Chriſt, who is the brightneſs of his Father's glory, whoſe glory is the glory of the only-begotten of the Father, is here meant; and who has the ſame glorious attributes, the ſame glorious names, and the ſame worſhip, honour and glory, his Father has; and in whom, as Mediator, is diſplayed the glory of all the divine perfections: he is ſaid to *come from the way of the eaſt*; which agrees with him in his character as the riſing ſun of righteouſneſs; and with his incarnation, when as the dayſpring from on high, from heaven, he viſited us, was born in the eaſt, where his ſtar appeared; from this part of the world his goſpel firſt came; here it was firſt preached, and churches planted; and tho' theſe parts have been forſaken by him a long time, he'll return hither again; when he will dry up the river *Euphrates*, and make way for the kings and kingdoms of the eaſt to be converted to him, *Rev.* vii. 2. and xvi. 12. to which a *behold* is prefixed, as a note exciting attention, and raiſing admiration; as it was matter of wonder and joy to the prophet, to ſee the glory of the Lord returning to his houſe, the ſame way he departed, ch. x. 4, 19: *and his voice* was *like a noiſe of many waters*; this is to be underſtood of his goſpel, in which he ſpeaks to men, and which is a voice of love, grace, and mercy; of peace and reconciliation; of pardon and righteouſneſs; of life, liberty, and ſalvation: and the metaphor here uſed, is expreſſive of the ſwiftneſs of its motion in the world; of its general ſpread in it, and all over it; of the noiſe it will make, as it always does among men, wherever it comes; and of the rapidity and force of it, being attended with almighty power; and is a ſoul-ſhaking, heart-melting, ſoul-quickening, enlightning, alluring, and comforting voice; ſee *Dan.* x. 6. *Rev.* i. 15. The *Targum* is, “and the voice “of them that bleſs his name, is as the voice of “many waters.” The *Septuagint* and *Arabic* verſions, the voice of the camp or army. *And the earth ſhined with his glory*; with the brightneſs of his glory, as the *Targum*; with his glorious goſpel, in which the glory of his perſon, office and grace, is diſplayed; this will be ſpread all over the earth, and that will be enlightened by it: it will remove the darkneſs of infidelity, error, ſuperſtition, idolatry, and all falſe doctrines from the world, and the darkneſs of calamity and diſtreſs from the church; which will caſt a luſtre and glory upon it; and with the brightneſs of which the Lord will deſtroy antichriſt, and by it ſet up his kingdom in the world, and reign before his ancients gloriouſly: this will bring on *Zion*'s light and glory, to which kings will come, and upon which will be a defence; ſee *Rev.* xviii. 1. 2 *Theſſ.* ii. 8. *Iſ.* lx. 1, 3. and iv. 5.

ỳ. 3. *And it was according to the appearance of the viſion which I ſaw*, &c.] Recorded in the 1ſt, 9th, and 10th chapters of this book; the form in which the glory of the God of *Iſrael* now appeared, was like to what he then ſaw; in each of which viſions was the likeneſs of a throne, and on it the appearance of the glory of God: *even according to the viſion that I ſaw, when I came to deſtroy the city*; the city of *Jeruſalem*; not that the prophet deſtroyed it, or came to deſtroy it himſelf, which was to be done, and was done, by the *Chaldeans*, but to foretel the deſtruction of it; which prediction of his made it as certain, as if it was done. So the *Targum*, “when I propheſied to deſtroy the “city;” and this was, when he was bid to cauſe in a viſionary and prophetic manner, ſix men, with their deſtroying weapons, to draw near unto it, and ſmite it; at which time he ſaw the glory of the God of *Iſrael* go up from the cherub, ch. ix. 1, 2, 3. *And the viſions* were *like the viſion that I ſaw by the river Chebar*; the four living creatures and the wheels; the throne of ſapphire ſtone, and the glorious appearance above it, ch. i. 3—28. and x. 1—20. only with this difference, then he ſaw the glory of the God of *Iſrael* departing, eſpecially in the laſt viſion, but now returning: *and I fell upon my face*; in reverence of ſuch glorious majeſty; affected with ſuch a diſplay of grace and goodneſs, and ſenſible of his own unworthineſs to behold it: the clearer and fuller views ſaints have of the grace and glory of Chriſt, the more humble they are; ſee *Iſ.* vi. 1, 2, 3, 5.

ỳ. 4. *And the glory of the Lord came into the houſe*, &c.] Before deſcribed and meaſured; and being fitted and prepared, the builder and owner of it, comes and takes up his reſidence in it; as Chriſt will do in his church, more eſpecially and more viſibly in the latter day: *by the way of the gate, whoſe proſpect is towards the eaſt*; which was the direct way into the outward court, and ſo to the inward court, and into the holy, and into the moſt holy place; and was the way by which he departed from hence, ch. x. 18, 19.

℣. 5. *So the Spirit took me up, and brought me into the inner court*, &c.] The prophet was fallen down on his face, upon the ſight of the glory of the Lord, and there he lay, until a wind came, as the word ſignifies; or the Holy Spirit, which is compared to the wind, for its inviſible and irreſiſtible power, came and took him up: humble ſouls are regarded by the Lord; he raiſes them up, and exalts them, and brings them into nearer and more intimate communion with God; and gives them clearer views ſtill of the glories of Chriſt's perſon, grace, and love: and it is the Spirit of God only that does this, and that to prieſts only, ſuch an one as *Ezekiel* was; for none but prieſts went into the inner court: *and behold the glory of the Lord filled the houſe*; the body of it; both the holy, and the moſt holy place, with all its courts and apartments; ſo the glory of the Lord filled the tabernacle, when that was ſet up in the temple of *Solomon*, when it was built; and the glory of the Lord will fill the church of God, yea the whole earth, in the latter day, *Iſ.* vi. 3. of this, Chriſt's perſonal appearance in the ſecond temple, which gave it a greater glory than the former, was an emblem and pledge, *Hagg.* ii. 7, 9. here it may be obſerved, no mention is made of a cloud, as at the ſetting up of the tabernacle, and dedication of the temple; denoting the clear light of the goſpel in thoſe times, and how the glory of the Lord will be ſeen with open face by all the ſaints.

℣. 6. *And I heard him ſpeaking unto me out of the houſe*, &c.] The holy place, the prophet being in the inward court: this is *Jehovah* the Father, the God of *Iſrael*, whoſe glory entred into it; who utters his voice out of *Zion*; who ſpeaks in his church by his word, and the miniſters of it; and which is to be heard and regarded, not as the word of man, but as the word of God: *and the man ſtood by me*; whom he ſaw at firſt with a meaſuring line in his hand, ch. xl. 3. and with whom he had been all along, and had ſeen him meaſure the houſe, and all belonging to it: he ſtood by him as the Mediator between God and him; as the medium of communion with him; as the advocate with the Father: he ſtood by him to interpret what was ſaid to him; to guide him further into the knowledge of divine things; to aſſiſt him, protect and defend him; to continue him in fellowſhip with God, and to preſerve him in grace to glory. Here is an appearance of the three Perſons in the Godhead; the Father ſpeaking to the prophet out of the houſe; the Son in human form ſtanding by him; and the Spirit of the Lord, who had took him up from the ground, and had brought him into the inner court.

℣. 7. *And he ſaid unto me, ſon of man*, &c.] A kind, uſual, and ſingular appellation, given to this prophet: theſe are the words either of the man that ſtood by him, ſo the *Arabic* verſion; or of *Jehovah*, ſpeaking out of the houſe to him: *the place of my throne, and the place of the ſoles of my feet*; that is, this houſe, the church of God, is the place where the throne of the Lord is ſet; where he rules and reigns; where he ſets his feet, and is his reſting place; even his, whoſe throne is the heaven, and the earth his footſtool; here Chriſt, as king of ſaints, dwells, and here he walks and ſhews the glory of his majeſty: *where I will dwell in the midſt of the children of Iſrael for ever*; not carnal, but ſpiritual *Iſrael*; ſuch as are *Iſraelites* indeed, of which the church will be full in the latter day, both *Jews* and *Gentiles*; and in the midſt of theſe will Jehovah dwell, and grant his gracious preſence, and never more depart from them: this ſhows that this houſe or building cannot be underſtood of the ſecond temple; ſince the Lord did not dwell in that for ever, but has left that houſe deſolate hundreds of years ago: ſome *Jewiſh* writers [p] have owned, that it belongs to the times of the Meſſiah: *and my name ſhall the houſe of Iſrael no more defile*, or *profane*; or cauſe to be blaſphemed by immoralities, or falſe doctrines, or ſuperſtition and will-worſhip; denoting the holineſs of life, purity of doctrine and worſhip, in the churches of Chriſt in the latter day; ſee *Iſ.* iv. 3. *Joel* iii. 17. *Zech.* xiv. 20, 21: *neither they nor their kings by their whoredom*; that is, idolatry, which is ſpiritual fornication; ſuch as the kings of *Iſrael*, and their ſubjects were often guilty of, before their captivity in *Babylon*, tho' not after; nor will they ever return to it in the latter day, when converted; for they'll never eſpouſe the idolatries of *Rome*; and thoſe kings and people that bear the name of chriſtians, and yet commit fornication with the whore of *Babylon*, ſhall do ſo no more after theſe times, *Rev.* xvii. 2, 16: *nor by the carcaſes of their kings in their high places*; or, and *their high places* [q]; that is, by both; by the carcaſes of their kings being buried in or near the houſe of God; ſo the *Targum* adds, at their death [r]; or by human carcaſes being ſacrificed to *Molech* or *Milchom*, which ſignifies their king; or elſe the idols themſelves are ſo called, becauſe lifeleſs and abominable; ſee *Jer.* xvi. 18. and the worſhip of which the kings of *Iſrael* encouraged by precept and practice, order and example, and therefore called theirs: and alſo by their high places, which they made for idolatrous worſhip, and which were made where the carcaſes of their kings were laid, as *Ben Melech* obſerves; and all which were done, eſpecially in the reigns of *Manaſſeh* and *Ammon*: but now nothing of this kind ſhall be hereafter, or any thing now ſimilar to it, in the antichriſtian ſtate.

℣. 8. *In their ſetting of their threſhold by my threſhold*, &c.] The threſhold is the way of entrance into the houſe; when men open any other way of entrance into the houſe of God than he has directed, it is ſetting up their threſhold by his: the goſpel-way of entrance into the church of Chriſt, is Chriſt himſelf, and faith in him, and a profeſſion of it, and ſubmiſſion to the ordinance of baptiſm, *John* x. 1, 7, 9. *Acts* ii. 41. and ix. 18, 26. but when men make carnal deſcent, religious education, mere morality and civility, the way of entrance into church-communion; this is oppoſite to God's way, and is reſented by him; this ſhall not be hereafter: *and their poſt by my poſt*; which is done, when the ordinances of men are ſubſtituted in the room of the ordinances of God, or ſet upon a level with them; when the ordinances of God are changed and altered, or that brought into his worſhip which he has not commanded; and the commandments of men are taught for the doctrines of God: ſo the *Phariſees* ſet up the traditions of the elders as equal to the written word, and made it of no effect by them; as the papiſts do, by ſetting up their traditions, under the name of the traditions of the apoſtles, and of the church, upon a level with the ſcriptures; and the ſame is done, when men ſet up their own doctrines, concerning the Perſons in the Godhead, concerning the power and purity of human nature, and the way of redemption; and oppoſe their own works to the grace of God, in juſtification, pardon, and ſalvation: the alluſion is to the ſetting up of altars and idols in the houſe of the Lord, by his altar, 2 *Kings* xxi. 4, 7: *and the wall between me and them*; that theſe ſins and abominable practices were a wall of ſeparation between God and them, and cauſed him to hide himſelf from them, withdraw his preſence, and deny them communion with him, *Iſ.* lix. 2. ſome render it, *for* or *ſo that* there was but *a wall between me and them* *; ſo near were their threſholds, poſts, and altars to his: *they have even defiled my holy name by their abominations that they have committed*; by their falſe doctrines, idolatrous worſhip, and immoral lives; ſuch abominations as before-mentioned: *wherefore I have conſumed them in mine anger*; as the *Jews* are now, and all the antichriſtian ſtates will be.

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[p] Vid. R. Iſaac Chizzuk Emunah, par. 1. p. 51.

[q] במות & excelſis ſuis, Junius & Tremellius, Piſcator.

[r] So Abendana takes this word to ſignify *in* their *death*; their carcaſes being buried in their gardens, as Manaſſeh, 2 Kings xxi. 18.

℣. 9. *Now let them put away their whoredom,* &c.] Idolatry, ſuperſtition, and will-worſhip, with which the corrupt church of *Rome* abounds; and whatever appearance thereof is in the Reformed churches: *and the carcaſes of their kings far from me*; their idols; ſee the note on ℣. 7: *and I will dwell in the midſt of them for ever*; now tho' the *Jews* were never guilty of idolatry after their return from the *Babyloniſh* captivity, nor even to this day; yet the Lord has departed from them, and left them to blindneſs and ſtupidity, they having rejected the Meſſiah he ſent unto them; which ſhows that this paſſage refers not to thoſe times, but to future times; when the whole *Iſrael* of God ſhall be cleared of all corruptions in doctrine and worſhip, and the Lord will take up his abode with them, and no more depart from them.

℣. 10. *Thou ſon of man, ſhew the houſe,* &c.] That is, the houſe the prophet had ſeen meaſured, its gates, courts, and all belonging to it; which he was at firſt bid to obſerve, that he might ſhew it to others; the houſe, that the glory of the Lord was now come into, and had filled; and which is no other than the goſpel-church in its perfection and glory in the latter day. This the prophet, who is addreſſed under his uſual character in this book, is bid to ſhew *to the houſe of Iſrael*; either to the captives in *Babylon*, among whom he was, and to whom he often ſpeaks in this book, being ſent with a meſſage to them: and this he is ordered to ſhew them, both to comfort them in their preſent ſtate, with a view of what would be hereafter; and to humble them, and bring them to a ſenſe of their ſins, and ſhame for them, which had brought them into the condition they were, and ſo greatly ſhort of this happy one: or elſe to the *Jews* in the firſt times of the goſpel; the prophet perſonating the apoſtles of Chriſt, who delivered out the form of a goſpel-church-ſtate to the believing ones, far ſuperior to that they had been in, and into which they entered: or rather he perſonated the miniſters of the word in the latter day, ſhewing to the chriſtians of thoſe times, the order, worſhip, and diſcipline of a pure goſpel-church, who have been greatly deficient in their obſervance of them; and which is the work and buſineſs of goſpel-miniſters to do, as well as to preach the doctrine of the goſpel: *that they may be aſhamed of their iniquities*; how far ſhort they have come of the model of true goſpel-churches, and of obſerving the order, and maintaining the ordinances, and keeping up the diſcipline of ſuch churches; and when perſons are brought to bluſh and be aſhamed, it looks as if they had a true ſight and ſenſe of their miſtakes, and of repentance for them: *and let them meaſure the pattern*; that is, of the houſe, and what belongs to it; by which they will ſee their defects, and correct them; ſee *Rev.* xi. 1, 2.

℣. 11. *And if they be aſhamed of all that they have done,* &c.] As ſinful and criminal, at leaſt as very imperfect and defective, and not anſwerable to the pattern ſhewn them, from which they have ſadly deviated; if made ſenſible of this, and they acknowledge it with ſhame, not only the houſe in general, but the particulars of it are to be ſhown with them; for to ſenſible and penitent perſons, more grace, light, knowledge, and judgment in divine things are given: *ſhew them the form of the houſe, and the faſhion thereof*; the form and order of a goſpel-church; which is not national, provincial, or parochial, nor preſbyterian, but congregational; conſiſting of perſons called out of the world by the grace of God, and who are incorporated and knit together in goſpel-bonds; among whom the word of God is faithfully preached, and the ordinances truly adminiſtred, and furniſhed with proper officers, paſtors and deacons; the one to take care of the ſpiritual, the other of the temporal affairs of the church; and to ſee a church in ſuch form and order, and thus organized, is a very beautiful ſight. *And the goings out thereof, and the comings in thereof*; the gates and way of entrance into it, which is only by Chriſt, and a profeſſion of faith in him; and care ſhould be taken that none be admitted, but ſuch who appear to be regenerated and ſanctified by the Spirit of God; to be righteous thro' the righteouſneſs of Chriſt; and that keep the truth, and hold the doctrines of the goſpel: and alſo the way and manner of excluding unworthy perſons, ſuch who are immoral in their lives, and erroneous in their principles, ſhould be obſerved. *And all the forms thereof*; the decorations of it, ſignified by the cherubim and palmtrees; ſo *Jarchi* and *Kimchi*; and theſe expreſſive of miniſters of the word, and faithful men: this is often repeated, that it might be the more obſerved; for to have miniſters to anſwer ſuch characters, is of great conſequence. *And all the ordinances thereof, and all the forms thereof, and all the laws thereof*; the *ordinances* are thoſe of baptiſm and the Lord's ſupper, which are to continue until the ſecond coming of Chriſt: the *laws* are, beſides the moral law, in the hands of Chriſt the lawgiver, the law of loving one another, called the law of Chriſt, and his new commandment; and all the laws relating to worſhip and diſcipline, concerning the reproof of members, in caſe of private or public offences; and concerning the excluſion of diſorderly or heretical perſons: *and write it in their ſight*; the plan and model of this houſe, and all things belonging to it, that they may have it before them, as the rule of their conduct and behaviour: *that they may keep the whole form thereof, and all the ordinances thereof, and do them*; for all this is ſhown, not for mere ſpeculation, and to gratify curioſity, but in order to be put in practice; all theſe rules, laws, and ordinances, are to be kept in faith, from a principle of love, in the name and ſtrength of Chriſt, and with a view to the glory of God.

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* והקיר ביני וביניהם ita ut paries *tantum eſſet* inter me & illos, Piſcator.

℣. 12. *This* is *the law of the houſe*, &c.] Which follows, the more general one, which comprehends the reſt: *upon the top of the mountain*; denoting the exaltation and viſibility of the church of Chriſt in the latter day, as well as its firmneſs and ſtability; ſee *Iſ.* ii. 2, 3: *the whole limit thereof round about* ſhall be *moſt holy*; all belonging to it ſhall be as the moſt holy place in the temple, ſacred to the Lord; laws, ordinances, doctrines, worſhip, members, miniſters, all holy; nothing ſaid or done, or have a place here, but what is holy; ſee *Zech.* xiv. 20, 21: *this is the law of the houſe*; the principal one, according to which all are directed and governed.

℣. 13. *And theſe* are *the meaſures of the altar after the cubits*, &c.] Of the altar of burnt-offering, which tho' meaſured before, the dimenſions were not given till now; ſee ch. xl. 47. this altar was a type of Chriſt, *Heb.* xiii. 10. with reſpect to his deity, which is greater than the ſacrifice of his human nature, the ſupport of it, which ſanctified it, and gave virtue and efficacy to it, and rendered it acceptable to God, *Matt.* xxiii. 19. and the meaſures of it are ſaid to be after the cubits uſed in the meaſuring of places and things belonging to this houſe, deſcribed; and what theſe were, appears by what follows: *the cubit is a cubit and an hand-breadth*; not the common cubit, but what was larger than that by an hand-breadth, or three inches: *even the bottom ſhall be a cubit, and the breadth a cubit*; or, *the boſom*[t]; that is, the foundation of the altar, as the *Targum* and *Jarchi*; the baſis, foot, or ſettle of it; this was a cubit high, and a cubit broad: *and the border thereof by the edge thereof round about ſhall be a ſpan*; the edge or *lip*[u], of this bottom or ſettle, was a cubit broad, for the prieſts to ſtand on, and go round the altar; and to this there was a border of a ſpan, or half a cubit, to prevent their ſlipping; or elſe to keep the blood, poured at the foot of the altar, from running upon the pavement: *and this ſhall be the higher place of the altar*; or the projection or jetting of it out beyond others, which was further than any other part; otherwiſe it was the lower part of the altar.

℣. 14. *And from the bottom upon the ground, even to the lower ſettle*, &c.] From the baſis or foundation of the altar, as it ſtood upon the ground, to the lower ſettle or *court*[w], as it is called, where the prieſts ſtood; and in which they could walk round the altar, to do their buſineſs: *ſhall be two cubits, and the breadth one cubit*; that is, two cubits high, and one broad: *and from the leſſer ſettle* or court, *to the greater ſettle* or court, *ſhall be four cubits, and the breadth one cubit*; the lowermoſt ſettle is called the leſſer, not in quantity, but in height, it being but two cubits high from the ground; but the upper ſettle was four cubits from that, and one broad, for the prieſts to walk on round about; in all ſix cubits from the bottom.

℣. 15. *So the altar ſhall be four cubits*, &c.] That is, from the greater ſettle; ſo that in the whole it was ten cubits high, the ſame with *Solomon*'s, 2 *Chron.* iv. 1. ſome make this to be eleven cubits high, one higher than *Solomon*'s; it is here called *Harel*, the mountain of God, becauſe it looked like a mountain in the court, for its bigneſs: it was on a mountain our Lord was offered up a ſacrifice for the ſins of his people; and which was far ſuperior to all other ſacrifices, and for more perſons than thoſe ſacrifices offered up on the altar of burnt-offerings. *And from the altar and upward ſhall be four horns*; or, *from Ariel*[x]; which was the focus or hearth where the wood was laid, and the fire kindled, called *Ariel*; which ſome render the lion of God, becauſe, as the *Jewiſh Rabbins*[y] ſay, the fire of the altar lay upon it in the form of a lion; or rather, becauſe like a lion it devoured the ſacrifices: this name of the altar agrees well with Chriſt, the lion of the tribe of *Judah*; who was ſtrong to bear the ſins of men, and the wrath of God for them, whereby they are no more; tho' it rather ſignifies the fire of God, which conſumed the ſacrifice, and denoted the wrath of God on Chriſt, and alſo the divine acceptance of his ſacrifice: now from hence and upwards were four horns at the four corners of the altar; which denote the ſtrength of Chriſt, to ſave all that come unto God by him, and his being a refuge to them that by faith lay hold upon him; and that he is acceſſible to perſons that come from all parts, from the four corners of the earth.

℣. 16. *And the altar ſhall be twelve* cubits *long, twelve broad*, &c.] The length of it, from eaſt to weſt, was twelve cubits; and the breadth, from north to ſouth, was the ſame; ſo that it was a proper four-ſquare, as follows: Chriſt the altar, or the doctrine of his ſacrifice and ſatisfaction for the ſins of men, is the doctrine of the twelve apoſtles of Chriſt, and embraced by the twelve times twelve, the 144,000 that belong unto him: *ſquare in the four ſquares thereof*; as the altar in the tabernacle, and *Solomon*'s temple were, *Exod.* xxvii. 1. 2 *Chron.* iv. 1. denoting the largeneſs of Chriſt's ſacrifice, the perfection of it, and its ſtability and permanency, to take away the ſins of his people.

℣. 17. *And the ſettle ſhall be fourteen* cubits *long, and fourteen broad in the four ſquares thereof*, &c.] Here *Kimchi* confeſſes his ignorance. *Jarchi* interprets it, the top of the altar, with the place of the horns, and of the feet of the prieſts, and was twenty-eight cubits by twenty-eight, the fourteen mentioned being to be meaſured from the middle[z]; and he ſeems to be right in making it to be the upper part of the altar, and not the lower ſettle, as ſome; the focus or hearth where the wood was laid, and the ſacrifice burnt; and which had a projection of a cubit on each ſide, and ſo made the twelve cubits, the length and breadth of the altar, fourteen: *and the border about it ſhall be half a cubit*; or the incloſure, as the *Targum*; the ledge about it, which went round the altar, to keep the fire or ſacrifice from falling, or that the feet of the prieſts might not ſlip: the *Jews* expound it of the horns: *and the bottom thereof ſhall be a cubit about*; or the foundation, as the *Targum*; which was between the altar, and the border on which the prieſts walked, when they went round it, to do the buſineſs of it: here *Kimchi* owns his ignorance again: *and his ſtairs ſhall look towards the eaſt*; ſteps to the altar were forbidden by the law of *Moſes*, *Exod.* xx. 26. wherefore, as the height of the altar of *Solomon*, and ſo of the ſecond temple, required ſome way and method of aſcent to the top of it, to do the buſineſs upon it; the *Jews* had what they call

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[t] חיק ſinus, Montanus; gremium, Munſter, Cocceius, Starckius. Ben Melech interprets it the middle of the altar.

[u] שפתה labium ejus, Pagninus, Montanus.

[w] העזרה atrium auxilii, Montanus.

[x] מהאראיל ab Hareil, Starckius.

[y] Miſn. Middot, c. 4. §. 7.

[z] So Lipman. Tzurath Beth Hamikdaſh, §. 40. Vid. Miſn. Middot, c. 3. §. 1.

Kibbeſh, a way made of earth thrown up, which roſe gradually, and led to the top of it, and was about two and thirty cubits long, and ſixteen broad [a]; but here ſteps or ſtairs are expreſsly mentioned, which ſhow that this refers to times, when the *Moſaic* and ceremonial laws ſhould be aboliſhed. Theſe ſtairs were placed eaſtward, ſo that thoſe that went up them, looked toward the weſt, toward the temple and houſe of God, where he dwelt; and turned their backs to the eaſt, or riſing ſun, in direct oppoſition to the worſhippers of the ſun, whoſe faces were to the eaſt. How many ſteps or ſtairs there were to the altar, is not ſaid; *Starckius* conjectures there might be twelve or fourteen of them, and allows for each ſtep half a cubit; but as the altar was ten, or as others, eleven cubits high, there ſhould be twenty ſteps or more, of ſuch a meaſure. Theſe may ſignify the ſeveral ways and means of coming to, and increaſing in the knowledge of the doctrine of the altar, or of Chriſt's ſatisfaction for ſin; as hearing, reading, prayer, meditation, *&c.*

℣. 18. *And he ſaid unto me, ſon of man, thus ſaith the Lord God*, &c.] This is the voice of the Lord continued, ſpeaking out of the houſe to the prophet; ſee ℣. 6: *theſe are the ordinances of the altar*; not what go before concerning the meaſures of it, but what follow concerning the ſacrifices to be offered on it: *in the day when they ſhall make it to offer burnt-offerings thereon*, and *ſprinkle blood thereon*; this plainly ſhews, that this altar is the altar of burnt-offerings; for ſuch were to be offered on it, and the blood of them to be ſprinkled thereon, as follows; that is, upon the horns, corners, and border of it, ℣. 20.

℣. 19. *And thou ſhalt give to the prieſts the Levites, that be of the ſeed of Zadok*, &c.] Who in *Solomon*'s time was put in the room of *Abiathar*; ſee ch. xl. 46. his name ſignifies a *righteous* one, a type he was of Jeſus Chriſt the righteous; and here his ſeed ſignify the ſeed of Chriſt, ſuch whom he makes prieſts unto the Lord; to theſe, in a viſionary way, the prophet was to give this altar, for them to ſerve at, and eat of; and all the rites and ordinances to obſerve and keep; and the ſacrifices to offer on it, after-mentioned: *which approach unto me, to miniſter unto me, ſaith the Lord God*; ſee the note on ch. xl. 46: *a young bullock for a ſin-offering*; typical of Chriſt, ſtrong and laborious, able to bear the ſins of his people; to become a ſin-offering, and to be made ſin itſelf for them.

℣. 20. *And thou ſhalt take of the blood thereof*, &c.] *Ezekiel* being a prieſt. This muſt be underſtood in a viſionary way; for as *Kimchi* obſerves, *Ezekiel* did not live to come up out of the captivity, but died, and was buried in the land of *Babylon*, and ſo did not actually do this: tho' it is a mere dream of the ſame writer, that this is to be underſtood of the reſurrection of the dead, when he ſuppoſes *Ezekiel* will be high-prieſt, tho' *Aaron* be preſent; or however be the ſecond, or deputy to him. *And put it on the four horns of it, and on the four corners of the ſettle, and upon the border round about*; that is, on the four horns of the altar, and on the four corners of the ſettle which went round it, for the prieſts to walk on, and do their buſineſs; either the uppermoſt, or as others the lowermoſt, and as ſome both; and alſo on the border or ledge that incloſed the ſettle. The prophet's doing this, putting the blood on theſe ſeveral things, repreſents the nature of the goſpel-miniſtry, and the buſineſs of it; which is to hold forth the blood of Chriſt, and the bleſſings of grace thro' it, as redemption, peace, pardon, righteouſneſs, and life. *Thus ſhalt thou cleanſe and purge it*; the altar; thus Chriſt, tho' without ſin, and needed no cleanſing and purging for himſelf, yet was ſanctified by his own blood; that he might ſanctify his people, and perfect by his ſacrifice them that were ſanctified, *John* xvii. 19. *Heb*. x. 14, 29. and xiii. 12.

℣. 21. *Thou ſhalt take the bullock alſo of the ſin-offering*, &c.] Which was appointed for the ſin-offering, according to the divine direction, ℣. 19. the prophet was to take it out of the herd, and ſeparate it from the reſt for this purpoſe, and deliver it into the hands of one of the prieſts: *and he ſhall burn it in the appointed place of the houſe*; that is, one of the ſons of *Zadok* ſhould receive it of the prophet, and burn it in its proper place; not within the houſe, without the court, but within the wall of the houſe: this burning of it was typical of the dolorous ſufferings of Chriſt; ſee the note on ch. xl. 39. or of the zeal and fervency of the miniſters of the goſpel, in preaching a crucified Chriſt in the proper place, in the houſe and church of God: *without the ſanctuary*; the holy place or temple, properly ſo called; or without the camp, typical of Chriſt's ſuffering without *Jeruſalem*, and of his being preached not only there, but in the *Gentile* world; ſee *Heb*. xiii. 11, 12. this was the work of the firſt day of the conſecration of the altar.

℣. 22. *And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering*, &c.] *Jarchi* obſerves, that this was not in the tabernacle, but ordered to be in future time by him that ſpeaks; inſtead of this, another ram was appointed by the law, *Exod*. xxix. 15, 19. this ſhows the ceremonial law to be changeable, and now aboliſhed: this was typical of Chriſt, without ſpot and blemiſh, and yet figured by the goat, being made ſin for his people: *and they ſhall cleanſe the altar, as they did cleanſe it with the bullock*; ſee the note on ℣. 20.

℣. 23. *When thou haſt made an end of cleanſing it*, &c.] The altar, by the ſacrifices of the bullock and the kid, on the firſt and ſecond days; then on the third day, *thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock without blemiſh*; all theſe ſacrifices point at the one ſacrifice of Chriſt; which was pure and perfect, and once offered up for the ſins of many, and needs no reiteration; only the doctrine of it is to be frequently inculcated in the miniſtry of the word and ordinances.

℣. 24. *And thou ſhalt offer them before the Lord*, &c.] Upon the altar of burnt-offering, which ſtood before the houſe or temple where Jehovah dwelt, ch. xl. 47: *and the prieſts ſhall caſt ſalt upon them*; which was to be uſed in all ſacrifices under the law, *Lev*. ii. 13. this may denote the ſavoury doctrines and lives of the miniſters of the goſpel, who thereby recommend the truths they deliver, concerning a crucified Chriſt, his blood, righteouſneſs, and ſacrifice to others; ſee *Matt*. v. 13: *and they ſhall offer them up for a burnt-offering unto the Lord*; throughout the whole ſeven days of the conſecration and cleanſing of the altar, as follows:

℣. 25.

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[a] So Lipman. ib. §. 43.

℣. 25. *Seven days ſhalt thou prepare every day a goat for a ſin-offering*, &c.] By this it appears, that the altar was ſeven days a conſecrating and cleanſing; and that on each day a goat was prepared and offered, typical of Chriſt as before obſerved. Here *Kimchi* owns, that this was not according to the order of *Moſes*, or was done by thoſe that came out of the captivity of *Babylon*; and is obliged to confeſs, that there will be a change or an innovation in the order of ſacrifices in time to come, or under the Meſſiah. *They ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh*; which, either one or all of them ſhould be offered up on each of the ſeven days; ſee the note on ℣. 23.

℣. 26. *Seven days ſhall they purge the altar, and purify it*, &c.] Which denotes the perfect purity and ſanctification of it; which how to be applied to Chriſt, ſee the note on ℣. 20: *and they ſhall conſecrate themſelves*; the prieſts ſhall conſecrate themſelves, or devote themſelves to the ſervice of the altar; ſo goſpel-miniſters to the miniſtry of a crucified Chriſt: or they themſelves ſhould conſecrate the altar by the above rites: or rather it may be literally rendered, *and they ſhall fill its hands*, or *their own hands*[b]; that is, either they ſhall fill the ſides of the altar with ſacrifices, as much as it could hold; or the hands of the prieſts with parts of the ſacrifice, or with gifts, as a token of their being inaugurated into, and inveſted with the prieſtly office: ſo goſpel-miniſters ſhould have their hands full of, or be filled with, the gifts and graces of the Spirit, and with the knowledge of Chriſt, his perſon, offices, grace, righteouſneſs and ſacrifice, that they may miniſter unto others.

℣. 27. *And when theſe days are expired*, &c.] The ſeven days of conſecration, and all theſe rites and ſacrifices obſerved: *it ſhall be, that upon the eighth day, and ſo forward*; that is, on the firſt day of the week or Lord's day, the chriſtian ſabbath, the next day after the ſeventh, and ſo upon every return of it; in which chriſtian miniſtrations are exerciſed, the word preached, ordinances adminiſtred, and works of righteouſneſs and charity done; ſee *John* xx. 19, 26. *Acts* xx. 7. 1 *Cor.* xvi. 2. *The prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings*; or *thank-offerings*[c]; preach Chriſt and him crucified to the people, and offer up the ſacrifices of prayer and praiſe unto God for them: *and I will accept you, ſaith the Lord God*; thro' Chriſt the Mediator, in whom he is well pleaſed; who is the altar on which ſuch ſacrifices are accepted, and become well pleaſing to God, *Iſ.* lvi. 7. 1 *Pet.* ii. 5.

CHAP. XLIV.

THIS chapter treats of the eaſtern gate of the temple being appropriated to the uſe of the prince, ℣. 1, 2, 3. of the ſin of the Lord's people, in admitting ſtrangers and unholy perſons into the ſanctuary, either to officiate or communicate there, ℣. 4—9. of the degrading of the *Levites* that went aſtray, aſſigning them inferior poſts and ſervice in the houſe of God, ℣. 10—14. and of the eſtabliſhment of the ſons of *Zadok* in their miniſtry, who were faithful, ℣. 15, 16. then follow ſeveral laws relating to their garments; ſhaving of their heads; drinking wine; their marriage; performance of their miniſterial work; their regard to the dead, and their food and maintenance, ℣. 17—31.

℣. 1. *Then he brought me back the way of the gate of the outward ſanctuary*, &c.] The prophet was brought by his divine guide, from the altar of burnt-offerings, which ſtood before the houſe, where he had given him the dimenſions of it, and the ordinances concerning it, to the temple or holy place, called the outward ſanctuary, in diſtinction from the inward ſanctuary, or holy of holies; and to one of the gates of it, which was a gate of the inner court: *and which looketh toward the eaſt*; the eaſtern gate, and was the ſame he had been at before, and therefore is ſaid to be brought back the way of it; ſee ch. xliii. 1: *and it was ſhut*; when he was there before, it was open; for he ſaw the glory of the Lord enter into the houſe by the way of it; but now it was ſhut, and for that reaſon, becauſe he had entered into it; ſignifying among other things, that he would never return, or remove from thence any more. The *Miſnic* doctors[d] interpret this of one of the little doors to the great gate of the temple, that had two little doors, one in the north, the other in the ſouth; that which was in the ſouth, no man ever entered in by, and this they ſay is underſtood here; but it is not a little door, but a gate here ſpoken of, and that the eaſtern one; of which more in the following verſes.

℣. 2. *Then ſaid the Lord unto me, this gate ſhall be ſhut*, &c.] In time to come, as *Jarchi* interprets it, in the latter day; it was ſhut, and it ſhould continue to be ſhut: *it ſhall not be opened*; any more; tho' it has been, yet hereafter no more: *and no man ſhall enter in by it*, into the houſe of the Lord, *becauſe the Lord the God of Iſrael hath entred in by it*; the ſame with the glory of the God of *Iſrael*, ch. xliii. 2, 4, 5: *therefore it ſhall be ſhut*; no one being to enter after him. Various are the ſentiments of expoſitors concerning this gate. Some of the ancients have interpreted it of the virgin *Mary*, by whom Chriſt came into this world in human nature, being born of her, a virgin, who had never known man, and as is thought never did after the birth of Chriſt; nor were any afterwards born of her; no man might come into the world by her, by that ſelf-ſame way the incarnate God did, and for that reaſon. This ſenſe is approved of, not only by papiſts, but by many proteſtant writers. Others underſtand it of the ſcriptures, the word of God, which as it is a ſealed book to men learned and unlearned, ſo a gate ſhut up; it cannot be opened by a mere natural man, or be underſtood by the light of nature; none can open it but the lion of the tribe of *Judah*; who gives the ſpiritual knowledge of it to whom he pleaſes, the perfect knowledge of which is reſerved to a future ſtate; and there are ſome things in it, which will be always ſhut, and ever ſecrets; as the modus of the ſubſiſtence of the three Perſons in the Godhead;

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[b] There is a double reading of the words; the Cetib or textual reading is, ידו *its hand*; the Keri or marginal reading is, ידיו *their own hands*.

[c] שלמיכם eucharistica veſtra, Junius & Tremellius, Polanus, Piſcator.

[d] Miſna Middot, c. 4 §. 2.

the generation of the Son, the proceſſion of the Spirit, and the union of the two natures in Chriſt; ſee *Iſ.* xxix. 11, 12. *Rev.* v. 1—5. *John* iii. 13. others think that the gate of heaven, or the way to eternal glory and happineſs is meant; which was ſhut by the ſin of man, and could never be opened again by any mere man; but Chriſt by his blood has opened the way into it; and has entered into it, not as a private, but public perſon, repreſenting all his people; and none but thoſe that belong to him, that are members of him, ſhall enter there; as none but Chriſt perſonal, ſo none but Chriſt myſtical: but I am rather of opinion, ſince this whole fabric, as we have ſeen, is an emblem of the church of Chriſt on earth in the latter day, the way into that is deſigned here; and its being ſhut ſignifies, that as the church is a garden incloſed, a ſpring ſhut up, and is only for the uſe of Chriſt, and ſhould be a chaſte virgin to him, he ſhould have all her heart, affection and faith; ſo it ſhould not be pervious unto others; no natural or unregenerate man ſhould enter into it; and when the Lord ſhall have taken up his reſidence in the church in the latter day, in a more ſpiritual and glorious manner than ever, there ſhall no more come into her the uncircumciſed and the unclean, *Iſ.* lii. 1. and eſpecially in the new *Jeruſalem*-ſtate, nothing ſhall enter that defiles, or makes an abomination, or a lie, *Rev.* xxi. 27. none but thoſe that are Chriſt's, that are true members of his, and one with him; and this ſenſe agrees with what follows in this chapter, and receives light and confirmation thereby; in which the Lord complains of the *Iſrael* and church of God in theſe its preſent declining times, that unregenerate perſons were admitted into the ſanctuary of the Lord, to communicate with the ſaints, and officiate there, ℣. 7, 8, 9. and commends ſuch who are faithful miniſters and members, who are eſtabliſhed therein, ℣. 15, 16.

℣. 3. It is *for the prince: the prince ſhall ſit in it to eat bread before the Lord*, &c.] Or, *as for the prince, the prince ſhall ſit in it* [e]; in the gate which is ſhut to others: not the high-prieſt, as *Jarchi*, tho' he might have a particular ſeat in the temple, as *Eli* had in the tabernacle, 1 *Sam.* i. 9. where he might eat the bread and fleſh of holy things: nor the political prince, the king of *Iſrael*, tho' he might have a place in the temple peculiar to himſelf; ſee 2 *Chron.* vi. 12, 13. and xxiii. 13. and xxxiv. 31. and the *Jews* ſay, only the kings of the houſe of *David* were allowed to ſit in the ſanctuary: but the king Meſſiah, as *Kimchi* and *Ben Melech* rightly interpret it, is here meant; who before, in this prophecy, is called *David* a prince, ch. xxxiv. 24. and xxxvii. 25. he, who is the prince of peace; *Michael* the great prince; the prince of life, and the prince of the kings of the earth; the Meſſiah the prince. Such who interpret the gate of the gate of heaven, underſtand this of Chriſt's ſitting down there at his Father's right-hand on the ſame throne with him, having done his work, and being at eaſe, and in honour; and of his enjoyment of glory there, as the heavenly glory is ſometimes ſignified by a feaſt, by ſitting down at a table, and eating bread in the kingdom of God, *Matt.* viii. 11. *Luke* xiv. 15. and xxii. 30. and ſo it may intend his being in the preſence of God with the utmoſt delight and joy; having that glory he had with him before the world was, and all power in heaven and in earth; diſpenſing gifts and grace to men, and receiving honour and glory from them, and ſeeing the travail of his ſoul with ſatisfaction: but why may it not be underſtood more conſiſtent with the ſcope of the viſion, of his ſitting in his church, at his table there with his ſaints, eating with them, and they with him, in his word and ordinances before the Lord? ſee *Cant.* i. 12. and iv. 16. and v. 1. *Rev.* iii. 20: *he ſhall enter by the way of the porch of that gate, and ſhall go out by the way of the ſame*; which ſome explain of Chriſt's aſcenſion to heaven, and deſcent from thence in the ſame way; he went up to heaven in the eaſtern part of the world, from the mount of *Olives*, to the eaſt of *Jeruſalem*; and in like manner ſhall he deſcend, and his feet ſhall ſtand on that mount, *Acts* i. 11, 12. *Zech.* xiv. 4. but it may be interpreted of his going in and out of his church at his will and pleaſure; and affording his gracious preſence and fellowſhip with himſelf in his houſe and ordinances.

℣. 4. *Then brought he me the way of the north-gate before the houſe*, &c.] The north-gate of the inward court, whither he was brought from the eaſt-gate, which was ſhut: this, and what follow, may have ſome reſpect to the churches in theſe our northern parts of the world, in their now declining circumſtances, which are aptly repreſented in ſome following verſes; but will hereafter be filled with the glory of the Lord, as follows: *and I looked, and behold, the glory of the Lord filled the houſe of the Lord*; as he had ſeen at the eaſtern-gate, ch. xliii. 2, 4, 5: *and I fell upon my face*; as he had done before, under a ſenſe of the greatneſs and glory of the divine majeſty, and of his own vileneſs and unworthineſs; ſee ch. xliii. 3.

℣. 5. *And the Lord ſaid unto me, ſon of man*, &c.] This is ſtill the voice of the Lord ſpeaking out of the houſe to the prophet, ch. xliii. 6: *mark well*; or, *ſet thine heart* [f]; be attentive to what is about to be ſaid, as being of great concern and importance: *and behold with thine eyes, and hear with thine ears all that I ſay unto thee*; heart, eyes and ears, are all to be employed in the moſt diligent manner in regarding the things hereafter delivered; the ſame expreſſions exciting attention, were uſed at the firſt of this viſion, ch. xl. 4: *concerning all the ordinances of the houſe of the Lord, and all the laws thereof*; ſee the note on ch. xliii. 11: *mark well the entring in of the houſe, with every going forth of the ſanctuary*; the way of entrance into the goſpel-church, and the manner of excluſion from it, and the laws and rules concerning theſe; the prophet is bid particularly to obſerve theſe well, becauſe it was in theſe things God's profeſſing people chiefly offended, as appears by what follows; they were not ſo careful as they ſhould have been in the admiſſion of perſons among them, or in the excluſion of delinquents.

℣. 6. *And thou ſhalt ſay to the rebellious*, even *to the houſe of Iſrael*, &c.] This is a character of literal *Iſrael* from the beginning, *Deut.* ix. 24. and frequently given it in this prophecy, ch. ii. 2, 3, 5, 6, 7, 8. and iii. 9, 26, 27. and well agrees with theſe declining churches in the latter day, and even in our times; it repreſents them as rebellious, becauſe of their diſregard to the ordinances of God's houſe, and to the laws and rules of it; and are not only called *rebellious*, but *rebellion* [g] itſelf; expreſſive of the greatneſs of their ſin, and the aggravations of it: *thus ſaith the Lord God, O ye houſe of Iſrael, let it ſuffice you of all your abominations*; that is, let the abominations you have committed, will-worſhip and ſuperſtition, paying a regard to the doctrines and commandments of men, be ſufficient; ſtop, and proceed no further; relinquiſh thoſe things which are ſo abominable in my ſight; let the time paſt ſuffice to have wrought them; ceaſe entirely from them; ſee 1 *Pet.* iv. 3. theſe abominations are more particularly expreſſed in the following words.

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[e] את הנשיא נשיא הוא ישב בו veruntamen ad principem quod attinet, princeps ipſe inquam, &c. Piſcator; quantum ad principem; princeps ſedebit in ea, Noldius, Ebr. Part. Concord. p. 120.

[f] שים לבך pone cor tuum, Vulg. Lat. Vatablus, Pagninus, Montanus; pone ad cor tuum, Starckius.

℣. 7. *In that ye have brought into my ſanctuary ſtrangers*, &c.] Unregenerate men, who are in a ſtate of alienation and eſtrangement to divine and ſpiritual things: ſtrangers to God; to the true knowledge of him in Chriſt; to the fear and love of God; to the true grace of God in converſion; and to communion with him: ſtrangers to Chriſt, to his perſon and offices; to the way of peace, life and ſalvation by him; to his righteouſneſs; to faith in him, love of him, and fellowſhip with him: ſtrangers to the Spirit; to his perſon, to regeneration and ſanctification by him; to the graces of the Spirit, faith, hope, love, humility, ſelf-denial, *&c.* to the things of the Spirit, which they neither know nor ſavour; and to the ſeveral offices he performs, as a comforter, the ſpirit of adoption, an earneſt and ſealer: ſtrangers to their own hearts, and the plague of them, and ſin that dwells in them: ſtrangers to the nature of ſin, and the exceeding ſinfulneſs of it; to the deceitfulneſs of ſin, and the conſequences of it; to true repentance for it, and to the right way of atonement of it, by the blood of Chriſt: ſtrangers to the goſpel of Chriſt, and the truths of it; and to the ſaints and people of God: *and uncircumciſed in heart*; who never were pricked in the heart for ſin, or felt any pain there on account of it; never had the hardneſs of their heart removed, or the impurity of it diſcovered to them; never were filled with ſhame and loathing becauſe of it; or ever put off the body of ſins in a courſe of converſation; or renounced their own righteouſneſs: *and uncircumciſed in fleſh*; carnal, as they were born; men in the fleſh, in a ſtate of nature, mind and ſavour the things of the fleſh, and do the works of it; having never been taught by the grace of God to deny ungodlineſs and worldly luſts, and to abſtain from fleſhly ones: or who put their truſt in the fleſh, in outward things, in carnal privileges, and external righteouſneſs: theſe the Lord complains were brought *to be in my ſanctuary, to pollute it*, even *my houſe*; either to be members here, and partake of all the ordinances and privileges of the Lord's houſe; or to officiate here as prieſts and miniſters of the Lord: *when ye offer my bread, the fat, and the blood*; which, under the law, were the Lord's; and here ſignify the miniſtry of the word and ordinances, the goodneſs and fatneſs of the Lord's houſe; and eſpecially the ordinance of the Lord's ſupper, that feaſt of fat things; in which Chriſt the true and living bread of God, whoſe fleſh is meat indeed, and whoſe blood is drink indeed, is repreſented to the faith of God's people: *and they have broken my covenant, becauſe of all your abominations*; that is, have broken the rule of the divine word and everlaſting goſpel by ſuch abominations; by admitting ſuch miniſters and members, the one to adminiſter, the other to partake of, goſpel-ordinances: this is the true ſtate of the caſe of moſt of the reformed churches in our days; it is to be feared that there are multitudes of unregenerate miniſters in them; that they are full of carnal profeſſors; and notorious it is, that the ordinance of the Lord's ſupper is proſtituted to wicked perſons, and to anſwer ends it never was deſigned for; which muſt be an abomination to the Lord.

℣. 8. *And ye have not kept the charge of mine holy things*, &c.] That is, have not kept and retained the holy doctrines of the goſpel; nor obſerved the holy ordinances of it, as they were firſt delivered: *but ye have ſet keepers of my charge in my ſanctuary for yourſelves*; meaning either, that ſuch as were in public office, did not attend to it; but were idol-ſhepherds, and left the flock, their care and charge to others, to ſurrogates and curates to do their work for them; whilſt they indulged themſelves in ſloth and idleneſs: or that the members and hearers ſet up preachers for themſelves, according to their luſts, agreeable to their own carnal ſentiments, without any regard to the will and glory of God.

℣. 9. *Thus ſaith the Lord God*, &c.] This that follows is the law and rule to be obſerved, and which will be obſerved by the churches in the latter day, tho' ſo little regarded now: *no ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh, ſhall enter into my ſanctuary*; of theſe ſee the note on ℣. 7. unregenerate men may not be admitted members of a goſpel-church; for that is holy, and holineſs becomes it; but they are unholy, and as unfit to be received as ſwine into a king's palace; ſaints and they can't talk together, their language being different, they barbarians to one another; nor can they walk together, being not agreed in ſentiment and practice; beſides, ſuch perſons diſquiet the churches of Chriſt by their quarrelſome behaviour in it, and immoral converſation out of it; and are dangerous and infectious perſons, whether heterodox in principle, or immoral in life: and much leſs ſhould ſuch be admitted to public ſervice, to preach the word, and adminiſter ordinances; ſince they ſhould be holy that bear the veſſels of the Lord, his name and goſpel; they are blind and ignorant, and ſo not apt and fit to teach others; they are dumb, and can't ſpeak to caſes they are ſtrangers to, as thoſe of wounded conſciences, tempted and deſerted, or backſlidden ones; they will bring in ſtrange doctrines, foreign to the ſcriptures, and the experience of ſaints; and it is no wonder they are unſucceſsful in their miniſtry, and churches don't thrive under them; to which, among other things, we muſt impute the great decline of religion, even among proteſtant diſſenters, who, it is to be feared, have too many of this character among them: but there ſhould not be here *of any ſtranger that is among the children of Iſrael*; tho' they are among them, nay, tho' they are the children of them, and have had a religious education; yet being ſtrangers to the grace of God, ſhould not be admitted members, and much leſs miniſters of the churches of Chriſt.

℣. 10. *And the Levites that are gone away far from me*, &c.] Theſe *Levites* were prieſts, as appears from ℣. 13. who profeſſed themſelves goſpel-preachers, miniſters of the reformed churches; but departed from the reformation-principles; erred from the faith; and either mixed it with the doctrines of men, or wholly dropped, concealed or diſſembled it; departed from the word of God, as the rule of faith and practice; and ſet up their own reaſon, as their guide in matters of religion; were gone off from the pure worſhip of God and his ordinances, and entirely neglected the diſcipline of his houſe: *when Iſrael went aſtray, which went aſtray away from me after their idols*; tho' there may be an alluſion to ſome apoſtacy of literal *Iſrael* under the Old Teſtament, and from whence language may be borrowed to expreſs this; either to the *Iſraelites*, joining themſelves to *Baal-peor* in the fields of *Moab*, in the time of *Phineas*, who was zealous and faithful to the Lord, from whom *Zadok* deſcended after-mentioned: or to the defection in the times of *Jeroboam* and *Rehoboam*, when all *Iſrael* forſook the word of the Lord: or to the times of *Ahaz*, when *Uriah* the prieſt made an altar like to that at *Damaſcus* by the king's order; and which idolatrous practices increaſed in the times of *Manaſſeh*; when, no doubt, many of the prieſts and *Levites*, either thro' fear of kings, or on account of gain, and for the ſake of their livelihood, departed from the Lord and his worſhip: but the reference is to a defection in the times of the New Teſtament, and in the latter days of thoſe times; not to the falling away of the church of *Rome*, and its departure from the faith and order of the goſpel, predicted 2 *Theſſ.* ii. 3. 1 *Tim.* iv. 1, 2, 3. 2 *Tim.* iii. 1—5. tho', no doubt, ſome truly godly miniſters have been carried away with the errors of that church, and afterwards reſtored, as theſe *Levites*: but the caſe here referred to, is, the declenſion in the reformed churches; their formality; their great imperfection in the ſervice of God; their departure from the doctrine of faith they once heard and received, which they are called upon to repent of; their defiling themſelves with ſuperſtition and will-worſhip, and going after the idols of their own hearts, corrupt reaſon, the doctrines and inventions of men, and carnal rites and ceremonies; ſee *Rev.* iii. 1—4: *they ſhall even bear their iniquity*; that is, the *Levites*, prieſts or miniſters; they ſhall bear the ſhame and diſgrace, when they come to ſee their errors, and the puniſhment and chaſtiſement of their ſin, of which hereafter.

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[g] אל מרי ad inobedientiam, Cocceius, Starckius.

℣. 11. *Yet they ſhall be miniſters in my ſanctuary*, &c.] Tho' degraded from their office as prieſts and miniſters of the word, yet being reſtored from their ſins and errors, ſhall have a place in the houſe of God, and do their work there in a leſs honourable, and a more ſervile way; as in former times, when miniſters had ſinned fouly, and were degraded from their office, upon repentance they were not reſtored to that, but only admitted to lay-communion; ſee 2 *Kings* xxiii. 9: having *charge at the gates of the houſe*; like thoſe ſort of *Levites* who were porters and door-keepers in the temple, or like our ſextons or pew-openers now: *and miniſtring to the houſe*; employed as the *Gibeonites* were in hewing wood and bringing water for the uſe of the ſanctuary, or in repairing of it; learning and exerciſing the buſineſs of ſmiths, maſons and carpenters: *they ſhall ſlay the burnt-offering, and the ſacrifice for the people*; not bring it to the altar, and offer it there; only ſlay it, and ſkin it for the prieſts; which is not to be underſtood literally, there being no ſuch ſacrifice in goſpel-times; but to denote the menial ſervice and inferior poſt that ſuch ſhall be employed in; if they have no trade, they ſhall learn one, in order to get a livelihood for themſelves, and be ſerviceable to the intereſt of religion in a lower way; but miniſters of the word they ſhall not be: *and they ſhall ſtand before them to miniſter unto them*; either before the prieſts, whoſe ſervants they ſhall be, or before the people; ſignifying, that thoſe that ſin publickly ſhall be rebuked before all.

℣. 12. *Becauſe they miniſtred unto them before their idols*, &c.] Had officiated for them in the prieſt's office, their idols being in the courts of the Lord at the ſame time; or preached unto them falſe doctrines, ſuch as are not agreeable to the word of God; and led them into ſuperſtition and will-worſhip, and confirmed them therein: *and cauſed the houſe of Iſrael to fall into iniquity*; or, *were for a ſtumbling-block of iniquity* [h]; unto them the means of their ſtumbling and falling; by their miniſtrations, teaching them unſound doctrine; and by their practices and example, leading them into a way of falſe worſhip, and diſſoluteneſs of life and converſation; who ought to have been examples to them in word and converſation, in faith and purity: *therefore have I lift up mine hand againſt them, ſaith the Lord*; to ſmite and afflict them, and chaſtiſe them for the ſame: or, *upon them*, or *concerning them* [i]; and ſo it may be expreſſive of an oath, of which lifting up the hand is a ſign; wherefore, that what the Lord had ſaid of them might be believed and expected, he ſwears to it: *and they ſhall bear their iniquity*; which is repeated for the confirmation and certainty of it; ſee ℣. 10. what is meant by it follows.

℣. 13. *And they ſhall not come near unto me, to do the office of a prieſt unto me*, &c.] To bring the ſacrifice to the altar, and offer it there; to ſprinkle the blood, or burn the fat, or the incenſe; to intercede for the people, or bleſs them; ſee *Hoſ.* iv. 6: *nor to come near to any of my holy things in the moſt holy place*; to do any buſineſs, either in the holy, or in the moſt holy place; to offer holy things, or eat of them. The ſenſe is, that theſe degraded miniſters, who had ſinned ſo greatly, and had fallen ſo fouly, tho' reſtored by repentance; yet ſhould not preach the word, nor adminiſter any ordinance: *but they ſhall bear their ſhame, and their abominations which they have committed*; that is, the ſhame of their abominations, of their abominable principles and practices, which they have held and maintained; being publickly diſgraced and degraded, and ſo notoriouſly diſtinguiſhed.

℣. 14. *But I will make them keepers of the charge of the houſe*, &c.] To be watchmen or porters in it; to open and ſhut the doors of it; to ſweep and keep it clean; to repair and mend it, and to do ſuch like works, as it follows: *for all the ſervice thereof, and for all that ſhall be done therein*; in a ſervile way; but not as prieſts or miniſters of the word.

℣. 15. *But the prieſts, the Levites, the ſons of Zadok*, &c.] The prieſts who were of the tribe of *Levi*, whom the Lord choſe and ſeparated, to miniſter to him, and ſo had a lawful call to this office, and were regularly inveſted with it; and deſign true and lawful, as well as faithful miniſters of the word; theſe are called the ſons of *Zadok*, who deſcended from *Eleazer* the ſon of *Aaron* in the line of *Phineas*, to whom the Lord promiſed the everlaſting prieſthood, and who was put into this office by *Solomon* in the room of *Abiather*, 1 *Kings* ii. 35. his name ſignifies *righteous*, and was a type of Chriſt; who, as a divine perſon, is eſſentially righteous; as man, truly and perfectly ſo; and as Mediator, God's righteous ſervant; and who, by his obedience and ſufferings, is the author of righteouſneſs to his people; who are his ſpiritual ſeed and offspring; children given him of his Father; who have their ſon-ſhip and adoption thro' him, and are born of him, his Spirit, and grace; and theſe are made righteous by him, thro' his righteouſneſs imputed to them, and may be rightly called ſons of *Zadok*: and this agrees with all the ſaints; and who, under the goſpel-diſpenſation, are all prieſts, and offer up themſelves, ſouls and bodies, and their ſpiritual ſacrifices of prayer and praiſe unto God by Chriſt; tho' all have not a right to preach the word, and adminiſter ordinances, as miniſters lawfully called have, and who ſeem to be more particularly deſigned here; and ſuch as are regenerated perſons, and juſtified by Chriſt's righteouſneſs, and preach the doctrine of free juſtification by it, are the only fit perſons for ſuch an office: *that kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me*; that kept and held faſt the pure doctrines of the goſpel committed as a ſacred depoſitum to them, without mixture, and without wavering, with courage and valour; tho' a greater number were on the other ſide, and tho' they were reproached and perſecuted for it; and who taught the people to keep the ordinances of the goſpel as they were firſt delivered, in faith and love, and without ſiniſter ends, and ſo adminiſtered them themſelves; and ſuch faithful miniſters and members of churches, eſpecially in a time of great declenſion and general defection, God takes notice of, and has promiſed them great and good things; ſee *Rev.* ii. 7, 10, 11, 13, 17, 26, 27, 28. and iii. 5, 10, 11, 12, 21, 22. *Matt.* xxv. 21: *they ſhall come near to me to miniſter unto me*; in holy things to his people, which is called miniſtring unto him; as to pray to him for them; to preach to them in his name, and adminiſter ordinances: all the ſaints indeed are prieſts, and may draw nigh to God thro' Chriſt; men are at a diſtance from him thro' ſin; there is no coming near to him, but by Chriſt; and this coming near is not local, but ſpiritual, and includes all acts of worſhip, particularly prayer; and is a great favour and bleſſing: *and they ſhall ſtand before me, to offer unto me the fat, and the blood, ſaith the Lord God*; which, under the law, were both the Lord's; the one was burnt, and the other ſprinkled, on divers things, and in divers places: here it may reſpect the adminiſtration of the ordinance of the Lord's ſupper, that feaſt of fat things; and which may be eminently called the goodneſs and fatneſs of the houſe of God; and in which the blood of Chriſt is repreſented as ſhed for the remiſſion of ſins, and as ſpiritual drink indeed to believers; and the ſacrifice of Chriſt is commemorated, the feaſt being kept in remembrance of that.

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[h] למכשול עון in offendiculum iniquitatis, Pagninus, Montanus; offendiculo ad iniquitatem, Junius & Tremellius, Piſcator; offendiculo pravitatis, Starckius.

[i] עליהם ſuper eos, Pagninus, Montanus; ſuper ipſos, Starckius; ſuper ipſis, Cocceius.

℣. 16. *They ſhall enter into my ſanctuary*, &c.] Both to officiate, and to participate, which ſtrangers and uncircumciſed perſons might not do, ℣. 9: *and they ſhall come near to my table to miniſter unto me*; which ſome underſtand of the altar of burnt-offering, which was as a table, and the ſacrifice on it was the food of the Lord, *Lev.* iii. 11, 16. others, the altar of incenſe; ſee ch. xli. 22. *Kimchi* interprets it of the table of ſhew-bread; but whatever is meant in the letter, the myſtical ſenſe is, the ordinance of the Lord's ſupper, called the Lord's table, 1 *Cor.* x. 21. a table richly ſpread, and well furniſhed with ſpiritual proviſion: here Chriſt himſelf ſits, bids his people welcome, eats with them, and they with him; and here all the ſaints are gueſts, and miniſters in particular officiate: *and they ſhall keep my charge*; continue to do ſo; for this they did before, ℣. 15. but now ſhould be confirmed in their office, and never be diſplaced, as others; they that honour God he will honour, 1 *Sam.* ii. 30.

℣. 17. *And it ſhall come to paſs, that when they enter in at the gates of the inner court*, &c.] The prieſts before deſcribed; when they enter the right way into a true goſpel-church, conſiſting of ſuch who are internally renewed, and have an inward work of grace upon their hearts, and are inward court-worſhippers; either as private chriſtians to pray together, to praiſe the Lord, to hear his word, and ſit down at his table; or as public miniſters, to preach the goſpel, and adminiſter ordinances: *they ſhall be clothed with linen garments*; meaning not the outward converſation-garments of the Lord's people; nor their inward garment of ſanctification; but the robe of Chriſt's righteouſneſs, and garments of ſalvation; that fine linen, clean and white, which is the righteouſneſs of the ſaints; and which, tho' but one, ſerves for many; and anſwers not only all the purpoſes of a garment, but even of many, of change of raiment: like a garment it is on, and not in the ſaints; it is put upon them by imputation; and, like a garment, it covers them, protects them from all injuries, keeps them warm and comfortable, and beautifies and adorns them; and is compared to linen for its whiteneſs and purity; ſee *Rev.* iii. 18. and xix. 8. and in this all the people of God, miniſters and private chriſtians, perform all their ſervices in the houſe of God; making mention of this, and of this only, whereby they become acceptable unto God, *Pſ.* lxxi. 16. *Eph.* i. 6: *and no wool ſhall come upon them, whilſt they miniſter in the gates of the inner court and within*; it is certain, that the prieſts under the law had wool upon them in the time of their miniſtry; for the purple, blue and ſcarlet, as the *Jewiſh* writers [k] obſerve, were all of them dyed wool; of which, with other things, the girdle common to all the prieſts, and the ephod and breaſt-plate of the high-prieſt, were made, *Exod.* xxviii. 5, 6, 8, 15. and which they wore in their common ſervice: to the *Jews* in general it was not lawful to wear a garment of linen and woollen, *Lev.* xix. 19. *Deut.* xxii. 11. and therefore, as *Joſephus* ſays [l], to the prieſts only it was allowed to wear ſuch a garment; and it is common with the *Jewiſh* doctors [m] to obſerve, that "the prieſts were not clothed to miniſter in the "temple, but with wool and linen;" indeed on the day of atonement, the high-prieſt when he went into the holieſt of all, had only linen garments on him; and of the ſervice of this day *Jarchi* interprets the text; but *Kimchi* rightly objects, that the holieſt of all cannot be called a court; and beſides, it is ſaid in the plural number, *they ſhall be clothed*, and *miniſter*; whereas only the high-prieſt went into the moſt holy place; and therefore he truly obſerves, that this is a new thing to be done in future times: and this is true of the ſpiritual prieſthood of ſaints and miniſters of the goſpel, who are to have no wool upon them in their miniſtrations, whether in a more private or public way; who are, and ſhould profeſs to be juſtified by the righteouſneſs of Chriſt only, without any works of their own to be joined with it; which to do, is unneceſſary, indecent and dangerous: wool is obſerved to be the clothing of brute beaſts, and therefore not a fit emblem of the clothing of ſaints; and likewiſe of ſuch as are moſt ſlow, and ſluggiſh, and inactive [n], and ſo an emblem of ſloth; and which ought not to be in any of the people of God, and eſpecially in miniſters, who of all men ſhould not be ſlothful in buſineſs, but fervent in ſpirit, ſerving the Lord. It may be further obſerved, that cloaths made of wool are heavy, and render unfit for buſineſs, and cauſe ſweat, which is offenſive; and which ſeems to be a reaſon, ℣. 18. why wool ſhould not be upon them, only linen garments wore by them; that they might be more quick and expeditious in the diſpatch of buſineſs, and avoid every thing that gives offence, that the miniſtry may not be blamed: woollen cloaths are alſo liable to moths, and worms, and to contract filth; and may ſignify, that the prieſts of the Lord ſhould be clear of carnal and ſenſual luſts; theſe ſhould not be upon them, or they under the predominancy of them, and particularly avarice; they ſhould feed the flock, and not fleece it, and clothe themſelves with the wool of it, *Ezek.* xxxiv. 2, 3. The phraſe, *and within*, or *in the houſe*, ſeems to denote ſome place diſtinct from the inner court, even the more inmoſt place of the temple, the holy of holies; which ſignifies heaven itſelf, into which only the high-prieſt entered once a year, typical of Chriſt's entering into heaven; and who has opened a way, and given all his people who are prieſts unto God, boldneſs to enter there alſo by prayer, in the exerciſe of faith and hope; and which ſervice they perſorm in the righteouſneſs of Chriſt, and that only; ſee *Heb.* ix. 8. and x. 19, 20. and vi. 20. *Dan.* ix. 18.

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[k] Jarchi and Aben Ezra in Exod. xxv. 4. Maimon. Hilchot Cele Hamikdaſh, c. 8. §. 12.

[l] Antiq. l. 4. c. 8. §. 11.

[m] Miſna, Kilaim, c. 9. §. 1.

℣. 18. *And they ſhall have linen bonnets upon their heads*, &c.] Denoting gravity and modeſty, ſubjection to God, and authority among men under him; and alſo purity of doctrine, and clearneſs of light and knowledge: *and ſhall have linen breeches upon their loins*; expreſſive of chaſtity; ſee *Exod.* xxviii. 40, 42: *they ſhall not gird* themſelves *with any thing that cauſeth ſweat*; ſo not with wool, which is apt to cauſe ſweat; and is thought to be the reaſon why it is forbidden in the preceding verſe; and ſo this girdle muſt be different from the prieſt's girdle under the law, for that had wool in it: ſweat is of an ill ſmell, and very offenſive; and may denote unſound doctrine and immorality in life and converſation, which give offence, and cauſe the miniſtry to be blamed, to which is oppoſed the girdle of truth and holineſs, *Eph.* vi. 14. The *Talmudic* doctors interpret this of the place of girding, which is liable to ſweat; and they ſay [o], "they uſed not to gird neither below the loins, nor above the arm-holes; but over-againſt, or about the arm-holes;" which is obſerved by *Jarchi* and *Kimchi* on the text; and the *Targum* is, "they ſhall not gird upon or about the loins, but about the heart;" that is, about the breaſt or paps; hence Chriſt our great high-prieſt is deſcribed as girt about the paps with a golden girdle, *Rev.* i. 13. ſo theſe are girt that are made prieſts by him; denoting their hearty zeal and affection for the truths of his goſpel, and the honour of his name, and their readineſs to ſerve and glorify him: or, *they ſhall not gird themſelves looſely* [p]; in a negligent manner, which is both indecent, and hinders buſineſs.

℣. 19. *And when they go forth into the utter court*, &c.] Out of the inner court where they miniſter, when they have done their ſervice: even *into the utter court to the people*; out of the church into the world, where the people are, doing their buſineſs, whether good men or bad: *they ſhall put off their garments wherein they miniſtred, and lay them in the holy chambers*; the north and ſouth-chambers; ſee the note on ch. xlii. 13, 14: *and they ſhall put on other garments*; which are their outward converſation-garments, which are proper to appear in before men, for the honour of religion; tho' not ſufficient to appear in before God, and render acceptable unto him: *and they ſhall not ſanctify the people with their garments*; the garments of the prieſthood were reckoned holy, and whatſoever was holy, that which it touched was accounted holy alſo; and therefore to preſerve a difference between the prieſts and the common people, they were not to wear their holy garments but in the time of ſervice; or leſt any ſuperſtitious notion ſhould obtain among the people, that they were ſanctified by touching their cloaths; as the papiſts give out, that if a man is buried in a monk's cowl, he ſhall be ſaved: or the ſenſe is, that they ſhould not poſſeſs the minds of the people with a notion of any real ſanctity in their garments; or that their converſation-garments, or good works, can be of any ſervice to them: this may be oppoſed to works of ſupererogation.

℣. 20. *Neither ſhall they ſhave their heads*, &c.] As the prieſts and worſhippers of *Iſis* and *Serapis* did, as *Jerom* on the text obſerves; and as the *Romiſh* prieſts now do, from whom the Lord's faithful miniſters muſt be diſtinguiſhed: *nor ſuffer their locks to grow long*; as the *Nazarites*, that a diſtinction might be preſerved between thoſe who were, and were not ſuch; or rather, after the manner of women, their locks hanging down, and flowing about their ſhoulders as a token of levity, wantonneſs, effeminacy, pride and vanity; ſee 1 *Cor.* xi. 14, 15: *they ſhall only poll their heads*; obſerve a medium between both; neither ſhave their heads cloſe, nor let their hair grow long, but keep it in an even moderate length; for which reaſon godly men of the laſt age among us were called *round-heads*.

℣. 21. *Neither ſhall any prieſt drink wine*, &c.] That is, to exceſs, immoderately, ſo as to be inebriated with it, *Lev.* x. 9, 10, 11. ſhould not be given to it, and greedy of it, and drink it ſo as to diſguiſe themſelves: this is reckoned among the qualifications of a goſpel-miniſter, 1 *Tim.* iii. 3. otherwiſe it is not forbidden good men, or miniſters of the word to drink wine, for healths-ſake, and for the refreſhment of nature, provided it is done in moderation, 1 *Tim.* v. 23. and particularly care ſhould be taken that they drink it in ſuch a manner, *when they enter into the inner court*; to attend divine ſervice, ſince immoderate drinking affects the memory; and ſuch may forget the law and doctrines of the Lord, they are to deliver or hear; and may put them upon ſaying and doing that which is improper and indecent: drunkenneſs in any chriſtian profeſſor is abominable, and eſpecially in a miniſter of the word; and when it appears in his miniſtration, it is ſcandalous to the laſt degree.

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[n] Lana ſegniſſimi corporis excrementum eſt & prophanus veſtitus, itaque lanea veſtis videtur deſidiam, & ſegnitiem indicare, Apuleius.

[o] T. Bab. Zevachim, fol. 18. 2. and 19. 1.

[p] לא יחגרו ביזע non cingent ſeipſos modo inſtabili, nempe neglectim circumponendo cingulum nimis laxum, Guſſetius, p. 315. The Tigurine verſion is quæ non adſtringent arctius.

℣. 22. *Neither ſhall they take for their wives a widow*, &c.] Who has been not only another man's, but at her own will, and done her own pleaſure, and been her own miſtreſs, and ſo not eaſily brought into ſubjection, and to behave as becoming her ſtation: *or her that is put away*; or, *thruſt forth* [q]; out of doors; whoſe huſband has given her a bill of divorce; ſince ſhe may be ſuſpected of having done ſome ill thing: *but they ſhall take maidens of the ſeed of the houſe of Iſrael*; virgins, and not of the families of unconverted perſons, who have been brought up in an irreligious way, but of godly families, and who have had a religious education: *or a widow that had a prieſt before*; and ſo uſed to religious exerciſes, and to the manner of living of ſuch perſons. All good men ſhould be careful whom they marry, and eſpecially miniſters of the goſpel; who are here ſuppoſed and allowed to marry, contrary to the church of *Rome*, which forbids her prieſts to marry. It is obſerved by ſome, and with great propriety, that in the latter days antichriſtian churches will be diſowned; and that godly faithful miniſters will become paſtors, and take the care of ſuch churches, who are like a chaſte virgin eſpouſed to Chriſt, and ſuch who have had faithful paſtors over them before. This ſeems to refer to the law concerning the marriage of the high prieſt, *Lev.* xxi. 13, 14. and what is there enjoined him, is here enjoined all the prieſts of the Lord; and therefore, as *Kimchi* rightly obſerves, this is a new rule reſpecting future times.

℣. 23. *And they ſhall teach my people* the difference *between the holy and the profane*, &c.] Perſons and things; not in a ceremonial, nor merely in a moral; but in an evangelical ſenſe, between truth and error; between the doctrine which is according to godlineſs, and that which is corrupt and unſound, and eats as doth a canker; between holy worſhip and ſuperſtition; between holy duties, and profane and heathen rites and ceremonies; and between perſons ſanctified by the Spirit and grace of God, and unconverted ones: *and cauſe them to diſcern between the unclean and the clean*; impure perſons, doctrines, and manners, and thoſe which are agreeable to the word of God; the ſenſe is, that they ſhall take pains to inſtruct perſons in the knowledge of divine things, and ſhall do it truly, faithfully, and ſincerely.

℣. 24. *And in controverſy they ſhall ſtand in judgment*, &c.] When any controverſy ariſes among the ſaints concerning civil things, this ſhall not be carried into a court of judicature, of the men of the world; but it ſhall be brought before the church, and there heard, tried, judged, and determined; the miniſters of the word there preſiding, who ſhall give the definitive ſentence, and ſtand to it, and abide by it, 1 *Cor.* vi. 1—7. and when any controverſy ariſes about the doctrines of the goſpel, or modes of worſhip, or rules of diſcipline; they ſhall riſe up, diſcuſs the point, determine the queſtion, paſs the ſentence, and not depart from it: *and they ſhall judge it according to my judgments*; not according to their own judgments, or according to their own fancies, or the reaſonings of their own minds, but according to thoſe directions and rules given in the word of God; which is profitable for the ſettling and eſtabliſhing true doctrine, and for the reproof and correction of error, and for the inſtruction of men in the paths of righteouſneſs: *and they ſhall keep my laws, and my ſtatutes in all mine aſſemblies*; which aſſemblies are the churches of Chriſt, gathered according to goſpel-order; where the ſaints aſſemble together for divine worſhip, and where the Lord grants his preſence; and where his word is preached, and his ordinances adminiſtred, and ſo called his; and of which aſſemblies goſpel-miniſters are the maſters, and where they preſide; and whoſe buſineſs is to obſerve the laws and ſtatutes the Lord has made, and to interpret them unto the people, and enforce them on them, and ſee that they are kept by them: *and they ſhall hallow my ſabbaths*; ſuch times as are appointed for divine worſhip; theſe they ſhall keep holy themſelves, in the exerciſe both of private and public worſhip, and ſhall exhort and ſtir up all with whom they are concerned to do the ſame.

℣. 25. *And they ſhall come at no dead perſon to defile themſelves*, &c.] Shall not come into places where they are, nor touch them, nor attend their funerals, *Lev.* xxi. 1, 11. that their work might not be interrupted, or they thro' grief and ſorrow be made unfit for it, *Matt.* viii. 22. this, in a ſpiritual ſenſe, may ſignify, that they ſhould have no converſation or fellowſhip with men dead in treſpaſſes and ſins; and ſhould abſtain from all dead works, as all ſinful ones are: *but for father, or for mother, or for ſon, or for daughter, for brother, or for ſiſter that hath had no huſband, they may defile themſelves*; by coming near them, touching them, at leaſt attending their funerals, becauſe of their near relation to them, and that natural ſympathy and affection that muſt be in them: all ſorrow and mourning for dead relations is not forbidden ſaints, nor miniſters of the word; provided it is in moderation, and not to exceſs, and is not for gracious perſons, as thoſe without hope; and ſhould as little as poſſible break in upon the duties of their office, 1 *Theſſ.* iv. 13. *John* xi. 33, 35.

℣. 26. *And after he is cleanſed*, &c.] From any ſin or iniquity, failing and imperfection, that he has been guilty of at ſuch ſeaſons, in mourning for the dead, by a freſh application of the blood of Chriſt, which cleanſes from all ſin; typified by the water of ſeparation, made of the aſhes of the red heifer, by which thoſe who were in this way ceremoniouſly unclean, were cleanſed, *Heb.* ix. 13, 14: *they ſhall reckon unto him ſeven days*; that is, ſeven days ſhall be reckoned from the time of his cleanſing, before he enters on public ſervice again: according to the old law, ſeven days were reckoned from the defilement to the purification; here ſeven more are numbered after the purification is made; and therefore, as *Kimchi* truly notes, this is a new law or rule, to be obſerved in after-times.

℣. 27. *And in the day that he goeth into the ſanctuary*, &c.] Into the houſe and church of God, after his cleanſing, and when the ſeven days from thence are up: *unto the inner court, to miniſter in*

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[q] גרושה expulſam, Montanus, Heb. ejectam, Piſcator.

the ſanctuary; among the inward court-worſhippers, to miniſter in holy things to them; to preach the goſpel, and adminiſter goſpel-ordinances: *he ſhall offer his ſin-offering, ſaith the Lord God*; tho' he has been privately cleanſed in the fountain of Chriſt's blood, in which he has waſhed for ſin and uncleanneſs; yet when he comes into the houſe of the Lord, he muſt acknowledge his ſins and imperfections over Chriſt the ſin-offering; which he muſt bring in the arms of his faith, and ſo enter into the courts of the living God, and do the ſervice of the ſanctuary.

℣. 28. *And it ſhall be unto them for an inheritance*, &c.] Either the ſin-offering, or the prieſthood, and the perquiſites belonging to it: or, *they ſhall have an inheritance*[r]; but what ſhall it be? God himſelf: *I am their inheritance*; the Lord is the portion and inheritance of his people, who are made prieſts unto him, whether in a private or public capacity; they are heirs of God, he is their portion in the land of the living, and for ever: God in all his perfections is theirs; and tho' incommunicable, they have the uſe and advantage of them, ſo far as they are capable and ſtand in need of them; as his eternity, immutability, omniſcience, omnipotence, omnipreſence, grace, mercy, goodneſs, truth, and faithfulneſs: he is theirs in all his perſons; God the Father is their covenant-God and Father; the Son of God is their head and huſband, their Saviour and Redeemer, mediator and peace-maker, their prophet, prieſt, and king; his blood, righteouſneſs, ſacrifice and faithfulneſs theirs, and even all that he is and has: the Spirit of God is their convincer and enlightener, their quickener and ſanctifier; their comforter, and the Spirit of adoption to them, the ſeal and earneſt of their future glory; and God under every character is theirs, as the God of nature and providence, and as the God of all grace; and this is an inheritance rich and large, a ſoul-ſatisfying portion, an inconceivable and an inexhauſtible one. *And ye ſhall give them no poſſeſſion in Iſrael*; ſo the prieſts and *Levites* had none under the law, but were provided for in another way, *Numb*. xviii. 20, 21. *Deut*. xviii. 1, 2. *Joſh*. xiii. 14. the Lord's people and prieſts, under the goſpel-diſpenſation, for the moſt part are the poor of this world, who have no ſhare in the poſſeſſions of it; their good things are not here, but in the world to come, and in God himſelf: *I am their poſſeſſion*; the Lord is enjoyed by them now; his love is ſhed abroad in their hearts; they have fellowſhip with the Father, and with his Son Jeſus Chriſt, and communion with the Holy Ghoſt; and which is infinitely better than all the poſſeſſions of this world; and beſides, proviſion is made for their outward maintenance, as follows:

℣. 29. *They ſhall eat the meat-offering, and the ſin*-offering, *and the treſpaſs*-offering, *&c.*] Which were typical of Chriſt; the meat-offering, or rather bread-offering, it being made of fine flour, was a type of Chriſt the bread of life; and the ſin and treſpaſs-offerings pointed at his being made ſin and a ſacrifice for it; which the people and prieſts of the Lord in a ſpiritual ſenſe eat, feed, and live upon by faith: and beſides, as the prieſts under the law had a part in all theſe offerings, whereby they and their families were maintained, *Lev*. ii. 3. and vi. 29. and vii. 6. ſo it is the will and ordination of Chriſt, that as thoſe that miniſtered about holy things, and waited at the altar, ſhould live of them, and partake with that, ſo they that preach the goſpel ſhould live by it, 1 *Cor*. ix. 13, 14: *and every dedicate thing in Iſrael ſhall be theirs*; or, *every devoted thing*[s]; that is, to holy uſes, what the people willingly offer to ſupport the intereſt of religion; ſignifying, that the miniſters of the word ſhall live upon the free contributions of the people.

℣. 30. *And the firſt of all the firſt-fruits of all* things, *and every oblation of all of every ſort of your oblations ſhall be the prieſts*, &c.] Suggeſting, that their offerings or contributions which ſhould be made out of their ſubſtance, ſhould be in proportion to it, and early as well as free; ſee *Prov*. iii. 9: *ye ſhall alſo give unto the prieſt of your dough*; either of the firſt they made of the new corn of the year, or a piece or cake of whatſoever at any time they made; ſignifying, that the miniſters of the word, that communicate ſpiritual things to men, ſhould partake of their carnal ones, and have a part and ſhare with them in all good things, in all the enjoyments of life, 1 *Cor*. ix. 11. *Gal*. vi. 6: *that he may cauſe the bleſſing to reſt in thine houſe*; that is, that he, the prieſt or miniſter of the word, that partakes of the above things, and is comfortably provided for and ſupported, may pray to the Lord for ſuch who liberally contribute to him; that a bleſſing may come and abide upon them and their families, and proſperity and ſucceſs may attend them in their worldly buſineſs and employments of life; as well as they and theirs may be bleſſed with all ſpiritual bleſſings, with grace here, and glory hereafter.

31. *The prieſts ſhall not eat of any thing that is dead of itſelf, or torn*, &c.] They ſhall have no need to eat of ſuch things, being plentifully provided for with better; nor will it become them ſo to do thro' avarice, not allowing themſelves to enjoy what is liberally given them. Here the *Jewiſh* doctors[t] obſerve that it is ſaid, the prieſts ſhall not eat of theſe things, ſuggeſting that *Iſraelites* might; this puzzles them, therefore they ſay, *Elias* will explain this verſe; and the *gloſs* ſays, till *Elias* comes, and explains it to us, we know not how to explain it. In the myſtic ſenſe it may ſignify, that the prieſts of the Lord ſhould have no communication with ſuch as are dead in ſin, or are given to rapine and violence, and ſhould abſtain from every thing of this kind themſelves. *Whether it be fowl or beaſt*; whether phariſees and high-flown profeſſors of religion, or earthly and worldly perſons, and ſuch that are immerſed in carnal pleaſures, in ſenſual and brutiſh luſts. The alluſion is to the law in *Lev*. xvii. 15. which was common to all *Iſraelites*, prieſts and people.

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[r] והיתה להם לנחלה habebunt etiam hereditarium aliquid, Tigurine verſion. Montanus, Junius & Tremellius, Piſcator; omne devotum, Cocceius, Starckius.

[s] כל חרם omne anathema,

[t] T. Bab. Menachot, fol. 45. 1.

CHAP. XLV.

THIS chapter treats of the diviſion of the land in future time, and the perſons and uſes for which it is to be made; one part being for the ſanctuary, and the prieſts that ſerve in it, and for their houſes for them to dwell in, ℣. 1—4. another for the *Levites* and their chambers, ℣. 5. and another for the city, for the *Iſraelites* in common, ℣. 6. and the laſt for the prince; and of the ſituation and extent of it, ℣. 7, 8. and of the righteous adminiſtration of civil government in the time of the ſpiritual reign of Chriſt, in abſtinence from violence and exactions, and doing juſtice, for which orders and directions are given, ℣. 9, 10, 11, 12. then of the oblations of the people of the land, ℣. 13, 14, 15, 16. and next of thoſe that are to be prepared by the prince, ℣. 17. and the times of the offering of them at the beginning of the year, on the feaſts of the paſſover and tabernacles, ℣. 18—25. the rules for which are ſo different from the *Moſaic* law, as ſhew the abrogation of that; and that all this is to be underſtood in a ſpiritual and evangelic ſenſe.

℣. 1. *Moreover, when ye ſhall divide by lot the land for inheritance*, &c.] This is not to be underſtood literally of the diviſion of the land of *Iſrael*; which agrees not with the diviſion of it begun by *Moſes*, and finiſhed by *Joſhua*, upon his conqueſt of it, and the introduction of the people of *Iſrael* into it; nor was ſuch a diviſion as this made, when the *Jews* returned from *Babylon*; nor is there any reaſon to expect the like, when they ſhall be converted in the latter day; nor is it meant typically of the heavenly inheritance, which ſaints obtain in Chriſt by lot, *Eph.* i. 11. of which the earthly *Canaan* was a type; tho' ſome in this way interpret it: but ſince the whole viſion reſpects the church of Chriſt on earth; it muſt be meant myſtically and ſpiritually of the kingdom of Chriſt, and the ſettlement and eſtabliſhment of it throughout the whole world, according to the allotment and determination of God; and they are a diſtinct and ſpecial people that are admitted into this ſtate; it is by the diſtinguiſhing grace of God that they are taken into the goſpel-church, and have a part and ſhare in all the privileges and immunities of it. *Ye ſhall offer an oblation unto the Lord, an holy portion of the land*; which ſhould be lifted up as the heave-offering was, and dedicated to the Lord: this deſigns ſuch perſons who are ſeparated from the world, and ſanctified by the Spirit of God, who ſhall be brought by the miniſters of the word to the Lord, as trophies of his efficacious and victorious grace, aſcribing the whole glory of their converſion to him; and theſe ſhall preſent themſelves, ſouls and bodies, a holy, living, and acceptable ſacrifice to him; ſee *Iſ.* lxvi. 20. *Rom.* xv. 16. and xii. 1. *The length ſhall be the length of five and twenty thouſand* reeds, *and the breadth ſhall be ten thouſand*; the kind of meaſure is not expreſſed in the original, ſo that it is a queſtion whether reeds or cubits are meant; ſome think the latter, and the rather, becauſe mention is made of them, ℣. 2. and 'tis added, *and of this meaſure ſhalt thou meaſure the length of five and twenty thouſand*; which, if underſtood of cubits, will greatly reduce the length and breadth of this holy portion of the land; wherefore it is beſt to take the largeſt meaſure, ſince that ſeems better to anſwer the deſign of the Holy Ghoſt in this paſſage; and the rather, ſince this meaſure is more proper to meaſure land with, and is that which the meaſurer is ſaid to have in his hand, ch. xl. 5. and beſides, the meaſure of the ſanctuary, ſaid to be five hundred ſquare, ℣. 2. was meaſured with the meaſuring-reed, and not the cubit, ch. xlii. 16—20. and which therefore muſt be ſupplied here; and a meaſuring-reed being ſix cubits, by a cubit and an hand's breadth, ch. xl. 5. makes this portion of land to be more than ſix times larger than if it was ſuppoſed to be meaſured by the cubit; and twenty-five thouſand of this meaſure, according to *Cornelius A Lapide*, made five hundred miles, which was three times as large as the land of *Canaan*; that being, as *Jerom*[a] ſays, an hundred and ſixty miles long, and forty-ſix broad; and is a proof that the land of *Canaan* literally taken is not here meant; but the whole is deſigned to ſet forth the amplitude and large extent of the church of Chriſt in the world, in the times the viſion refers to. *This ſhall be holy in all the borders thereof round about*; that is, this portion of land meaſured out, and diſtinguiſhed from the reſt: holineſs of heart and life ſhall appear in all the ſubjects of Chriſt's kingdom, and members of his church, which becomes his houſe for ever.

℣. 2. *Of this there ſhall be for the ſanctuary*, &c.] Or temple, the houſe before deſcribed in the preceding chapters: *five hundred in length, and five hundred in breadth, ſquare round about*; that is, five hundred reeds ſquare, as is manifeſt from ch. xlii. 16—20. and this denotes the largeneſs, perfection, and ſtability of the church of Chriſt, which the ſanctuary was a type of: *and fifty cubits round about for the ſuburbs thereof*; which were a void place of fifty cubits round about the ſanctuary, meaſuring from the wall to that; this was done in reverence to the holy place, and to ſhew that we ſhould not ruſh haſtily into the houſe of God, and church of Chriſt, but firſt paſs thro' the ſuburbs or void place. *Cubits* being here mentioned ſhew, that reeds are to be undeſtood where the kind of meaſure is not expreſſed.

℣. 3. *And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand*, &c.] Not that the ſenſe is, that of and according to the cubit-meaſure laſt mentioned, this length and this breadth ſhould be meaſured; but *after this meaſure*, as *Starckius* renders it, and as the particle is rendered, *Dan.* xi. 23. ſee alſo *Neh.* xiii. 21. and which *Sanctius* mentions; and *Jerom* ſeems to have underſtood it in this light: and the ſenſe is, that after he had finiſhed the meaſure of five hundred reeds ſquare, and fifty cubits round, he ſhould proceed to meaſure the reſt of the twenty-five thouſand in length, and ten thouſand in breadth: *and in it ſhall be the ſanctuary, and the moſt holy place*; that is, in the midſt of this portion of land, conſiſting of the above meaſures, ſhould be the holy place, and the holy of holies; this is but a further explanation of the two preceding verſes.

℣. 4.

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[a] Ad Dardanum, tom. iii. fol. 21. I. K.

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ỹ. 4. *The holy portion of the land ſhall be for the prieſts, the miniſters of the ſanctuary,* &c.] That is, the reſt of it, which is not for the ſanctuary, ſhall be for the uſe of the prieſts that miniſter in holy things in the ſanctuary; either the miniſters of the goſpel, who ſhall have a ſufficient maintenance from the churches of Chriſt, as the prieſts had under the law: or it may be meant of all the ſaints, who are prieſts unto God, and ſerve and worſhip him in his ſanctuary; who ſhall all be ſatisfied with the goodneſs and fatneſs of his houſe, the word and ordinances, and the bleſſings of grace conveyed by them: *which ſhall come near to miniſter unto the Lord*; theſe ſons of *Zadok*, theſe faithful ones, in the worſt of times; ſee ch. xliv. 15, 16. and xlviii. 10, 11: *and it ſhall be a place for their houſes*; in this large ſpot ſhall be many congregated churches, houſes of the living God, where his prieſts and people dwell, and will be ſerving and praiſing him: *and an holy place for the ſanctuary*; which may denote the church of God in general, as houſes may do particular churches.

ỹ. 5. *And the five and twenty thouſand of length, and ten thouſand of breadth,* &c.] This ſeems to be another portion of the land, diſtinct from the former, tho' of the ſame meaſure; ſee ch. xlviii. 13: *ſhall alſo the Levites, the miniſters of the houſe have for themſelves*; ſeparate from the prieſts, to whom they miniſtered, and were as numerous, or more numerous than they; this is ſtill deſigned to ſet forth the largeneſs of the church, and the great numbers of its members, who will all be accommodated and ſupplied with good things: *for a poſſeſſion for twenty chambers*; which ſome underſtand of twenty rows of chambers; by which may be meant particular congregated churches, as we have ſeen all along in this viſion, erected for the better uſe and conveniency of the ſaints in all places and parts of the world, where they are called.

ỹ. 6. *And ye ſhall appoint the poſſeſſion of the city,* &c.] Which is ſomething diſtinct from the houſe or temple, which was as the frame of a city, being ſo large, and conſiſting of ſo many parts, ch. xl. 2. and ſeems alſo different from the city in ch. xlviii. 30, 35. the meaſures of the one and of the other not agreeing. *Starckius* thinks that this city prefigures the academies that ſhould be among chriſtians, in which the prieſts or miniſters of the word ſhould teach thoſe that came out of all parts unto them; but I am rather of opinion, that the civil ſtate of the people of God is here meant, as it will be in the ſpiritual reign of Chriſt; when all civil power and authority will not as yet be put down, only it will come into the hands of the ſaints, and be adminiſtred by chriſtian kings and princes. *Five thouſand broad, and five and twenty thouſand long, over-againſt the oblation of the holy portion*; five thouſand reeds in breadth are allowed leſs for the civil than the church-ſtate; and tho' they are contiguous, and there is a connexion between them, yet are ſeparate from each other; the material temple was in the city of *Jeruſalem*, but the holy portion, in which the ſanctuary ſhall be, is without the city, and the city over-againſt that; hence *John* ſeems to have borrowed his idea and language, *I ſaw no temple therein*, *Rev.* xxi. 22. tho' ſpeaking of another city: the church and the world ſhall be no more mixed together; Chriſt's kingdom is not of this world, nor to be fixed on a civil eſtabliſhment: *it ſhall be for the whole houſe of Iſrael*; they ſhall all be under one and the ſame form of government; I don't ſay they ſhall be all under one temporal king or prince; but all chriſtian kings and princes ſhall exerciſe the ſame kind of rule and government; ſo that as their church-ſtate will be uniform, their civil ſtate or polity will be alike.

ỹ. 7. *And* a portion *ſhall be for the prince,* &c.] Meaning not the civil magiſtrate; tho' he ought to be ſupported in his dignity and authority, and in ſuch manner that he may be under no temptation to oppreſs his ſubjects; and who ought to be, and at this time will be, the protector of the Lord's people, both in their civil and church-ſtate; but the prince Meſſiah, of whom ſee ch. xliv. 3. to whom God will divide a portion with the great; *Jacob* ſhall be his portion, the heathen his inheritance, and the uttermoſt parts of the earth his poſſeſſion, *Iſ.* liii. 12. *Deut.* xxxii. 9. *Pſ.* ii. 8, 9: *on the one ſide, and on the other ſide of the oblation of the holy portion, and of the poſſeſſion of the city*; on each ſide, both of the holy portion, in which are the ſanctuary, the houſes of the prieſts, and the chambers of the *Levites*, and alſo of the city for the houſe of *Iſrael*; ſo that his portion will lie, or he be placed on each ſide, both of the church-ſtate and civil ſtate of the Lord's people, and ſo be the protector of both; he will be a wall of fire round about them, a covert and an hiding place for them; he will be near them, and they to him; he'll be on every ſide of them, and preſerve them from perſecuting enemies, and falſe teachers; they ſhall enjoy his word, his ordinances, and goſpel-miniſters, and be kept in the utmoſt peace and proſperity of all kinds; he'll protect and defend them, both in their civil and religious liberties, and none ſhall make them afraid. *Before the oblation of the holy portion, and before the poſſeſſion of the city*; or rather, *over-againſt* them [y], as it is rendered, ch. xli. 15. ſo as the poſſeſſion of the city was over-againſt the holy portion, the portion of the prince was to be over-againſt them both: *from the weſt ſide weſtward, and from the eaſt ſide eaſtward*; which explains on which ſides of them it lay: *and the length ſhall be over-againſt one of the portions*; that is, againſt every one of the portions: *from the weſt border unto the eaſt border*; now as there is no meaſure given to the portion of the prince, but the whole ſpace eaſtward and weſtward is left for it, it ſhows the large extent of Chriſt's kingdom; that his dominion ſhall be from ſea to ſea, and from the river to the ends of the earth; his goſpel ſhall be preached every where; the Spirit ſhall be poured down upon all fleſh to make it ſucceſsful; multitudes ſhall be every where converted, and churches ſet up in all places; the kingdoms of the world will become Chriſt's, even all the pagan, papal, and *Mahometan* nations; Chriſt will be king over all the earth, and his name ſhall be one; there will be but one religion every where, *Pſ.* lxxii. 8. *Zech.* xiv. 8, 9. *Rev.* xi. 15. Some of the *Jewiſh* writers interpret this of the king Meſſiah, to whom they ſuppoſe is here allotted the thirteenth part of the land: ſo *Kimchi* ſays, "to *Iſrael* belong twelve parts or portions, and to the prince the thirteenth part; the portion of the prince is as the portion of one of the tribes in length and in breadth, excepting that within the inheritance of the prince ſhould be an oblation," as in ỹ. 13. and *Maimonides* [x] ſays, "the king Meſſiah takes out of all lands, ſubdued by the *Iſraelites*, one

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[y] אל פני contra faciem, Vulg. Lat.

[x] Hilchot Melachim, c. 4. §. 8.

"part out of thirteen; and this thing is a ſtatute "for him and his ſons for ever;" which ſeems plainly to refer to this paſſage in *Ezekiel*; though there are ſome who underſtand him of any anointed king of *Iſrael*, as being his right: but the learned *Selden*[y] is of opinion, that he is ſpeaking of the king Meſſiah, and has reſpect to this diſtribution; and rightly obſerves from the ſame author[z], that all that was ſubdued by him was his own, and he could diſpoſe of it at his pleaſure to his ſervants and ſoldiers.

℣. 8. *In the land ſhall be his poſſeſſion in Iſrael*, &c.] Or, *as for the land, it ſhall be his for a poſſeſſion in Iſrael*[a]; the people of the land ſhall be a people for poſſeſſion, as in 1 *Pet.* ii. 9. or a peculiar people of his throughout all *Iſrael*; all the ſpiritual *Iſrael*, whether *Jew* or *Gentile*, ſhall be Chriſt's poſſeſſion and inheritance: *and my princes ſhall no more oppreſs my people*; neither eccleſiaſtical princes, as the ſcribes and phariſees formerly, nor civil magiſtrates; not the one with falſe doctrines, carnal rites and ceremonies; nor the other with heavy taxes, and rigorous exactions: *and the reſt of the land ſhall they give to the houſe of Iſrael, according to their tribes*; the ſpiritual and myſtical *Iſrael*, *Jews* and *Gentiles*, who ſhall now inherit the earth, and poſſeſs all temporal good things, as well as ſpiritual ones.

℣. 9. *Thus ſaith the Lord, let it ſuffice you, O princes of Iſrael*, &c.] Chriſtian kings and princes, for ſuch there ſhall be in thoſe times; and who will have large and ample ſalaries provided for them, as they ſhould have to ſupport their dignity; and with which they ſhould be content, as they will be, and not encroach upon the properties of their ſubjects: *remove violence and ſpoil*; from your adminiſtration; the ſenſe is, do not uſe violence, and exerciſe rapine and ſpoil, let theſe be far from you; ſeize not on the goods of your ſubjects, or ſpoil them of them by heavy taxes and impoſitions, or by vexatious law-ſuits and unjuſt ſentences: *and execute judgment and juſtice*; between men; let every one enjoy his own property; and when any matter of controverſy ariſes about it, fairly hear and examine the caſe, and do juſtice: *take away your exactions from my people, ſaith the Lord*; ſuch as had been exacted of them in former times by tyrannical and unjuſt princes: or, *your expulſions*[b]; driving them from their houſes, eſtates, fields, and vineyards; either by taking them away from them, and annexing them to their own, as *Ahab* did; or by levying ſuch taxes upon them they could not pay, and ſo were obliged to leave their inheritances and poſſeſſions. This, and ſome following verſes, contain rules for regulating the civil ſtate of the people of God in the latter day; which did not take place upon the *Jews* return from *Babylon*, as appears from *Neh.* v. 15. but will be ſtrictly obſerved by chriſtian princes in the latter day-glory; ſee *Iſ.* lx. 17, 18.

℣. 10. *Ye ſhall have juſt balances*, &c.] That is, take care that true weights and juſt meaſures be uſed in trade and commerce, that ſo one man may not impoſe upon and cheat another; which is the buſineſs of the civil magiſtrate to look after: *and a juſt ephah, and a juſt bath*; and not make the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit, as ſome did, *Amos* viii. 5. the *ephah* was a meaſure for dry things, as wheat, barley, *&c.* and the *bath* for liquid things, as wine, oil, *&c.* as *Jarchi* and *Kimchi* obſerve; ſee *Lev.* xix. 35, 36.

℣. 11. *The ephah and the bath ſhall be of one meaſure*, &c.] The one held as much of dry things, as the other of liquor; which, according to Bp. *Cumberland*, were ſeven wine gallons, four pints, and a little more: *that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer*; this *homer* muſt be carefully diſtinguiſhed from another meaſure called *omer*, written without an *h*, which was but the tenth part of an *ephah*, *Exod.* xvi. 36: *the meaſure thereof ſhall be after the homer*; as the *homer* was, ſo ſhould the *ephah* and *bath* be, juſt the tenth part of it.

℣. 12. *And the ſhekel ſhall be twenty gerahs*, &c.] This is a rule for money or coin; the ſhekel was a ſilver coin, and is generally reckoned about the value of two ſhillings and ſix-pence of our money, ſo a gerah about three half-pennies: Bp. *Cumberland* reckons the ſhekel more exactly at two ſhillings and four pence farthing, and a little more, and the gerah at eleven grains of ſilver; ſee *Lev.* xxvii. 25: *twenty ſhekels, five and twenty ſhekels, fifteen ſhekels ſhall be your maneh*; theſe were ſeveral pieces of money; one was a twenty ſhekel-piece, which according to the common account was fifty ſhillings of our money; another was a five and twenty ſhekel-piece, which was three pounds, two ſhillings, and ſix-pence; and a third was a fifteen ſhekel-piece, which was one pound, thirteen and ſix-pence; and together made a maneh or pound, which conſiſted of ſixty ſhekels, or ſeven pounds, ten ſhillings; by which the other pieces ſhould be tried, whether they were of juſt weight: the ſenſe of the whole is, that no adulteration of coin ſhould be made, which is very prejudicial in civil affairs.

℣. 13. *This is the oblation that ye ſhall offer*, &c.] Not at the dedication of the temple, to be built in time to come, as *Kimchi* thinks; nor for the daily ſacrifices, as others; but for the maintenance of the prieſts, that is, the miniſters of the goſpel; for here begin the rules for the right ordering of eccleſiaſtical affairs of thoſe times: *the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley*; this confirms that an *ephah* was for dry meaſure, of wheat and barley; and as it was the tenth part of an homer, a ſixtieth part of an homer of wheat and barley was to be given for this ſervice; that is, if a man had an homer of wheat or of barley, he was to give a ſixtieth part of it for the uſe of the miniſters of the Lord: the meaning is, that the people ſhould give freely and liberally, according to their ſubſtance, for their ſupport and maintenance.

℣. 14. *Concerning the ordinance of oil, the bath of oil*, &c.] This ſhews that the bath was for liquid meaſure; and as oil was a part of food with the *Jews*, as well as uſed in their offerings, a rule is given for the diſtribution of that to the Lord's miniſters, that they may have every thing convenient for them: *ye ſhall offer the tenth part of a bath out of a cor*; which was the ſame meaſure with the *homer*, only another name for it, as follows: *which is an homer of ten baths, for ten baths are an homer*; ſo that if a man had an homer or ten baths of oil, he was to give a hundredth part of it for the uſe of the prieſts, and Levites, or miniſters of the word; a greater portion of wheat or barley is given than of oil, becauſe there is a greater expence in families of the one than of the other.

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[y] De jure naturæ & gentium, l. 6. c. 16.

[z] Maimon. ib. §. 10.

[a] לארץ יהיה לו לאחוזה de terra, vel quod attinet ad terram, ſive terræ (illud) erit in poſſeſſionem in Iſrael, Starckius.

[b] גרושתיכם depulſiones veſtras, Junius & Tremellius, Piſcator, Polanus; expulſiones veſtras, Cocceius, Starckius.

℣. 15. *And one lamb out of the flock, out of two hundred,* &c.] As proviſion is before made for bread and oil, ſo here for meat for the ſervants of the Lord: if a man had two hundred lambs in his flock, one of them was to be given to them; it may be obſerved, that this plainly refers to times when the *Moſaic* diſpenſation ſhould be abrogated; not tithes of all things are to be given to the prieſts, as heretofore; only the ſixtieth part of wheat and barley, the hundredth part of oil, and but one lamb of two hundred; and which denotes the moderate maintenance of goſpel-miniſters, with which they ſhould be contented, and the people ſhould not grudge to give; nothing extraordinary or extravagant being required of them: this lamb was to be taken *out of the fat paſtures of Iſrael*; or, *out of the watry* places[c]; out of thoſe fields which were well watered, and produced good paſture, which fattened the ſheep and lambs that were fed in them; and denotes, that the beſt of the kind is to be given to the Lord, and to his ſervants, or for the ſupport of his intereſt; not the lean and the lame, the halt and the blind, *Mal.* i. 8, 14: *for a meat-offering, and for a burnt-offering, and for peace-offerings*; not that the lamb was given for all theſe; but the wheat and the oil for the meat-offering, and the lamb for the burnt-offering, and peace-offerings. The ſenſe may be, that this proviſion of wheat and barley, oil and lambs, or the ſufficient maintenance ſignified by them, was in the room of the meat-offering, burnt-offerings, and peace-offerings, which fell to the ſhare of the prieſts under the legal diſpenſation: *to make reconciliation for them, ſaith the Lord God*; either to this end, that the miniſters of the goſpel, who have the word of reconciliation committed to them, might chearfully and faithfully diſpenſe it to the people; or that they, by theſe liberal and generous contributions of theirs to the maintenance of them, might teſtify that they have truly by faith received the atonement by the ſacrifice of Chriſt.

℣. 16. *All the people of the land ſhall give this oblation,* &c.] None ſhall be exempted from it; all according to their capacity and ability ſhall contribute to the ſupport of the miniſtry, and the ſervice of religion: *for the prince in Iſrael*; not the high-prieſt, nor the civil magiſtrate, but the prince Meſſiah: or rather, *to the prince in Iſrael*[d]; what the people ſhall do in this way, they ſhall do it as to the Lord, freely and cordially, and for his honour and glory; and he will take it as done to himſelf; ſee *Matt.* x. 41, 42.

℣. 17. *And it ſhall be the princes part* to give *burnt-offerings,* &c.] Or, *upon the prince ſhall be the burnt-offerings*[e]; it ſhall lie upon him to provide them; who is not the high-prieſt, as *Jarchi*; nor the civil magiſtrate or king, as *Menachem*; but Chriſt, who is both prince and prieſt; and whoſe ſacrifice of himſelf is deſigned by theſe, and the other ſacrifices after-mentioned, of which the ſacrifices were all typical; tho' he is but one, they many, his anſwers to them all, and is one for all; and tho' his is but once offered up, they often, becauſe of the fulneſs of efficacy in the one, and the want of it in the other; and tho' in itſelf infinitely ſuperior to theſe. Of the burnt-offerings, and of their being typical of Chriſt, ſee the note on ch. xl. 39: *and meat-offerings, and drink-offerings*; the meat-offerings, which were rather *bread-offerings*, were made of fine flour, with oil poured, and frankincenſe put thereon, *Lev.* ii. 1. and were typical of Chriſt, compared to a corn of wheat dying in the earth, and bringing forth fruit, *John* xii. 24. and to wheat as bruiſed and ground into fine flour, kneaded and baked, which may denote his various ſufferings, and ſo made bread of; he being the true and living bread, which gives life to men. The *oil* poured upon this offering, may ſignify the grace of the Spirit without meaſure on Chriſt; and the *frankincenſe*, how ſavoury and acceptable he is to his people. The *drink-offering* was of wine, which went along with other ſacrifices, and was very acceptable to God; and may denote the blood of Chriſt, which is drink indeed; and his love expreſſed in ſhedding it, which is better than the choiceſt wine; both theſe are held forth, Chriſt's fleſh, which is meat, and his blood, which is drink, in the ordinance of the ſupper, adminiſtered by his prieſts, whom he furniſhes with ſuch offerings to ſet before his ſaints: *in the feaſts, and in the new moons, and in the ſabbaths, and in all ſolemnities of the houſe of Iſrael*; in the feaſts of the paſſover, tabernacle and pentecoſt, which were all figures of Chriſt; of his being the paſſover ſacrificed for us, of his tabernacling in our nature, and of the effuſion of his Spirit; and the *new moons*, and *ſabbaths*, and *ſolemn days*, are only Old Teſtament-phraſes to expreſs the times of New Teſtament-worſhip; ſee *Iſ.* lxvi. 23. as monthly days for the adminiſtration of the ordinance of the ſupper, and the Lord's-day for the preaching of the word, and other parts of public worſhip; in all which the ſacrifice of Chriſt, his blood, righteouſneſs and ſatisfaction, make a principal part: *he ſhall prepare the ſin-offering*; which alſo was a type of Chriſt; of which ſee the note on ch. xl. 39. and this, with the *meat-offering, and the burnt-offering*, of which before, were to be prepared by the prince himſelf, or our Lord Jeſus Chriſt; and alſo the *peace offerings*, or *thank-offerings*[f]; his own thank-offerings for himſelf and his people; ſee *John* xi. 41. *Matt.* xi. 25, 26. and the thank-offerings of them, or their ſacrifices of praiſe, which become acceptable thro' him, *Heb.* xiii. 15. 1 *Pet.* ii. 5, and even himſelf, for whom the ſaints offer thanks to God, 2 *Cor.* ix. 15. *Eph.* i. 3. and v. 20. and as the end of all the legal ſacrifices was *to make reconciliation for the houſe of Iſrael*; ſo this is the end and uſe of the ſacrifice of Chriſt, typified by them, to make peace for the *Iſrael* of God; which could not be made by them, by their obedience, repentance or faith; and yet was neceſſary to their happineſs, to their communion with God, and enjoyment of him; this Chriſt has made by his obedience, ſufferings and death, whereby he has fulfilled the law, ſatisfied juſtice, and made atonement for ſin: this is all at his expence, and is meant by his *preparing* theſe offerings; which denotes his ready and chearful engagement to become a ſacrifice; his voluntary offering up himſelf unto God, or giving himſelf an offering and a ſacrifice unto him; and alſo his furniſhing his miniſters with proper matter for their miniſtrations in all the ſolemn times and ſeaſons thereof, which is the doctrine of his ſacrifice and ſatisfaction, or ſalvation by a crucified Chriſt; and ſo as the people are to offer to their maintenance, Chriſt the prince takes care to furniſh them for their miniſtry.

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[c] ממשקה de irriguo, Montanus, Vatablus; ex irriguis paſcuis, Junius & Tremellius, Piſcator, Polanus.

[d] לנשיא principi, Caſtalio, Cocceius, Starckius; ſo Abendana.

[e] ועל הנשיא יהיה העולות & ſuper principem erunt holocauſta, Vulg. Lat. Starckius; nam principi incumbet *dare* holocauſta, Junius & Tremellius.

[f] את השלמים eucharistica, Junius & Tremellius, Polanus, Piſcator.

℣. 18. *Thus ſaith the Lord God*, &c.] Here begins the account of the times and ſeaſons in which the above ſacrifices ſhould be prepared and offered; or that which was ſignified by them be held forth in the miniſtry of the word to the faith of God's people: *in the firſt* month, *in the firſt* day *of the month*; the month *Niſan*, as *Kimchi* obſerves, who adds, "which is the month of redemption, in "which *Iſrael* were redeemed out of *Egypt*, and "in which they ſhall be redeemed in time to "come:" this month anſwers to part of our *March*, and part of *April*; it was the firſt month in the year with the *Jews* for their eccleſiaſtical affairs; ſo that the firſt day of this month was new-year's-day: *thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary*; or, *make a ſin-offering for* it[g]; here the *Jews* are puzzled; ſince, according to the law of *Moſes*, in the beginnings of their months, they were to offer a burnt-offering of two young bullocks and a ram, *&c.* *Numb.* xxviii. 11. whereas here only one bullock, and that a ſin-offering; wherefore *R. Jochanan* and *R. Judah* ſay, this muſt be left till *Elias* comes to explain it; and as much at a loſs are they how to account for it, that *Ezekiel* ſhould do this, whom they ſuppoſe to be the perſon ſpoken to; and therefore imagine this will be done by him after the reſurrection, not being able to ſee that this ſhews the abrogation of the law of *Moſes*; and that not the prophet *Ezekiel*, but Chriſt the prince and prieſt, is here addreſſed; and whoſe ſacrifice is deſigned by the young bullock without blemiſh; a type of him both in his ſtrength and purity; and by which his ſanctuary, his church and people, have all their ſins expiated; and particularly the ſins of the year paſt, this being repreſented as done on new-year's-day, which the annual atonement prefigured.

℣. 19. *And the prieſt ſhall take of the blood of the ſin-offering*, &c.] An emblem of the blood of Chriſt, who was made ſin for his people, and an offering for their ſin; and which blood cleanſes from all ſin: *and put it upon the poſts of the houſe*; of the houſe of God, the ſanctuary or temple; upon every one of the poſts of it, which ſtood at the entrance into it. The *Targum* is, "upon the "threſhold of the houſe:" *and upon the four corners of the ſettle of the altar*; or four horns of it; ſee ch. xliii. 14, 15: *and upon the poſts of the gate of the inner court*; that is, of the temple: this is alſo a new rule or law about putting the blood of the ſacrifice into theſe ſeveral places, of which nothing is ſaid in the law of *Moſes*; and ſhews that admiſſion into the church of God, and the right participation of Chriſt, the altar, and the bleſſings of his grace, as well as entrance into heaven itſelf, are all thro' the blood of Chriſt.

℣. 20. *And ſo thou ſhalt do the ſeventh* day *of the month*, &c.] Of the firſt month *Niſan*; here's another new rule or law, as *Kimchi* owns, of which no mention is made in the law of *Moſes*: *for every one that erreth, and for him that is ſimple: ſo ſhall ye reconcile the houſe*; or, *expiate it*[h]; make atonement for it; that is, for the houſe of God, the whole church, all his people; particularly for fallen believers, who have gone aſtray, either in principle or practice; thro' ignorance and ſimplicity, thro' the prevalence of corruption, the temptations of ſatan, and the ſnares of this world; but are recovered again, and brought to repentance; to whom the doctrines of peace and reconciliation, of free and full pardon by the blood of Chriſt, and of atonement of all their ſins by his ſacrifice, are to be preached for the comfort and refreſhment of their ſouls; and they are to be received into the church, having their conſciences ſprinkled by the blood of Chriſt; the ſame things being done on this day as on the firſt. *Jarchi* thinks theſe words are to be tranſpoſed thus, *and ye ſhall reconcile*, or *expiate the houſe from the man that erreth, and the ſimple one*; quite contrary to the deſign of the text, which directs to the reception, and not the excluſion of ſuch perſons.

℣. 21. *In the firſt* month, *in the fourteenth* day *of the month*, &c.] Of the month *Niſan*, that day fortnight from the cleanſing of the ſanctuary; and that day week from the expiation of the houſe, and the recovery and reception of backſliders: *ye ſhall have the paſſover*; Chriſt the paſſover ſacrificed for us; held forth in the miniſtry of the word, and in the ordinance of the Lord's ſupper; for the paſſover was a type of Chriſt: his purity and ſtrength were ſignified by the Lamb without blemiſh, a male of the firſt year; his ſeparation to his office, his death, and the time of it, by the taking of this Lamb from the flock ſome time before, and by ſlaying it between the two evenings; the manner of feeding on him with fervent faith, and as a whole Saviour, attended with true repentance, and being willing alſo to ſuffer for him, by the Lamb being eat not raw, nor ſodden, but roaſted, and all of it, and with bitter herbs; and the ſecurity of his people by his blood from wrath and ruin, thro' the ſprinkling it upon their conſciences, by the ſprinkling the blood of the paſſover on the lintel and door-poſts of the *Iſraelites*, which the Lord ſeeing paſſed by, and deſtroyed them not; and the new rules of keeping this paſſover after-obſerved, ſhew that this reſpects not the type, but the antitype: *a feaſt of ſeven days*; kept a whole week; and indeed Chriſt the paſſover is by faith to be lived upon throughout the week, as well as on Lords-days, and indeed in every week: *unleavened bread ſhall be eaten*; and not leavened; with reference to which the goſpel-feaſt is to be kept, not with old leaven, with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth, 1 *Cor.* v. 7, 8.

℣. 22. *And upon that day*, &c.] The fourteenth day of the month *Niſan*; the firſt day of the paſſover, as *Kimchi* obſerves: *ſhall the prince prepare for himſelf, and for all the people of the land, a bullock for a ſin-offering*; here every thing again is new, as the above *Jewiſh* writer obſerves; no one circumſtance according to the law of *Moſes*; which ſhews that this reſpects goſpel-times; when the law would be null and void, the types and ſhadows gone, and the antitype take place, Chriſt the ſum of all: under the law, every family was to prepare a lamb for themſelves; but here, the prince is to prepare for himſelf, and all the people of the land; by that it was to be a lamb, here a bullock, and that for a ſin-offering; whereas not a bullock, but a goat was uſed for a ſin-offering. Chriſt himſelf is this prince, and who has prepared himſelf a ſacrifice, even for himſelf, his church, which is myſtically himſelf; and to make atonement for all thoſe ſins which he took upon himſelf by imputation, and made his own; even for all his choſen people, and for all their ſins: of his preparing this ſacrifice, both to be offered up, and to be held forth in the miniſtry of the word, ſee the note on ℣. 17. and who is very fitly repreſented by a bullock for his laboriouſneſs and ſtrength, in bearing the ſins of his people, when he became an offering for them.

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[g] חטאת expiatoque, Piſcator; expiabis, Cocceius, Starckius.

[h] וכפרתם ut expietis, Junius & Tremellius, Piſcator; et expiabitis, Cocceius, Starckius.

℣. 23. *And ſeven days of the feaſt he ſhall prepare a burnt-offering to the Lord*, &c.] Which is as follows; *ſeven bullocks, and ſeven rams without blemiſh, daily, the ſeven days*; that is, a bullock and a ram for each day: *and a kid of the goats daily for a ſin-offering*; all which were typical of Chriſt, ſignified by the *bullock*, for his labour and patience; by the *ram*, for his ſtrength; and by the *kid* of the goats, for his likeneſs of ſinful fleſh, and having the ſins of his people reckoned to him; which made him of ill-ſavour to the juſtice and holineſs of God, and for which he fell a ſacrifice. This is alſo different from the law of *Moſes*, which required two young bullocks, one ram, and ſeven lambs, *Numb*. xxviii. 19. and therefore *Jarchi* confeſſes he knew not how to make this ſcripture ſtand, or eſtabliſh the ſenſe of it.

℣. 24. *And he ſhall prepare a meat-offering of an ephah for a bullock*, &c.] Of the meat offering, ſee the note on ℣. 17. this was to conſiſt of an ephah of fine flour; and for every bullock on each of the ſeven days of the paſſover was a meat-offering of ſuch a quantity to be made: *and an ephah for a ram*; a like quantity of fine flour was to be made into a meat-offering for every ram on the ſame days: *and an hin of oil for an ephah*; to every ephah of fine flour, was to be allowed an *hin* of oil, which, according to Bp. *Cumberland*, was a gallon and two pints, being the ſixth part of an *ephah* or bath: here alſo, as *Kimchi* obſerves, will be an innovation in the offerings in future times, whether we will or no, he ſays; and *Jarchi* confeſſes his ignorance of theſe things; ſince, according to the law, three tenth parts of an ephah of fine flour were only allowed to make a meat-offering for one bullock, and two tenth parts for a ram, *Numb*. xxviii. 12. this may denote the more abundance of grace, and of the knowledge of Chriſt under the goſpel-diſpenſation, and eſpecially in the latter day-glory.

℣. 25. *In the ſeventh* month, *in the fifteenth day of the month*, &c.] The month *Tiſri*, which anſwers to part of our *September* and *October*: *ſhall he do the like in the feaſt of the ſeven days*; the feaſt of tabernacles, which began the fifteenth of *Tiſri*, and was kept ſeven days; and on the eighth day was a ſolemn aſſembly, which is not here taken notice of: this feaſt was in commemoration of the *Jews* dwelling in tabernacles in the wilderneſs; and was typical of Chriſt's tabernacling in our nature, or of his incarnation; and which feaſt is to be kept in goſpel-times, and particularly in the latter day, by believing in the incarnate Saviour, and in all the bleſſings flowing from his incarnation; and by attending the goſpel-feaſt, his word and ordinances, which hold him forth as the only Saviour; ſee the note on *Zech*. xiv. 16. now, the ſame things are to be done at this feaſt, as at the feaſt of the paſſover: *according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil*; that is, ſo many bullocks and rams for the burnt-offering, and a kid of the goats for the ſin-offering, as before; and the ſame quantity of fine flour and oil for the meat-offering: this alſo is a new thing, as *Kimchi* obſerves; for, according to the law, the ſacrifices at the feaſt of paſſover, and at the feaſt of tabernacles, were very different; and it might be further obſerved, that no notice is taken of the feaſt of *Pentecoſt*, or firſt fruits; and the whole confirms what has been already obſerved, that this ſhows the abrogation of the *Moſaic* œconomy; and that theſe things are to be underſtood in a ſpiritual and evangelic ſenſe.

CHAP. XLVI.

THIS chapter treats of the ſhutting of the eaſtern gate of the inner court on working days, and opening it on ſabbaths and new moons, for the prince and people to worſhip in, ℣. 1, 2, 3. gives a further account of the ſacrifices of both at theſe ſeaſons, and of their different ways of going in and out, ℣. 4—15. delivers ſome rules about the prince's diſpoſing of his gifts to his ſons and ſervants, ℣. 16, 17, 18. and deſcribes the places for the prieſt's baking and boiling the ſacrifices, ℣. 19—24.

℣. 1. *Thus ſaith the Lord God*, &c.] Which is premiſed to raiſe the greater attention to what is about to be ſaid: *the gate of the inner court that looketh towards the eaſt*; the eaſtern gate of the inner court; the court of the prieſts, where ſtood the altar of burnt-offerings, and where they offered the ſacrifices for atonement; and ſeems, in the myſtical ſenſe, to deſign the miniſtry of the goſpel, which is a miniſtry of reconciliation; which holds forth Chriſt, as the altar ſaints have a right to eat of; and who is the ſacrifice for ſin, and has made reconciliation for it; and where this is preached, he, the angel deſcending from the eaſt, comes; here appears the riſing ſun, the ſun of righteouſneſs, who ariſes on thoſe that fear his name, and love his goſpel, with healing in his wings: this gate *ſhall be ſhut the ſix working days*; which ſeems to be the ſame with the gate of the outward ſanctuary, ch. xliv. 1, 2. ſaid to be always ſhut, and never opened; but by what follows here, it appears that that muſt be underſtood with ſome exception and limitation: the ſix working days are the ſix days of the week in which men ſhould labour, and do all the work and buſineſs of their callings, that they may thereby provide for themſelves and families, and have wherewith to give to the poor; during which time, the public miniſtry of the word is intermitted, that men may not be taken off of their neceſſary and lawful employments; and that the miniſters of the word may have ſufficient time to prepare in their ſtudies for their miniſterial ſervice: *but on the ſabbath it ſhall be opened*; by which is meant, not the *Jewiſh* ſabbath now abrogated in the times this viſion refers to; but the Lord's day, called by this *Jewiſh* name: and this being oppoſed to the ſix working days, ſhews that it ought to be kept by abſtinence from all civil, corporal and ſervile works, as well as from dead works or ſins, and in the exerciſe of all religious duties, private and public; and particularly in attendance on the miniſtry of the word, the gate now opened; and which is ſometimes expreſſed by opening the door of faith, and is called an open door; and may be ſaid to be ſo when miniſters have an opportunity without, and great freedom within themſelves, to preach it; and when the doors of mens hearts are opened to attend to it, and many ſouls are gathered to Chriſt, and into his churches by it; ſee *Acts* xiv. 27. 1 *Cor.* xvi. 9. 2 *Cor.* ii. 12: *and in the day of the new moon it ſhall be opened*; on ſtated monthly days, in which the churches of Chriſt meet together for religious ſervice: the new moon, which is an emblem of new light, and an increaſe of it, is very ſuitable to expreſs the goſpel-diſpenſation; in which, as *Cocceius* obſerves, there are ſome particular ſeaſons that may be called ſo; as the coming of Chriſt into the world; his reſurrection from the dead; the pouring forth of the Spirit on the day of *Pentecoſt*; the deſtruction of the temple, and temple-ſervice; the peace and proſperity of the chriſtian churches in the times of *Conſtantine*; the morning-ſtar of the reformation; and the call of God's people out of *Babylon* at the deſtruction of it; at all which times there has been, or will be, an opening of this eaſtern gate, or a free, public and glorious miniſtration of the goſpel. Some think theſe ſix working days deſign this life, which is the time of working, after which there will be none, but an eternal ſabbath or reſt; and that for the preſent, ſaints live and walk by faith, and not by ſight; divine and heavenly things are greatly ſhut up, and out of ſight; but then it will be new moon, as well as ſabbath, and all things will be ſeen clearly; but the former ſenſe I think is beſt, which yet I leave to the judgment of others. This *Kimchi* ſays is a new thing, that will be in time to come.

℣. 2. *And the prince ſhall enter by the way of the porch of that gate without*, &c.] That is, by the way of the porch of the eaſtern gate, even the outermoſt gate of the porch; for, as every gate had a porch, ſo every porch had two gates, one at one end, and the other at the other; now this was the outermoſt gate of the porch, which looked to the outward court, and not that which led into the inner: *and ſhall ſtand by the poſt of the gate*; this denotes the preſence of Chriſt, the prince with his people waiting at wiſdom's gate, and watching at the poſts of her door. The alluſion ſeems to be to the king's pillar in the temple, where he uſed to ſtand, 2 *Chron.* xxiii. 13. Some underſtand this of Chriſt's incarnation, of his entrance into the world, and his ſtanding before his Father, and praying for his people, as he did in the garden, and a little before his death, recorded *John* xvii: *and the prieſts ſhall prepare his burnt-offerings, and his peace-offerings*; that is, ſhall offer them. The meaning is, that the miniſters ſhall preach Chriſt and him crucified, who, by his ſacrifice, has made atonement for ſin, and peace for his people; tho' ſome interpret this of the concern the prieſts had in the crucifixion and death of Chriſt: *and he ſhall worſhip at the threſhold of the gate*; of the other gate that led into the inner court, and where he could ſee all that was done in it: or *bow*[1]; which it is obſerved he did, when he fell proſtrate in the garden, and when he expired on the croſs, and was at the threſhold of the gate of heaven launching into eternity: worſhip and adoration, or bowing, may be aſcribed to Chriſt as man; ſee *John* iv. 22: *then ſhall he go forth*; out of this world to his Father, and be ſeen no more, until the reſtitution of all things; tho' this and the preceding may be underſtood of Chriſt's myſtical worſhipping; or of his people, who are one with him; and of their departure from public worſhip, when it is over: *but the gate ſhall not be ſhut until the evening*; of the ſabbath, or new moon; or the evening of the world, the ſecond coming of Chriſt; the goſpel-miniſtry and ordinances will continue till then, and no longer; and this is owing to his powerful and prevalent interceſſion in heaven, whither he is gone; then the door will be ſhut, and not before, *Matt.* xxv. 10.

℣. 3. *Likewiſe the people of the land ſhall worſhip at the door of this gate before the Lord*, &c.] Publickly, and in a ſpiritual manner; attending the miniſtration of the word and ordinances with conſtancy and fervency; praying to God, praiſing his name, and hearing his word with attention; and performing all the duties of religious worſhip. The alluſion is to the people of *Iſrael* meeting at the door of the tabernacle of the congregation, *Exod.* xxix. 42: *in the ſabbaths, and in the new moons*: at their ſtated weekly and monthly meetings; ſee *Iſ.* lxvi. 23.

℣. 4. *And the burnt-offering the prince ſhall offer unto the Lord in the ſabbath-day*, &c.] In the preceding chapter, ℣. 17. it is ſaid to be the prince's part to give and prepare ſacrifices in the feaſts, new moons, ſabbaths, and all ſolemnities; and there follows an account of them, for new-year's-day, and for the feaſts of paſſover and tabernacles; and here an account is given of thoſe for the ſabbaths and new moons; which is very properly reſerved for this place, to follow the account of the opening of the eaſtern gate at thoſe ſeaſons: and the burnt-offering for the ſabbath ſhall be *ſix lambs without blemiſh, and a ram without blemiſh*; according to the law of *Moſes*, only two lambs were the burnt-offering for this day, beſides the continual one, *Numb.* xxviii. 9, 10. here *Jarchi* confeſſes his ignorance; and *Kimchi* ſays, it is a new thing; and indeed it is, and is a proof of the ceremonial law being now aboliſhed. Theſe ſeven denote the perfect ſacrifice of Chriſt, by which he has perfected for ever them that are ſanctified, and being without blemiſh, the purity and holineſs of it; and as the people of God on the ſix working days commit much ſin, and contract much guilt, the ſacrifice of Chriſt is ſignified by ſix lambs, which it is neceſſary they ſhould hear of, and it ſhould be ſet before them in the miniſtry of the word on Lord's-days, which is meant by the offering of it; that they may by faith apply it to themſelves, to the removal of ſin from their conſciences, and take the comfort of it; as the one ram may denote the one ſacrifice of Chriſt, tho' typified by many; and who, like the ram, is the leader and guide of the flock: now, more creatures being offered for this burnt-offering than under the law, denotes the clearer knowledge of the ſacrifice of

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[1] והשתחוה incurvaverit ſe, Junius & Tremellius, Polanus; incurvato ſe, Piſcator.

Chriſt under the goſpel, and the more extenſive efficacy of it, to the removal of the guilt of ſin from the Lord's people.

℣. 5. *And the meat-offering* ſhall be *an ephah for a ram*, &c.] See the note on ch. xlv. 24: *and the meat-offering for the lambs as he ſhall be able to give*; or, and *the gift of his hand*[k]; it was fixed and ſtinted under the law, *Numb.* xxviii. 9. but now ſhould be free and voluntary, and according to the ability of the giver; that is, the preacher of the word, who officiates for the prince, and in his name, and ſets before the people the meat, or rather bread-offering, Chriſt the bread of life, freely, and according to the ability and meaſure of the gift of grace beſtowed upon him: *and an hin of oil to an ephah*; which was alſo a larger quantity than under the law; denoting the larger meaſure of the gifts and graces of the Spirit, ſignified by oil, given unto the miniſters of the word, and the people alſo; ſee the note on ch. xlv. 24.

℣. 6. *And in the day of the new moon* it ſhall be *a young bullock without blemiſh*, &c.] This is alſo different from the law of *Moſes*, which required two young bullocks and a ram, and ſeven lambs, *Numb.* xxviii. 11. whereas here only one bullock: *and ſix lambs and a ram, they ſhall be without blemiſh*; and here *Kimchi* acknowledges again, that this is a new thing to be done in future time. Some have obſerved, that the ſeven lambs under the law, ſhewed that perfection might be hoped for and expected; but there being but ſix now, that this is not yet attained, nor will be till the ſaints get to heaven; tho' perfection is come by the prieſthood of Chriſt, whoſe ſacrifice is a perfect and complete one, and by which his people are perfected, and they are complete in him, yet they have not perfection in themſelves.

℣. 7. *And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram*, &c.] See the note on ch. xlv. 24: *and for the lambs, according as his hand ſhall attain unto, and an hin of oil to an ephah*; ſee the note on ℣. 5.

℣. 8. *And when the prince ſhall enter, he ſhall go in by the way of the porch of* that *gate*, &c.] See the note on ℣. 2: *and he ſhall go forth by the way thereof*; the ſame way he came in, he ſhall go out; not ſo the people; and to introduce the manner of their going in and out, this is repeated concerning the prince.

℣. 9. *But when the people of the land ſhall come before the Lord in the ſolemn feaſts*, &c.] To worſhip the Lord, to pray and praiſe; to honour the Lord, and keep the ſolemn feaſt of love, the Lord's ſupper: *he that entreth in by the way of the north gate to worſhip, ſhall go out by the way of the ſouth gate; and he that entreth in by the way of the ſouth gate, ſhall go forth by the way of the north gate*; that ſo ſuch as were coming in, and going out, might not meet, and ſtop and hinder one another in going out and coming in: no mention is made of entring in by the eaſt gate, which was only for the prince, ch. xliv. 1, 2. and there was no entring in, or going out, on the weſt: *he ſhall not return by the way of the gate he came in, but ſhall go forth over-againſt it*; ſignifying, that thoſe that come to the houſe of God to worſhip, and join in communion with the ſaints, ſhould not return to their former ways and practices; to their former rites, cuſtoms, and ceremonies in religion, uſed by them; and to their former principles and errors in doctrines; and to their former ſinful courſes of life; but go ſtrait on and thorough-ſtitch with it in their profeſſion of Chriſt and his goſpel, and in the practice of ſpiritual and evangelic worſhip; ſee *Luke* ix. 62. *Heb.* x. 38, 39.

℣. 10. *And the prince in the midſt of them*, &c.] Chriſt in the midſt of his people while worſhipping: this ſituation of him, agrees with all the deſcriptions of him; as the angel in the midſt of the buſh on fire, and not conſumed; as among the myrtle-trees in the bottom; as walking in the midſt of his golden candleſticks; as the tree of life in the midſt of the paradiſe of God; and as king, prieſt, and prophet in his houſe; and with all the declarations and promiſes of his grace; and which is true in fact: and the phraſe is expreſſive of his preſence, not merely of his eſſential, powerful, and providential preſence, common to all, but of his gracious preſence with his people; he is in the midſt of them, to aſſiſt them in every ſervice; to protect them from every enemy; to ſympathize with them in all their troubles; to deliver out of them; to ſupply them with all needful grace; and to rule over them, and defend them: and his being here ſhows, that he is to be ſeen of all, to be come at and enjoyed by them; than which nothing is more deſirable, and nothing more encouraging in the worſhip of God: *when they go in, ſhall go in, and when they go forth, ſhall go forth*; when they go to the throne of grace, for grace and mercy to help in time of need, he goes with them; their acceſs is thro' him; he introduces their perſons, preſents their petitions, is their advocate and interceſſor for them, and for his ſake they are heard and accepted: when they go into the houſe of God, and to the ordinances of it; when they go in and out to find paſture, he goes in with them, and before them, as the ſhepherd of the flock, and leads them into green paſtures; he teaches them how to go in and out, and to behave themſelves in the church of God; he is their guide, by way of inſtruction, both by his word, and by his Spirit: when they go out from public ſervice to their own houſes, he goes with them, and by his Spirit brings to their remembrance what they have heard; and when they go forth into the world again, and the buſineſs of it, he goes forth with them, to preſerve them from the evil of the world, and to keep them from falling; and when they go forth out of the world at death, he is with them thro' the dark valley; he ſees them ſafe over *Jordan*'s river, and introduces them into the heavenly *Canaan*, into his kingdom and glory, where they are for ever with him.

℣. 11. *And in the feaſts, and in the ſolemnities*, &c.] Or, *appointed times*[l]; for public worſhip, for the miniſtration of the word and ordinances, which are feaſts and ſolemn ſeaſons; ſee the note on ch. xlv. 15. *Kimchi* obſerves a difference between theſe two; and that tho' all feaſts are called ſolemnities, or fixed ſeaſons, *Lev.* xxiii. 4. yet there are ſome ſolemnities that are not feaſts, *Gen.* i. 14. and xviii. 14: *the meat-offering ſhall be an ephah to a bullock, and to the lambs, as he is able to give, and an hin of oil to an ephah*; the ſame to be done on all feaſts and ſolemnities, as on the ſabbath-day; ſee the note on ℣. 5.

℣. 12. *Now when the prince ſhall prepare a voluntary burnt-offering, or peace-offerings voluntarily unto the Lord*, &c.] That is, on week-days, diſtinct from ſabbath-days, new moons, feaſts, and ſolemnities, of which before; and ſeems to have reſpect to week-day lectures, in diſtinction from the weekly and monthly ſtated times, for the miniſtry of the word, and adminiſtration of the Lord's ſupper; in which lectures, the principal thing inſiſted on, muſt be the atoning ſacrifice of Chriſt, and peace and reconciliation made by his blood; for the goſpel, which is to be preached in ſeaſon and out of ſeaſon, is the miniſtry of reconciliation, or the word preaching peace by Jeſus Chriſt; and which ſhould at all times be held forth to the faith of God's people; which is meant by the preparation of theſe offerings: and being voluntary ones ſhew, not only that Chriſt's ſacrifice was a willing one, and offered without any reluctance, with all readineſs and chearfulneſs; but alſo that week-day lectures are voluntary things, which men are not under neceſſary obligation to attend unto, either miniſters or people, but is a matter of free choice, as their circumſtances will admit; and yet are acceptable to God, and agreeable to the will of Chriſt, the prince, ſaid to prepare theſe free-will offerings: one *ſhall then open him the gate that looketh toward the eaſt*; the place where he ſtood and worſhipped on the ſabbath day; on the evening of which it was ſhut, and remained ſo the ſix days of the week, ℣. 1, 2. only when it was the prince's pleaſure to offer a ſacrifice, or to have the word preached, it was opened by one of the porters of the gates; or there was an open exerciſe of the miniſtry of the word, by one of the preachers of it: *and he ſhall prepare his burnt-offerings, and his peace-offerings, as he did on the ſabbath day*; the ſame doctrine, reſpecting the ſacrifice and ſatisfaction of Chriſt, muſt be delivered at ſuch times, as on Lord's-days: *then he ſhall go forth, and after his going forth*, one *ſhall ſhut the gate*; on the ſabbath day, or the Lord's-day, it was not to be ſhut till the evening, becauſe that day is wholly to be devoted to the ſervice of God; men are not to find their own ways, nor do their own work, nor ſeek their own pleaſure; but on week-days, when the lecture is over, the gate is ſhut immediately, and perſons may return to their worldly buſineſs directly.

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[k] מתת ידו donum manus ejus, Cocceius, Starckius.

[l] ובמועדים et ſtatis temporibus, Cocceius, Starckius.

℣. 13. *Thou ſhalt daily prepare a burnt-offering unto the Lord*, &c.] Called the daily ſacrifice, *Dan.* viii. 11, 12, 13. typical of Chriſt's ſacrifice, which has a continual daily virtue in it, to take away the ſins of his people; and which ought to be looked unto by faith, and pleaded by them for that purpoſe every day, *John* i. 29: *of a lamb of the firſt year without a blemiſh*; a type of Chriſt the Lamb of God, without ſpot and blemiſh, ſtrong and able, and ſo fit and proper to be a ſacrifice for the ſins of others: *thou ſhalt prepare it every morning*; or, *morning* by *morning* [m]; this ſeems to be ſaid not to the prince, but rather to the prophet, and indeed to every believer; who ſhould every morning he riſes look to Chriſt as the atoning ſacrifice for ſin, whoſe blood continually cleanſes from it, and who is always in the midſt of the throne as a lamb that had been ſlain, and ever lives to make interceſſion; and as the mercies of the Lord's people are renewed every morning, they ſhould renew their thankfulneſs to God as often, and bring this lamb with them, thro' whoſe ſacrifice, their ſacrifices of praiſe become acceptable. No mention is made of the evening-ſacrifice; ſee *Exod.* xxix. 38, 39. which ſome think is included in the morning-burnt-offering. *Kimchi* thinks, that in future time this was not to be offered, only the morning-ſacrifice; but the true reaſon is, Chriſt has appeared once in the evening of the world, and offered up himſelf; yea, it was literally in the evening, or decline of the day, when he ſuffered, or between the two evenings, whereby he anſwered the type of the paſſover-lamb; hence no evening-ſacrifice is mentioned, Chriſt's being offered up.

℣. 14. *And thou ſhalt prepare a meat-offering for it every morning*, &c.] That is, for the daily burnt-offering, to go along with it; prayer and thankſgiving both for our temporal and ſpiritual food, which ſhould be done every morning: *the ſixth part of an ephah, and the third part of an hin of oil to temper with the fine flour*; to mix with it, and moiſten it: under the law, only a tenth part of an ephah of fine flour, and a fourth part of a hin of oil, were ordered to make this meat-offering of, *Exod.* xxix. 40. wherefore *Kimchi* obſerves, this is a new thing in time to come: the reaſon of it is this; to ſhew us, that as the bleſſings of grace abound under the goſpel-diſpenſation, we ſhould abound in our thankſgiving to God: *a meat-offering continually, by a perpetual ordinance unto the Lord*; theſe ſorts of ſacrifices are never to ceaſe; and ſo the *Jews* [n] themſelves ſay, "in future time, "or in the days of the Meſſiah, all ſacrifices ſhall "ceaſe; but the ſacrifice of praiſe ſhall not "ceaſe."

℣. 15. *Thus ſhall they prepare*, &c.] This ſhows that not a ſingle perſon is meant in the preceding verſes, but all the Lord's people; who are all prieſts unto God, and who are to offer up daily ſpiritual ſacrifices unto him: *the lamb, and the meat-offering, and the oil every morning, for a continual burnt-offering*; which is repeated for the confirmation of it, and to excite a careful and conſtant attention to it.

℣. 16. *Thus ſaith the Lord God*, &c.] Having finiſhed the account of the ſacrifices of the prince and people, the monthly, weekly, and daily ones; here his gifts are treated of, which are two-fold; ſome given to his ſons, others to his ſervants: *if the prince give a gift to any of his ſons*; Chriſt, the prince, has ſons; he that is the prince of peace is the everlaſting Father; he has children given unto him, whom he preſerves; a ſeed promiſed him in covenant, which ſhall always endure; a family he is maſter of, and cares for; for whoſe ſake he became incarnate, ſuffered, and died: they are ſons by adopting grace, and in their adoption he has a great concern; they are predeſtinated to it by him; they receive it through him; he gives them power to become the ſons of God, and they are manifeſtatively ſo thro' faith in him; they appear to be his ſons, or are evidenced as ſuch by their regeneration, which alſo is of him: it is by his Spirit they are regenerated; it is his grace that is implanted in them; it is he himſelf that is formed in them, and his image that is inſtamped upon them; it is owing to his word and goſpel as the means, and to his reſurrection as the virtual cauſe of it; it is in his church they are born, yea, of her, to whom he ſtands in the relation of an huſband, and ſo they are ſons brought forth to him by her; and theſe are princes by birth, have a free and princely ſpirit, and are brought up and provided for as ſuch: now to theſe Chriſt gives gifts; gifts of ſpecial grace, all ſorts of grace; ſanctifying grace, faith, hope, love, repentance, &c. juſtifying grace, the gift of righteouſneſs; pardoning grace; adopting grace; all ſupplies of grace; ſpiritual ſtrength, peace, joy, and comfort; and perſevering grace, to hold out to the end: and he alſo gives glory or eternal life; this is with him, in his hands; he has a power to give it, and he does give it, to all his ſons; all which, being once given, ever continue. *The inheritance thereof ſhall be his ſons*, it ſhall be *their poſſeſſion by inheritance*; that is, it ſhall ever remain with them, ſhall never be taken away from them; theſe are gifts and calling without repentance, irreverſible bleſſings, which are for ever: ſanctifying grace is a well of living water, ſpringing up unto eternal life; faith, hope, and love, always abide; Chriſt's juſtifying righteouſneſs is an everlaſting one; pardon of ſin is of all ſin, paſt, preſent, and to come, and is never made void or called in; once children of God and always ſuch; and the inheritance of heaven is incorruptible, never-fading, and eternal; and all this flows from the unchangeable love of God and Chriſt, to theſe ſons of the prince.

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[m] בבקר בבקר in mane, in mane, Montanus, Vatablus.

[n] Vajikra Rabba, §. 9. fol. 153. 1.

℣. 17. *But if he give a gift of his inheritance to one of his ſervants*, &c.] Who are not his ſons, but his hired ſervants, and who ſerve him in a mercenary way; ſuch are unregenerate miniſters of the word, who preach Chriſt in pretence, and not in reality, for bye ends, to ſerve themſelves, and not him, or to advance his glory; and all carnal profeſſors, who have only an outſide of religion, a form of godlineſs without the power of it: to theſe Chriſt gives gifts, the gifts of nature, wealth and riches to ſome, to whom he gives not grace; theſe are his left-hand-bleſſings, which are given to the men of the world, who have their portion in this life: to others external means, the word and ordinances, but not internal ſpecial grace; yea, to ſome, gifts for the miniſtry, ſo as to be able to propheſy or preach in his name, which are meant by the talents and pounds in the parable; ſome of which were given to ſlothful and unprofitable ſervants; ſee *Matt.* vii. 22, 23. and xxv. 14, 15, 30. *Then it ſhall be his to the year of liberty*; the ſervant's, to whom it is given, as long as the prince pleaſes; who when they make no uſe, or an ill uſe of them, takes them away in life-time, and gives them to thoſe that have more, and employ them to better purpoſe, *Zech.* xi. 17. *Matt.* xxv. 28, 29. or however at death, which is a time of liberty from civil bondage, the ſervant is free from his maſter; and when good men are freed from the oppreſſion of others, and from ſin, ſatan, and the world, and are delivered into the glorious liberty of the children of God; this is a year of liberty indeed to them; and then all external gifts to others, as riches, are held no longer; the word and ordinances no more enjoyed; propheſying, ſpeaking with tongues, and all mere natural knowledge, ceaſe, and vaniſh away, 1 *Cor.* xiii. 8. the alluſion is to the year of jubilee, when liberty was proclaimed throughout the land, and every man returned to his poſſeſſion, and to his family, *Lev.* xxv. 10. and ſo the *Targum*, *Jarchi*, and *Kimchi*, interpret it of the year of jubilee; a type of the heavenly glory, and of the joy of the Lord, which Chriſt's faithful ſervants enter into; and when there will be a manifeſt difference between them and ſlothful ſervants, and the gifts of the one and of the other, and of their uſe of them, as well as between ſons and ſervants: *after it ſhall return to the prince*; ſignifying, that ſuch gifts are not durable; they are revertible to the donor of them; who will call theſe ſervants to an account for them at death or judgment, if not in time of life: *but his inheritance ſhall be his ſons for them*; the prince's inheritance ſhall be theirs; for being ſons they are heirs, heirs of God, and joint heirs with Chriſt: or that which is given them for an inheritance ſhall always continue; it ſhall never be taken from them or returned; but it ſhall be their own, for themſelves, and enjoy it for ever; which is a confirmation of what is ſaid in the preceding verſe.

℣. 18. *Moreover, the prince ſhall not take of the peoples inheritance by oppreſſion, to thruſt them out of their poſſeſſion*, &c.] Chriſt, the prince, will never do this; he will never take any part of his peoples inheritance from them, or thruſt them out of the poſſeſſion of any benefit or bleſſing of grace; they have choſen that good part which ſhall never be taken from them, *Luke* x. 42. this is ſaid, not as a direction to the prince, as a law enjoined him, or a caution to him againſt oppreſſion; but as expreſſing his clemency, grace, and goodneſs to his ſubjects, and their ſafety and ſecurity under him: but *he ſhall give his ſons inheritance out of his own poſſeſſion*; whatever Chriſt gives his ſons, whether preſent grace, or future glory, it is out of his own poſſeſſion; for all that the Father has are his; all the bleſſings of goodneſs are with him; all the fulneſs of grace is in him; the eternal inheritance is reſerved with him in heaven; and it is all his own, he gives, and not another's: *that my people be not ſcattered every man from his poſſeſſion*; or, *that therefore my people may not be ſcattered*[o] *every man from his poſſeſſion*; becauſe what is given them, and they are in poſſeſſion of, was Chriſt's own, and not another's; and which he had a right to diſpoſe of; and therefore they need not fear being diſpoſſeſſed by another claimant.

℣. 19. *After he brought me through the entry, which* was *at the ſide of the gate*, &c.] The north gate of the inner court, where the prophet was laſt, ch. xliv. 4. thro' an entry, by the ſide of that, he was brought by the man his guide: *into the holy chambers of the prieſts*, ſee ch. xlii. 13: *and behold there* was *a place in the two ſides weſtward*; or, *on their ſides weſtward*[p]; on the weſt ſide of the chambers; the *Targum* is, at the weſt end of them: the uſe of this place follows,

℣. 20. *Then ſaid he unto me*, &c.] Declaring what this place was, and what it was for: *this is the place where the prieſts ſhall boil the treſpaſs-offering, and the ſin-offering*; this was the prieſts kitchen, in which they prepared the ſacrifices that were to be eaten; and which were typical of Chriſt, who was made ſin, and became a ſacrifice for the ſins of his people, whether preſumptuous ones, or ſins of ignorance; the doctrine of whoſe ſacrifice and ſatisfaction, is a principal part of the goſpel-miniſtry; and which ſhould be delivered, not in a raw, crude, and indigeſted manner; but the ſcriptures ſhould be diligently ſearched into, to get a clear and diſtinct underſtanding of it; and theſe ſhould be conſtantly meditated on, and thoroughly ſtudied: miniſters ſhould examine their doctrine by the word of God before they deliver it; and take heed unto it that it is right, according to the oracles of God, and the proportion of faith; and take care to deliver it in the beſt manner, not in a cold, lukewarm way, but with fervency of Spirit;

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[o] למען אשר לא יפצו עמי ideo ne diſpergantur populus meus, Starckius.

[p] בירכתם in lateribus ejus vel eorum, in extremo, Starckius.

all which may be meant by the boiling of theſe ſacrifices: it ſeems to deſign the laborious and diligent employ of goſpel-miniſters in their ſtudies, preparatory to their public work in the houſe of God; and ſuggeſts, that they ſhould not come thither unprepared, and deliver out unpremeditated matter; or ſet before the Lord's people indigeſted food; or offer that in the ſanctuary of the Lord, which coſt them no pains or trouble: this place, and ſo the boiling places in ℣. 24. are to be underſtood of the cloſets, ſtudies, and places of retirement, where the miniſters of the word employ their time and thoughts, in preparing for their public miniſtry; for theſe were without the ſanctuary, on the ſide of the prieſts chambers, and in the corners of the outward court: *where they ſhall bake the meat-offering*; or, *bread-offering* [q]; made of fine flour and oil; typical of Chriſt the bread of God, the food of believers, who is ſet forth as ſuch to them in the miniſtry of the goſpel: the baking of this, ſignifies the ſame as the boiling of the other before; ſee *Lev.* ii. 1, 4, 5, 7: *that they bear them not out in the utter court, to ſanctify the people*; that they might not be carried thro' the outer court, where the common people were; leſt they ſhould think it was lawful for them to eat of them, as *Kimchi* obſerves, when they belonged to the prieſts only; or leſt they ſhould touch them, and become holy thereby, and ſo for the future be employed in ſacred ſervice, and obliged to quit the duties of their calling, which would introduce confuſion in the commonwealth; ſee *Hagg.* ii. 12. the *Targum* is, "leſt they be mixed with the people." The deſign ſeems to be to ſhew, that the doctrine of peace, pardon, atonement, and ſatisfaction for ſin, is only to be preached, as belonging to ſuch that truly repent of ſin, and believe in Chriſt; and particularly that the ordinances of the Lord's ſupper, in which the ſacrifice of Chriſt is held forth and commemorated, is to be adminiſtered, not to men in common, but to holy and regenerate perſons; to do otherwiſe would be to caſt pearls before ſwine, and give that which is holy to dogs.

℣. 21. *Then he brought me forth into the utter court*, &c.] From the holy chambers of the prieſts, and from viewing the place where they boiled the ſacrifices, and baked the meat-offering: *and cauſed me to paſs by the four corners of the court*; in each of the four corners of the outward court, there was another court; ſignifying, that there will be courts or churches in the ſeveral parts of the world in the latter day.

℣. 22. *In the four corners of the court* there were *courts joined*, &c.] To the ſide-walls of the outward court, which met in right angles: or, were *made with chimnies* [r], as ſome render it; that the ſmoke of the fire of the kitchens in them, and the ſteam of the boiled fleſh, might aſcend thro' them. So the *Jewiſh* writers, as *Jarchi* and *Kimchi*, from the *Miſnah* [s], generally interpret the word, that theſe courts were made ſo as to let out the ſmoke, and were not roofed or floored over [t]; and in which treatiſe, and alſo by *Maimonides* [u], the uſes of them in the ſecond temple are obſerved: for in anſwer to the queſtion, what do they ſerve for? it is ſaid, at the ſouth-eaſt was the chamber of the *Nazarites*, where they boiled their peace-offerings, and ſhaved their hair, and put them under the pot: at the north-eaſt was the wood-chamber, where the prieſts that had blemiſhes wormed the wood; and any wood, in which a worm was found, was rejected from the altar: at the north-weſt was the chamber of the lepers: of that which was at the ſouth-weſt, ſaith *R. Eliezer Ben Jacob*, I have forgot (ſome render it, found) of what uſe it is; but *Abba Saul* ſays, there they put the wine and oil, wherefore it was called the oil-chamber. Theſe four chambers, according to the ſame treatiſe, were in the four corners of the court of the women, and conſiſted of forty cubits long, but were not roofed; and ſo they ſay, they will be in future time, according to this paſſage of ſcripture. Theſe places, as Dr. *Lightfoot* [w] obſerves, are called by the prophet, *courts*, and in every one of them places to boil the ſacrifices in; and yet they are allotted to other uſes in the *Miſnah*, and which ſeem to require that they ſhould be roofed; all which may conſiſt together, he ſays: for grant every one of theſe ſpaces to be built within, with chambers round about, there might be very fair chambers, and yet a good handſome open court in the middle; at either end chambers of ten cubits broad, and yet an open ſpace of twenty cubits between; and on either ſide chambers of ſeven or eight cubits broad, and yet an open ſpace of fourteen or ſixteen cubits between: thus therefore, adds he, it ſeems to be, that there were fair chambers round about, which were roofed over as other buildings; and in the middle was an open court, round about which were boiling ranges, whoſe chimnies went up in the inner walls of the chambers, or the walls to the open place: thus the inner court ſerved for boiling places, and the rooms round about for other uſes; ſee the two following verſes. The meaſure of the courts were, *of forty* cubits *long, and thirty broad*; an oblong quadrangle: *theſe four corners were of one meaſure*; the courts that were in theſe four corners, were of the ſame meaſure, as to length and breadth; denoting the equality of goſpel-churches, being of the ſame faith, order and diſcipline, power and authority.

℣. 23. *And* there was *a row of* building *round about in them*, &c.] Within the courts, not on the outſide of them: theſe were either chambers to eat the ſacrifices in when boiled; or they were ſheds which covered the cooks, and the meat they were boiling, from the rain, &c. the *Targum* renders it, "and walls were made to them round "about;" to the court: and ſo *Jarchi* and *Kimchi* interpret this row of building of a ſtone-wall: *round about them four*; the four courts at the four corners: *and* it was *made with boiling places under the rows round about*; under theſe rows of building, chambers or ſheds; or under theſe ſtone-walls were furnaces, and coppers, and caldrons, ſet on them, for the boiling of the ſacrifices.

℣. 24. *Then ſaid he unto me, theſe are the places of them that boil*, &c.] The kitchens, in which thoſe whoſe buſineſs it was to boil the ſacrifices did it; and who they were, are next declared: *where the miniſters of the houſe ſhall boil the ſacrifice of the people*; theſe ſeem to be the *Levites*, as diſtinct from the prieſts before-mentioned; tho' in this prophecy they are both uſed of the ſame perſons; ſee ch. xliv. 15. the ſacrifice of the people were the peace-offerings, which the people might eat of, but were firſt to be boiled; typical of peace and reconciliation made by Chriſt, held forth in the miniſtry of the word, called from thence the word of reconciliation: of the boiling of ſacrifices, ſee the note on ℣. 20. The *Targum* is, "the holy ſacrifices of the people;" ſee *Rom.* xii. 1. *Heb.* xiii. 16. 1 *Pet.* ii. 5.

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[q] המנחה the Minchah.

[r] חצרות קטרות atria caminata, Junius & Tremellius. Polanus, Cocceius; fumoſa, Tigurine verſion, Caſtalio; fumigata, Starckius.

[s] Middot, c. 2. §. 5.

[t] Maimon. & Bartenora in ib.

[u] Hilchot, Beth Habechira. c. 5. §. 8.

[w] Proſpect of the Temple, c. 18. p. 1092, 1093.

CHAP. XLVII.

THIS chapter gives an account of the viſion of the holy waters, and of the borders of the holy land, and the diviſion of it to *Iſraelites* and ſtrangers. The waters are deſcribed by the original and ſpring of them, ℣. 1, 2. by the progreſs and increaſe of them, ℣. 3, 4, 5. by the healing and quickening nature of them, and the places where they were ſo, and were not, ℣. 8, 9, 10, 11. and by the trees which grew upon the banks of them, ℣. 6, 7, 12. The borders of the holy land are fixed, ℣. 13, 14. the northern border, ℣. 15, 16, 17. the eaſtern border, ℣. 18. the ſouthern, ℣. 19. and the weſtern, ℣. 20. which is to be divided by lot to the tribes of *Iſrael*, and the ſtrangers that ſojourn among them, ℣. 21, 22, 23.

℣. 1. *Afterward he brought me again unto the door of the houſe,* &c.] The door of the temple, even of the holy of holies; hither the prophet is ſaid to be brought again, or *brought back* [x]; for he was laſt in the corners of the outward court, viewing the kitchens or boiling places of the miniſters; but now he was brought back into the inner court, and to the door that led into the holieſt of all: *and behold!* for it was matter of admiration, as well as of obſervation and attention: *waters iſſued out from under the threſhold of the houſe eaſtward*; this is a new thing, to which there was nothing like it, either in the firſt or ſecond temple. *Ariſteas* [y] indeed relates what he himſelf ſaw, "a never failing conflux of water, "as of a large fountain, naturally flowing underneath, and wonderful receptacles under-ground; "to each of which were leaden pipes, thro' which "the waters came in on every ſide, for five furlongs "about the temple, and waſhed away the blood "of the ſacrifices;" and ſo the *Talmudiſts* [z] ſay, there was an aquæduct from the fountain of *Etam*, and pipes laid from thence to ſupply the temple with water, for the waſhing and boiling of the ſacrifices, and keeping the temple clean: but theſe waters are quite different; they are ſuch as came out of the temple, and not what were carried by pipes into it; nor were they a common-ſewer to carry off the filth of it, but formed a delightful and uſeful river. The fountain of them is not declared, only where they were firſt ſeen to iſſue out, *under the threſhold of the houſe eaſtward*; the threſhold of the door of the moſt holy place; ſo that they ſeem to take their riſe from the holy of holies, the ſeat of the divine majeſty, and throne of God, with which agrees *Rev.* xxii. 1. and ſo the *Talmudiſts* [a] ſay, that this fountain came firſt from the houſe of the holy of holies, under the threſhold of the door of it, which looked to the eaſt: *for the fore-front of the houſe* ſtood *toward the eaſt*; the holy of holies was at the weſt end of the temple; but the front of it, and ſo the door into it, was to the eaſt, and from hence theſe waters flowed: *and the waters came down from under, from the right ſide of the houſe*; they are ſaid to *come down*, becauſe the temple was high built upon the top of a mountain; and *from under*, that is, the threſhold of the door of it; or rather in ſubterraneous paſſages, till they appeared from under that; and this was *on the right ſide of the houſe*; that is, on the ſouth ſide: for ſuppoſe, a man ſtanding with his face to the eaſt, as the prophet did, when he turned himſelf to ſee which way the waters flowed, having his face to the weſt when he firſt ſaw them come out; the ſouth then muſt be on his right hand, and ſo it follows: *at the ſouth ſide of the altar*; of the altar of burnt-offerings, which ſtood before the houſe.

℣. 2. *Then brought he me out of the way of the gate northward,* &c.] Out of the inward court where he was, by the way of the north gate, the eaſtern gate being ſhut: *and led me about the way without unto the utter gate, by the way that looketh eaſtward*; and from thence he had him round to the outward eaſtern gate, where he was at firſt, ch. xl. 6. to meet the flow of waters that came thro' the inward and outward courts eaſtward: *and behold, there ran out waters on the right ſide*; that is, on the ſouth ſide of the gate, in a ſmall quantity, and in a very ſtill and eaſy way, like water out of the mouth of a vial, as the word [b] ſignifies. So *Bartenora* [c], who underſtands this gate of the water-gate, interprets the right ſide of the ſouth; and obſerves, that the prophet firſt ſaw the waters come out very ſmall, like the horns of a locuſt; but when they came to this gate, they became like water as it flows out of the mouth of a ſmall pitcher: and from this whole account of the waters, 'tis plain they cannot be underſtood literally, but figuratively; and which confirm this to be the ſenſe of the whole viſion. They may be applied unto, and ſerve to illuſtrate, the love of God; the ſecret ſpring of which is in the heart and will of God; ran under ground from all eternity; channelled in Chriſt; broke up, and iſſued forth in the miſſion of him into the world, under the threſhold of him, the door of the church; and in, and by him, the altar, ſacrifice and propitiation; wherein the love of God in an eſpecial manner is manifeſted; and which has its heights and depths, immeaſurable and unfathomable, *Eph.* iii. 18, 19. *Pſ.* xlvi. 4. *Rev.* xxii. 1. theſe waters alſo may be applied to the grace of the Spirit of God in regeneration and converſion; which is compared to water, for its cleanſing, fructifying and refreſhing nature; to *waters*, for the abundance of it; and this flows from the God of all grace thro' Chriſt, and out of his fulneſs is gradually increaſed, and becomes a well, yea rivers of living water, *John* vii. 37, 38, 39. but it ſeems beſt to underſtand them of the goſpel, and the doctrines of it; which, like water, cools thoſe who are inflamed with the heat of the fiery law; extinguiſhes the thirſt of ſenſible ſinners, and refreſhes them; cleanſes and purifies their ſouls, which is inſtrumentally done with the waſhing of water by the word; and makes them fruitful and flouriſhing: this is not of men but God; comes from heaven, the holy of holies; and out of the houſe and church of God; from *Zion* and *Jeruſalem*, by Chriſt the door, and points to him the way; and is chiefly concerning him, the altar, his ſacrifice and ſatisfaction, peace, atonement and propitiation by him; ſee *Iſ.* ii. 3. *Joel* iii. 18. *Zech.* xiv. 8.

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[x] וישבני reduxit me, Junius & Tremellius, Piſcator, Cocceius, Starckius.

[y] Hiſt. 70. Interpret. p. 32, 33. Ed. Oxon. 1692.

[z] T. Hieroſ. Yoma, fol. 41. Cippi Hebr. p. 10.

[a] T. Bab. Yoma, fol. 77, 2.

[b] מפכים manabant tanquam e phiala, Junius & Tremellius; phialabant, Junius; deſtillabant, Cocceius, Starckius.

[c] In Miſn. Middot, c. 1. §. 4.

℣. 3. *And when the man that had the line in his hand*, &c.] The ſame as in ch. xl. 3. and is no other than Chriſt, who appeared in an human form to the prophet; and who hitherto had only made uſe of the meaſuring reed in taking the dimenſions of the houſe, and what appertained to it; but now he uſes the line of flax he had in his hand, in meaſuring the waters as they ran; by which line is meant the ſcriptures, the word of God, by which all doctrines are to be meaſured: this is the rule that both preachers and hearers are to go by; and, as by the direction of this perſon the waters flowed where he would have them, ſo the doctrines of the goſpel are preached by the order of Chriſt where he pleaſes; ſee *Luke* xxiv. 47. *Acts* xiii. 46, 47. and xvi. 6, 7, 10. and theſe move in a direct line, as thoſe waters did; error is crooked, and has its windings and turnings; but truth is ſtrait and even; all the words of wiſdom are right, and there is nothing froward, perverſe, or crooked in them, *Prov.* viii. 8, 9: *went forth eaſtward*; which was the courſe the waters took by his direction; the goſpel was firſt ſpread in the eaſtern part of the world, in *Aſia*, where many churches were planted by it; it has been ſince in the ſouth, in *Africa*, particularly in the times of *Auſtin*, when theſe waters, the doctrines of grace, flowed largely; and they have been ſince in the north and weſt, in *Europe*, in our northern climes; all which perhaps may be ſignified by the right-ſide, or ſouth-ſide, by which theſe waters flowed, and by the prophet's going to the north gate, and about, to ſee them; but in the latter day they'll move eaſtward again, when the kings of the eaſt and their kingdoms ſhall become Chriſt's; ſee *Rev.* xvi. 12. *Zech.* xiv. 8: *he meaſured a thouſand cubits*; or, *a thouſand by the cubit*[d]; the *Targum* is, "a thouſand cubits by the cubit;" with his line, from the eaſtern gate of the houſe, at the right-ſide of which the waters ran out; this was about half a mile: *and he brought me thro' the waters*; not the thouſand cubits he had meaſured; but when he came to the end of them, he made the prophet to croſs the waters, to go thro' them acroſs, that he might obſerve the depth of them: *and the waters were to the ancles*; were ancle-deep, a few inches: or, *to the ſoles*; for, as *R. Jonah* thinks, א may be additional; and פס in the *Syriac* language ſignifies a part of the hand, *Dan.* v. 5. and applied to the feet, deſigns the ſoles of them; and then the ſenſe is, the waters were ſo ſhallow, that they only covered the ſoles of the feet: this may ſignify the miniſtry of *John* the *Baptiſt*, who, tho' greater than the prophets, yet the leaſt in the kingdom of heaven was greater than he; and of the diſciples of Chriſt, before the effuſion of the Spirit: or may deſign the more eaſy doctrines of the goſpel; thoſe waters which Chriſt's lambs may wade in; that milk which new-born babes deſire, and are fed with; thoſe plain truths of the word, which thoſe of the weakeſt capacity are able to take in, receive and embrace; in the knowledge of which, tho' fools, they err not; ſuch as ſalvation by Chriſt alone; juſtification by his righteouſneſs; peace and pardon by his blood; which are ſo plain, as to be underſtood by every truly gracious ſoul, tho' of ever ſo mean a capacity: or it may intimate the ſmall ſpread of the goſpel at firſt in *Judea*, *Samaria*, and *Galilee*.

℣. 4. *And again he meaſured a thouſand, and brought me thro' the waters; the waters* were *to the knees*, &c.] The man with his line meaſured another thouſand cubits ſtrait on from the firſt; and then bid the prophet croſs and ford them again, and then they were knee deep: *again he meaſured a thouſand, and brought me thro'; the waters* were *to the loins*; a third time he meaſured a thouſand cubits ſtill onward, and ordered the prophet to wade thro' them, when they were riſen ſo high as to reach his loins. The waters to the knees and loins may ſignify the greater knowledge of the goſpel, and the myſteries of it, the apoſtles had after the ſpirit was poured forth; and the greater ſpread of it in the world, among *Jews* and *Gentiles*: or elſe may deſign thoſe doctrines of the goſpel, and myſteries of grace, which are more ſublime, and more difficult to underſtand; which require ſome pains to ſearch into, and get the knowledge of; as concerning predeſtination, election, the covenant of grace, and the eternal tranſactions between the Father and the Son, *&c.* which are meat for ſtrong men, who have their ſenſes exerciſed to diſcern between good and evil.

℣. 5. *Afterward he meaſured a thouſand*, &c.] A fourth time a thouſand cubits. Some think theſe four meaſurings reſpect the preaching of the goſpel in the four parts of the world; but rather they refer to four remarkable ſeaſons of the miniſtry of it; as in the times of *John* the *Baptiſt*, and the diſciples of Chriſt before his death; in the primitive churches of the three firſt centuries; at the time of the reformation; and in the latter day-glory, which is the fourth and laſt meaſuring: and it was *a river, that I could not paſs over*; the prophet could not ſet his foot on the bottom, and wade thro' it, and croſs over it, as he had done before: *for the waters were riſen, waters to ſwim in*; not to walk in: *a river that could not be paſſed over*; by any man, on his feet; only by ſwimming, and perhaps not by that, at leaſt not without difficulty: this may ſignify the large ſpread of the goſpel in the latter day, when the earth ſhall be filled with it, as the waters cover the ſea; and the great light into it, and knowledge of it, that men ſhall then have, *Iſ.* xi. 9. and xxx. 26. and yet that there are ſome doctrines exceeding deep, out of the reach and penetration of men, called the deep things of God, which human reaſon cannot attain, and where it cannot fix its foot, 1 *Cor.* ii. 9, 10, 14. and which are only to be reached and embraced in the ſwimming arms of faith; and tho' believed, can't be accounted for, as to the modus of them, and are not to be dived into; ſuch as the Trinity of perſons in the Godhead, and the diſtinct manner of their ſubſiſting in it; the generation of the Son; the proceſſion of the Spirit; the incarnation of Chriſt; the union of the two natures in his perſon; the reſurrection of the dead, *&c.*

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[d] אלף באמה mille in cubito, Vatablus, Pagninus, Montanus.

℣. 6. *And he ſaid unto me, ſon of man, haſt thou ſeen* this? *&c.*] That is, the man that meaſured the waters ſaid to the prophet, haſt thou carefully obſerved all this? from whence the waters flowed? from what ſmall beginnings they roſe, and gradually increaſed? how they firſt iſſued forth, as out of a vial; and now, in the ſpace of about two or three miles, are become a deep river and impaſſable? it is right and profitable to obſerve the riſe and progreſs of the goſpel; what a ſpread it has had in the world, and what it will have: *then he brought me, and cauſed me to return to the brink of the river*; there to ſtand and obſerve the nature of the waters, and the courſe of them; the multitude of fiſh in them; and the trees which grew upon the banks of them; of all which ſome account is given in the following verſes.

℣. 7. *Now when I had returned*, &c.] To the brink of the river: *behold, at the bank of the river were very many trees on the one ſide, and on the other*; here was a new wonder obſerved, which had not been before; and therefore this note of admiration, *behold!* is prefixed; on a ſudden ſprung up trees on each ſide of the river of a perfect ſtature, and full of fruit; which the prophet had not ſeen when he went along with the man on the bank of it, as he meaſured the waters; but now being returned, ſees this wonderful ſight; an emblem of true chriſtians, believers, and regenerate perſons, who are trees of righteouſneſs, planted by the river of divine love; watered with the grace of God, and doctrines of the goſpel; whereby they become fruitful in good works, and are to be ſeen wherever the goſpel comes with power and efficacy; ſee *Pſ.* i. 3. *Iſ.* lxi. 3. or, *an exceeding large tree* [e]; ſo *John* ſaw but one tree, which was on each ſide of the river, which he calls the tree of life, *Rev.* xxii. 2. but here it ſeems to be put for many, as appears from ℣. 12.

℣. 8. *Then ſaid he unto me*, &c.] The man that meaſured the waters ſpoke to the prophet again, and ſhewed him the courſe of the waters; the quickening and healing virtue of them, and the multitude of fiſh in them: *theſe waters iſſue out toward the eaſt country*; the goſpel was firſt preached in the eaſtern parts of the world; ſee the note on ℣. 3. or *towards the firſt*, or *eaſt Galilee* [f]; in *Galilee* Chriſt began to preach, and wrought his firſt miracle; here he called his diſciples, and chiefly converſed; and here he had the greateſt followers, and ſome of the firſt chriſtian churches were formed here after his aſcenſion, *Matt.* iv. 12, 18, 23. *Acts* ix. 31: *and go down into the deſert*; or wilderneſs, the wilderneſs of the people, the *Gentiles*; to whom the goſpel was carried when rejected by the *Jews*, and who before were like a deſert, but now became as a fruitful field, *Iſ.* xxxv. 1, 2. and xlii. 1, 11. The *Jews* [g] interpret this of the plain, or the ſea of *Galilee* or *Tiberias*, at which Chriſt called his diſciples; near to this he delivered his diſcourſes concerning himſelf, the bread of life, and eating his fleſh, and drinking his blood; here he met with his diſciples after his reſurrection, and enjoined *Peter* to feed his ſheep and lambs; ſee *Matt.* iv. 18. *John* vi. 1. and xxi. 1, 15: *and go into the ſea*; the dead ſea, or ſea of *Sodom*, the lake *Aſphaltites*, where nothing is ſaid to live; an emblem of dead ſinners; and may repreſent the worſt of ſinners, as the *Sodomites* were; and to ſuch the goſpel was ſent, and became effectual to ſalvation: or it may rather deſign the great ocean, and may ſignify the whole world, and all the nations of it, to which the goſpel, by the commiſſion of Chriſt, was to be preached; ſee *Dan.* vii. 2. *Mark* xvi. 15. The *Targum* is, "and "go thro' the ſea into the great ſea;" it may be rendered, *and go toward the weſt* [h]; the *Mediterranean-ſea* being to the weſt of *Judea*, it is often put for the weſt; and ſo the ſenſe may be, that theſe waters ſhould flow eaſt and weſt, as the living waters in *Zech.* xiv. 8. the ſame with thoſe, are ſaid to do; and all the *Jewiſh* writers think there is ſuch a diviſion of the waters intended, and that they had two ſtreams or rivers; which may receive ſome confirmation from the next verſe, where the word for *rivers* is of the dual number, and ſignifies two rivers. The ſenſe of the whole is, that the goſpel ſhould be firſt preached in *Judea* and *Galilee*; then among the *Gentiles* throughout the *Roman* empire; and in the latter day eſpecially throughout the world, when it ſhall be covered with it, as the waters cover the ſea, *Iſ.* xi. 9: which *being brought forth into the ſea, the waters ſhall be healed*; that is, which waters of the river being directed and brought into, either the dead ſea, or the great ocean, the waters of the one, or of the other, were healed; and of bituminous and bitter waters, were made clear, ſweet and wholeſome; and ſignify the change made in ſinful men by means of the goſpel, who are thereby quickened, made partakers of the grace of God, and have their ſins pardoned, which is often meant by healing in ſcripture, *Pſ.* ciii. 2. *Mal.* iv. 2. pardon of ſin flows from the love and grace of God; is the great doctrine of the goſpel, and by which the Lord ſpeaks peace and pardon, and communicates healing of all ſpiritual diſeaſes to ſinners ſenſible of them; ſee *Pſ.* cvii. 20.

℣. 9. *And it ſhall come to paſs*, that *every thing that liveth, which moveth*, &c.] That is, every living man; every one that lives naturally or corporally, that lives, moves and has his being in God, as all men have, *Acts* xvii. 28: *whitherſoever the rivers ſhall come, ſhall live*; or, *the two rivers* [i]; the waters divided as before, eaſt and weſt; not the two Teſtaments, Old and New; nor the two ordinances of baptiſm and the Lord's-ſupper; but the goſpel, which, wherever it ſhall come with power, and to whomſoever it ſo comes, they ſhall live ſpiritually; not to whomſoever it is preached, for to ſome it is not profitable; ſee ℣. 11. but is the ſavour of death unto death; but to all to whom it is accompanied by the Spirit of God, it is the ſavour of life unto life; the ſpirit that gives life, and is the means of it: indeed, the love of God is the river of water of life, *Rev.* xxi. 1. it is the ſpring of ſpiritual life to dead ſinners, and what revives drooping ſaints, quickens their graces, faith, hope and love; enlivens and cheers their ſpirits, and greatly influences true religion and godlineſs, and very much promotes the life and power of it: and ſo the grace of the Spirit is living water, by which dead ſinners are quickened; the work of grace in ſaints is revived, and which always continues and iſſues in eternal life, *John* iv. 10, 14. but the goſpel and its doctrines are rather intended; which are the means of quickening thoſe who are dead in treſpaſſes and ſins; ſerve greatly to invigorate the graces of the Spirit in the hearts of God's people; to influence their lives and converſations; to ſupport them under afflictions, and to nouriſh them up to everlaſting life; and point out the way to eternal life, and give a true account of it. *And there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither*; that is, a multitude of fiſh in the dead ſea, where none lived before, and owing to thoſe waters coming thither: it ſignifies the great number of living chriſtians, true believers, who ſhall appear wherever the goſpel is truly, purely, and powerfully preached; of theſe ſee more in the next verſe: *for they ſhall be healed*; ſee the note on ℣. 8: *and every thing ſhall live whither the river cometh*; not only ſhall live as before, but continue to live, ſhall never die; their graces ſhall not die, nor ſhall they themſelves die the ſecond death, but ſhall have eternal life; becauſe of the purpoſe of God, who has ordained them to it; and the promiſe of God, who is faithful to it; and becauſe of the ſecurity of their life in Chriſt, to whom they are united; and becauſe of the indwelling of the Spirit of life in them. So the *Targum*, "they ſhall remain in every place "where the waters of the river come."

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[e] עץ רב מאד arbor multa admodum, Cocceius, Starckius.

[f] אל הגלילה הקדמונה in Galileam primam, Junius & Tremellius; ad Galileam anteriorem, Cocceius, Piſcator, Starckius; Galileam orientalem, Munſter, ſo ſome in Vatablus, Tigurine verſion; ſo the Targum.

[g] Toſaphta Succa in Jarchi & Kimchi in loc. ſo in Ben Melech.

[h] ובאו הימה.

[i] נחלים duo torrentes, Pagninus, Montanus; geminus torrens, Tigurine verſion, Cocceius; fluvius geminus, Starckius.

℣. 10. *And it ſhall come to paſs*, &c.] In goſpel-times: what follows had a fulfilment in the firſt times of the goſpel, and will have a greater in the latter times of it: that *the fiſhers ſhall ſtand upon it*; upon the brink of the river, or the ſhore of the ſea, whoſe waters will be healed by this river running into them. Theſe *fiſhers* are the apoſtles of Chriſt, who of fiſhermen, were made fiſhers of men by him; to whom he gave a call and a commiſſion, and gifts qualifying them to preach the goſpel; whereby they caught men, and brought them to Chriſt; and ſo were the inſtruments of ſaving them, even of great numbers, both in *Judea*, and in the *Gentile* world; of which ſome inſtances of their fiſhing, after their call to the miniſtry, were emblematical; ſee *Matt.* iv. 18, 19. *Luke* v. 4—10. *John* xxi. 3—11. likewiſe all other miniſters of the goſpel are here meant, eſpecially thoſe that will be in the latter day; compared to fiſhers for the meanneſs and contemptibleneſs of their employment in the eyes of the world; for their laboriouſneſs in it, and for their patient waiting for ſucceſs therein; and for the bad weather, ſtorms, and tempeſts they are expoſed unto, the reproach and perſecution of men; and for their being the happy means of drawing ſouls out of the abyſs of ſin and miſery unto Chriſt, for life and ſalvation: and their *ſtanding* upon the brink of the waters to catch fiſh, may denote their conſtancy in their work; their ſtrict attachment to the doctrines of the goſpel, and their waiting for ſucceſs in it. *From Engedi even unto En-Eglaim*; two places, which, according to *Jerom*, lay, the latter one at the entrance of the dead ſea, and the former at the end of it; but *Reland*[k] obſerves that this could not be, if *Joſephus* is to be credited, who makes *Engedi* to be three hundred furlongs from *Jeruſalem*[l]; therefore could not be far from the beginning of the dead ſea, and not where it ended; ſince the dead ſea, or the lake of *Aſphaltites*, was in length five hundred and eighty furlongs, and conſequently *Engedi* muſt be more than ſix or ſeven hundred furlongs from *Jeruſalem*; but that it was at the beginning of it, is ſtill further manifeſt, from the ſame writer making the lake to be juſt ſuch a number of furlongs from *Jeruſalem*[m], as he does *Engedi*; and whereas *Engedi* was on the weſtern ſhore of the lake, as appears from *Pliny*[n], it is probable there was another city on the eaſtern ſhore, oppoſite to it, called *En-Eglaim*; and there was a city on that ſide, the name of which was *Agallim*, which, according to *Euſebius*, was eight miles from *Areopolis*: and ſo it may ſignify the extent of the goſpel-miniſtry, which in the latter day will be from one end of the earth to the other; and which took a large circuit in the times of the apoſtles, and particularly by the apoſtle *Paul*, *Rom.* xv. 19. *They ſhall be a place to ſpread forth nets*; that is, the above-ſaid places ſhall be made uſe of for that purpoſe; which deſign the goſpel, and the miniſtry of it, compared to a net, for its meanneſs in the eſteem of the world; and yet is a piece of curious artifice and wiſdom, even the manifold wiſdom of God, and is contrived for the gathering in of ſinners to Chriſt; and tho' it may be like a net *per accidens*, the means of troubling the world, and drawing out the corruptions of the men of it; yet its principal deſign, and the uſe that is made of it, is to draw ſouls out of the depths of ſin unto the grace of Chriſt; ſee *Matt.* xiii. 47, 48. the *ſpreading* and *caſting* of nets, deſign the preaching of the goſpel, and the opening and explaining the doctrines of it, which are ſhut up and hidden to men; and to do which requires wiſdom and ſkill, ſtrength, diligence, and patience, and is done at a venture; and ſometimes is caſt where fiſh are, and ſometimes not; but here, and at this time, with great ſucceſs. For *their fiſh ſhall be according to their kind, as the fiſh of the great ſea, exceeding many*; that is, there ſhall be fiſh of all ſorts, ſmall and great, and in large numbers, as in the great ocean, or as in the *Mediterranean* ſea. Theſe ſignify regenerated perſons, who are born of water and the Spirit by the word of God, which is their element; they can't live but in theſe waters of the ſanctuary, and where the doctrines of grace are preached. Now many of all nations, and men of all ranks, will be called; kings, princes, nobles, as well as peaſants; men high and low, rich and poor, and multitudes of them, like the fiſhes of the ſea; which will be the caſe, when the *Jews* will be converted, and the fulneſs of the *Gentiles* brought in.

℣. 11. *But the miry places thereof, and the marſhes thereof*, &c.] That is, of the ſea; the waters of which were healed, by the waters of the ſanctuary coming into them: but the ditches and lakes, the miry and marſh ground, ſeparate from the ſea, which lay near it, and upon the borders of it, *ſhall not be healed*; theſe deſign the reprobate part of the world, obſtinate and perverſe ſinners, that abandon themſelves to their filthy luſts and ſenſual pleaſures; that wallow like ſwine in the mire and dirt of ſin; are wholly immerſed in the things of this world, mind nothing but earth and earthly things, and load themſelves with thick clay; whoſe god is their belly, and who glory in their ſhame: alſo hypocrites and apoſtates may be here meant; who deſpiſing the goſpel, and the doctrines of it, put it away from them, and judge themſelves unworthy of everlaſting life, and ſo receive no benefit by it; but on the contrary it is the ſavour of death unto

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[k] Paleſtina Illuſtrata, l. 2. p. 449. & l. 3. p. 763.

[l] Antiqu. l. 9. c. 1. §. 2.

[m] Ib. l. 15. c. 6. §. 2.

[n] Nat. Hiſt. l. 5. c. 17.

death unto them; ſee *Iſ.* vi. 9, 10: *they ſhall be given to ſalt*; left to the hardneſs of their hearts; given up to the luſts of them; devoted to ruin and deſtruction; and remain barren and unfruitful, as places demoliſhed and ſown with ſalt are; ſee *Deut.* xxix. 23. *Judg.* ix. 45. or made an example of, as *Lot*'s wife was; that others may learn wiſdom, and ſhun thoſe things that have been the cauſe of their ruin. The *Targum* is, "its pools and lakes "ſhall not be healed; they ſhall be for ſalt-pits."

ỳ. 12. *And by the river on the banks thereof on this ſide, and on that ſide*, &c.] On each ſide of the river, on the banks of it: *ſhall grow all trees for meat*; ſuch as bear fruit, that may be eat, and is good for food: by theſe *trees* are meant truly gracious ſouls, converted perſons, real chriſtians, true believers in Chriſt; who like trees have a root, are rooted in the love of God, in the perſon and grace of Chriſt, and have the root of the matter in them, the grace of the bleſſed Spirit; and who alſo is their ſap, of which they are full, and ſo grow in grace, and in the knowledge of Chriſt; grow up in him, and grow upwards and heavenwards in their affections and deſires, and in the exerciſe of faith and hope: they are the trees of the Lord, trees of righteouſneſs, good trees, that bring forth good fruit; and are often in ſcripture compared to trees the moſt excellent, as palm-trees, cedars, olives, myrtles, *&c.* and wherever the goſpel comes, theſe trees ariſe, and are watered and made fruitful by it; ſometimes in leſſer, and ſometimes in greater numbers, as in the firſt times of the goſpel, and as they will in the latter day; ſee *Pſ.* xcii. 12. *Iſ.* lxi. 3: *whoſe leaf ſhall not fade*; as the leaves of trees in autumn do, and drop off and fall; to which ſome profeſſors of religion are compared, who bear no fruit, only have the leaves of a profeſſion, and this they drop, when any trouble or difficulty ariſes, *Jud.* ỳ. 12. *Matt.* xiii. 21. but true believers, as they take up a profeſſion on principles of grace, they hold it faſt without wavering; their root, ſeed, and ſap remain, and ſo never wither and die in their profeſſion; ſee *Pſ.* i. 3. *Jer.* xvii. 8: *neither ſhall the fruit thereof be conſumed*; which are the graces of the Spirit, and good works flowing from them: the graces of the Spirit are abiding ones, as faith, hope, and love; theſe never die, are an incorruptible ſeed, a well of water ſpringing up unto everlaſting life; and good works, which are fruits meet for repentance, and evidences of faith, and by which trees are known to be good, always continue to be wrought by believers, in the ſtrength and grace of Chriſt, from whom they have all their fruits of every kind, *Hoſ.* xiv. 8. *Phil.* i. 11: *it ſhall bring forth new fruit according to his months*; or, *firſt fruits* [o]; that is, every one of theſe trees, or every true believer, ſhall be continually in the exerciſe of grace, and the performance of duty; they ſhall be conſtant and immoveable, always abounding in the work of the Lord; they ſhall never ceaſe from yielding fruit, or doing good; they ſhall ſtill bring it forth, even in old age; ſee *Pſ.* xcii. 14. *Jer.* xvii. 8: *becauſe their waters, they iſſued out of the ſanctuary*; becauſe the waters, which iſſued out of the ſanctuary, ran by theſe trees, and watered them, and made them fruitful, and therefore called *their* waters: the fruitfulneſs of theſe trees, true believers, is not owing to themſelves, to their free-will and power; to their own induſtry, diligence, and cultivation; but to the ſupplies of grace they receive by means of the goſpel, and the doctrines of it; which bring forth, or cauſe to bring forth fruit, wherever they come with power, *Col.* i. 6: *and the fruit thereof ſhall be for meat*; not for ſaints themſelves, who live not, neither on their graces, nor their works; tho' indeed they do eat the fruits of their doings, *Iſ.* iii. 10. that is, enjoy good things, conſequent on their works, thro' the free favour and good will of God; but for meat for others; for their fruit, which appears in their words and actions, are very beneficent to others; their fruit is a tree of life, *Prov.* xi. 30. and their lips feed many, *Prov.* x. 21. with knowledge and underſtanding; with the goſpel, and the doctrines of it; and with the comfortable experience they have of its truths and promiſes: yea, their fruit are meat and food for Chriſt himſelf; who comes into his garden, and eats his pleaſant fruits, feeds and feaſts, and delights himſelf with his own grace in his people, and the exerciſe of it, *Cant.* iv. 9, 10, 16. and v. 1: *and the leaf thereof for medicine*; or, *for bruiſes* [p]; for the healing of them, which is only done by the blood of Chriſt; who is the only phyſician, the ſun of righteouſneſs, that riſes with healing or pardon in his wings; and the whole language of this paſſage is borrowed from hence by *John*, and applied to Chriſt the tree of life, *Rev.* xxii. 2. and the goſpel profeſſed by true believers directs to him for healing, or for the remiſſion of ſin, and is the means of applying it, *Pſ.* cvii. 20. and a chearful conſtant profeſſion of Chriſt and his goſpel, which is the chriſtian's leaf, does good like a medicine, both to the chriſtian himſelf, and to others; who are animated and encouraged thereby to go on with pleaſure in the ways of God.

ỳ. 13. *Thus ſaith the Lord God*, this ſhall be *the border*, &c.] Of the land of *Iſrael*, as deſcribed in the following verſes; which being different from, and much larger, and more extenſive than it was in the times of *Moſes* or *Joſhua*, or than it was either before or after the captivity in *Babylon*, ſhews, that this muſt be underſtood either of the land of *Canaan*, as it will be when poſſeſſed and inhabited by the *Jews*, upon their converſion in the latter day; or rather of the church of Chriſt, which is far greater than it was under the former diſpenſation; and eſpecially it will be ſtill more extenſive hereafter, when Chriſt's kingdom will be from ſea to ſea, and his dominion from the river to the ends of the earth; and from the riſing of the ſun to the ſetting of the ſame, his name ſhall be great among the *Gentiles*. This ſubject is reaſſumed from ch. xlv. 1—8. after the inſertion of various things of moment and importance there, a reſerve upon the diviſion of the land is made of an holy portion of it, for the ſanctuary; for the prieſts, the miniſters of it; for the *Levites*, the miniſters of the houſe; and for a poſſeſſion of the city, and of the prince; and the reſt to be given to the houſe of *Iſrael*, the boundaries of which are here fixed: *whereby ye ſhall inherit the land, according to the twelve tribes of Iſrael*; by which are meant, not literal *Iſrael*, or according to the fleſh, theſe being not all *Iſrael*, or the children of God, and ſo not heirs, and ſhall not inherit; but ſpiritual *Iſrael*, or the ſpecial people of God, that ſhall dwell in the church, and enjoy all the privileges of it; theſe are the ſealed ones of all the tribes of *Iſrael*, an equal number out of each tribe; ſee *Rev.* vii. 4—8. *Joſeph* ſhall have two *portions* for his two ſons, *Ephraim* and *Manaſſeh*, and in virtue of the birthright which fell to him on the forfeiture of it by *Reuben*; he was an eminent type of Chriſt, with whom the ſaints are joint-heirs; and who has two portions, one for himſelf as Mediator, and another for them.

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[o] יבכר afferet primitiva, V. L. Vatablus; primogenita, Starckius. So Ben Melech.

[p] לתרופה ad contritionem, vel ad ſanitatem contritionis, Vatablus; ad fractionem ſanandam, Pagninus. So Ben Melech.

ỳ. 14. *And ye ſhall inherit it, one as well as another*, &c.] That is, the twelve tribes ſhall equally inherit it; one tribe ſhall not have more, and another leſs, but each alike: this was not the caſe, at the diviſion of the land, in the times of *Moſes* and *Joſhua*; for to ſuch tribes as were very numerous, a greater inheritance was given; and to thoſe that were fewer in number, a leſſer inheritance, *Numb.* xxvi. 54. and xxxiii. 54. and upon the return from the *Babyloniſh* captivity, as the tribes of *Judah* and *Benjamin* were the largeſt, and indeed the only tribes that returned as ſuch, they had the largeſt ſhare of the land; but as this reſpects the goſpel-diſpenſation, it ſignifies, that thoſe who are true *Iſraelites* indeed, ſhall ſhare in the ſame goſpel-church-ſtate, the privileges and immunities of it alike, with all the bleſſings of grace and eternal glory; they being all one in Chriſt Jeſus, *Gal.* iii. 28: *concerning the which I lifted up my hand to give it unto your fathers*; that is, ſwore that he would give unto them the land of *Canaan*; typical of the goſpel-church-ſtate and the heavenly glory; which are as ſure to all the ſeed, by the word and oath of God, as that was: *and this land ſhall fall unto you for inheritance*; by lot, by the appointment of God, and a goodly one it is, *Pſ.* xvi. 6. and xlvii. 4.

ỳ. 15. *And this* ſhall be *the border of the land toward the north ſide*, &c.] The deſcription of the borders of the land begins on the north ſide; becauſe the goſpel, and the intereſt of Chriſt, would be, as they now are, chiefly in the northern part of the world, before the latter day-glory takes place, and from thence ſpread into the other parts of it: *from the great ſea, the way of Hethlon, as men go to Zedad*; the line of this border ſhall begin at the *Mediterranean* ſea, commonly called the great ſea, and ſo proceed to *Hethlon*, a city in *Syria Damaſcena*, and from thence to *Zedad*; of which ſee *Numb.* xxxiv. 8. the deſcription is taken all along from the places which were on the border of *Canaan*, or in countries adjacent to it, which plainly point out the enlargement of it.

ỳ. 16. *Hamath, Berothah, Sibraim*, &c.] The line of the northern border ſhould be drawn on by *Hamath*, the ſame with *Antiochia* in *Syria*, ſince called *Epiphania*, as *Jerom* obſerves, from *Antiochus Epiphanes*; and go on by *Berothah*, a city of *Hadadezer* king of *Zobah*, 2 *Sam.* viii. 8. the ſame with the *Barothena* of *Ptolemy*[q], placed by him in *Syria*; and from thence the line would be carried on to *Sibraim*, a city in *Arabia Deſerta*: *which is between the border of Damaſcus*; the chief city in *Syria*: *and the border of Hamath*; before-mentioned. *Calmet*[r] imagines it to be that which *Iſhmael Abulfeda* calls *Hovvarin*; which he ſays is a village of the country of *Ems* or *Hamath*, to the ſouth-eaſt of the city. *Hazar-Hatticon, which is by the coaſt of Hauran*; this ſeems to be explanative of *Sibraim*, which lay between the border of *Damaſcus*, and the border of *Hamath*; and therefore is called the middle town or village, as *Hazar-Hatticon* ſignifies; and lay by the coaſt of *Hauran*, which *Jerom* calls a town of *Damaſcus*, with which it is mentioned, ỳ. 18. from whence the country adjacent is called *Auranitis*, as this place is here by the *Septuagint*. The *Targum* calls *Hazar* the fiſh-pool of the *Agheans*; but for what reaſon, and what is meant by it, I know not.

ỳ. 17. *And the border from the ſea, ſhall be Hazar-Enan, the border of Damaſcus*, &c.] Which was the furthermoſt part and end of the northern border, as fixed by *Moſes*, *Numb.* xxxiv. 9: *and the north northward, and the border of Hamath*; if this is carrying on the border further, it ſeems to be another *Hamath*, diſtinct from the former, ỳ. 16: *and* this is *the north ſide*; of the land, and the deſcription of the northern border of it, from the *Mediterranean* ſea to *Hazar-Enan*.

ỳ. 18. *And the eaſt ſide ye ſhall meaſure from Hauran*, &c.] The line of the eaſtern border of the land ſhall begin at *Hauran* or *Auranitis*; ſee ỳ. 16. which lay to the ſouth[s] of *Damaſcus*: and it follows, *and from the land of Iſrael by Jordan, from the border unto the eaſt ſea*; and ſo from *Damaſcus*, the metropolis of *Syria*; and likewiſe from *Gilead*, a mountain and country beyond *Jordan*; and alſo from that part of the land of *Iſrael* near to *Jordan*; and ſo from the northern border to the eaſt ſea, or ſea of *Galilee* or *Tiberias*: *and* this is *the eaſt ſide*; of the land, or the eaſtern border of it, reaching from *Hauran* to the lake of *Geneſaret*, or to the ſalt ſea, the ſea of *Sodom*; ſee *Numb.* xxxiv. 10, 11, 12.

ỳ. 19. *And the ſouth ſide ſouthward from Tamar*, &c.] Not *Jericho*, as the *Targum*, *Jarchi* and *Kimchi*, called by this name from the palm-trees which grew near it; according to *Jerom*, this is *Palmyra*, ſo called for the ſame reaſon; but it is rather *Engedi*, called *Hazazon-Tamar*, 2 *Chron.* xx. 2. the line of the ſouthern border began here, and went on, *even to the waters of ſtrife in Kadeſh*; to the waters of *Meribah* in *Kadeſh*; ſo called, from the ſtrivings of the children of *Iſrael* with the Lord there, *Numb.* xx. 1, 13: *the river to the great ſea*; it proceeded by the river of *Egypt*, the river *Sihor*, the *Nile*, which is before *Egypt*, *Joſh.* xiii. 3. and xv. 47. and ſo on to the *Mediterranean* ſea: *and* this is *the ſouth ſide ſouthward*; the ſouth ſide of the land, and the ſouthern border of it.

ỳ. 20. *The weſt ſide alſo* ſhall be *the great ſea from the border*, &c.] From the border of *Egypt*, and the river of it, to the *Mediterranean* ſea, is the weſt ſide of the land, and the weſtern border of it; hence the weſtern point is often expreſſed in ſcripture by the ſea: *till a man come over-againſt Hamath*; *Antioch* in *Syria*; ſee ỳ. 16: *this is the weſt ſide*; of the land, and of the weſtern border of it.

ỳ. 21. *So ſhall ye divide this land unto you*, &c.] As thus bounded, eaſt, weſt, north, and ſouth: *according to the tribes of Iſrael*; ſee the note on ỳ. 13.

ỳ. 22. *And it ſhall come to paſs*, &c.] In the laſt days, under the goſpel-diſpenſation: *that ye ſhall divide it by lot for an inheritance unto you*; who were *Iſraelites*, both by natural deſcent, and by the Spirit and grace of God: the goſpel was firſt preached to *Iſrael* after the fleſh, and made effectual to the converſion of many of them; and the firſt churches were made up of them, and they ſhared all the bleſſings and privileges thereof; as they alſo will in the latter day, when converted: *and to the ſtrangers that ſojourn among them*; not ſuch as were ſtrangers to ſpiritual and divine things; for this would contradict the rule in ch. xliv. 9. but converted *Gentiles*, ſo called becauſe of their natural deſcent and civil ſtate, being with reſpect to both, aliens from the commonwealth of *Iſrael*; yet were to be, as they have been, and will be, taken into the ſame goſpel-church-ſtate with the believing *Jews*: *which ſhall beget children among you*; not only in a natural, but in a ſpiritual ſenſe; be the means of begetting many ſouls again to the lively hope of a glorious inheritance: *and they ſhall be unto you as born in the country among the children of Iſrael*; that is, the children begotten by the *Gentiles*, ſhall be conſidered all one as thoſe of the children of *Iſrael*, being born again of the ſame Spirit and grace; and ſo have an equal right to the ſame privileges, and to which they ſhall be admitted: *they ſhall have inheritance with you among the tribes of Iſrael*; this is a new thing, and what in a literal ſenſe was never granted; for tho' in the times of *Moſes* and onward, and by his direction from the Lord, ſuch as have been called proſelytes of the gate, and proſelytes of righteouſneſs, have been admitted to various privileges, by conforming to certain rules, rites and ceremonies, yet never were allowed to have any inheritance in the land; and after the captivity, *Ezra* and *Nehemiah* drove out the ſtrangers, who by affinity with ſome had got among them: but this reſpects goſpel-times, and the coalition of *Jews* and *Gentiles* in the ſame church-ſtate; where there is no difference, but Chriſt is all in all; where they are admitted to the ſame ordinances of baptiſm and the Lord's ſupper; partake of the ſame bleſſings of grace, and promiſes of the word, and have an equal right to the heavenly inheritance: *Eph.* iii. 6. is the beſt commentary on this paſſage; which contains the ſame myſtery the apoſtle *Paul* was acquainted with, *that the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel*; ſee the note there, and *Eph.* ii. 12—20. *Col.* iii. 11. 1 *Cor.* xii. 13.

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[q] Geograph. l. 5. c. 19.

[r] Dictionary, in the word *Sibraim*.

[s] Vid. Reland. Paleſtina Illuſtrata, l. 1. c. 22. p. 107.

℣. 23. *And it ſhall come to paſs, that in what tribe the ſtranger ſojourneth*, &c.] Whatſoever particular congregation or church, theſe ſtrangers and ſojourners, as all the Lord's people are in this world, and even in their church-ſtate, or thoſe *Gentiles* before deſcribed, ſhall be neareſt unto, and to which they ſhall propoſe themſelves for communion, they ſhall be readily admitted: *there ſhall ye give him his inheritance, ſaith the Lord God*; allow him a name and a place; put him in the poſſeſſion of all church-privileges and immunities; look upon him as a member, a brother, a fellow-citizen, as an heir together of the grace of life, and as equally intitled to the inheritance of the ſaints in light; and for this they have the authority and order of Jehovah himſelf.

CHAP. XLVIII.

IN this chapter an account is given of the portions of the twelve tribes in the land of *Iſrael*; ſeven to the north of the ſanctuary, *Dan*, *Aſher*, *Napthali*, *Manaſſeh*, *Ephraim*, *Reuben*, and *Judah*, ℣. 1—7. between which and *Benjamin* lay the holy portion of the land, for the ſanctuary and the prieſts of it, and for the *Levites*, and for the city and its ſuburbs, and for the prince, ℣. 8—22. then the portions of the other five tribes to the ſouth of the ſanctuary, *Benjamin*, *Simeon*, *Iſſachar*, *Zebulun*, and *Gad*, ℣. 23—29. after which the city is deſcribed by its outlets, north, eaſt, ſouth, and weſt; by its twelve gates, three at each point; by its circumference, and by its name, ℣. 30—35.

℣. 1. *Now theſe are the names of the tribes*, &c.] That ſhall inherit the land; and an account is given of the ſeveral portions of it they ſhall have for an inheritance; by which are meant, not the twelve tribes of *Iſrael* literally, among whom the land was never ſo divided as here, either in *Joſhua*'s time, or after the captivity of *Babylon*; but the chriſtian church, or the people of Chriſt under the goſpel-diſpenſation, as in *Rev.* vii. 4. built upon the doctrine of the twelve apoſtles of Chriſt: the ſtranger-ſojourners are not here mentioned, who according to the preceding chapter were equally to inherit with the children of *Iſrael*, but are included; they being *Iſraelites* indeed, and fellow-heirs, and all one in Chriſt, be they of whatſoever nation. *From the north end to the coaſt of the way of Hethlon, as one goeth to Hamath*; the diviſion of the land, and the diſtribution of the portions, begin at the north, and ſo go on to the ſouth, by the way of *Hethlon* and *Hamath*; of which ſee ch. xlvii. 15, 16. and along by *Hazar-Enan, the border of Damaſcus, northward to the coaſt of Hamath*; ſee ch. xlvii. 17: *for theſe are his ſides eaſt and weſt*; the ſides of the tribe of *Dan* next mentioned, and ſo of every other tribe; which was meaſured from eaſt to weſt, and conſiſted of 25,000 reeds four-ſquare, as appears from ℣. 8, 20: *a portion for Dan*; or, *Dan one*[t]; either one tribe, or one portion. This tribe has its portion firſt aſſigned it, tho' it was provided for laſt in *Joſhua*'s time, and not ſufficiently neither, *Joſh.* xix. 40—47. and is left out in *Rev.* vii. having fallen into idolatry; but here being provided for firſt, confirms what our Lord ſays, that the firſt ſhall be laſt, and the laſt firſt, *Matt.* xix. 30. and xx. 16. and ſhows that the chief of ſinners are received by Chriſt, and provided for by him, with grace here, and glory hereafter, who come to him, and believe in him; and that their inheritance is of grace, and not of works.

℣. 2. *And by the border of Dan*, &c.] Next to it, juſt by it, cloſely adjoining to it; for it ſhould be obſerved, that theſe tribes, and their inheritances, are contiguous to each other; which denotes the union of true chriſtians, or believers in Chriſt, with each other; they are members one of another, one body, one bread, and all one in Chriſt; and their harmony, unity, and concord, their comfortable communion and fellowſhip with each other; eſpecially as it will be in the latter day, when they ſhall no more grieve and vex each other, nor ſeparate from one another; but the two ſticks ſhall be one in the hand of the Lord, *Iſ.* xi. 13.

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[t] דן אחד Dan una, Cocceius, Starckius; Danis tribus una, Vatablus, Junius & Tremellius, Polanus; pro Dane portio una, Munſter, Tigurine verſion, Piſcator.

Ezek. xxxvii. 19: *from the eaſt ſide unto the weſt ſide*; being juſt in the ſame poſition as the former tribe, and of the ſame meaſure and extent: *a* portion *for Aſher*; an inheritance for the tribe of *Aſher*, the *bleſſed* of the Lord with all bleſſings, ſpiritual and eternal: and it ſhould be known, once for all, that the portions of the ſeveral tribes are exactly alike: true believers have the ſame covenant-God and Father for their portion; the ſame Lord, Redeemer and Saviour, head and huſband Jeſus Chriſt; they are members of the ſame body; partake of the ſame Spirit, and his graces; obtain like precious faith; are called in one hope of their calling; have a right to the ſame privileges and ordinances, and will ſhare in the ſame heavenly inheritance, *Eph.* iv. 4, 5, 6.

℣. 3. *And by the border of Aſher, from the eaſt ſide, even unto the weſt ſide, a* portion *for Naphtali.*] Cloſe to the tribe of *Aſher* and his inheritance, in the ſame direction from eaſt to weſt, lay the part aſſigned to the tribe of *Naphtali*: ſuch chriſtians who are *wreſtlers* with God in prayer, and againſt their ſpiritual enemies, and ſtrive and contend for the doctrines of the goſpel, may be deſigned.

℣. 4. *And by the border of Naphtali, from the eaſt ſide unto the weſt ſide, a* portion *for Manaſſeh.*] Juſt in like manner, next to *Naphtali* lay the tribe of *Manaſſeh*, and the portion of land appointed for that tribe; even ſuch chriſtians who *forget* the things that are behind, and reach to thoſe that are before; forget their former companions, their own people, and father's houſe; their carnal luſts and pleaſures, and their own works of righteouſneſs, and follow after Chriſt and his righteouſneſs.

℣. 5. *And by the border of Manaſſeh, from the eaſt ſide unto the weſt ſide, a* portion for *Ephraim.*] Cloſe to the tribe of *Manaſſeh*, and the inheritance of it, which is no more reckoned a half, but a whole tribe, and has an inheritance equal to the reſt, lay the tribe of *Ephraim*, and the inheritance aſſigned to that; even to ſuch believers as are *fruitful* in grace and good works. *Joſeph* is not mentioned, as in ch. xlvii. 13, the two portions there given him, being here allotted to his two ſons, *Manaſſeh* and *Ephraim*.

℣. 6. *And by the border of Ephraim, from the eaſt ſide unto the weſt ſide, a* portion *for Reuben.*] Who, thro' his ſin, loſt his birth-right; but now his ſin being forgiven and forgotten, has a portion aſſigned him upon the border of *Ephraim*, and next to the tribe of *Judah*; when in *Moſes* and *Joſhua*'s time it lay on the other ſide *Jordan*: this points to ſuch perſons that ſhall have their lot and portion in ſpiritual things; that *ſee the ſon*, that look to Chriſt alone for righteouſneſs, peace, pardon, and eternal life.

℣. 7. *And by the border of Reuben, from the eaſt ſide unto the weſt ſide, a* portion *for Judah.*] Such who *confeſs* the Lord before men, and *praiſe* his name for all bleſſings, temporal and ſpiritual, they receive from him: theſe ſeven tribes already mentioned, as they lay contiguous to each other, and had portions and inheritances alike aſſigned to them; ſo they were all of them to the north of the ſanctuary and city after mentioned.

℣. 8. *And by the border of Judah, from the eaſt ſide unto the weſt ſide, ſhall be the offering,* &c.] Or the oblation of an holy portion of the land unto the Lord before made mention of, ch. xlv. 1. this was cloſe by the tribe of *Judah*, and in the ſame direction with that, and the reſt of the tribes, proceeding in length from eaſt to weſt: this takes in the whole allotted to the ſanctuary, the prieſts, the Levites, the city, and the prince; each of which are taken notice of in the following verſes: *which they ſhall offer of five and twenty thouſand* reeds *in breadth*; from north to ſouth; which makes, as the *Jews* [u] ſay, ſeventy-five miles; ſome make it ſeventy-ſeven, and others more: *and in length as one of the* other *parts, from the eaſt ſide unto the weſt ſide*; that is, equal to one of the portions allotted to any one of the tribes, which were alike: what this meaſure was is not ſaid, but was the ſame with the breadth; ſince the whole oblation was five and twenty thouſand by five and twenty thouſand, ℣. 20: *and the ſanctuary ſhall be in the midſt thereof*; of the holy portion of land; ſee ch. xlv. 3. not in the tribe of *Judah* or *Benjamin*; nor in the city of *Jeruſalem*, as before; but many miles from thence.

℣. 9. *The oblation that ye ſhall offer to the Lord,* &c.] That which belonged to the ſanctuary, and to the prieſts, which was taken and ſeparated for that uſe; which here, and in the following verſes, is particularly and ſeparately conſidered: ſhall be *of five and twenty thouſand in length*; that is, five and twenty thouſand reeds from eaſt to weſt: *and of ten thouſand in breadth*; from north to ſouth; ſee ch. xlv. 3.

℣. 10. *And for them*, even *the prieſts, ſhall be this holy oblation,* &c.] This holy portion of land, excepting that which is for the ſanctuary, is to be for the uſe of the prieſts to build houſes on to dwell in; ſignifying, that the miniſters of the goſpel are to be taken care of, and ſufficient proviſion made for their maintenance; ſee ch. xlv. 4: *toward the north five and twenty thouſand* in length, *and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length*; to the north and ſouth five and twenty thouſand reeds each; and to the eaſt and weſt ten thouſand each; all this belongs to the prieſts, excepting the place for the ſanctuary, that ſtood in the middle of it, as repeated in the following clauſe: *and the ſanctuary of the Lord ſhall be in the midſt thereof*; as in ℣. 8.

℣. 11. It ſhall be *for the prieſts that are ſanctified,* &c.] That are ſet apart by the Lord; called by him to this office, and ſanctified with the gifts and graces of his Spirit; and ſo fitted and qualified for the work: *of the ſons of Zadok, which have kept my charge, which went not aſtray, when the children of Iſrael went aſtray, as the Levites went aſtray*; miniſters faithful to the Lord in the worſt of times; and who are, and will be taken notice of by him, both now and hereafter, *Matt.* xxv. 21. *Rev.* iii. 10. ſee the notes on ch. xliv. 15, 16.

℣. 12. *And this oblation of the land that is offered, ſhall be unto them a thing moſt holy,* &c.] Be peculiarly theirs, and not converted to any other uſe; but be accounted moſt ſacred, and not alienable, or made uſe of by other perſons, or to other purpoſes: *by the border of the Levites*; it ſhould be continued, and reach unto their border; or where that ſhould begin, and their part aſſigned them, which is next conſidered.

℣. 13. *And over-againſt the border of the prieſts,* &c.] Next to their border, cloſe to it, running parallel with it: *the Levites* ſhall have *five and twenty thouſand in length, and ten thouſand in breadth*; for accommodations for them; for chambers to

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[u] Jarchi and Kimchi in loc. e Siphri; ſo Lipman. Tzurath Beth Hamikdaſh, fol. 1. 1.

lodge in, and other uſes; all concerned in the houſe and worſhip of God, ſhall be provided for with every thing neceſſary and convenient for them; ſee the note on ch. xlv. 5: *all the length* ſhall be *five and twenty thouſand, and the breadth ten thouſand*; all the length of the land, both for the prieſts and Levites, ſhould be five and twenty thouſand reeds, and the breadth of the land for both ten thouſand reeds: this is repeated for the certainty of it, and to prevent any miſtake about it.

℣. 14. *And they ſhall not ſell of it,* &c.] Any part of it that is allotted to them, neither the prieſts, nor the Levites; ſimony is not to be practiſed: *neither exchange*; for any other land in lieu of it: *nor alienate the firſt-fruits of the land*; or appropriate them to any other uſe, than that of the prieſts and Levites: whatever is appointed for eccleſiaſtic uſes, ought not to be converted to any other; nor ſhould church-privileges be parted with on any account: miniſters and other officers, nay even private chriſtians, ſhould not part with their chriſtian liberty, nor with any of the doctrines and ordinances of the goſpel: *for it is holy unto the Lord*; what is ſeparated and devoted to religious uſes, is ſacred to the Lord.

℣. 15. *And the five thouſand that are left in the breadth over-againſt the five and twenty thouſand,* &c.] Which belonged to the *Levites*, which was a ſquare of twenty five thouſand reeds by twenty five thouſand; by the ſide of, or parallel to the twenty five thouſand in length, ran twenty five thouſand in breadth, two ten thouſands, as in the portion of the prieſts, ℣. 10. ſo in theirs, ℣. 13. the reſidue whereof five thouſand, *ſhall be a profane place for the city, for dwelling, and for ſuburbs*; to build a city upon for the *Iſraelites* to dwell in, and ſuburbs to be inhabited by thoſe that were not of the city; or for fields and gardens, to ſupply the city with things neceſſary and convenient; tho' the *Jewiſh* commentators, *Jarchi*, *Kimchi*, and *Ben Melech*, ſay, the ſuburbs were an open place, where were neither houſes, nor fields, nor gardens: when this ſpot for the city and ſuburbs is ſaid to be a *profane place*, it is to be underſtood comparatively, with reſpect to the portion for the prieſts and Levites; otherwiſe it was a part of the holy oblation; or rather, that it was common to all the people of *Iſrael*, who might all dwell in it; and therefore *Symmachus* and *Theodotion* render it λαικον. This *city* ſignifies the goſpel-church, often compared to a city in ſcripture, being compact together; conſiſting of chriſtians knit together in love, of the ſame ſentiment, and joining in religious worſhip: a city ſeated on an eminence; well founded; built on the rock Chriſt Jeſus; its buildings large and beautiful, and of lively ſtones; its inhabitants many, the fellow-citizens of the ſaints; theſe divers, of all nations, of every rank, age and ſex; and very healthful, none of them ſick and diſeaſed; healed of all maladies; living in a wholeſome air, by a river the ſtreams whereof make glad this city, and the inhabitants of it; who have many privileges, being Chriſt's freemen; governed by good laws, under proper officers appointed to explain them, and ſee them executed: a city well fortified with the bulwarks of ſalvation; the city of ſolemnities, and of the great king. The ſuburbs of it are for ſuch who are not yet of it, but are waiting at wiſdom's gates, and at the poſts of her door, hoping for admittance ere long: *and the city ſhall be in the midſt thereof*; of the area of five thouſand reeds.

℣. 16. *And this* ſhall be *the meaſures thereof,* &c.] Of the city: *the north ſide four thouſand and five hundred*; that is, meaſures or reeds: *the ſouth ſide four thouſand and five hundred, and on the eaſt ſide four thouſand and five hundred, and the weſt ſide four thouſand and five hundred*; in all eighteen hundred meaſures or reeds, as in ℣. 35. which denotes the largeneſs of the goſpel-church, eſpecially in the latter day; when *Jews* and *Gentiles* will be converted, and multitudes, eaſt, weſt, north and ſouth, will be gathered to it; and as it is an equilateral ſquare, this ſhews the perfection, firmneſs, ſtability and duration of the church of Chriſt; ſo the holy city, the new *Jeruſalem* is for the ſame reaſons ſaid to be four-ſquare, *Rev.* xxi. 16.

℣. 17. *And the ſuburbs of the city ſhall be toward the north two hundred and fifty,* &c.] That is, ſo many reeds: *and toward the ſouth two hundred and fifty*; which make five hundred; and theſe being added to four thouſand five hundred, north and ſouth, make five thouſand: *and toward the eaſt two hundred and fifty, and toward the weſt two hundred and fifty*; which being added to four thouſand five hundred, eaſt and weſt, make five thouſand; and ſo an equilateral ſquare on each ſide, length and breadth.

℣. 18. *And the reſidue in length over-againſt the oblation of the holy* portion ſhall be *ten thouſand eaſtward, and ten thouſand weſtward,* &c.] What remained in length, which ran parallel with the holy portion of the land, after five thouſand reeds were taken out for the city and ſuburbs, were twenty thouſand; ten thouſand to the eaſt, and ten thouſand to the weſt: *and it ſhall be over-againſt the oblation of the holy* portion; that is, that ſpace as yet undiſpoſed of, the twenty thouſand reeds, ten on the eaſt, and ten on the weſt of the city, were cloſe to, and ran even with, the oblation of the holy portion aſſigned to the prieſts and Levites: *and the increaſe thereof*; or what theſe twenty thouſand reeds of land ſhould produce, or could be made of them: *ſhall be for food for them that ſerve the city*; not the *Gibeonites* given to be hewers of wood and drawers of water, as *Jarchi* interprets it; which ſenſe is juſtly rejected by *Kimchi*; ſince, as he obſerves, the *Gibeonites* ſhall not dwell in *Jeruſalem* the holy city, nor miniſter in time to come: but either civil magiſtrates, who ſerve the church of Chriſt, when they ſecure the peace of it, protect and defend it; as they will, eſpecially in the latter day, when theſe officers will be peace, and theſe exactors righteouſneſs, do all things juſtly and equitably; and when kings ſhall be nurſing fathers, and queens nurſing mothers to the church; and it is but right they ſhould be provided for ſuitable to their rank, dignity and office, and tribute be given to whom tribute is due: or miniſters of the word, who are the church's ſervants, and ſerve it in preaching the goſpel, and adminiſtring the ordinances of it; and go by various names, as huſbandmen concerned in ploughing, ſowing, reaping, and gathering in the harveſt; as labourers in the vineyard, and employed in planting, watering, pruning, and propping the vines; and as ſtewards of the myſteries and manifold grace of God, to give to every one in the city and family, his portion of meat in due ſeaſon; and as guides and governors, engaged in taking care of the good order and diſcipline of it; as watchmen, that go about it, or are ſet on the walls of it: and it is the will of God they ſhould be comfortably provided for, and eat of the fruit of the field and vineyard they labour in; and of the milk of the flock they take care of; and reap carnal things, where they have ſowed ſpiritual things: or elſe private believers, who ſerve the intereſt of Chriſt and one another by love; praying with, and for one another; bearing one another's burdens, and building up each other on their moſt holy faith: and for whom *food*, or *bread* [u], as in the original, both temporal and ſpiritual, is provided; both being to be had of the Lord, with whom there is enough, and to ſpare; Chriſt is the bread of life, and his word and ordinances are the proviſions of *Zion*; which all that ſerve the city or church of God may partake of.

℣. 19. *And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael.*] Whether they be civil magiſtrates, or miniſters of the word, they ſhall be of *Iſraël*, and be *Iſraelites* indeed; and ſhall be taken out of the ſeveral tribes; ſome out of one tribe, and ſome out of another; all ſhall have the honour, as well as the labour, of ſerving the church and intereſt of Chriſt; yea, all true *Iſraelites* ſhall contribute as much as in them lies to the ſervice of it.

℣. 20. *All the oblation* ſhall be *five and twenty thouſand, by five and twenty thouſand*, &c.] Or, *every oblation* [w]; every one of the oblations; that for the prieſts and the ſanctuary; that for the Levites, and that for the city, its ſuburbs, and the maintenance of thoſe that ſerved the city; each were a ſquare of five and twenty thouſand reeds: *ye ſhall offer the holy oblation four-ſquare, with the poſſeſſion of the city*; taking in the poſſeſſion of the city, or what that poſſeſſed, the oblation of land for that, and its ſuburbs, and for produce to ſupport thoſe that ſerved it, ſhould be a four-ſquare of the above dimenſions.

℣. 21. *And the reſidue* ſhall be *for the prince*, &c.] Not the civil magiſtrate, but the prince Meſſiah, the king, governor, and protector of his church and people: *on the one ſide, and on the other of the holy oblation, and of the poſſeſſion of the city*; his portion ſhall lie on each ſide of the portion for the ſanctuary, the prieſts and Levites, and for the city and its appurtenances; ſo that he will be the guardian and preſerver of them all; ſee the note on ch. xlv. 7: *over-againſt the five and twenty thouſand of the oblation toward the eaſt border, and weſtward over-againſt the five and twenty thouſand toward the weſt border*; or, *before the face* [x] *of the five and twenty thouſand of the oblation*, &c. that is, next to the tribe of *Judah*, cloſe by that, and juſt before the holy oblation of five and twenty thouſand reeds, both eaſtward and weſtward, ſhould be the portion of the prince on one ſide: *over-againſt the portions for the prince*; or, *over-againſt* theſe ſhall be that *for the prince* [y]; parallel with the portions of the ſeveral tribes before deſcribed, ſhall be that of the prince, which belongs to him: *and it ſhall be the holy oblation*; *and the ſanctuary of the houſe* ſhall be *in the midſt thereof*; that is, the holy oblation of the land for the prieſts and Levites, and the ſanctuary ſhould be between that part of the prince's portion which lay next to *Judah*, and that which lay next to *Benjamin*; of which in the next verſe.

℣. 22. *Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city*, &c.] Or, *beyond* theſe, as it may be rendered, on the other ſide of them; or, *except* [z] theſe: being *in the midſt of that which is the prince's*; between his two portions; or as it is next explained, *between the border of Judah, and the border of Benjamin, ſhall be for the prince*; that is, all beyond and excepting that which belonged to the prieſts and Levites, the ſanctuary and the city, were the prince's, which lay between *Judah* and *Benjamin*: or thus it was; before the holy oblation one part of the prince's portion ran, parallel with the tribe of *Judah*, eaſt and weſt; after the holy oblation on the other ſide, another part of his portion touched the tribe of *Benjamin*, and ran parallel with the eaſt and weſt; and ſo were between them both, as well as on each ſide of the holy oblation: all this denotes the nearneſs of Chriſt to his church and people; his protection of them on all ſides; and the largeneſs of his intereſt and kingdom; ſee ch. xlv. 7.

℣. 23. *As for the reſt of the tribes*, &c.] Not yet mentioned, which lay to the ſouth of the ſanctuary, and are as follow: *from the eaſt ſide to the weſt ſide, Benjamin* ſhall have *a* portion; the *ſons* of God's *right hand*, who are as near and dear to him as a man's right hand is to him. *Judah* and *Benjamin* are neareſt to the holy oblation, ſanctuary, city and prince; the one to the north of them, the other to the ſouth; theſe tribes being faithful to God, and with his ſaints, when others departed from him; the Lord takes great notice of his faithful ones, and honours them, *Hoſ.* xi. 12.

℣. 24. *And by the border of Benjamin, from the eaſt ſide unto the weſt ſide, Simeon* ſhall have *a* portion.] Cloſe by the border of *Benjamin*, running eaſt and weſt, *Simeon*'s part and inheritance in the land ſhall be; even ſuch true *Iſraelites* as *hear*, underſtand, and believe the goſpel, and practiſe what they hear. This tribe is not now to be divided and ſcattered in *Iſrael*, or to have its inheritance in *Judah*, as formerly, *Gen.* xlix. 5—7. *Joſh.* xix. 1—9. but to be diſtinct, and have a portion by itſelf.

℣. 25. *And by the border of Simeon, from the eaſt ſide unto the weſt ſide, Iſſachar a* portion.] Next, cloſely adjoining to *Simeon*'s inheritance, and in the ſame direction ſhall be *Iſſachar*'s; ſuch chriſtians as ſhall have the *rewards* of grace for their ſervices and ſufferings in times of tribulation.

℣. 26. *And by the border of Iſſachar, from the eaſt ſide unto the weſt ſide, Zebulun a* portion.] In like manner, next to *Iſſachar*'s inheritance, and bordering on it, ſhall be *Zebulun*'s; who ſhall be no more an haven for ſhips, having a different ſituation and allotment; and may deſcribe ſuch chriſtians as *dwell* in Chriſt, and he in them.

℣. 27. *And by the border of Zebulun, from the eaſt ſide unto the weſt ſide, Gad a* portion.] The laſt of the tribes; a *troop* of overcomers, who are more than conquerors over all their enemies thro' Chriſt: all chriſtians ſhall have their part and portion in the church below, and in all the privileges and immunities of it; and in the church above, in all the glories and bleſſedneſs thereof.

℣. 28. *And by the border of Gad, at the ſouth ſide ſouthward*, &c.] Of the ſanctuary of the Lord, of the portion of the prieſts and Levites, of the city, and what belonged to that, and of the prince's portion. The deſcription begins at the northern part of the land, and ends in the ſouthern: *the border ſhall be even from Tamar* unto *the waters of ſtrife*

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[u] ללחם in panem, Pagninus, Montanus, Piſcator.

[x] אל פני ante facies, Pagninus: ante faciem, Starckius.

[w] כל התרומה omnis oblatio, Pagninus, Montanus.

[y] לעמת חלקים לנשיא ex adverſo portionum, *id vero* principis erit, Tigurine verſion; juxta portiones, principi erit, Cocceius, Starckius.

[z] מאחזת.

ſtrife in *Kadeſh*; and *to the river toward the great ſea*; ſee the note on ch. xlvii. 19.

℣. 29. *This is the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance,* &c.] This is the land, as thus deſcribed; and theſe the tribes of *Iſrael*, or the *Iſraelites* indeed, who ſhall have their reſpective ſhares in it, as thus allotted to them for their inheritance; which is not of a worldly, but ſpiritual nature; and a goodly heritage it is, a place and a name better than ſons and daughters; namely, a place in the houſe and church of God; and a right to enjoy all the ordinances of it: *and theſe* are *their portions, ſaith the Lord God*; which he has appointed to them, of his grace beſtows on them; and of which they may be aſſured, ſince he has ſaid it: no mention is made of any cities of refuge in this diviſion of the land, as in *Joſhua*'s time, becauſe now the antitype of them is come, the Meſſiah, to whom all ſenſible ſinners are directed to flee; and there is no other aſylum for them, nor ſalvation in any other but in him; and beſides, in this period, there will be no manſlayers, nor any that will hurt and deſtroy in all the holy mountain; and ſo no need of cities of refuge, *Iſ.* xi. 9.

℣. 30. *And theſe* are *the goings out of the city,* &c.] The gates of it, as *Jarchi* and *Kimchi* interpret it, by which they went out of it, and into it; and alſo the ſides of it. The Lord here returns to the city again, to give an account of its circumference and name: *on the north ſide four thouſand and five hundred meaſures*; the north ſide of the city meaſured ſo many meaſures; that is, reeds, as *Jarchi* explains it.

℣. 31. *And the gates of the city* ſhall be *after the names of the tribes of Iſrael,* &c.] According to the number of them, twelve, and called by their names; the names of the ſeveral tribes being written on them; ſee *Rev.* xxi. 12. this ſhews that all true *Iſraelites* indeed, *Iſrael* not after the fleſh, but after the ſpirit, have a right of entrance into, and communion with, the church of God; even the whole *Iſrael* of God, whom he has choſen for himſelf; Chriſt has redeemed by his blood, and the Spirit calls by his grace, and ſanctifies; theſe are all, be they *Jews* or *Gentiles*, fellow-citizens with the ſaints, and of the houſhold of God: theſe gates, tho' twelve, with reſpect to the twelve tribes that enter in at them, and the twelve apoſtles of the Lamb that direct unto them, and whoſe doctrine they embrace and profeſs that go in by them; yet are but one in the main, which is Chriſt, faith in him, and a profeſſion of it, and a profeſſed ſubjection to his goſpel and ordinances, *John* x. 1, 9: *three gates northward*; for thoſe that lay on that ſide to enter in at: *one gate of Reuben, one gate of Judah, and one gate of Levi*; theſe tribes, and ſo the reſt, were not placed according to their encampment about the tabernacle in the wilderneſs, or as they were placed by *Joſhua* in the land of *Canaan*; which ſhows that the tribes literally conſidered are not intended. *Levi* had a gate, tho' it had not a portion in the manner the other tribes had.

℣. 32. *And at the eaſt ſide four thouſand and five hundred,* &c.] Meaſures or reeds: this ſide was equal to the north, as the reſt were to this; the whole city in its circumference making an equilateral ſquare: *and three gates*; which were as follow: *one gate of Joſeph, one gate of Benjamin, one gate of Dan*; *Joſeph* is here as having a gate, tho' he is not mentioned as having a portion; but his two ſons, *Ephraim* and *Manaſſeh*, who are here omitted; which made room for *Levi*'s name to be inſerted; and *Dan* who had his portion firſt, is here placed in the middle, no order being obſerved; the whole being myſtical and ſpiritual.

℣. 33. *And at the ſouth ſide four thouſand and five hundred meaſures,* &c.] The ſouth ſide of the city meaſured juſt the ſame as the north and eaſt ſides did: *and three gates*; were on that ſide, as on the others: *one gate of Simeon, one gate of Iſſachar, one gate of Zebulun*; at which theſe tribes entered, or thoſe they repreſent.

℣. 34. *At the weſt ſide four thouſand and five hundred,* &c.] Meaſures or reeds; ſo many were the length of this ſide; the ſame with north, ſouth and eaſt, and made a four-ſquare; and ſuch the city was, as the new *Jeruſalem* is ſaid to be, *Rev.* xxi. 16: with *their three gates: one gate of Gad, one gate of Aſher, one gate of Naphtali*; the ſituation of theſe gates on all ſides, eaſt, weſt, north and ſouth, ſhew, that in the latter day people will flock from all quarters to the church of Chriſt, and that there will be an open and free acceſs of all perſons into it; ſee *Iſ.* ii. 2. and xliii. 5, 6. and xlix. 12, 18. and lx. 4, 5.

℣. 35. It was *round about eighteen thouſand* meaſures, &c.] Putting the numbers together which each ſide made, the circumference of the city was eighteen thouſand meaſures; which, according to *Cornelius A Lapide*, were thirty two thouſand miles; which ſhews that no city literally taken can be here meant, but myſtically and ſpiritually the church of Chriſt, which will be of great extent in the latter day; and a large one it had need to be, to hold all nations that will flow into it; it will be ſpread all over the world; the world will become the church; the kingdoms of it will become Chriſt's; the little ſtone will become a great mountain, and fill the whole earth; the kingdom and intereſt of Chriſt, which is his church, will be from ſea to ſea, and from the river unto the ends of the earth; even from the riſing of the ſun to the ſetting of the ſame. Some *Jewiſh* writers [a], not knowing what to make of theſe large meaſures, ſay, that they have reſpect to the eighteen thouſand worlds God is ſaid [b] to make, which theſe were a ſimilitude, figure, or exemplar of; but thoſe *Jews* are nearer the true ſenſe of them, who ſay [c], that this is to be underſtood of *Jeruſalem* above, or as it will be in future time, in the world to come, the diſpenſation of the Meſſiah, *Gal.* iv. 26: *and the name of the city from that day* ſhall be, *the Lord* is *there*; the goſpel-church has other names, as *Jeruſalem*, mount *Zion*, the Lord our righteouſneſs, *Hephzibah* and *Beulah*, a city not forſaken, *Heb.* xii. 22. *Jer.* xxxiii. 16. *Iſ.* lxii. 4, 12. but here it is called *Jehovah Shammah*, the Lord is there, or dwells there; which is to be underſtood of his preſence in it; not in a general way, as he is in all places, and with all his creatures, continually, conſtantly, and every where working in a providential manner; but of his gracious preſence in a ſpecial way and manner: in this ſenſe Jehovah, Father, Son and Spirit, are in the goſpel-church, and will be more manifeſtly in the latter day; Jehovah the Father, as the Father of Chriſt, bleſſing them with all ſpiritual bleſſings in him; granting them his preſence in him, and communion with him, thro' him; as their Father providing all good things for them, and as the God of all grace unto them: Jehovah the Son, as the maſter of the family taking care of it, as a ſon in his own houſe, and the firſt-born among his brethren; as the prophet in the midſt of his church, teaching and inſtructing; as the high-prieſt in the midſt of the golden candleſticks, lighting and trimming them; as the king in *Zion*, to rule and govern, protect and defend it; ſhewing himſelf in all the glories of his perſon, and the riches of his grace, according to his promiſe, *Matt.* xxviii. 20. *Jehovah* the Spirit is here to qualify men with gifts for the miniſtry, to apply the word, and make it uſeful; as a Spirit of grace and ſupplication, and to help the Lord's people in the exerciſe of grace, and diſcharge of duty; and to be their comforter and remembrancer. Jehovah here does, and will diſplay his glorious perfections; his power in the preſervation of his ſaints; his wiſdom in the guidance and direction of them; his truth and faithfulneſs in the performance of promiſes to them; his purity and holineſs in the ſanctification of them; his love, grace and mercy in the large diſcoveries made unto them; in ſhort, he'll appear all glorious to them, and will be the glory in the midſt of them, *Pſ.* xlvi. 5, 6. *Zeph.* iii. 17. *Zech.* ii. 5. the date from whence this will commence is *that day*; either from the beginning of the goſpel-diſpenſation, that famous day made by the riſing of the ſun of righteouſneſs; or from the day and date of Chriſt's promiſe of his preſence, *Matt.* xxviii. 20. or from the time the goſpel-church-ſtate was ſet up; or from the day this city will be rebuilt and reſtored, the Lord will more viſibly and manifeſtly grant his preſence to the inhabitants of it, and never more depart from them; ſee *Iſ.* lxii. 12. The *Targum* is, "the "name of the city which is ſeparated from the "day, the Lord will cauſe his Shekinah to dwell "there." The *Jews* [a] produce this place to ſhew that *Jeruſalem* is called *Jehovah*, and ſay, don't read *Shammah*, *there*, but *Shemah*, *its name*; and the *Socinians* from hence would diſprove the incommunicableneſs of the name *Jehovah* to a creature, but without effect; ſince this city is not called ſimply *Jehovah*, but with an additional epithet; and this is to be underſtood, not in a divided, but compound ſenſe, as the altar in *Exod.* xvii. 15. and the mount in *Gen.* xxii. 14.

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[a] Lipman. Tzurath Beth Hamikdaſh, §. 79.

[b] T. Bab. Avoda Zara, fol. 3. 2.

[c] Gloſſ. in T. Bab. Sanhedrin, fol. 97. 2. & Succah, fol. 45. 2.

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[a] T. Bab. Bava Bathra, fol. 75. 2.

The BOOK of DANIEL.

THIS book is called, in the *Vulgate Latin* verſion, *the prophecy of Daniel*; and in the *Syriac* and *Arabic* verſions, *the prophecy of Daniel the prophet*. This *Daniel* was of the children of *Judah*, that were carried captive into *Babylon* with *Jehoiakim*; and was of princely blood, if not of the royal ſeed, as appears from ch. i. 3, 5. *Joſephus*[a] is expreſs for it, that he was of the kindred and family of *Zedekiah*: and *Saadiah Gaon*[b] ſays, he was of the ſeed of *Hezekiah*, and ſo fulfilled the prophecy in 2 *Kings* xx. 18. As to what the author of the lives of the prophets, aſcribed to *Epiphanius*, ſays[c], that he was born in upper *Bethabara*, not far from *Jeruſalem*, it is not to be depended on; or that his father's name was *Sabaam*, according to a tradition mentioned by the true *Epiphanius*[d]. The *Jews*[e] would have it, that this book was not written by *Daniel* himſelf, but by the men of the great ſynagogue; tho' it is evident from the book itſelf, that *Daniel* is the writer of it, as from ch. vii. 1, 2, 28. and viii. 1, 15, 27. and ix. 2. and x. 2. and xii. 5. That he wrote books, which were received, read, and believed by the *Jews* as of God, is affirmed by *Joſephus*[f]; and the *Jews* in general acknowledge, that this book was written by the influence of the Holy Spirit, but not by prophecy; they, without any foundation, diſtinguiſhing between the Holy Spirit and prophecy. And ſo *Maimonides* ſays[g], it is the general conſent of their nation, that this book is among the holy writings, but not among the prophets; nor will they allow *Daniel* to be a prophet: the reaſons they give are frivolous; what ſeems to have induced them to degrade him, is the manifeſt prophecy of the time of the Meſſiah's coming in this book, which ſometimes they are obliged to own is fixed in it. They tell us a ſtory of *Jonathan ben Uzziel*, that having finiſhed his paraphraſe of the prophets, thought to have wrote one on the *Hagiographa*, or holy writings, among which they place the book of *Daniel*; but was forbid by *Bath-Kol*, or a voice from heaven, giving this as a reaſon, becauſe that in it is contained the end of the Meſſiah[h], the preciſe time of his coming; and the *gloſs* on the paſſage adds, by way of explanation, "in the book of *Daniel*;" tho' elſewhere they would have it, that after it was made known to *Daniel*, it was taken away from him. For ſo they ſay[i], there are two men to whom the end was revealed, and afterwards it was hidden from them; and theſe are they, *Jacob* and *Daniel*: from *Daniel*, according to ch. xii. 4. *but thou, O Daniel, ſhut up the words, and ſeal the book*, &c. from *Jacob*, *Gen.* xlix. 1. *that I may tell you that which ſhall befal you in the laſt days*. Yet the prophecy of *Daniel* was ſo clear, with reſpect to the time of the Meſſiah's coming, that one of their *Rabbins*, who lived about fifty years before the coming of Chriſt, aſſerted, that the time of the Meſſiah, as ſignified by *Daniel*, could not be deferred longer than thoſe fifty years[k]; and a moſt glaring prophecy it is, and ſufficient to denominate *Daniel* a prophet, as well as many more contained in this book. And after all, *Maimonides* himſelf owns, that he, and the other writers of the *Hagiographa*, or holy writings, may be called prophets in general. And *Aben Ezra* obſerves of *Daniel* in his preface, that he delivered out prophecies of things now paſt, and of things to come; yea, he expreſsly calls him a prophet on ℣. 17. And *Jacchiades*, another of their commentators on this book, ſays, that he attained to the higheſt degree of prophecy. To which may be added the teſtimony of *Joſephus*[l], who ſays, he was one of the greateſt prophets, and to be preferred to others; ſince he not only predicted things future, but fixed the time when they ſhould come to paſs. And above all, and what ſhould ſatisfy us chriſtians, he is expreſsly called a prophet by our Lord, *Matt.* xxiv. 15. There are no other authentic writings of *Daniel*, which bear his name; the ſtories of *Suſannah*, and of *Bel* and the *Dragon*, which make the *thirteenth* and *fourteenth* chapters in the *Greek* of *Theodotion*, and in the *Vulgate Latin* verſion, are apocryphal and ſpurious. The *Oriental* writers make *Daniel* the author of a volume, entitled, *Principles relating to the explanation of dreams*. And there is another book, in the king of *France*'s library, with this title, *Odmath-al-mantoul ân Danial al-nabi*; which contains predictions of the prophet *Daniel*, received by tradition from him. This is a book which abounds with falſities, forged by the *Mahometans*, and founded on the real prophecies of *Daniel*[m]. This book, written by him, is partly hiſtorical, relating facts in which he was concerned; and partly prophetical, of things that ſhould happen from his time to the end of the world, and eſpecially of the Meſſiah and his kingdom; and it is written partly in *Hebrew*, and partly in *Chaldee*. This great man, as he was both in nature and grace, in religion and politicks, lived throughout the captivity, but does not ſeem ever to have returned into *Judea*; but continued in the courts of the kings of the *Medes* and *Perſians*, to take care of the affairs of his people the *Jews*. Where he died, and was buried, is not certain. Some ſay in *Babylon*; and others, which is more likely, at *Suſa* on the *Tigris*, where he was in the third year of *Cyrus*, *Dan.* x. 1, 4. So ſays *Abulfeda*[n]; with which agrees the account of *Benjamin* of *Tudela*[o].

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[a] Antiqu. l. 10. c. 10. §. 1.

[b] Comment. in Dan. i. 5.

[c] Pſeudo-Epiphan. de vit. prophet. c. 10.

[d] Contra Hæreſ. hæreſ. 55.

[e] T. Bab. Bava Bathra, fol. 15. 1.

[f] Antiqu. l 10. c 10 § 7.

[g] More Nevochim, par. 2. c. 45.

[h] T. Bab. Megillah, fol. 3. 1.

[i] Bereſhit Rabba, § 98. fol. 84. 4.

[k] R. Nehumiah apud Grotium, de ver. Relig. Chriſt. l. 5. §. 14.

[l] Ibid. ut ſupra.

[m] Calmet's dictionary, in the word *Daniel*.

[n] Apud Schickard. not. in Purim.

[o] Itinerar. p. 86.

CHAP. I.

THIS chapter begins with an account of the firſt captivity of the *Jews*, in the times of *Jehoiakim*; of which captivity *Daniel* was one, and it is mentioned on his account, ℣. 1, 2. who, with others, were ſelected by the order of the king of *Babylon*, to be educated in the learning of the *Chaldeans*, and to be maintained at his expence, in order to be his miniſters, ℣. 3, 4, 5, 6, 7. but *Daniel* and his three companions refuſed the king's meat and wine, leſt they ſhould be defiled; in which they were indulged by their governor, after trial being made, that they were fairer and fatter for it, ℣. 8—16. and at the end of the time appointed, they appeared to have a large ſhare of knowledge, wiſdom, and learning; upon which they were taken into the king's court and ſervice, ℣. 17—20. and the chapter is concluded with obſerving, the long continuation of *Daniel* here, even to the firſt year of *Cyrus*, ℣. 21.

℣. 1. *In the third year of the reign of Jehoiakim king of Judah*, &c.] At the cloſe of it, and at the beginning of the fourth, which was the firſt of *Nebuchadnezzar*, *Jer.* xxv. 1. *Jeruſalem* ſeems to have been taken twice in his time, and two captivities in it: the firſt was in the third or fourth year of his reign; when humbling himſelf, he was reſtored to his kingdom, tho' he became a tributary to the king of *Babylon*; *Daniel* and his companions, who were carried captive with him, were retained as hoſtages: but after three years he rebelled, but it was not until his eleventh year that *Nebuchadnezzar* came againſt him again, took him, and bound him, in order to carry him to *Babylon*, but he died by the way; ſee 2 *Kings* xxiv. 1, 2. 2 *Chron.* xxxvi. 5, 6. ſome, as *Jarchi* and *Saadiah Gaon*, make this to be the third year of his rebellion, and the laſt of his reign: they ſuppoſe that he was conquered by the king of *Babylon*, and became ſubject to him in the fifth year of his reign; that he ſerved him three years, and rebelled againſt him three years: at the end of which, *came Nebuchadnezzar king of Babylon unto Jeruſalem, and beſieged it*; with his army, and took it; and the ſame way it is accounted for in the *Jewiſh* chronicle [p]: according to biſhop *Uſher* [q], this was in the year of the world 3398, and of the *Julian* period 4108, and before Chriſt 607 or 606; according to Mr. *Bedford* [r] 605.

℣. 2. *The Lord gave Jehoiakim king of Judah into his hand*, &c.] And the city of *Jeruſalem* too, or he could not have took the king; and ſo the *Syriac* verſion renders it, *and the Lord delivered it into his hands, and Jehoiakim*, &c. this was from the Lord, becauſe of his ſins, and the ſins of his anceſtors, and of his people; or otherwiſe the king of *Babylon* could not have taken the city, nor him, becauſe of the great power of the *Jews*, as *Jacchiades* obſerves: *with part of the veſſels of the houſe of God*; not all of them; for ſome, as *Saadiah* ſays, were hid by *Joſiah* and *Jeremiah*, which is not to be depended on; however, certain it is, that all were not carried away, becauſe we read of ſome of the veſſels of the temple being carried away afterwards, in *Jeconiah*'s time, 2 *Kings* xxiv. 13. and ſtill there were ſome left, as the pillars, ſea, baſes, and other veſſels, which were to be carried away, and were carried away by the king of *Babylon*, in *Zedekiah*'s time, *Jer.* xxvii. 19—22. and lii. 17—20: *which he carried into the land of Shinar, to the houſe of his god*; which *Jarchi* underſtands both of the men that were carried captive, and the veſſels that were taken out of the temple; but the latter ſeem only to be intended, ſince of men *Jehoiakim* is only ſpoken of before; and it does not appear he was ever carried into *Babylon*; but it is certain the veſſels of the temple were carried thither; which is meant by the land of *Shinar*, where *Babylon* ſtood, and where the tower of *Babel* was built, *Gen.* x. 2. the ſame, as *Grotius* thinks, with the *Singara* of *Pliny* [s] and *Ptolemy* [t]. So the *Targum* of *Onkelos*, on *Gen.* x. 10. and xi. 2. interprets the land of *Shinar*, the land of *Babylon*; likewiſe the *Jeruſalem Targum* on *Gen.* x. 10. and the *Targum* of *Jonathan* on *Gen.* xi. 2. *Iſ.* xi. 11. and *Zech.* v. 11. only on *Gen.* x. 10. he paraphraſes it, the land of *Pontus*. So *Heſtiæus* [u], an ancient *Phœnician* writer, calls *Shinar*, *Sennaar* of *Babylonia*. It ſeems to have its name from נער, which ſignifies to *ſhake out*; becauſe from hence, the men of the flood, as *Saadiah* ſays, or the builders of *Babel*, were ſhook out by the Lord, and were ſcattered over the face of the earth. And as the tower of *Babel* itſelf, very probably was built for idolatrous worſhip, for which reaſon the Lord was ſo diſpleaſed with the builders of it; ſo in this ſame place, or near it, now ſtood an idol's temple, where the king of *Babylon*, and the inhabitants thereof worſhipped, here called *the houſe of his gods* [v], as it may be rendered; for the *Babylonians* worſhipped more gods than one; there were *Rach*, *Shach*, and *Nego*, from whom *Shadrach*, *Meſhach*, and *Abednego*, are ſuppoſed to have their names given them by the *Chaldeans*, ℣. 7. *Rach* is thought to be the ſun, whoſe prieſts were called *Rachiophantæ*, obſervers of the ſun; *Shach*, to which *Sheſhach* is referred by ſome, *Jer.* li. 41. for which a feaſt was kept once a year for five days, when ſervants had the rule and government of their maſters; and *Nego* either was worſhipped for the ſun, or ſome ſtar, ſo called from its brightneſs. *Venus* was alſo had in veneration with the *Babylonians*, whom they called *Mylitta*; in whoſe temple many acts of uncleanneſs and filthineſs were committed, as *Herodotus* [x] relates. And beſides theſe, there were *Merodach*, *Nebo*, and *Bel*; of which ſee *Iſ.* xlvi. 1. *Jer.* l. 2. the latter ſeems to have been their chief deity, and who was called *Jupiter Belus*; and with whom were the goddeſſes *Juno* and *Rhea*. And in the city of *Babylon* ſtood the temple of *Bel*, or *Jupiter Belus*, which was extant in the times of *Herodotus*, and of which he gives an account [y], and is this; "the temple of *Jupiter Belus* had gates of braſs; it was two furlongs on every ſide, and was four-ſquare. In the midſt of the temple was a ſolid tower, a furlong in length and breadth; upon which another temple was placed, and ſo on to eight. The going

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[p] Seder Olam Rabba, c. 25. in principio.

[q] Annales Vet. Teſt. A. M. 3398.

[r] Scripture Chronology, p. 676.

[s] Nat. Hiſt. l. 5. c. 24.

[t] Geograph. l. 5. c. 18.

[u] Apud Joſeph. Antiqu. l. 1. c. 4. §. 3.

[v] בית אלהיו domum deorum ſuorum, Cocceius, Michaelis.

[x] Clio, ſive l. 1. c. 199.

[y] Ibid. c. 181.

“ up them was without, in a winding about each “ tower; and as you went up, in the middle, “ there was a room and ſeats to reſt on. In the “ laſt tower was a large temple, in which was a “ large bed ſplendidly furniſhed, and a table of “ gold ſet by it; but there was no ſtatue there; “ nor did any man lie there in the night; only “ one woman, a native of the place, whom the “ god choſe from among them all, as the *Chaldean* priests of this deity ſay.” *Diodorus Siculus* ſays [z], it was of an extraordinary height, where the *Chaldeans* made obſervations on the ſtars, and could take an exact view of the riſe and ſetting of them; it was all made of brick and bitumen, at great coſt and expence. Here the veſſels of the ſanctuary were brought by *Nebuchadnezzar*, to the praiſe and glory of his idols, as *Jarchi* and *Jacchiades* obſerve; to whom he imputed the victory he had obtained over the *Jews*. Even theſe *he brought into the treaſure-houſe of his god*; very probably this was the chapel *Herodotus* [a] ſpeaks of, where was a large golden ſtatue of *Jupiter* ſitting, and a large golden table by it, and a golden throne and ſteps, reckoned by the *Chaldeans* at eight hundred talents of gold. And *Diodorus Siculus* [b] relates, that there were three golden ſtatues, of *Jupiter*, *Juno*, and *Rhea*. That of *Jupiter* was as one ſtanding on his feet, and as it were walking, was forty feet in length, and weighed a thouſand *Babylonian* talents, (computed three millions and an half of our money.) That of *Rhea* was of the ſame weight, ſitting upon a throne of gold, and two lions ſtanding at her knees; and near to them ſerpents of a prodigious bigneſs, made of ſilver, which weighed thirty talents. That of *Juno* was a ſtanding ſtatue, weighing eight hundred talents; in her right hand ſhe held the head of a ſerpent, and in her left a ſceptre ſet with precious ſtones; and there was a golden table common to them all, forty feet long, fifteen broad, and of the weight of fifty talents. Moreover, there were two bowls of thirty talents, and as many cenſers of three hundred talents, and three cups of gold; that which was dedicated to *Jupiter*, weighed a thouſand two hundred *Babylonian* talents, and the other ſix hundred. Here all the rich things dedicated to their god were laid up, and here the king of *Babylon* brought the treaſures and rich veſſels he took out of the temple of *Jeruſalem*; and to this agrees the teſtimony of *Beroſus* [c], who ſays, that with the ſpoils of war *Nebuchadnezzar* took from the *Jews* and neighbouring nations, he adorned the temple of *Belus*. The riches of this temple, according to hiſtorians, is ſuppoſed to be above one and twenty millions ſterling [d], even of thoſe only which *Diodorus Siculus* gives an account of, as above.

℣. 3. *And the king ſpake unto Aſhpenaz, the maſter of his eunuchs*, &c.] That is, *Nebuchadnezzar* king of *Babylon* ſpake to this officer of his, whoſe name was *Aſhpenaz*; which, according to *Saadiah*, ſignifies a man of an angry countenance; but *Hillerus* [e] derives it from the *Arabic* word شفن *Schaphan*, as deſigning one that excels in wit and underſtanding; for which reaſon he might have the command of the eunuchs, many of which the eaſtern princes had about them, particularly to wait upon their women, or to educate youth, as the *Turks* have now; tho', as R. *Jeſhuah* in *Aben Ezra* obſerves, the word ſignifies miniſters, and may intend the king's nobles and courtiers, his miniſters of ſtate; and ſo this *Aſhpenaz* may be conſidered as his prime-miniſter, to whom he gave orders, *that he ſhould bring* certain *of the children of Iſrael*; whom he had taken and brought captive to *Babylon*, and were diſpoſed of, in ſome part or another of the city and country; and out of theſe it was his will, that ſome ſhould be ſelected and brought to his court: *and of the king's ſeed, and of the princes*; or, *even* [f] *of the king's ſeed, and of the princes*; not any of the children of *Iſrael*, but ſuch as were of the blood-royal, or of the king of *Judah*'s family, or ſome way related to it; or however, that were of princely birth, the children of perſons of the firſt rank, as the word [g] may ſignify; or of nobles and dukes, as *Jarchi* interprets it.

℣. 4. *Children in whom* was *no blemiſh*, &c.] Not mere children, but young men of fifteen or twenty years of age; about which age *Daniel* is by *Aben Ezra* ſuppoſed to be, when he was carried captive; and leſs than this he can't well be thought to be, ſince in a few years after, he was put into poſts of the greateſt eminence and importance: ſuch were ordered to be ſelected, that had no deformity or defect in any parts of their body, or wanted any, as an eye, or an hand, *&c.* or, *in whom was not any thing* [h]; vicious or immoral, or ſcandalous in their character: *but well favoured*; of a good complexion, a ruddy countenance, and a healthful look. So *Curtius* [i] ſays, that in all barbarous or uncivilized countries, the ſtatelineſs and bigneſs of the body is had in great veneration; nor do they think any capable of great ſervices or actions, to whom nature has not vouchſafed to give a beautiful form and aſpect. And *Ariſtotle* [k] ſays it was reported, that in *Ethiopia*, civil offices of government or magiſtracy, were diſtributed according to the bulk or beauty of men, the largeneſs and tallneſs of their bodies, or the comelineſs of them; and not only among them, but this has always been the cuſtom of the eaſtern nations, to chuſe ſuch for their principal officers, or to wait on princes and great perſonages, and continues to this day. Sir *Paul Ricaut* [l] obſerves, “ that the “ youths that are deſigned for the great offices of “ the *Turkiſh* empire, muſt be of admirable fea- “ tures and pleaſing looks, well-ſhaped in their “ bodies, and without any defects of nature; for “ it is conceived, that a corrupt and ſordid ſoul can “ ſcarce inhabit in a ſerene and ingenious aſpect; “ and, ſays he, I have obſerved not only in the “ ſeraglio, but alſo in the courts of great men, “ their perſonal attendants have been of comely “ luſty youths well habited, deporting themſelves “ with ſingular modeſty and reſpect in the pre- “ ſence of their maſters: ſo that when a paſcha, “ aga, ſpahee travels, he is always attended with “ a comely equipage, followed by flouriſhing “ youths, well clothed, and mounted in great num- “ bers; that one may gueſs at the greatneſs of this “ empire, by the retinue, pomp, and number of “ ſervants, which accompany perſons of quality in “ their journies.” And no doubt *Nebuchadnezzar* had ſome of theſe ends in view, in ordering ſuch perſons to be ſelected and brought up at his expence; that they might be both for ſervice and uſefulneſs, and for his grandeur and glory. *And ſkilful in all wiſdom*; in the wiſdom of the *Jews*, or had a liberal education according to the cuſtom of their country; or were young men of good capacities, capable of being inſtructed, and of improving themſelves in all kind of wiſdom: *and cunning in knowledge*; or *knowing knowledge* [m]; having a large ſhare of the knowledge of their own country, cuſtoms, and laws civil and religious: *and underſtanding ſcience*; the liberal arts and ſciences; or however were perſons of a good genius, and of retentive memories; young men of capacity, diligence, induſtry and application, and of great docility, and ſo very promiſing to make great and uſeful men: *and ſuch as* had *ability in them to ſtand in the king's palace*; not only ſtrength of body, which was requiſite to a long waiting there, as ſometimes they were obliged to do; but ſtrength of mind, courage, and undauntedneſs, to ſtand before the king and his nobles, without ſhewing a ruſtic fear, and timidity of mind: *and whom they might teach the learning and tongue of the Chaldeans*; or, *the book and language of the Chaldeans* [n]; book for books; ſuch as contained their literature, hiſtory and philoſophy, mathematicks, the knowledge of the ſtars, in which they excelled, as well as architecture and military ſkill; and it was neceſſary they ſhould learn the *Chaldean* language, which differed from the *Hebrew* chiefly in dialect and pronunciation, that they might be able to read thoſe books of ſcience, and to ſpeak with a good accent, and readily, before the king and his nobles; or rather the ſenſe is, that they might underſtood the *Chaldean* language, the manner of reading, writing, and pronouncing it. ספר tranſlated *learning*, may ſignify the letters of the language, the ſcripture or manner of writing, as *Saadiah* and *Aben Ezra* interpret it; which muſt be firſt learned in any language, in order to attain the knowledge of it; ſo it ſeems to be uſed in *Iſ.* xxix. 12. *I am not learned*, or *know not a book* or *letters*; ſee *John* vii. 15. and לשון tranſlated *tongue*, may ſignify the rules, idioms, and properties of the language; the nature, genius, and dialect of it, and ſignification of the words and phraſes uſed in it to be learned, ſo as to be thorough maſters of it, underſtand it, ſpeak it, and pronounce it well. But here a difficulty ariſes, ſince the form and character of the letters of the *Chaldee* and *Hebrew* languages now in uſe are the ſame; it may ſeem unneceſſary that *Hebrew* youths ſhould be put to ſchool to learn the *Chaldean* letters and language, tho' the dialect and idioms of the two languages might in ſome things differ; but let it be obſerved, that it might be, and it is not improbable, that the letters of the *Chaldean* language were not the ſame then as they are now; and *Hottinger* [o] expreſly ſays, that the ancient *Chaldee* character is not known; not to ſay any thing of the difference of the *Hebrew* letters then, from what they are now, which ſome have ſurmiſed: beſides, it is a clear caſe, that the *Chaldee* and *Syriac* languages are the ſame, as appears from ch. ii. 4. where the *Chaldeans* are ſaid to ſpeak to the king in *Syriac*; and yet, what follows, is no other than *Chaldee*, their mother-tongue, in which it was moſt proper and agreeable to ſpeak to the king: and as it is the opinion of many learned men now, that theſe languages are the ſame, ſo it was the ſenſe of the ancient *Jews*. Says *R. Samuel Bar Nachman* [p], let not the *Syriac* language be mean in thine eyes, or lightly eſteemed by thee; for in the law, in the prophets, and in the *Hagiographa*, the holy bleſſed God has imparted honour to it; in the law, *Gen.* xxxi. 47. in the prophets, *Jer.* x. 11. in the *Hagiographa*, *Dan.* ii. 4. to ch. viii. in all which places it is the *Chaldee* language that is uſed; and that which was ſpoken in *Babylon*, the head of the *Chaldean* empire, is called the *Syriac*; for *Cyrus*, when he took that city, ordered a proclamation to be made, by men ſkilled, συριστι, in the *Syriac* language, that the inhabitants ſhould keep within doors, and that thoſe that were found without, ſhould be ſlain [q]; which orders were publiſhed in that language, that they might be univerſally underſtood, being the language of the common people. So *Herodotus*, ſpeaking of the *Aſſyrians*, ſays [r], theſe by the *Greeks* are called *Syrians*, and by the barbarians *Aſſyrians*, among whom were the *Chaldeans*: and as *Strabo* obſerves [s], the ſame language or dialect was uſed by thoſe without *Euphrates*, and by thoſe within; that is, by the *Syrians* ſtrictly ſo called, and by the *Babylonians* or *Chaldeans*: and elſewhere [t], the name of *Syrians* reached from *Babylon* to *Sinus Iſſicus*; and formerly, from thence to the *Euxine* ſea. Now it is certain, that the form and character of the letters in the *Syriac* language, are very different from the *Hebrew*, and difficult to be learnt, and might be thoſe which theſe *Hebrew* youths were to be taught at ſchool, as well as the rudiments of it; and it is as evident, that the language of the *Jews*, and that of the *Syrians*, *Chaldeans*, and *Babylonians*, were ſo different, that the common people of the former, did not underſtand the language of the latter when ſpoke, as appears from 2 *Kings* xviii. 26. and *Iſ.* xxxvi. 11. ſo that there was an apparent neceſſity for the one to be taught the language of the other, in order to underſtand it.

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[z] Biblioth. l. 2. p. 98. Ed. Rhodoman.

[a] Clio, ſive l. 1. c. 183.

[b] Biblioth. l. 2. p. 98.

[c] Apud Joſeph. Antiqu. l. 10. c. 11. §. 1.

[d] Vid. Rollin's Ancient Hiſtory, vol. ii. p. 70. and Univerſal Hiſtory, vol. iv. p. 409.

[e] Onomaſt. Sacr. p. 752, 753.

[f] ומזרע המלוכה ו ſo is ſometimes rendered; ſee Noldius. p. 276.

[g] פרתמים ex Græca voce πρωτος, Grotius, Junius.

[h] מאום quidquam quod obſtet, Guſſetius.

[i] Hiſtor. l. 6. c. 5.

[k] Politic. l. 4. c. 4. tom. 2. p. 224.

[l] Preſent ſtate of the Ottoman empire, B. 1. c. 5. p. 13.

℣. 5. *And the king appointed them a daily proviſion of the king's meat*, &c.] Every day a portion was ordered them from the king's table, of the richeſt dainties he himſelf eat of; which was done not only as an act of royal munificence and generoſity, and in reſpect of their birth and breeding; but alſo as a bait and ſnare to allure and entice them, to make them in love with the country and condition in which they were, and to forget their own; as well alſo, in order to preſerve their well-favoured look and good complexion, and fit them for their ſtudy of language and literature; which might be hindered for want of the neceſſaries of life, or by living on groſs and coarſe food: *and of the wine which he drank*; which, as it was of various ſorts, ſo of the beſt and moſt excellent; and which, moderately drank, conduces to the health of the body, and chearfulneſs of the mind; and which are both uſeful to forward learned ſtudies: *ſo nouriſhing them three years*; this was the time fixed for their acquiring the learning and language of the *Chaldeans*; during which, they were to be provided for from the king's table, and at his expence, as above; which term of time was judged ſufficient for their learning every thing neceſſary to qualify them for the king's ſervice; and in which time it might be thought they would forget their own country, cuſtoms, religion and language, and be inured to the place and perſons where they were, and be ſatisfied and eaſy with their condition and circumſtances: *that at the end thereof they might ſtand before the king*; that is, at the end of three years they might be preſented to the king for his examination and approbation, and be appointed to what ſervice he ſhould think fit; and particularly that they might be in his court, and miniſter to him in what poſt it ſhould be his pleaſure to place them. Some in *Aben Ezra*, and which he himſelf inclines to, read and interpret it, *that ſome of them might ſtand before the king*; ſuch as he ſhould chooſe out of them, that were moſt accompliſhed and moſt fit for his ſervice; ſo *Jacchiades*.

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[m] וידעי דעת & ſcientes ſcientiam, Pagninus, Montanus; intelligentes ſcientiam, Calvin.
[n] ספר ולשון librum & linguam, Jo. Henr. Michaelis.
[o] Smegma Oriental. l. 1. c. 3. p. 35.
[p] Bereſhit Rabba, §. 74. fol. 65. 4.
[q] Xenophon. Cyropædia, l. 7. c. 23.
[r] Polymnia, ſive l. 7. c. 63.
[s] Geograph. l. 2. p. 58.
[t] Ibid. l. 16. p. 507.

℣. 6. *Now among theſe were of the children of Judah*, &c.] Among thoſe youths that were ſelected from the reſt, and brought up in the above manner, and for the above purpoſes, who were of the tribe of *Judah*, and very likely of the houſe of *David*, and of royal deſcent, were the four following perſons: *Daniel, Hananiah, Miſhael, and Azariah*; who are particularly mentioned, becauſe they were the moſt famous and renowned of them, and are concerned in the ſubſequent hiſtory, and account of facts: their names are expreſſive and ſignificant; *Daniel* ſignifies, *God is my judge*; *Hananiah* may be interpreted, *God is gracious to me*; *Miſhael* is by ſome thought to be the ſame as *Michael, he who is God*, or *as God*; and by others, *aſked of God*, by his mother, as *Samuel* was by *Hannah*, ſo *Saadiah* interprets it; and *Azariah* may be explained, *God is my help*, or *helps me*.

℣. 7. *Unto whom the prince of the eunuchs gave names*, &c.] Other names, *Chaldee* names, according to the names of the gods of that country, for honour and glory, as *Saadiah* obſerves; which was done either to make them more acceptable to the court and courtiers of the king of *Babylon*; and to ſhew that they were his ſervants, and naturalized ſubjects; and chiefly to cauſe them to forget the names their fathers gave them, and out of hatred to them, having all of them in them the names of the true God, *El* or *Jah*; and moſt of all, that they might forget the God of their fathers, whoſe name they bore. This prince of the eunuchs ſeems to be the ſame with the maſter of the eunuchs, *Aſhpenaz* before-mentioned, ſo *Jacchiades*; but ſome take him to be another perſon: what he did in changing the names of theſe four *Hebrew* youths, were not of his own head, and by his own authority, but by the order of the king; ſee ch. v. 12: *for he gave unto Daniel* the name *of Belteſhazzar*; which ſignifies *Bel hath hid and treaſured*; or *Bel*'s treaſurer, or the keeper of his treaſures; ſee ℣. 2. *Bel* was the chief idol of the *Chaldeans*, *Iſ.* xlvi. 1. and *Daniel* was named according to him, as *Nebuchadnezzar* himſelf ſays, ch. iv. 8. and differs but in one letter from the name of a ſucceſſor of his, *Belſhazzar*, ch. v. 1. hence *Daniel* is thought by *Broughton*, and others, to be the *Beleſis* of *Diodorus Siculus*: or it may be he had this name given him from *Beltis* or *Baaltis*[u], a queen and goddeſs of the *Babylonians*, and may be compounded of that and *Azer*: *and to Hananiah of Shadrach*; which ſome interpret, *a tender pap*, or *breaſt*: others, *the king's meſſenger*, or *the meſſenger of the ſun*. The word *Rach* ſignifies a *king* with the *Chaldeans*, as it did with the *Egyptians*, as may be obſerved in the word *Abrec*, the king's father, in *Gen.* xli. 43. and is uſed by them of the ſun, the prince of planets, whom they worſhipped: others, *the inſpiration of the ſun*, their idol. *Hillerus*[w] explains it, of *fire*, the object of their adoration: *and to Miſhael of Meſhach*; or, *of Shach*, which was a name of a god, or goddeſs of the *Chaldeans* they worſhipped; at the celebration of whoſe feaſt they were when *Babylon* was taken by *Cyrus*: *and to Azariah of Abed-nego*; or *a ſervant*, or *worſhipper of Nego*. The word ſignifies *ſhining brightneſs*; which ſome underſtand of fire worſhipped by them; others of the bright planet *Venus*; and others of *Lucifer*, or the morning-ſtar. *Saadiah* takes it to be the ſame with *Nebo*, by a change of a letter, which was a god of the *Chaldeans*; ſee *Iſ.* xlvi. 1.

℣. 8. *But Daniel purpoſed in his heart*, &c.] It being propoſed to him to be brought up in the manner before deſcribed, he revolved it in his mind; he well weighed it, and conſidered it with himſelf, and came to a reſolution about it. This is to be underſtood of him, not to the excluſion of his three companions, who were of the ſame mind with him, as appears by what follows; but perhaps it was firſt thought of by him; at leaſt, he firſt moved it to them, to which they conſented; and becauſe he was the principal in this affair, it is aſcribed to him as his purpoſe and reſolution: *that he would not defile himſelf with the portion of the king's meat*; by eating of it; partly becauſe it might conſiſt of what was forbidden by the law of *Moſes*, as the fleſh of unclean creatures, particularly ſwine, and fat and blood, and ſo defile himſelf in a ceremonial ſenſe; and partly, becauſe tho' it might be food in itſelf lawful to be eaten, yet part of it being firſt offered to their idol *Bel*, as was uſual, and the whole bleſſed in his name; it would have been againſt his conſcience, and a defiling of that, to eat of things offered to, or bleſſed in the name of, an idol: *nor with the wine which he drank*; which was as unlawful as his food; being a libation to his gods, as *Aben Ezra* obſerves; otherwiſe wine was not forbidden; nor was it diſuſed by *Daniel*, when he could partake of it in his own way, ch. x. 3: *therefore he requeſted of the prince of the eunuchs, that he might not defile himſelf*; he did not in a ſurly, ſtiff and obſtinate manner refuſe the meat and drink brought; but prudently made it a requeſt, and modeſtly propoſed it to the prince of the eunuchs, that had the care and charge of him and his companions; and who alſo joined with him in this humble ſuit, as appears by what follows.

℣. 9. *Now God had brought Daniel into favour and tender love with the prince of the eunuchs.*] Even before this requeſt was made; as he gave to *Joſeph* favour in the ſight of *Potiphar*, and of the keeper of the priſon; for whatever favour is ſhewn to good men by bad men, is from the Lord; for tho' *Daniel*'s ingenuity, the goodneſs of his temper, and his modeſt behaviour, his excellent natural parts, and other accompliſhments, might be a means of ingratiating him into the favour of this officer; yet all would have been inſufficient to recommend him to him, or to overcome his prejudices on account of religion, if the Lord had not wrought upon his heart to ſhew kindneſs and tenderneſs to him; which appeared not only by his paſt uſage of him; but when he preſented his ſupplication to him, he did not put on a ſtern countenance, and anſwer him roughly, and threaten him if he did not comply with the king's orders; but in a mild and gentle manner, as follows:

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[u] Vid. Euſeb. Præpar. Evangel. l. 1. p. 38. & l. 9. c. 41. p. 456.

[w] Onomaſt. Sacr. p. 924.

℣. 10. *And the prince of the eunuchs ſaid unto Daniel, I fear my lord the king*, &c.] This he ſaid, not as refuſing and denying the requeſt of *Daniel*; but as heſitating about it, divided in his own mind, between love and tenderneſs to *Daniel*, and fear of the king: it is as if he ſhould ſay, I could freely out of reſpect to you grant you your requeſt; were it not for duty to my lord the king, reverence of him, and eſpecially fear of his wrath and diſpleaſure: *who hath appointed your meat and your drink*; has ordered it himſelf, both the quality and quantity, both, what, and how much; whoſe will is his law, and cannot be reſiſted, but muſt be obeyed; and tho' ſhould I indulge you in this matter, and it may be concealed for a while, yet it cannot be always a ſecret, your countenance will betray it: *for why ſhould he ſee your faces worſe liking than the children which* are *of your ſort?* than the other *Jewiſh* youths that were ſelected at the ſame time, and brought up in the ſame manner, and for the ſame ends. Some [x] render it, *than the children of your captivity*; who were taken and brought captive to *Babylon* when they were; but the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions render it, *than thoſe of the ſame age* [y]; their cotemporaries, that were born about the ſame time, and brought up together in the ſame way: or, *than thoſe of your own nation?* as ſome [z] tranſlate it: and now, when they ſhould be preſented together to the king, the difference would be obſervable; *Daniel* and his companions would appear of a pale complexion, of thin and meager looks, and dark diſmal countenances, like perſons angry, fretful and troubled, as the word ſignifies [a]; when their cotemporaries would appear fat and plump, chearful and pleaſant; which would naturally lead into an enquiry of the reaſon of this difference: *then ſhall ye make me endanger my head to the king*; I ſhall commit a treſpaſs, of which I ſhall be found guilty, and be condemned to die, and loſe my head for it; and now, as if he ſhould ſay, I leave it with you; can you deſire me to expoſe myſelf to ſo much danger? I would willingly grant your favour, but my life is at ſtake.

℣. 11. *Then ſaid Daniel to Melzar*, &c.] The prince of the eunuchs having put off *Daniel* with the above anſwer, ſeems to have left him; or however *Daniel* finding he could not obtain of him what he ſought for, applies to *Melzar* an under officer, whom he hoped to find more pliable; and it may be, that *Aſhpenaz* might ſuggeſt it to him, to apply to this perſon, and ſignify that if he could prevail upon him to give him other food inſtead of the king's; who might be under a temptation from profit, being a meaner officer; he for his part would wink at it, ſo be it he came not into any danger himſelf; however, be it as it will, *Daniel* did apply to this man, whoſe name was *Melzar*, for ſo moſt take it to be the proper name of a man; which, according to *Hillerus* [b], ſignifies one *in full ſplendor*. *Joſephus* calls [c] him *Aſchanes*; tho' ſome think it is the name of an office, as a ſteward, or the like; but whether it is expreſſive of his name, or his office, he is deſcribed as one, *whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah*; to give them their food at proper time.

℣. 12. *Prove thy ſervants, I beſeech thee, ten days*, &c.] Here *Daniel* manifeſtly includes his companions, and makes his requeſt for himſelf, and them; deſiring that they might be tried ten days with different ſort of food and drink, and ſee whether any alteration would be made in them for the worſe; which was a proper time for ſuch a trial; for in that time it might be reaſonably ſuppoſed that their food, if it had any bad effect on them, would appear. *Saadiah* makes theſe ten days to be the days between the firſt day of the year and the day of atonement; but without any foundation: *and let them give us pulſe to eat, and water to drink*; inſtead of the king's meat, pulſe, beans, peaſe, vetches, lentiles, rice, millet, and the like. The word [d] uſed ſignifies any thing ſown, all kinds of roots, herbs and fruits; and inſtead of wine water; meat and drink, it may be thought, that perſons of ſuch birth and education had not been uſed to; and yet they preferred theſe to the king's dainties, by eating and drinking of which their conſciences would be in danger of being defiled.

℣. 13. *Then let our countenances be looked upon before thee*, &c.] And be thoroughly examined, whether any alteration is made therein for the worſe: *and the countenance of the children that eat of the portion of the king's meat*; who were either *Chaldean* youths brought up in this manner; or rather young men of the *Jews*, who were not ſo ſcrupulous as *Daniel* and his companions, and made no objection to eating the king's food; let their countenances and ours be compared together: *and as thou ſeeſt, deal with thy ſervants*; if there is no difference, or we are not the worſe for abſtaining from the king's meat, then grant us our requeſt, and continue to indulge us in this manner; but if otherwiſe, do as thou wilt. *Daniel* no doubt in putting the matter on this iſſue, as it ſhould turn out at the end of ten days, had a revelation or aſſurance from God how it would be; or he would never have ventured to put it to ſuch a trial.

℣. 14. *So he conſented to them in all this matter*, &c.] Or, *hearkened to them* [e]; being convinced that it was a very reaſonable requeſt, and the matter was fairly put; and eſpecially as he ſaw if it ſucceeded to their wiſh, it would be to his profit; ſince the meat and drink of theſe four perſons would be his perquiſite, and fetch him money; pulſe and water being to be obtained at an eaſy rate: *and proved them ten days*; tried the experiment, by giving them pulſe and water only during this time, in order to ſee how it would agree with them; and whether any viſible alteration could be diſcerned in their countenances, ſo as to bring him or his maſter into ſuſpicion and danger.

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[x] כגילכם ſecundum captivitatem veſtram, Gejerus; in captivitate veſtra; ſic quidam legunt cum ב Vatablus.

[y] The word is only uſed in this place; but in the Arabic language جيل *Gil* is an age or generation, as in the Arabic verſion of Gen. vi. 9. Matt. i. 17. and xxiii. 36. Luke xi. 50, 51. So in the Talmudic language, בן גילו is one that is born in the ſame hour, and under the ſame planet, as the Gloſs explains it in T. Bab. Bava Metzia, fol. 27. 2.

[z] So Hottinger, who ſays, the word in the Arabic language ſignifies a nation or country; and renders the words, qui ſecundum nationem & gentem veſtram, Smegma Orientale, l. 1. c. 7. p. 134.

[a] זעפים, ſee Gen. xl. 6. 2 Chron. xxvi. 19. 1 Kings xx. 43. and xxi. 4. Prov. xix. 3, 12. ſo Ben Melech.

[b] Onomaſt. Sacr. p. 600.

[c] Antiq. l. 10. c. 10. §. 2.

[d] מן הזרעים, *απο των σπερματων*, Sept. de ſeminibus, Montanus; de ſativis, Coccejus.

[e] וישמע להם auſcultans eis, Junius & Tremellius, Broughtonus; auſcultavit eis, Piſcator, Cocceius.

℣. 15. *And at the end of ten days their countenances appeared fairer, and fatter in fleſh*, &c.] At the time fixed for the trial of them, when they came to be examined, they appeared to be of a better complexion, and a more healthful look, and even plumper and fatter, with good ſolid fleſh, and not ſwelled up as perſons in a dropſy: *than all the children which did eat the portion of the king's meat*; who appeared at the ſame time, and were compared with them, being under the care of the ſame perſons: now this was owing to the bleſſing of divine providence, as *Jacchiades* obſerves; for how healthful ſoever pulſe may be, or the ſeveral things deſigned by it, particularly rice, of which *Aben Ezra* on the place gives great encomiums, as very ſalutary and nouriſhing, and a purifier of the blood; yet neither that, nor any of the things before-mentioned, tend to make perſons fat in fleſh, as theſe were.

℣. 16. *Thus Melzar took away the portion of their meat*, &c.] To himſelf, as the *Syriac* verſion adds; he took and carried it to his own family, and made uſe of it himſelf; and the portion of four ſuch young gentlemen, maintained at the king's expence, and who had their proviſion from his table, muſt be, eſpecially in the courſe of three years, of great advantage to this man and his family; for this was continued, as the word ſignifies, and may be rendered, *and Melzar was taking away*[f], &c. ſo he did from time to time; and thus by ſerving the Lord's people, he ſerved himſelf: *and the wine that they ſhould drink*; which he alſo took for his own uſe: *and gave them pulſe*; to eat, and water to drink, as the *Syriac* verſion adds, and which they deſired; when he found this agreed ſo well with them, and he could ſafely do it without expoſing himſelf to danger, and being to his profit and advantage.

℣. 17. *As for theſe four children, God gave them knowledge and ſkill in all learning and wiſdom*, &c.] As they proſpered in their bodies, they ſucceeded in their ſtudies, and improved in their minds, and became great proficients in all kind of lawful and uſeful knowledge; not owing ſo much to their own ſagacity and diligence, and the goodneſs and ability of their teachers, as to the bleſſing of God, on their inſtructions and ſtudies; for as all natural, ſo all acquired parts are to be aſcribed to God; and which theſe were favoured with by him in a very great manner, to anſwer ſome purpoſes of his. This is to be underſtood, not of magic art, vain philoſophy, judicial aſtrology, to which the *Chaldeans* were addicted; but of learning and wiſdom, laudable and uſeful, both in things natural and political; for theſe men, who ſcrupled eating and drinking what came from the king's table, would never indulge themſelves in the ſtudy of vain, curious, and unlawful knowledge; much leſs would God have bleſſed the ſtudy of ſuch things, and ſtill leſs be ſaid to give them knowledge and ſkill therein: *and Daniel had underſtanding in all viſions and dreams*; beſides knowledge and ſkill in all learning and wiſdom, in languages and ſciences, in common with the other young men; he had the honour of ſeeing very remarkable viſions of future things, and of interpreting dreams; and this not by rules of art, ſuch as the *Oneirocriticks* uſe, but by the gift of God; of which many notorious inſtances follow in this book.

℣. 18. *Now at the end of the days that the king had ſaid, he ſhould bring them in*, &c.] That is, at the end of three years; which was the time appointed for their education, and when they were to be brought before the king for his examination and approbation: *then the prince of the eunuchs brought them in before Nebuchadnezzar*; even all the young men that were taken from among the children of *Iſrael* and *Judah*, as well as the four children before and after-mentioned, as appears by what follows. This was done by *Aſhpenaz*, and not *Melzar*.

℣. 19. *And the king communed with them*, &c.] He aſked them ſeveral queſtions upon the ſeveral articles of literature in which they had been educated, to try and ſee what proficiency they had made; he diſcourſed with them on various topics of learning, that he might be able to form a judgment of them, and of their capacities, and what employments under him they would be moſt fit for, and capable of. This ſhows that the king was a man of learning and good ſenſe, as well as prudence, to be capable of taking ſuch a ſtep as this: *and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah*; for their learning and knowledge: after the king had gone thro' the examination of all the youths, theſe four appeared to be the greateſt proficients, and were accordingly taken notice of and diſtinguiſhed: *therefore ſtood they before the king*; miniſtred unto him, became his ſervants, and even came to be of his privy-council, eſpecially *Daniel*; ſee *Prov.* xxii. 29.

℣. 20. *And in all matters of wiſdom* and *underſtanding that the king enquired of them*, &c.] At the time of their examination before him, when he put queſtions to them, which they gave a ready, pertinent and ſolid anſwer to: and afterwards when he had occaſion to conſult them on any affair, *he found them ten times*, or ten hands[g] *better than all the magicians* and *aſtrologers that* were *in all his realm*; than all the magi and ſophies, the enchanters, diviners, ſoothſayers, and ſuch who pretended to judicial aſtrology, and to judge of, and foretel things by the poſition of the ſtars; theſe young men were able to give more pertinent anſwers to queſtions put to them, and better advice and counſel when aſked of them, than all the perſons before deſcribed, throughout the king's dominions.

℣. 21. *And Daniel continued*, &c.] In *Babylon*, and at court there, and in the favour of *Nebuchadnezzar* and his ſucceſſors: *even unto the firſt year of king Cyrus*; by whom *Babylon* was taken, and when the ſeventy years captivity of the *Jews* were at an end; during which time *Daniel* was there, for the ſake of obſerving which this is mentioned: not that *Daniel* died in the firſt year of *Cyrus*; or went from *Babylon* with the reſt of the *Jews* to *Jeruſalem* upon the proclamation of *Cyrus*, as *Jacchiades* thinks; for we hear of him at the river *Hiddekel*, in the third year of *Cyrus*, ch. x. 1, 4. but he was till this time in the court of the kings of *Babylon*; and afterwards in the courts of the kings of *Media* and *Perſia*; for when it is ſaid, he was there, it does not ſo much intend his being there, as the ſtate and condition in which he was there; namely, as a favourite and prime-miniſter; for he is ſaid to proſper in the reign of *Darius* and *Cyrus*, ch. vi. 28. This is that *Cyrus* who was propheſied of by name near two hundred years before he was born, by the prophet *Iſaiah*, ch. xliv. 28. and xlv. 1. which were ſure prophecies, and to be depended upon; and had their exact accompliſhment in him. Heathen writers report many things, as preſages and predictions of his future greatneſs; they tell us ſome dreams, which his grandfather *Aſtyages* had concerning his daughter *Mandane*, the mother of *Cyrus*; which the interpreters of dreams in thoſe days explained of a future ſon of hers, that was to be lord of all *Aſia* [h]: and *Megaſthenes* [i] relates a prophecy of *Nebuchadnezzar*, who before his death foretold to the *Babylonians*, that a calamity ſhould befal them, which neither his progenitor *Belus*, nor queen *Beltis* could avert; which was, that a *Perſian* mule ſhould bring them under ſubjection, aſſiſted by a *Mede*; which is underſtood of *Cyrus*, who was a *Medo-Perſian*; his father was *Cambyſes* king of *Perſia*, and his mother *Mandane* was daughter of *Aſtyages* king of *Media*; and he with *Darius* the *Mede*, or however with his army, conquered *Babylon*: and he is alſo ſuppoſed to be the mule in the *Pythian* oracle, that ſhould be king of the *Medes*; by which *Crœſus* was deceived, who concluded a mule would never be a king; and therefore, as his kingdom was ſafe till there was ſuch an one, it muſt be for ever ſo [k]. The birth, parentage and education of this prince, together with his victories, and particularly his taking of *Babylon*, are recorded by *Xenophon* in his hiſtory, in great agreement with this book of *Daniel*. *Plutarch* ſays [l], that *Cyrus*, or *Coreſh* as his name is in *Hebrew*, in the *Perſian* tongue ſignifies the ſun; and the name of the ſun, *Cheres*, is pretty near in ſound to it in the *Hebrew* tongue; and of the ſame ſignification and derivation with *Cyrus*, or *Coreſh* ſeems to be *Carſhena*, one of the ſeven princes of *Perſia*. *Cyrus* is remarkably famous for the edict he publiſhed in favour of the *Jews*, giving them liberty to go to their own land, and rebuild their temple, *Ezra* i. 1, 2, 3. according to *Cicero* [m], out of *Dionyſius* the *Perſian*, he lived to be ſeventy years of age; and died after a reign of ſeven years, according to *Xenophon* [n]; and of nine years, according to *Ptolemy*'s canon; the one reckoning from the time he became ſole monarch of the empire; the other from his reigning in partnerſhip with his uncle *Cyaxares*, or *Darius* the *Mede*.

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[f] נשא fuit ferens, Montanus; auferens, Piſcator, Gejerus; perſeveravit auferre cibum, Cocceius; erat capiens, Michaelis.

[g] עשר ידות decem manibus, Montanus.

CHAP. II.

THE ſubject of this chapter is a dream which *Nebuchadnezzar* had dreamed, but had forgot; upon which he calls his magicians and aſtrologers together, to tell him it, and the interpretation of it; threatning them with death if they did not, and promiſing them great rewards and honour if they did, ℣. 1—6. they urge the unreaſonableneſs of the demand, and the impoſſibility of the thing; which ſo highly incenſed the king, that he ordered their immediate deſtruction, ℣. 7—13. *Daniel* and his companions being in danger, he goes in to the king, and deſires time, and he would ſhew him what he dreamed; which being granted, he ſpent it in prayer to God, ℣. 14—18. and the thing being revealed to him, he gave thanks to God, ℣. 19—23. and being introduced to the king, he both told him his dream, and the interpretation of it; which concerned the four monarchies of the world, and the everlaſting kingdom of the Meſſiah, ℣. 24—45. upon which he was highly honoured, and greatly promoted by the king, ℣. 46—49.

℣. 1. *And in the ſecond year of the reign of Nebuchadnezzar*, &c.] It was in the firſt year of *Nebuchadnezzar*'s reign that *Daniel* was carried captive, *Jer.* xxv. 1. three years *Daniel* had been under tutors; at the end of which he was preſented to the king, as is related in the preceding chapter; and yet the following dream was in the ſecond of his reign: this creates a difficulty, which is ſolved by ſome thus; in the ſecond year after the deſtruction of the temple, ſo the *Jewiſh* chronicle [o], with which *Jarchi* agrees; others, as *Aben Ezra*, in the ſecond year of his monarchy, after he had ſubdued all the nations round about; and ſo *Joſephus* ſays [p], it was in the ſecond year after the deſtruction of the *Egyptians*. *R. Moſes* the prieſt, in *Aben Ezra*, would have it to be the ſecond year to his reign, to the end of it, when there were only two years wanting to it; a very unuſual way of reckoning indeed! and therefore juſtly rejected by *Aben Ezra*: but all theſe dates are too late, ſince *Daniel* long before theſe times was well known, and in great fame for his wiſdom; whereas, at this time, it does not appear that he was much known, or in great requeſt: it is better either to render it, *in the ſecond year*, that is, after *Daniel* and his companions had been preſented to the king and promoted; even *in the reign of Nebuchadnezzar*, as oppoſed to the reign of *Darius* or *Cyrus*, in which he flouriſhed alſo: or rather this was the ſecond year of *Nebuchadnezzar*'s reigning alone; for he had been taken into partnerſhip in the throne with his father before his death, as *Beroſus* [q] obſerves, which is ſaid to be two years; ſo that this ſecond year was the fourth year of his reign, reckoning from the time he reigned conjunctly with his father, tho' the ſecond of his reigning alone: yet it ſeems beſt of all to render the words with *Noldius* [r], *but in the ſecond year*, *in the reign of Nebuchadnezzar*; that is, in the ſecond year of *Daniel*'s miniſtry in, or under the reign of *Nebuchadnezzar*; who continued at court under different reigns, till the firſt of *Cyrus*: this was, according to biſhop *Uſher* [s], and Mr. *Whiſton* [t], in the year of the *Julian* period 4111, and before Chriſt 603. Mr. *Bedford* [u] places it in 604: *Nebuchadnezzar dreamed dreams*; which, tho' but one, yet relating to various things, the ſeveral parts of the human body, and the different metals the form he ſaw was made of, as well as the four monarchies it ſignified, is called *dreams*. *Jacchiades* ſays, he firſt dreamed the dream, and then the interpretation of it; which is the reaſon of the plural number: *wherewith his ſpirit was troubled*; it gave his mind a great deal of trouble while he was dreaming it; and when he awaked, tho' he could not recover it, yet he had ſome confuſed broken ideas of it; it had left ſome impreſſions upon him, which gave him great uneaſineſs, and the more as he could not recollect any part of it; his mind was agitated, and toſſed to and fro, and under the greateſt perplexity: *and his ſleep brake from him*; went away from him, thro' the ſtrangeneſs of the dream, and the effect it had upon him.

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[h] Herodoti Clio, ſive l. 1. c. 107, 108. Juſtin è Trogo, l. 1. c. 4.

[i] Apud Euſeb. Præpar. Evangel. l. 9. c. 41. p. 456, 437.

[k] Herodotus, ib. c. 55.

[l] In Vita Artaxerxis.

[m] De Divinatione, l. 1.

[n] Cyropædia, l. 8. c. 45.

[o] Seder Olam Rabba, c. 28. p. 80.

[p] Antiq. l. 10. c. 10. §. 3.

[q] Apud Joſeph. contr. Apion. l. 1. c. 19.

[r] Concord. Ebr. Part. p. 452. N°. 1405.

[s] Annales Vet. Teſt. A. M. 3401.

[t] Chronological Tables, cent. 9.

[u] Scripture-Chronology, p. 677.

℣. 2. *Then the king commanded to call the magicians*, &c.] He ordered his ſervants in waiting to ſend immediately for the wiſe men, the philoſophers of that age and kingdom, that ſtudied the things of nature, and the natural cauſes of things: *and the aſtrologers*; that caſt nativities, and pretended by the poſition and influence of the ſtars to know what would befal men: *and the ſorcerers*; or wizards, that made uſe of familiar ſpirits, and the help of the devil; necromancers that conſulted the dead, in order to get knowledge of future things: *and the Chaldeans*; ſo called, not from their country; for probably all the preceding were *Chaldeans* by nation; but inaſmuch as the ſtudy of judiciary aſtrology, and other unlawful arts, greatly obtained in *Chaldea*; hence thoſe that were addicted to them had this name[w]: *for to ſhew the king his dreams*; both what it was he dreamed, and what the interpretation or meaning of it was: *ſo they came, and ſtood before the king*; they came immediately with great readineſs and willingneſs, eſteeming it a great honour done them to be ſent for by the king, and admitted into his chamber; and hoping it would turn much both to their credit and profit; and being come, they ſtood waiting his will and pleaſure.

℣. 3. *And the king ſaid unto them, I have dreamed a dream*, &c.] What before is called *dreams*, is here expreſſed in the ſingular, *a dream*; for it was but one dream, tho' it contained in it various things; this the king could remember, that he had a dream; for it had left ſome impreſſion on his mind, tho' he could not call to mind what it was about. *Aben Ezra* makes mention of one of their *Gaons* or *Rabbins*, that affirmed that *Nebuchadnezzar* knew his dream, but was willing to try the wiſe men; but, as he obſerves, he could not ſurely believe the words of *Daniel*: *and my ſpirit was troubled to know the dream*; both that, and the meaning of it; he ſays nothing as yet about the interpretation of it; concluding that if they could tell him the dream, they could explain it to him; or then it would be time enough to enquire after that.

℣. 4. *Then ſpake the Chaldeans to the king in Syriac*, &c.] Theſe ſpake, either becauſe the interpretation of dreams particularly belonged to them; or elſe as being the chief of the wiſe men, and of greateſt authority; or as choſen by the reſt, and ſpake in their name; and indeed this appellation may include them all, being all of the ſame country, tho' they might differ in their profeſſion: they ſpake in the *Syriac* or *Babyloniſh* language, the ſame with the *Chaldee*, being their mother-tongue, and that of the king too; and therefore could more eaſily ſpeak it themſelves, and be more eaſily underſtood by him, than if they had ſpoke in another; ſee the note on ch. i. 14. and from hence to the end of the *ſeventh* chapter, *Daniel* writes in *Chaldee*; the things he treats of chiefly relating to the *Chaldeans*: *O king, live for ever*; which is a wiſh of long life, health and proſperity; and does not intend an everlaſting continuance in this world, or an eternal life in another, to the knowledge of which they might be ſtrangers: this was an uſual form of ſalutation of kings in theſe eaſtern nations; like to this is that of *Sinætus* a *Perſian*, to *Artaxerxes Mnemon*[x], "O king *Artaxerxes*, reign "for ever;" ſo ſaid[y] *Artabazus*, a faithful friend of *Darius*, to *Alexander* the Great, when he met him with the friends and relations of *Darius*, "O "king, may you flouriſh in perpetual happineſs:" *tell thy ſervants the dream, and we will ſhew the interpretation*; this was not the thing that was aſked of them, but the dream itſelf; and if that had been told them, they promiſe more than there is reaſon to believe they would have fulfilled, had that been done; it is more than the *Egyptian* magicians could do, even when *Pharaoh* had told them his dream: this they ſaid partly to get time, and partly to make a ſhew of their ſkill and knowledge; tho' in a very vain and arrogant manner.

℣. 5. *The king anſwered and ſaid to the Chaldeans*, &c.] In the ſame language they ſpoke to him: *the thing is gone from me*; either the dream was gone from him; it was out of his mind, he had forgot it, and could not call it to remembrance; he had been dreaming of monarchies and kingdoms, which are themſelves but dreams and tales, and empty things that paſs away, and which he might have learned from hence: or as it may be rendered, *the word is confirmed by me*[z]. *Saadiah* ſays, that ſome obſerve that the word here uſed has the ſignification of ſtrength or firmneſs; and ſo *Aben Ezra* interprets the word, is ſtable and firm; to which agrees the *Syriac* verſion, "moſt "ſure is the word which I pronounce;" referring not to the dream, but to what follows the king's declaration, both with reſpect to threatnings and promiſes: *if ye will not make known unto me the dream, with the interpretation thereof*; the king ſpeaks as if he thought it was in their power, but they were unwilling to do it; tho' no doubt had they been able, they would have readily done it, both for their credit and advantage: *ye ſhall be cut in pieces*; not only cut in two, but into various pieces, limb by limb, as *Agag* by *Samuel*, and the *Ammonites* by *David*; and which was a puniſhment often inflicted in the eaſtern nations; as *Orpheus* was cut to pieces by the *Thracian* women, and *Beſſus* by order of *Alexander* the Great[a]; much the ſame puniſhment as with us, to be hanged, drawn and quartered: *and your houſes ſhall be made a dunghil*; be deſtroyed, and never rebuilt more, but put to the moſt contemptible uſes: and this was common among the *Romans*; when any were found plotting againſt the government, or guilty of treaſon, they were not only capitally puniſhed, but their houſes were pulled down, or the names of them changed; or however were not uſed for dwelling houſes; ſo the houſe of *Caius Caſſius* was pulled down and demoliſhed for his affectation of government, and for treaſon; and that of *M. Manlius Capitolinus* who was ſuſpected of ſeizing the government, after he was thrown from the rock, was made a mint of; and that of *Spurius Melius* for the ſame crime, after he had ſuffered, was by reproach called *Æquimelium*;

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[w] Vid. Juvenal. Satyr. 6. A. Gellii Noct. Attic. l. 1. c. 9. Cicero de Divinatione, l. 1.

[x] Ælian. Var. Hiſt. l. 1. c. 32.

[y] Curtius, l. 6. c. 5.

[z] מלתה מני אזדא verbum a me firmum, *vel* firmatum, Michaelis; à me decretum & ſtatutum, L'Empereur.

[a] Vid. Curtium, l. 7. c. 5. p. 206.

inelium; and of the like kind many inſtances are given [b]: and ſo among the *Grecians*; *Pauſanias* [c] relates of *Aſtylus Crotoniata*, that by way of puniſhment, and as a mark of infamy upon him for a crime he had done, his houſe was appointed for a public priſon. *Herodotus* [d] reports of *Leutychides* general of the *Lacedemonians* in the *Theſſalian* expedition, that having received money by way of bribery, for which he was tried and condemned, tho' he made his eſcape, his houſe was demoliſhed; and the ſame uſage and cuſtom remains to this day in *France*: thus the unhappy *Damien*, a madman, who of late ſtabbed the *French* king; one part of his ſentence was, that the houſe in which he was born ſhould be pulled down, as he himſelf alſo was pulled and cut to pieces; ſee 2 *Kings* x. 27.

℣. 6. *But if ye ſhew the dream, and the interpretation thereof*, &c.] Which he was extremely intent upon to know; and therefore makes uſe of every way to obtain it, firſt by threatnings to terrify, and next by promiſes to allure: *ye ſhall receive of me gifts, and rewards, and great honour*; gold, ſilver, jewels, rich apparel, houſes, lands, and great promotion to ſome of the higheſt places of honour, truſt and profit in the kingdom, as *Daniel* afterwards had: *therefore ſhew me the dream, and the interpretation thereof*; at once, directly, without any more ado; for the king was impatient of it.

℣. 7. *They anſwered again, and ſaid*, &c.] Or, a *ſecond* [e] time; repeating the ſame words, having nothing more to ſay: *let the king tell his ſervants the dream, and we will ſhew the interpretation thereof*; the firſt part was but right and reaſonable, tho' the latter was mere boaſting and arrogancy.

℣. 8. *The king anſwered and ſaid, I know of certainty*, &c.] I ſee plainly and clearly what you are at, and am fully aſſured you mean nothing, but *that ye would gain the time*; or *buy* [f], or redeem time, as in *Eph.* v. 16. prolong time, put off the anſwer to longer time; ſpin out time, as people do in buying and ſelling; or have it in their poſſeſſion and power when to anſwer; and ſo by gaining time, or being maſter of it, might hope ſomething would turn up to their advantage, and extricate them out of their preſent difficulties: *becauſe ye ſee the thing is gone from me*; the dream he could not remember; or becauſe the decree was certain which he had determined concerning them; ſee the note on ℣. 5.

℣. 9. *But if ye will not make known unto me the dream*, &c.] For the preſent he does not inſiſt upon the interpretation, only the dream itſelf, at leaſt this is now only mentioned; concluding that if they could do the one, they could do the other, as is after obſerved: there is but *one decree for you*; for them all; and that was the decree of death; which ſhould never be revoked or mitigated, or the ſentence be changed for another; but ſhould certainly be executed, and in which they were all involved, not one ſhould eſcape: *for ye have prepared lying and corrupt words to ſpeak before me*; framed a deceitful anſwer to impoſe upon me, and ſkreen yourſelves: *till the time be changed*; either that he could remember his dream, and tell them it himſelf; or all the images and impreſſions of it were wore off his mind, ſo that they could tell him any thing, and he not be able to diſprove them; or he would grow indifferent to it, and his paſſionate deſire after it cool, and he be careleſs whether he knew it or no; or he or they ſhould die; or he might be engaged in other affairs, and be called abroad to war, as he had been; or ſome thing or other turn up, whereby they might eſcape the ruin threatened. *Saadiah* fixes the time to noon, when the converſation of kings ceaſed, and they were otherwiſe engaged: *therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof*; for by being able to tell a dream that was paſt, it might be concluded they were able to tell what was to come, ſignified by that dream; and if they could not declare what was paſt, how ſhould it be thought that they could foretel things to come?

℣. 10. *The Chaldeans anſwered before the king and ſaid*, &c.] As follows, in order to appeaſe his wrath, and cool his reſentment, and bring him to reaſon: *there is not a man upon the earth can ſhew the king's matter*; or, *upon the dry land* [g]: upon the continent, throughout the whole world, in any country whatever; not one ſingle man can be found, be he ever ſo wiſe and learned, that can ſhew the king what he requires; and yet *Daniel* afterwards did; and ſo it appears by this confeſſion, that he was greater than they, or any other of the ſame profeſſion with them: this is one argument they uſe to convince the king of the unreaſonableneſs of his demand; it being ſuch that no man on earth was equal to; another follows: *therefore there is no king, lord, nor ruler*; there neither is, nor never was, any potentate or prince, be who he will; whether, as *Jacchiades* diſtinguiſhes them, a *king* over many provinces, whoſe empire is very large; or *lord* over many cities; or *ruler* over many villages belonging to one city; in ſhort, no man of power and authority, whether ſupreme or ſubordinate: *that aſked ſuch things at any magician, or aſtrologer, or Chaldean*; never was ſuch a thing required of any before; no inſtance, they ſuggeſt, could be produced in ancient hiſtory, or in the preſent age, in any kingdom or court under the heavens, of ſuch a requeſt being made; or that any thing of this kind was ever inſiſted upon; and therefore hoped the king would not inſiſt upon it; and which no doubt was true: *Pharaoh* required of his wiſemen to tell him the interpretation of his dream, but not the dream itſelf.

℣. 11. *And it is a rare thing the king requireth*, &c.] Meaning not ſcarce, or ſeldom heard of; for they had before aſſerted, it never had been required; but that it was hard and difficult, yea with them, and as they ſuppoſed with any other, impoſſible to be done: *and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh*; theſe men own there was a God, tho' they held more than one; and the omniſcience of God, tho' they ſeem to have no notion of his omnipreſence; and to ſuggeſt, as if he had no concern with mortals; had no regard to men on earth, nor communicated the knowledge of things unto them. *Jarchi*, *Aben Ezra*, and *Saadiah*, interpret this of angels, who are incorporeal; but the ſuperior deities of the *Gentiles* are rather deſigned; who were ſuppoſed to dwell in heaven, and to have no converſation with men on earth; theſe, 'tis owned, could declare to the king what he deſired, and no other; and therefore ſhould not perſiſt in his demand on them.

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[b] Vid. Alex. ab Alex. Genial. Dier. l. 3. c. 23.
[c] Eliac. 2. ſive l. 6. p. 366.
[d] Erato, ſive l. 6. p. 72.
[e] תנינות. δεύτερον, Sept. ſecundò, Pagninus, Montanus, Junius & Tremellius, Piſcator; ſo Ar.
[f] די עדנא אנתון זבנין quòd tempus vos emitis, Pagninus, Munſter; ementes, Montanus; vos tempus redimere, Junius & Tremellius, Piſcator.
[g] על יבשתא ſuper aridam, Pagninus, Montanus; ſuper arida, Cocceius; ſuper arido, Michaelis.

℣. 12. *For this cauſe the king was angry, and very furious,* &c.] Not only becauſe they could not tell his dream, and the interpretation of it; but becauſe they repreſented him as requiring a thing unreaſonable and impoſſible, which had never been done by any potentate but himſelf, and could never be anſwered but by the gods: this threw him into an exceſs of wrath and fury; which in thoſe tyrannical and deſpotic princes was exceeding great and terrible: *and commanded to deſtroy all the wiſe men of Babylon*; not only thoſe that were now in his preſence, but all others; concluding from this inſtance that they were an uſeleſs ſett of men, yea deceivers and impoſtors.

℣. 13. *And the decree went forth, that the wiſe men ſhould be ſlain,* &c.] Or, *and the wiſe men were ſlain*[h], as the *Septuagint*, *Vulgate Latin*, and *Syriac* verſions render it; and ſo *Saadiah*: orders were given by the king to his proper officers, and his edict was publiſhed, and his will made known in the uſual manner; upon which the wiſe men, at leaſt ſome of them, were ſlain; very probably thoſe who were in the king's preſence, and at court; and the officers were gone out to ſlay the reſt: *and they ſought Daniel and his fellows to be ſlain*; who had the character of wiſe men, and might be envied at court, and ſo the officers took this opportunity, having theſe orders to ſlay them: there was, no doubt, a particular providence, that *Daniel* and his friends ſhould not be at court at this time; both that the vanity of the *Chaldean* wiſdom and arts might be the more manifeſt and made known, and the divine and ſuperior wiſdom and knowledge of *Daniel* might be more conſpicuous, and his fame be ſpread in *Babylon*, and in other provinces.

℣. 14. *Then Daniel anſwered with counſel and wiſdom,* &c.] In a diſcreet manner, uſing ſoft words and gentle language, humbly and modeſtly enquiring what ſhould be the meaning of all this. The *Vulgate Latin* verſion is, he *enquired of the law and decree*[i]; what was the reaſon of the king's orders, which this officer had in commiſſion to execute; with which others agree: or, he *made to return the counſel and decree*[k], as ſome chuſe to render it; he ſtopped the execution of it for the preſent, by his enquiries and prudent behaviour; but neither ſeem to agree with what follows; the firſt ſenſe is beſt: *to Arioch the captain of the king's guards*; there was a king of this name, *Gen.* xiv. 1. this man, according to the *Septuagint* verſion, and others that follow it, was the chief of the king's cooks; and *Aben Ezra* ſays, the word in the *Arabic* language ſo ſignifies: or as it may be rendered, *the chief of the ſlaughterers*[l]; the executioners of malefactors, ſo *Jarchi*; he was the king's chief executioner, with which agrees the buſineſs he was now charged with: the *Vulgate Latin* verſion calls him the prince of the militia; and others the king's provoſt-marſhal: *which was gone forth to ſlay the wiſe men of Babylon*; who by the king's order went forth from the court into the city, to ſlay all in *Babylon* who went under the character of wiſe men; tho' they were not among thoſe that could not anſwer the king's demand, ſince they declared none could do it; and therefore he ordered them all to be ſlain, as a ſett of uſeleſs men in his kingdom.

℣. 15. *And he anſwered and ſaid to Arioch the king's captain,* &c.] Or *governor*[m]; over the perſons before-mentioned; either the king's guard or militia, or cooks or executioners: before, the manner in which *Daniel* anſwered is obſerved; here, the matter of it, as follows: *why is the decree ſo haſty from the king?* or, *why this raſh*, haſty, or cruel (as the *Vulgate Latin* verſion) decree from the king? for ſo it was: what is the cauſe and reaſon of it? *then Arioch made the thing known to Daniel*; who before was ignorant of it; he was not with the wiſe men before the king; either they did not care he ſhould go with them, and therefore called him not; or he did not chuſe to go himſelf, being under no temptation by the rewards offered, and eſpecially having no ſummons from the king himſelf: this being his caſe, *Arioch* informs him of the whole affair; how that the king had dreamed a dream, and forgot it; and had ſent for the wiſe men to tell him both it and the interpretation; but they not being able to do it, and declaring alſo that it was impoſſible to be done, the king had given orders to ſlay all of that character.

℣. 16. *Then Daniel went in,* &c.] Or *went up*[n]; to the king's palace, which might be built on an eminence; or into his chamber, where he probably was; or in ſome upper room, very likely introduced by *Arioch*; and which was a bold and daring action in them both: in *Arioch*, to ceaſe from doing his orders, and entring into the king's preſence before he had; and in *Daniel*, to appear before him, having the name of a wiſe man, when the king was in ſuch a fury; all which was owing to the providence of God, that wrought upon the heart of *Arioch*, to liſten to what *Daniel* ſaid, and inſpired them both with courage to go in to the king: *and deſired of the king that he would give him time*; not two or three days, but only that night till morning, as *Saadiah* obſerves; and this with a view not to read books, or ſtudy any art, or by reaſoning with himſelf, or converſation with others, to get knowledge, but to pray to God: *and that he would ſhew the king the interpretation*; that is, of his dream, and the dream itſelf; being perſuaded in his own mind, that God would hear his prayers, and make it known to him. The king granted him his requeſt, tho' he upbraided the wiſe men of their deſign to gain time; but perhaps, upon the ſight of *Daniel*, he remembred him again, and how ſuperior in wiſdom he was to all his magicians and wiſe men; and beſides, *Daniel* gave him hope, yea aſſurance, of ſhewing his dream, and the interpretation of it, which his mind was very eager after; but chiefly this ſubſiding of his wrath, and his indulging *Daniel* in his requeſt, were owing to the over-ruling providence of God.

℣. 17. *Then Daniel went to his houſe,* &c.] Which *Sanctius* thinks was in the king's palace; very probably it might be near it, ſome where in the city of *Babylon*; for that it ſhould be twenty miles from that city, as *Benjamin* of *Tudela* relates [o], is not likely; ſince *Arioch*'s orders reached to none but the wiſe men of *Babylon*, and where he ſought for and found *Daniel*; hither he went to be alone, and to ſeek the Lord in ſecret: *and made the thing known to Hananiah, Miſhael, and Azariah his companions*; who either dwelt in the ſame houſe with him, or not far off; whom he ſent for and acquainted with all that had paſſed, both between the king and the wiſe men, and the conſequence of that, and between him and the king, and what promiſe he had made, relying on his God and theirs.

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[h] וחכימיא מתקטלין & ſapientes interficiebantur, Pagninus, Montanus, Munſter, Piſcator, Michaelis.

[i] התיב עטא וטעם interrogavit de lege & decreto, V. L. ſuper conſilio, Munſter, Calvin; de eo conſilio, Caſtalio.

[k] Redire fecit conſilium & ſtatutum, Pagninus, Montanus; reverti fecit, Michaelis.

[l] רב טבחיא principem carnificum, Montanus, Grotius.

[m] שליטא dominatori, Junius & Tremellius, Piſcator, Broughtonus.

[n] על aſcendit, Gejerus.

ỳ. 18. *That they would deſire mercies of the God of heaven concerning this ſecret*, &c.] His view in ſending for them, and informing them of this whole affair, was to engage them in prayer to God with him; even to that God that made the heaven, and dwells there, and is above all, and ſees and knows what is done in earth, and rules both in heaven and in earth according to his will; to intreat his mercy, whoſe mercies are manifold, and not plead any merits of their own; and that he would in compaſſion to them, and the lives of others that were in danger, make known this ſecret of the king's dream, and the interpretation of it; which could never be found out by the ſagacity of men, or by any art they are maſters of: this *Daniel* requeſted of them, as knowing that it was their duty and intereſt, as well as his, to unite in prayer unto God on this account, and that the joint and fervent prayer of righteous men avails much with him: *that Daniel and his fellows ſhould not periſh with the reſt of the wiſe men of Babylon*; which they were in danger of: this was the mercy they were to implore, being in diſtreſs, and this the intereſt they had in this affair; a ſtrong argument to induce them to it.

ỳ. 19. *Then was the ſecret revealed unto Daniel in a night-viſion*, &c.] That is, after *Daniel* and his companions had importunately ſought the Lord by prayer; the ſecret of the king's dream, and the interpretation of it, were made known to *Daniel*, and to him only; he being the perſon deſigned in providence to be raiſed to great honour and dignity by means of it; this was done either the ſame night, or the night following, and, as ſome think, in a dream, and that he dreamed the ſame dream *Nebuchadnezzar* did, which he remembred, tho' the king forgot it; or however, the ſame image was repreſented to him, whether ſleeping or waking, and the meaning of it given him: *then Daniel bleſſed the God of heaven*; gave thanks to him, that he had heard his prayer, and indulged him in his requeſt; which thankſgiving, bleſſing, or praiſe, is expreſſed in the following words:

ỳ. 20. *Daniel anſwered and ſaid*, &c.] That is, he began his prayer, as *Jacchiades* obſerves, or his thankſgiving, and expreſſed it in the following manner: *bleſſed be the name of God for ever and ever*; a form of bleſſing God, or a wiſh that he may be bleſſed by men for evermore; for there is that in his name, in his nature, in his perfections, and in his works, which require that praiſe be given him now, and to all eternity: *for wiſdom and might are his*; *wiſdom* in forming the ſcheme of things, and *might* or power in the execution of them; *wiſdom* in revealing the ſecret of the dream to *Daniel*, and *might* to accompliſh the various events predicted in it: for what *Daniel* here and afterwards obſerves, has a very peculiar regard to the preſent affair, for which his heart was warm with gratitude and thankfulneſs.

ỳ. 21. *And he changeth the times and the ſeaſons*, &c.] Not only of day and night, ſummer and winter, and times and ſeaſons of proſperity and adverſity; but all the changes and revolutions in ſtates and kingdoms, in all times and ages, are from him; and particularly thoſe pointed at in the following dream, in the *Babylonian*, *Perſian*, *Grecian*, and *Roman* monarchies: *he removeth kings, and ſetteth up kings*; he is King of kings, and Lord of lords; by him they reign, and continue on their thrones, as long as he pleaſes; and then he removes them by death or otherwiſe, and places others in their ſtead; and who are ſometimes raiſed from a low eſtate; and this he does in the ordinary courſe of providence; ſee *Pſ.* lxxv. 6, 7. and particularly *Daniel* might have in view the removal of the *Babylonian* monarchs, and ſetting up kings of the race of the *Medes* and *Perſians*; and then the degrading them, and advancing the *Grecians* to the height of monarchy; and then reducing of them, and raiſing the *Romans* to a greater degree of power and authority; and at laſt cruſhing them all in their turns, to make way for the kingdom of his Son: *he giveth wiſdom to the wiſe, and knowledge to them that know underſtanding*; an increaſe of wiſdom and knowledge, to wiſe politicians and counſellors of ſtate, to form wiſe ſchemes of peace or war, to make wiſe laws, and govern kingdoms in a prudent manner; and to wiſe maſter-builders or miniſters of the word, to ſpeak the wiſdom of God in a myſtery, to diffuſe the knowledge of Chriſt every where, and make known the myſteries of grace to the ſons of men; particularly to *Daniel* and his companions, who were wiſe and knowing men, the interpretation of the king's dream.

ỳ. 22. *He revealeth the deep and ſecret things*, &c.] The purpoſes of his own heart, which are the deep things of God, and the ſecrets that belong to him, and which are opened in providence by the execution of them; the *arcana imperii*, or ſecrets of ſtate, committed to men deſigned for government; the ſecrets or myſteries of grace, the deep things of the goſpel, made known to goſpel-miniſters; and particularly the deep and impenetrable ſecret of the king's dream, and the interpretation of it, revealed to *Daniel*: *he knoweth what is in the darkneſs*; the actions of men committed in darkneſs; the ſchemes that are drawn in the privy-councils and cabinets of princes; yea, the thoughts of mens hearts, which lie in the utmoſt receſſes of them, as well as their dreams in the night-ſeaſon; and particularly this of the king's, and which muſt have been buried in darkneſs, had he not revealed it: *and the light dwelleth with him*; he is light itſelf, and the Father of lights; the light of nature, grace, and glory is with him, and from him; the light of the word, the light of prophecy, and the light of the glorious goſpel; and alſo the light of the world, the ſun of righteouſneſs, the Meſſiah; and of him ſome of the ancient *Jews* interpret this paſſage. R. *Aba Serungia* [p], mentioning this paſſage, *and the light dwelleth with him*, adds, this is the king Meſſiah, as it is ſaid, *ariſe, ſhine*, &c. and his commentator [q] obſerves, that the ſenſe of it is, he (God) retains the Meſſiah with himſelf, and does not ſend him forth unto us; ſee *Pſ.* xliii. 3. and elſewhere [r], in anſwer to the queſtion, what is the name of the Meſſiah? among others, this is ſaid, his name is light, as it is ſaid, *and the light dwelleth with him*; and this is a name that is often given to Chriſt, and he takes to himſelf in the New Teſtament; ſee *John* i. 7, 8, 9. and iii. 19. and viii. 12. and ix. 5. and xii. 35, 46. where he is called the *light*, that light, the true light, and the light of the world; as he is both of *Jews* and *Gentiles*, even of all his people throughout the world: indeed, the light of nature, which every man has, is from him, as the creator of all; and the light of grace, and the increaſe of it, which any are favoured with, is given by him; and all the light of knowledge in divine things, and of ſpiritual joy and comfort, beams from him the ſun of righteouſneſs: the light of the latter day, which will be ſo very great, as to be as the light of ſeven days, and to make the ſun and moon unneceſſary in a figurative ſenſe, will be owing to him; as well as all that light of life and glory, the ſaints ſhall poſſeſs to all eternity, will be communicated thro' him: and Chriſt, who is this light, *dwells* with God; he who is the ſame with the divine word, was with God, and dwells with him to all eternity; in the fulneſs of time this word or light was made fleſh, or was clothed with it, and dwelt with men; when it was, that he came a light into the world, of which he often ſpeaks; and having done his work, aſcended to heaven, and now dwells with God in human nature; and will come again, and dwell with men on earth a thouſand years, when he will be the light of the new *Jeruſalem*-ſtate; and after that, will take his people with him to heaven, and dwell with God, and they with him for evermore. This ſhows, that this light, or the divine *logos*, is a perſon diſtinct from God the Father, with whom he dwells; that he is an eternal one, God never being without this light and word; and that he is an abiding light to his ſaints, and will be for evermore.

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[o] Itinerarium, p. 76.

[p] In Bereſhit Rabba, §. 1. fol. 1, 3.

[q] Auctor Yade Moſeh in ib.

℣. 23. *I thank thee, and praiſe thee, O thou God of my fathers*, &c.] His remote anceſtors, *Abraham*, *Iſaac*, and *Jacob*, and more near progenitors, to whom God had made promiſes, and revealed his ſecrets in time paſt, and ſtill continued his favours to *Daniel*; for which he was abundantly thankful, and owned and confeſſed the goodneſs of God to him, and praiſed him on account of it: *who haſt given me wiſdom and might*; or *ſtrength* [s]; courage and fortitude of mind, to go in to the king when in his fury, to promiſe to ſhew his dream, and the interpretation of it; and ſtrength of faith in prayer to God to obtain it, and who gave him *wiſdom* to know it: *Jacchiades* interprets this *might* of power to ſave his own life, and the life of others: *and haſt made known unto me now, what we deſired of thee*; for tho' it was only made known to *Daniel*, yet it was in conſequence of the united prayers of him and his companions, to which he aſcribes it; which ſhows his great modeſty and humility, not to attribute it to his own prayer, and the intereſt he had in God, as a God hearing prayer: *for thou haſt now made known unto us the king's matter*; or *word* [t]; which he required of the wiſe men, namely, his dream, and the interpretation of it; this being made known to *Daniel*, he communicated it to his friends.

℣. 24. *Therefore Daniel went in unto Arioch*, &c.] Into his apartments at court, or wherever he was in queſt of the wiſe men, of which *Daniel* had knowledge; this he did as ſoon as the ſecret was revealed to him, though not before he had given thanks to God: *whom the king had ordained to deſtroy the wiſe men of Babylon*; this is a deſcription of *Arioch*, from the office aſſigned him by king *Nebuchadnezzar*, who had appointed him to ſee this his will and pleaſure accompliſhed: *he went and ſaid thus unto him, deſtroy not the wiſe men of Babylon*; that is, do not go on to deſtroy them, for ſome he had deſtroyed; this *Daniel* ſaid, not from any ſpecial love he bore them, tho' ſome of them might have been his preceptors in the language and literature of the *Chaldeans*, and ſo he might have a natural affection for them, and indeed might ſay this out of common humanity; but this did not ariſe from any love he had to their wicked arts, which he abhorred, but from love of juſtice; for however wicked theſe men might be, or however deſerving of death on other accounts, yet not on this account, for not doing what was impoſſible for them to do: *bring me in before the king, and I will ſhew unto the king the interpretation*; that is, of the dream, and that itſelf: by this it ſeems that *Daniel*, as yet, was not ſo well known at court, nor of ſo much eſteem and authority there, as to go in to the king of himſelf, but needed one to introduce him; and which confirms what has been ſuppoſed on ℣. 16.

℣. 25. *Then Arioch brought in Daniel before the king in haſte*, &c.] As knowing how impatient the king was, to have his dream, and the interpretation of it, told him; and how pleaſing this would be to him, and be a means of ingratiating and eſtabliſhing him in his affections, as well as for the ſake of ſaving the lives of the wiſe men: *and ſaid thus unto him, I have found a man of the captives of Judah*: as if he had made it his buſineſs to enquire after a man capable of anſwering the king's demands; whereas he ſought after *Daniel* at firſt, not for this purpoſe, but to deſtroy him; and now *Daniel* made his application to him for introduction to the king, and was not looked after by *Arioch*; but he here did, as courtiers do, make the moſt of every thing to their own advantage, to inſinuate themſelves into the favour of princes: it looks by this, as if *Arioch* did not know of *Daniel*'s having been with the king before, and of the promiſe he had made him; that granting him time, he would ſatisfy him in the matter requeſted, which he was now ready to do, as he had told *Arioch*; and therefore he adds, *that will make known unto the king the interpretation*; that is, of his dream.

℣. 26. *The king anſwered and ſaid to Daniel, whoſe name was Belteſhazzar*, &c.] The name given him by the prince of the eunuchs, ch. i. 7. and by which he was known to *Nebuchadnezzar*; and very likely he called him now by this name, which is the reaſon of its being mentioned: *art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof?* this he ſaid, either as doubting and queſtioning, or as admiring that one ſo young ſhould be able to do that, which his ſeniors, the wiſe men in *Babylon*, could not do; or he put this queſtion, as impatient to hear what he muſt expect from him, whether the performance of his promiſe, or ſuch an anſwer as the wiſe men had given him.

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[r] Echa Rabbati, fol. 50. 2.

[s] גבורתא fortitudinem, V. L. Pagninus, Montanus; robur, Piſcator.

[t] מלת verbum, Junius & Tremellius, Broughtonus, Michaelis; ſermonem, Pagninus, Montanus; quod dicit rex, Cocceius.

℣. 27. *Daniel anſwered in the preſence of the king,* &c.] Boldly, and without fear: *and ſaid, the ſecret which the king hath demanded*; ſo he calls it, to ſhow that it was ſomething divine, which came from God, and could only be revealed by him, and was not to be found out by any art of man: *cannot the wiſe men the aſtrologers, the magicians, the ſoothſayers ſhew unto the king*; this he premiſes to the revelation of the ſecret, not only to obſerve the unreaſonableneſs of the king's demand upon them, and the injuſtice of putting men to death for it; but that the diſcovery of the whole might appear to be truly divine, and God might have all the glory; it being what no claſs of men whatever could ever have made known unto him. The laſt word, rendered *ſoothſayers* [u], is not uſed before; the *Septuagint* verſion leaves it untranſlated, and calls them *Gazarenes*; and ſo *Saadiah* ſays, it is the name of a nation or people ſo called; but *Jarchi* takes them to be a ſort of men that had confederacy with devils: the word ſignifies ſuch that *cut* into parts, as the ſoothſayers, who cut up creatures, and looked into their entrails, and by them made their judgment of events; or as the aſtrologers, who cut and divide the heavens into parts, and by them divine future things; or determine, as *Jacchiades* ſays, what ſhall befal men; for the word is uſed alſo in the ſenſe of determining or decreeing; hence *Saadiah* ſays, ſome interpret it of princes, who by their words determine the affairs of kingdoms: by ſome it is rendered, *fataliſts* [w], who declare to men what their fate will be; but neither of theſe could ſhew this ſecret to the king.

℣. 28. *But there is a God in heaven that revealeth ſecrets,* &c.] By this *Daniel* meant to inform the king, that there was but one God, in oppoſition to the notion of polytheiſm, that obtained among the heathens; that this one God is in heaven, and preſides over all perſons and things on earth; and that to him alone belongs the revelation of ſecrets, and not to heathen gods, or to any magician, aſtrologer, &c. and of this kind was the king's dream, a ſecret impenetrable by men: *and maketh known to the king Nebuchadnezzar, what ſhall be in the latter days*; in the latter days of his monarchy, which ſhould be ſubverted, and ſucceeded by another; and in ages after that, during the *Perſian, Grecian,* and *Roman* monarchies; and in the days of the Meſſiah, even in the latter of his days: *thy dream, and the viſions of thy head upon thy bed, are theſe*; which were of God, and of great importance; and that the king might obſerve it, *Daniel* introduces theſe words with what goes before, and ſays what follows:

℣. 29. *As for thee, O king,* &c.] So far as thou haſt any concern in this matter, or with reſpect to thee, the following was thy caſe; theſe the circumſtances and ſituation in which thou wert: *thy thoughts came into thy mind upon thy bed, which ſhould come to paſs hereafter*; as he lay on his bed, either ſleeping or waking, very probably the latter, his thoughts were employed about this great monarchy he had erected, and what would be the iſſue of it; and was very deſirous of knowing what ſucceſſors he ſhould have in it, and how long it would continue, and what would be the fate of it; when he fell aſleep upon this, and had a dream agreeable to his waking thoughts: *and he that revealeth ſecrets*; a periphraſis of the God of heaven, as in the preceding verſe: *maketh known unto thee what ſhall come to paſs*; this he did by the dream he gave him, tho' he had forgot it; and now by reſtoring that, and the interpretation of it, by *Daniel*.

℣. 30. *But as for me,* &c.] As to the part I have in this affair, I can aſcribe nothing to myſelf; it is all owing to the God of heaven, the recovery of the dream, and its interpretation: *this ſecret is not revealed to me, for any wiſdom that I have more than any living*; not that he thought, or affirmed that he had, more wiſdom than any man living, as the *Vulgate Latin* verſion, and others ſuggeſt; but as the king might think he had, by revealing this ſecret to him, and that it was owing to that; but that he had not ſuch wiſdom, and whatever he had, which was the gift of God, it was not thro' that, or any ſagacity and penetration into things he was maſter of, ſuperior to others, that it was revealed to him; and therefore would not have it placed to any ſuch account; this he ſaid in great modeſty, and in order to ſet the king right, and that God might have all the glory: *but for their ſakes that ſhall make known the interpretation to the king*; meaning not only himſelf, and his companions concerned with him, that they might be promoted to honour and dignity, but the whole body of the *Jews* in captivity, with which they were in connexion; that they might meet with more civil and kind treatment, for the ſake of the God they worſhipped, who revealed this ſecret to the king; or, *but that they might make known,* &c [x]. the three perſons in the Godhead, as ſome; the angels, as others; the miniſters of God, as *Aben Ezra*: or rather it may be rendered imperſonally, *but that the interpretation might be made known to the king* [y], as by the *Vulgate Latin*, as it follows: *and that thou mighteſt know the thoughts of thy heart*; both what they were, which were forgotten, and the meaning of them.

℣. 31. *Thou, O king, ſaweſt,* &c.] Or, *waſt ſeeing* [z]; not with the eyes of his body, but in his fancy and imagination; as he was dreaming, he thought he ſaw ſuch an appearance, ſo it ſeemed to him, as follows: *and behold a great image*; or, *one great image* [a]; not painted, but a maſſy ſtatue made of various metals, as is afterwards declared; ſuch, tho' not ſo large as this, as the king had been uſed to ſee, which he had in his garden and palace, and which he worſhipped; but this was of a monſtrous ſize, a perfect coloſſus, and but one, tho' it conſiſted of various parts; it was in the form of a great man, as *Saadiah* and *Jacchiades* obſerve; and repreſented the ſeveral monarchies of this world governed by men; and theſe being expreſſed by an image, ſhew how vain and deluſory, how frail and tranſitory, are the kingdoms of the earth, and the glory of them: *this great image, whoſe brightneſs was excellent, ſtood before thee*; right overagainſt him, and near him, as he thought; ſo that he had a full view of it, and ſaw it at its full length and bigneſs, and its dazzling luſtre, ariſing from the various metals of gold, ſilver, braſs, and iron it was made of; which was exceeding bright, and made it look very majeſtic: *and the form thereof* was *terrible*; either there was ſomething in the countenance menacing and horrid; or the whole form being ſo gigantic, ſtruck the king with admiration, and was even terrible to him; and it may denote the terror that kings, eſpecially arbitrary and deſpotic ones, ſtrike their ſubjects with.

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[u] גזרין ſectores, Cocceius, Gejerus.

[w] Fatidici, Munſter, Tigurine verſion; qui de homine determinant hoc, vel illo modo ipſi eventurum eſſe, Jacchiades.

[x] להן־יהודעון ſed ut notificarent, Pagninus, Montanus; indicent, Vatablus.

[y] Sed ut interpretatio regi manifeſta fieret, V. L. eo fine ut indicetur, De Dieu.

[z] חזה הוית videns fuiſti, Montanus, Michaelis; videns eras, Vatablus.

[a] צלם חד שגיא imago una grandis, Pagninus, Montanus; imago una magna, Junius & Tremellius, Cocceius; ſimulachrum unum magnum, Michaelis.

℣. 32. *This image's head was of fine gold*, &c.] The prophet begins with the ſuperior part of this image, and deſcends to the lower, becauſe of the order and condition of the monarchies it repreſents: this ſignifies the *Babylonian* monarchy, as afterwards explained; called the *head*, being the firſt and chief of the monarchies; and compared to *fine gold*, becauſe of the glory, excellency, and duration of it: *his breaſt and his arms of ſilver*; its two arms, including its hands and its breaſt, to which they were joined, were of ſilver, a metal of leſs value than gold; deſigning the monarchy of the *Medes* and *Perſians*, which are the two arms, and which centred in *Cyrus*, who was by his father a *Perſian*, by his mother a *Mede*; and upon whom, after his uncle's death, the whole monarchy devolved: *his belly and his thighs of braſs*; a baſer metal ſtill; this points at the *Macedonian* or *Grecian* monarchy, ſet up by *Alexander*, ſignified by the *belly*, for intemperance and luxury; as the two *thighs* denote his principal ſucceſſors, the *Seleucidæ* and *Lagidæ*, the *Syrian* and *Egyptian* kings; and theſe of braſs, becauſe of the ſounding fame of them, as *Jerom*.

℣. 33. *His legs of iron*, &c.] A coarſer metal than the former, but very ſtrong; and deſigns the ſtrong and potent monarchy of the *Romans*, the laſt of the four monarchies, governed chiefly by two conſuls; and was divided, in the times of *Theodoſius*, into the eaſtern and weſtern empire, which may be ſignified by the two legs: *his feet part of iron, and part of clay*; or, ſome *of them of iron*, and ſome *of them of clay* [b]; that is, the ten toes of the feet, which repreſent the ten kingdoms the weſtern empire was divided into, ſome of which were potent, others weak; for this cannot be underſtood of the ſame feet and toes, being a mixture, compoſed partly of one, and partly of the other; ſince iron and clay will not mix together, ℣. 43. and will not agree with the form of expreſſion. *Jerom* interprets this part of the viſion of the image to the ſame ſenſe, who lived about the time when it was fulfilling; for in his days was the irruption of the barbarous nations into the empire; who often ſpeaks of them in his writings [c], and of the *Roman* empire being in a weak and ruinous condition on the account of them. His comment on this text is this, "the fourth kingdom, which clearly belongs to the *Romans*, is the iron that breaks and ſubdues all things; but his feet and toes are partly iron, and partly clay, which is moſt manifeſtly verified at this time; for as in the beginning nothing was ſtronger and harder than the *Roman* empire, ſo in the end of things nothing weaker; when both in civil wars, and againſt divers nations, we ſtand in need of the help of other barbarous people." And whereas he had been blamed for giving this ſenſe of the paſſage, he vindicates himſelf elſewhere by ſaying [d], "if, in the expoſition of the image, and the difference of its feet and toes, I interpret the iron and clay of the *Roman* kingdom, which the ſcripture fore-ſhews ſhould be firſt ſtrong, and then weak, let them not impute it to me, but to the prophet; for ſo we muſt not flatter princes, as that the truth of the holy ſcriptures ſhould be neglected; nor is the general diſputation of one perſon an injury;" that is, of any great moment to the government.

℣. 34. *Thou ſaweſt, till that a ſtone was cut out without hands*, &c.] Or, *waſt ſeeing* [e]; the king continued looking upon the image that ſtood before him, as he thought, as long as he could ſee it, till he ſaw a *ſtone*; an emblem of the Meſſiah, as it often is in ſcripture, *Gen.* xlix. 24. *Pſ.* cxviii. 22. *Iſ.* viii. 14. and xxviii. 16. *Zech.* iii. 8. becauſe of his ſtrength, firmneſs, and duration; and ſo it is interpreted here by many *Jewiſh* writers ancient and modern, as well as by chriſtians; and alſo of his kingdom, or of him in his kingly office; ſee ℣. 44. In an ancient book [f] of theirs, written by R. *Simeon Ben Jochai*, the author interprets this ſtone, cut out of the mountain without hands, to be the ſame with him, who in *Gen.* xlix. 24. is called the ſhepherd and ſtone of *Iſrael*; as it is by *Saadiah Gaon*, a later writer: and in another of their writings [g], reckoned by them very ancient, it is ſaid, that the ninth king (for they ſpeak of ten) ſhall be the king Meſſiah, who ſhall reign from one end of the world to the other, according to that paſſage, *the ſtone which ſmote the image*, &c. ℣. 35. and in one of their ancient *Midraſhes* [h] or expoſitions, it is interpreted of the king Meſſiah: and ſo R. *Abraham Seba* [i], on thoſe words, *from thence is the ſhepherd, the ſtone of Iſrael, Gen.* xlix. 24. obſerves, the king Meſſiah does not come but by the worthineſs of *Jacob*, as it is ſaid, *thou ſaweſt, till that ſtone cut out without hands*, becauſe *of Jacob*. This is ſaid to be *cut out without hands*; that is, the hands of men, as *Saadiah* and *Jacchiades* explain it; not cut out by workmen, as ſtones uſually are out of quarries; but was taken out by an unſeen hand, and by inviſible power, even purely divine: this may point at the wondrous incarnation of Chriſt, who was made of a woman, of a virgin without the help of a man, by the power of God; ſee *Heb.* viii. 2. and ix. 11. and at his kingdom, which was like a ſingle ſtone at firſt, very ſmall, and was cut out and ſeparated from the world, and ſet up and maintained, not by human, but divine power, and being of a ſpiritual nature, 2 *Cor.* v. 1. *Col.* ii. 11: *which ſmote the image upon his feet*, *that* were *of iron and clay, and brake them to pieces*; this ſeems to repreſent this image as in a plain, when from a mountain hanging over it, a ſtone is taken by an inviſible hand, and rolled upon it; which falling on its feet, breaks them to pieces, and in courſe the whole ſtatue falls, and is broken to ſhivers; this reſpects what is yet to be done in the latter day, when Chriſt will take to himſelf his great power, and reign, and ſubdue and deſtroy the ten kings or kingdoms that are given to antichriſt, and him himſelf, and the remainder of the ſeveral monarchies, and in which they will all end.

℣. 35.

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[b] מנהון די פרזל ומנהון די חסף ex illis quidam ex ferro, & ex illis quidam ex luto, Gejerus.

[c] Opera, tom. 1. in Epitaph. Nepotian. fol. 9. I. ad Gerontiam, fol. 32. E. & in Epitaph. Fabiolæ, fol. 68. H.

[d] Proœm. in Comment. in Eſaiam, l. 11. fol. 65.

[e] חזה הוית videns eras, Montanus, Michaelis.

[f] Zohar in Gen. fol. 86. 2.

[g] Pirke Eliezer, c. 11. fol. 12. 2.

[h] Bemidbar Rabba, §. 13. fol. 209. 4.

[i] Tzeror Hammor, fol. 63. 2.

℣. 35. *Then was the iron, the clay, the braſs, the ſilver, and the gold, broken to pieces together*, &c.] The feet, the baſis of the image, being broken, the whole body of it fell, and with its own weight was broken to pieces; an emblem this of the utter diſſolution of all the monarchies and kingdoms of the earth, ſignified by theſe ſeveral metals: *and became like the chaff of the ſummer threſhing floors*; which is exceeding ſmall and light: *and the wind carried them away, that no place was found for them*; for the ſeveral metals, and the monarchies ſignified by them, which were no more: the alluſion is to the manner of winnowing corn in the eaſtern countries upon mountains, when the chaff was carried away by the wind, and ſeen no more: *and the ſtone that ſmote the image became a great mountain, and filled the earth*; Chriſt's kingdom, from ſmall beginnings, has increaſed, and will more and more, until the whole earth is ſubject to it: this began to have its accompliſhment in the firſt times of the goſpel, eſpecially when the *Roman* empire, as pagan, was deſtroyed by *Conſtantine*, and the kingdom of Chriſt was ſet up in it; and it received a further accompliſhment at the time of the Reformation, when *Rome* papal had a deadly blow given it, and the goſpel of Chriſt was ſpread in ſeveral nations and kingdoms; but it will receive its full accompliſhment, when both the eaſtern and weſtern antichriſts ſhall be deſtroyed, and the kingdoms of this world ſhall become the Lord's and his Chriſt's, *Rev.* xi. 15.

℣. 36. *This is the dream*, &c.] Which *Nebuchadnezzar* dreamed, but had forgot, and was now punctually and exactly made known to him; for the truth of which he is appealed unto; for no doubt, by this account, the whole of his dream, and every circumſtance of it, were brought to his mind: *and we will tell the interpretation* thereof *before the king*; for tho' both the dream, and the interpretation of it, were only revealed to *Daniel*; yet he joins his companions with him, partly becauſe they were now preſent, and chiefly becauſe they were aſſiſting to him in prayer for it.

℣. 37. *Thou, O king*, art *a king of kings*, &c.] Having many kings ſubject and tributary to him, or would have; as the kings of *Judah*, *Ammon*, *Moab*, and others, and who were even his captives and priſoners; ſee *Jer.* lii. 32. *Jarchi* and *Saadiah* join this with the next clauſe, *the God of heaven*, and interprets it of him thus, thou, O king *Nebuchadnezzar*, *the King of kings, who is the God of heaven, hath given unto thee*, &c. ſo ſome in the *Talmud* underſtand it of God [k]; but this is contrary to the accents: *for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory*; that is, a very powerful, ſtrong, and glorious kingdom, famous for its mighty armies, ſtrong fortreſſes, and great riches, from all which the king had great honour and glory; and this he had not by his anceſtors, or his own military ſkill and proweſs, but by the favour and gift of God.

℣. 38. *And whereſoever the children of men dwell*, &c.] Not in every part of the habitable world, but in every part of his large dominion inhabited by men: *the beaſts of the field, and the fowls of the heaven, hath he given into thine hand*; all parks, chaſes, and foreſts, ſo that none might hunt or hawk without his permiſſion, as well as the perſons and habitations of men, were at his diſpoſe; ſhewing the deſpotic power and ſovereign ſway he had over his ſubjects: *and hath made thee ruler over all*; men, beaſts, and fowl: he not only conquered the *Egyptians*, *Tyrians*, and *Jews*, and other nations about them; but according to *Megaſthenes* [l], he exceeded *Hercules* in ſtrength, and conquered *Lybia* and *Iberia*, and carried colonies of them into *Pontus*; and as *Strabo* [m] ſays, carried his arms as far as the pillars of *Hercules*: *thou* art *this head of gold*; or who was repreſented by the golden head of the image he had ſeen in his dream; not he perſonally only, but his ſucceſſors *Evil-Merodach* and *Belſhazzar*, and the *Babyloniſh* monarchy, as poſſeſſed by them; for this refers not back to the *Aſſyrian* monarchy, from the time of *Nimrod*, but to its more flouriſhing condition in *Nebuchadnezzar* and his ſons; called an *head*, becauſe the firſt of the monarchies; and *golden*, in compariſon of other kingdoms then in being, and becauſe of the riches of it, which the *Babylonians* were covetous of; hence *Babylon* is called the golden city, *Iſ.* xiv. 4. and it may be, becauſe not ſo wicked and cruel to the *Jews* as the after monarchies were: from hence the poets have been thought by ſome to have taken their notion of the golden, ſilver, and iron ages, as growing worſe and worſe; but this diſtinction is obſerved by *Heſiod*, who lived many years before this viſion was ſeen.

℣. 39. *And after thee ſhall ariſe another kingdom inferior to thee*, &c.] This is the kingdom of the *Medes* and *Perſians*, ſignified by the breaſts and arms of ſilver, an inferior metal to gold; this roſe up, not immediately after the death of *Nebuchadnezzar*, but after his ſucceſſors, when *Belſhazzar* his grandſon was ſlain, and *Babylon* taken by *Cyrus*; now tho' this monarchy was as large at the firſt as the *Babyloniſh* monarchy, nay larger, as it had *Media* and *Perſia* added to it, new conqueſts made by *Cyrus*, and was as rich and as opulent in his times; yet in after-reigns it ſunk much, in its peace and proſperity, grandeur and glory, as in the times of *Cambyſes* and the *Magi*; and eſpecially in the reigns of *Cyrus* the younger, and of *Artaxerxes Mnemon*; and at laſt ceaſed in *Darius Codomannus*, conquered by *Alexander*; and was worſe than the former monarchy, being more cruel under ſome of its princes to the people of the *Jews*: *and another third kingdom of braſs*; this is the *Grecian* monarchy, which ſucceeded the *Perſian*, and therefore called the third kingdom, and is ſignified by the belly and thighs of braſs of the image; ſee the note on ℣. 32: *which ſhall bear rule over all the earth*; not the land of *Iſrael*, as *Saadiah* reſtrains it, but the whole world, as *Alexander* did, at leaſt in his own opinion; who thought he had conquered the whole world, and wept becauſe there was not another to conquer; and it is certain he did ſubdue a great part of it. *Juſtin* [n] ſays, "that when he was returning to *Babylon* from the uttermoſt ſhores of the ſea, it was told him, that the embaſſies of the *Carthaginians* and other cities of *Africa*, and alſo of *Spain*, *Sicily*, *France*, *Sardinia*, and ſome out of *Italy*, were waiting for his coming; the terror of his name ſo ſtruck the whole world, that all nations complimented him as their king deſtined for them." And *Pliny* reports [o] of *Macedonia*, that "it formerly (that is, in the times of *Alexander*) governed the world; this (ſays he) paſſed over *Aſia*, *Armenia*, *Iberia*, *Albania*, *Cappadocia*, *Syria*, *Egypt*, *Taurus*, and *Caucaſus*; this ruled over the *Bactrians*,

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[k] T. Bab. Shebuot, fol. 35. 2.

[l] Apud Euſeb. Prepar. Evangel. l. 9. c. 41. p. 456.

[m] Geograph. l. 15. p. 472.

[n] Ex Trogo, l. 12. c. 13.

[o] Natural. Hiſt. l. 4. c. 10.

“ *Medes* and *Perſians*, poſſeſſing the whole eaſt; this alſo was conqueror of *India.*”

℣. 40. *And the fourth kingdom ſhall be ſtrong as iron*, &c.] This is not the kingdom of the *Lagidæ* and *Seleucidæ*, the ſucceſſors of *Alexander*, as ſome have thought; for theſe are deſigned by the thighs in the third kingdom; and beſides, the kingdom of Chriſt was to ariſe in the time of this fourth kingdom, which it did not in that; nor the kingdom of *Gog*, or the empire of the *Turks*, as *Saadiah*, *Aben Ezra*, and *Jarchi*; but the *Roman* empire, which is compared to iron for its ſtrength, firmneſs and duration in itſelf; and for its power over other nations; and alſo for its cruelty to the *Jews* above all others, in utterly deſtroying their city, temple and nation: *foraſmuch as iron breaketh in pieces, and ſubdueth all things*; ſo this kingdom has ſubdued and conquered all others; not the *Jews* only, but the *Perſians*, *Egyptians*, *Syrians*, *Africans*, *French*, *Germans*, yea all the world: *and as iron that breaketh*, or *even as iron breaketh all theſe, ſhall it break in pieces, and bruiſe*; all nations and kingdoms; hence *Rome* has been called the miſtreſs of the world, and its empire in ſcripture is called the whole world, *Luke* ii. 1. ſee *Rev.* xvii. 18.

℣. 41. *And whereas thou ſaweſt the feet and toes, part of potters clay, and part of iron*, &c.] That is, ſome of the toes of the feet were of iron, and others of them of clay: theſe *toes*, which are ten, as the toes of men are, deſign the ten kings or kingdoms, into which the weſtern *Roman* empire was divided, by the coming in of the *Goths*, and *Hunns*, and *Vandals* into it; and are the ſame with the ten horns of the beaſt, and the ten kings which gave their kingdoms to it, *Rev.* xiii. 1. and xvii. 12, 13, 17. ſee the notes there, and on *Dan.* vii. 24. ſome of which were ſtrong like iron, and continued long; others were like clay, and of a leſs duration: *the kingdom ſhall be divided*; which ſome underſtand of the diviſion of it into the eaſtern and weſtern empires; but rather it means the diviſion of the latter into the ten kingdoms, ſet up in it by the barbarous nations. *Abarbinel* and *Jacchiades* interpret it of the *Roman* empire being divided into *Mahometans* and *Chriſtians*, very wrongly: *but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixt with miry clay*; notwithſtanding this irruption and inundation of the northern nations into the empire; yet it ſtill retained ſomething of the ſtrength and power of the old *Romans*, which were mingled among thoſe barbarous nations, comparable to miry clay.

℣. 42. *And as the toes of the feet were part of iron, and part of clay*, &c.] Or ſome of them of iron, and ſo were ſtrong and powerful, as ſome of theſe kingdoms were; and ſome of clay, and ſo were weak and eaſily cruſhed, and did not ſtand long: ſo *the kingdom ſhall be partly ſtrong, and partly broken*; this is not unfitly interpreted by ſome of the twofold power which has prevailed in theſe ten kingdoms, thro' the policy of the pope of *Rome*, the ſecular and eccleſiaſtic power; the latter often incroaching upon, and prevailing over the other, which has tended to the weakening of theſe ſtates.

℣. 43. *And whereas thou ſaweſt iron mixt with miry clay*, &c.] That is, iron among the clay; otherwiſe iron and clay will not mix and cement together, as is affirmed in the latter part of the verſe; but as ſome of theſe toes were of iron, and others of clay, or ſome part of them were iron, and ſome part of them of clay, *they ſhall mingle themſelves with the ſeed of men*; the *Romans* ſhall mix with people of other and many nations that ſhall come in among them, and unite in ſetting up kingdoms; or theſe kingdoms ſet up ſhall intermarry with each other, in order to ſtrengthen their alliances, and ſupport their intereſts: thus *France*, *Spain*, *Portugal*, and other nations; thoſe of the royal families marry with each other, with ſuch views: *but they ſhall not cleave one to another, even as iron is not mixed with clay*; and yet theſe ties of marriage and of blood, ſhall not cauſe them to cleave to, and abide by one another; but ambition and worldly intereſts will engage them to take part with each others enemies, or to go to war with one another, to the weakening and hurting each other; and thus the potſherds of the earth will daſh one another to pieces; and thoſe who are more powerful like the iron, will trample the weaker like miry clay under their feet.

℣. 44. *And in the days of theſe kings*, &c.] Not of the *Babylonian*, *Perſian*, and *Grecian* kings; nor indeed of the old *Roman* kings or emperors; but in the days of theſe ten kings or kingdoms, into which the *Roman* empire is divided, ſignified by the ten toes, of different power and ſtrength. Indeed the kingdom of Chriſt began to be ſet up in the times of *Auguſtus Cæſar*, under whom Chriſt was born; and of *Tiberius*, under whom he was crucified; and was continued and increaſed in the reigns of others, until it obtained very much in the times of *Conſtantine*; and after it ſuffered a diminution under the papacy, was revived at the reformation; but will not be ſet up in its glory, until Chriſt has overcome the ten kings or kingdoms, and put it into their hearts to hate and burn the antichriſtian whore; and when ſhe and all the antichriſtian ſtates will be deſtroyed by the pouring out of the vials: and then in their days *ſhall the God of heaven ſet up a kingdom which ſhall never be deſtroyed*; this is the kingdom of the Meſſiah, as is owned by both ancient and modern *Jews*: ſo it is ſaid in an ancient book [p] of theirs, “in the time of the king Meſſiah *Iſrael* ſhall be one nation in the earth, and one people to the holy bleſſed God; as it is written, *in the days of theſe kings ſhall the God of heaven ſet up a kingdom*,” &c. and in another of their writings [q], eſteemed very ancient, it is ſaid, “the *Iſhmaelites* ſhall do fifteen things in the earth in the laſt days; the laſt of which mentioned is, they ſhall erect an edifice in the temple; at length two brothers ſhall riſe up againſt them, and in their days ſhall ſpring up the branch of the ſon of *David*; as it is ſaid, *in the days of theſe kings*,” &c. and both *Jarchi* and *Aben Ezra* interpret this kingdom of the kingdom of the Meſſiah; and ſo *Jacchiades*, a much later writer, ſays, the laſt kingdom is that of the Meſſiah; and another modern *Jewiſh* writer ſays [r], in the time of the king Meſſiah there ſhall be but one kingdom, and but one king; and this the king, the true Meſſiah; but the reſt of the kingdoms and their kings ſhall not ſubſiſt in his time; as it is written, *in the days of theſe kings*, &c. which kingdom is no other than his church on earth, where he reigns; has his throne; holds forth his ſceptre; gives out his laws, and is obeyed: and tho' this is already in the world, yet it is not ſo viſible, ſtable and glorious, as it will be at the cloſe of the fourth monarchy, which is meant by its being ſet up, confirmed and eſtabliſhed; and this will be done by the God of heaven, the maker and poſſeſſor of it, and who dwells in it, and rules there, and over all the earth; and therefore Chriſt's church or kingdom is often called the kingdom of heaven; and when it is thus eſtabliſhed, it will ever remain viſible; its glory will be no more eclipſed; and much leſs ſubverted and overthrown, by all the powers of earth and hell. Chriſt was ſet up as king from everlaſting, and the elect of God were appointed and given him as a kingdom as early; and in and over theſe he reigns by his Spirit and grace in time, when they are effectually called and brought into ſubjection to him; theſe are governed by laws of his making; he is owned by them as their lord and king, and they yield a ready and chearful obedience to his commands, and he protects and defends them from their enemies; and ſuch a kingdom Chriſt has always had from the beginning of the world: but there was a particular time in which it was to be ſet up in a more viſible and glorious manner: it was ſet up in the days of his fleſh on earth, tho' it came not with obſervation, or was attended with outward pomp and grandeur, it being ſpiritual and not of this world; upon his aſcenſion to heaven it appeared greater; he was made or declared Lord and Chriſt, and his goſpel was ſpread every where: in the times of *Conſtantine* it was ſtill more glorious, being further extended, and enjoying great peace, liberty and proſperity: in the times of popiſh darkneſs, a ſtop was put to the progreſs of it, and it was reduced into a narrow compaſs; at the reformation there was a freſh breaking of it out again, and it got ground in the world: in the ſpiritual reign it will be reſtored, and much more increaſed, thro' the goſpel being preached, and churches ſet up every where; and Chriſt's kingdom will then be more extenſive; it will be from ſea to ſea, and from the river to the ends of the earth; it will be more peaceable and proſperous; there will be none to annoy and do hurt to the ſubjects of it; it will be no more ſubject to changes and revolutions, but will be in a firm and ſtable condition; it will be eſtabliſhed upon the top of the mountains, and be more viſible and glorious, which is here meant by its being *ſet up*; eſpecially this will be the caſe in the millennium-ſtate, when Chriſt ſhall reign before his ancients gloriouſly, and they ſhall reign with him; and this will never be deſtroyed, but ſhall iſſue in the ultimate glory; for now all enemies will be put under the feet of Chriſt and his church; the beaſt and falſe prophet will be no more; and ſatan will be bound during this time, and after that caſt into the lake of fire and brimſtone, with all the wicked angels and men: *and the kingdom ſhall not be left to another people*; as the *Babylonian* monarchy to the *Medes* and *Perſians*; the *Perſian* monarchy to the *Greeks*; and the *Grecian* monarchy to the *Romans*; but this ſhall not be left to a ſtrange people, but ſhall be given to the ſaints of the Moſt High; ſee ch. vii. 27: *but it ſhall break in pieces, and ſubdue all theſe kingdoms*; the *Babylonian*, *Perſian*, *Grecian*, and *Roman*; the three former in the latter, which has ſwallowed them up; beſides, the reſt of theſe monarchies, which are all ſignified by beaſts in an after prophecy, are ſaid ſtill to live, tho' their dominion is taken away, ch. vii. 12. the ſame nations are in being, tho' not as monarchies, and have not the ſame denomination, and are in other hands; now theſe, and whatſoever kingdoms ſhall exiſt, when this ſhall be ſet up, ſhall be either broke to pieces, and utterly deſtroyed, or become ſubject to it; ſee 1 *Cor*. xv. 24: *and it ſhall ſtand for ever*; throughout time in this world, and to all eternity in another; it will be an everlaſting kingdom; which is interpreted by *Irenæus*[a], an ancient chriſtian writer in the ſecond century, of the reſurrection of the juſt; his words are, "the great God hath ſignified by *Daniel* things to come, and he hath confirmed them by the Son; and Chriſt is the ſtone which is cut out without hands, who ſhall deſtroy temporal kingdoms, and bring in an everlaſting one, which is the reſurrection of the juſt; for he ſaith, the God of heaven ſhall raiſe up a kingdom which ſhall never be deſtroyed;" this is the firſt reſurrection which brings on the perſonal reign, in which the righteous ſhall reign with him a thouſand years; ſee *Rev*. xx. 5, 6.

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[p] Zohar in Gen. fol. lxxxv. 4.

[q] Pirke Eliezer, c. 30. fol. 31. 2.

[r] R. Iſaac, Chizzuk Emunah, par. 1. p. 45.

℣. 45. *Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands*, &c.] See the note on ℣. 34: *and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold*; of which the image was made, he had ſeen in his dream; and which repreſented the ſeveral monarchies of the world in ſucceſſion, and deſcribed their nature, condition and circumſtances, and the ruin of them; ſee the note on ℣. 35: *the great God hath made known to the king what ſhall come to paſs hereafter*; after his own death, and in his own monarchy; and what will be the fate of ſucceeding ones; what will come to paſs in the ſeveral ages of time, and what will be done in the laſt days; what an everlaſting kingdom there will be, when the kingdoms of this world ſhall be no more; and this the *great God*, who is great in knowledge as well as power, made known to him, which none elſe could; and by which he appears to be great, and above all gods, as *Nebuchadnezzar* afterwards owns; and which *Daniel* here ſuggeſts to him; ſee *Iſ*. xlv. 21. and xlvi. 9, 10: *and the dream is certain, and the interpretation thereof ſure*; this is certainly the dream the king had dreamed, for the truth of which he appeals to him; and the interpretation of it given would be moſt ſurely and faithfully accompliſhed, on which he might depend; for ſince the dream had been ſo diſtinctly related to him, he had no room to doubt of the true interpretation of it.

℣. 46. *Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel*, &c.] Imagining there was ſomething of divinity in him, that he could ſo exactly tell him his dream, which was paſt and gone; and give him the interpretation of it, reſpecting things to come, which he concluded none but God could do; and therefore after the manner of the eaſtern people, threw himſelf proſtrate to the earth with his face to it, and gave religious adoration to *Daniel*; for that this cannot be underſtood of mere civil reſpect, appears by his following orders; and had he not thought that *Daniel* was ſomething more than a man, he a proud monarch would never have behaved in this manner to him; but being ſtruck with amazement at the relation of the dream, and the interpretation of it, he forgot what both he and *Daniel* were; the

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[a] Adv. Hæreſ. l. 5. c. 26.

one a mighty king, the other a mere man, a ſervant, yea a captive: this ſhows that he was not exaſperated at the account of the fall of his monarchy, as might have been expected, but was filled with wonder at the revelation made: *and commanded that they ſhould offer an oblation and ſweet odours unto him*; riſing from the ground, he gave orders to his ſervants about him, ſome of whom might be the prieſts of *Bel*, that they would bring a meat-offering, and incenſe with it, and offer them to him as to a god; but tho' this was ordered, we don't read it was done; for it cannot be thought that *Daniel*, who had ſcrupled eating the king's food, and drinking his wine, leſt he ſhould be defiled, and afterwards choſe rather to be caſt into a den of lions than to omit prayer to God, would ever ſuffer ſuch a piece of idolatrous worſhip to be paid to him; and tho' he could not hinder the king's proſtration and adoration, which were very ſudden;, yet it is highly probable he reaſoned with the king upon it, and earneſtly deſired that no ſuch undue honours ſhould be paid to him; declaring that this knowledge was not of himſelf, but of God, to whom the glory ought to be given.

℣. 47. *The king anſwered unto Daniel*, &c.] By which it appears that *Daniel* interpoſed and expoſtulated with the king, and prevented the oblation to him as a god, and inſtructed him in the knowledge of the true God he ought to worſhip; as the following confeſſion of the king more clearly ſhews: *and ſaid, of a truth* it is, *that your God* is *a God of gods*; the God of *Daniel* and his companions, and of the people of the *Jews*, to whom they belonged, is above all gods that are named and worſhipped by men: this appeared at this time for the preſent, tho' it did not laſt long, as the following chapter ſhews, a moſt glaring truth; that the God of *Iſrael* was above all his gods, and whom his magicians and people worſhipped, and above all others: *and a Lord of kings*; that rules over them, and diſpoſes of them; ſets them up, and pulls them down at his pleaſure; and transfers their kingdoms from one to another, as he learned by the interpretation of his dream, to which he may in this refer: *and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret*; of the dream, and the interpretation of it; which he could never have done, had not his God been a revealer of ſecrets, and revealed it to him.

℣. 48. *Then the king made Daniel a great man*, &c.] Advanced him to poſts of great honour and dignity; he was a great man before in ſpiritual things, in which he was made great by the Lord; and now he was made a great man in worldly things, thro' the providence of God; thoſe that honour him he will honour: *and gave him many great gifts*; gifts great in value, and many in number; rich garments, gold, ſilver, precious ſtones, and large eſtates to ſupport his honour and grandeur; and which *Daniel* accepted of, not merely for his own uſe, but to do good with to his poor brethren the *Jews* in captivity: *and made him ruler over the whole province of Babylon*; the whole monarchy was divided into ſeveral provinces, over each of which was a deputy-governor; this of *Babylon* was the chief of them, *Babylon* being the metropolis of the empire; the whole government of which, and all belonging to it, was given to *Daniel*; a proof of the king's high eſteem for him: *and chief of the governors over all the wiſe men of Babylon*; here was an univerſity conſiſting of ſeveral colleges, over each of which there was a governor, and *Daniel* was the preſident of them all; or the principal or chancellor of the univerſity: this office he might accept of, that he might have an opportunity of inculcating true knowledge, and of checking and correcting what was impious and unlawful.

℣. 49. *Then Daniel requeſted of the king*, &c.] Being in his favour, he improved it to the advantage of his friends, whom he did not forget in his elevated ſtate; but made ſuit to the king for them to be put into places of truſt and honour, which the king liſtened to: *and he ſet Shadrach, Meſhach, and Abednego over the affairs of the province of Babylon*; that is, under *Daniel*, who was made ruler over it; theſe were deputies under him, appointed to take care of ſome affairs, which would have been too troubleſome to him, and would have took up too much of his time from court; where he choſe to be, to improve his intereſt on behalf of the church of God. *De Dieu* thinks, from the uſe of the word in *Chaldee*, and from what anſwers to it in the *Arabic* language, that it was agriculture, the fruits of the field, and the revenues ariſing from thence, which theſe men had the care of: this *Daniel* got for them; that as they had aſſiſted him in their prayers to God, to obtain the dream, and the interpretation of it, ſo they might ſhare with him in his honours and profits he had on the account thereof; and probably he might ſuggeſt this to *Nebuchadnezzar*, which the more eaſily engaged him to grant the requeſt: *but Daniel* ſat *in the gate of the king*; either as judge there, or to introduce perſons into the king's preſence: or it may be rendered, *in the king's court* [t]; he was chief man at court, and always reſided there; he was prime-miniſter and privy-counſellor: it was uſual with the eaſtern nations to call their court a *port*, as the *Turks* do at this day; the *Ottoman* court is called *the port*.

CHAP. III.

IN this chapter an account is given of a golden image made by *Nebuchadnezzar*; its bigneſs; and where placed, ℣. 1. a ſummons to all his princes, governors and officers to attend the dedication of it, ℣. 2, 3, a proclamation commanding men of all nations to fall down and worſhip it, at hearing the ſound of muſic, ℣. 4, 5, 6, 7. an accuſation of the *Jews* to the king, particularly *Shadrach, Meſhach* and *Abednego*, for not worſhipping it, ℣. 8, 9, 10, 11, 12. the king's ſending for them in rage, and threatning to caſt them into a fiery furnace if they continued to diſobey his will, ℣. 13, 14, 15. their anſwer, which ſhewed an inflexible reſolution at all events not to comply with it, ℣. 16, 17, 18. the king's order to heat the furnace ſeven times hotter than uſual, and caſt them into it, which was executed; the conſequence of which was, they that caſt them in were deſtroyed thro' the vehement heat of the furnace, but the three *Jews* were unhurt, ℣. 19, 20, 21, 22, 23. *Nebuchadnezzar*'s chadnezzar's amazement at the ſight of four perſons, inſtead of three; and theſe looſe, walking in the midſt of the fire without hurt; and one of them like the Son of God, which he obſerved to his counſellors, ℣. 24, 25. upon which he called to *Shadrach*, *Meſhach* and *Abednego* to come out of the furnace, which they did in the preſence of his princes, governors and officers, having received not the leaſt damage in their perſons or cloaths, ℣. 26, 27. and then the king praiſing the God of the *Jews*, publiſhed an edict that none ſhould ſpeak againſt him on pain of death; and reſtored the three men to their former dignity, ℣. 28, 29, 30.

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[t] בתרע מלכא in aula regis, Grotius.

℣. 1. *Nebuchadnezzar the king made an image of gold*, &c.] Not of ſolid maſſy gold; but either of a plate of gold, and hollow within; or of wood overlaid with gold; for otherwiſe it muſt have took up a prodigious quantity of gold to make an image of ſuch dimenſions as follow; this he ordered his ſtatuaries or workmen to make for him; whether this image was for himſelf, or his father *Nabopolaſſar*, or for his chief god *Bel*, or as a new deity, is not eaſy to ſay; however, it was made for religious worſhip: the reaſons that moved him to it cannot be aſcertained; it might be out of pride and vanity, and to ſet forth the glory and ſtability of his monarchy, as if he was not only the head of gold, but as an image all of gold; and to contradict the interpretation of his dream, and avert the fate of his empire ſignified by it; or to purge himſelf from the jealouſies his ſubjects had entertained of him, of relinquiſhing the religion of his country, and embracing the *Jewiſh* religion, by his praiſe of the God of *Iſrael*, and the promotion of *Jews* to places of truſt and honour; or this might be done by the advice of his nobles, to eſtabliſh an uniformity of religion in his kingdom, and to prevent the growth of *Judaiſm*; and it may be to lay a ſnare for *Daniel* and his companions; of which we have an inſtance of the like kind in ch. vi. When this image was made, is not certain; ſome think in a ſhort time after his dream before related; if ſo, he ſoon forgot it, and the God that had revealed it. The *Septuagint* and *Arabic* verſions place it in the 18th year of his reign; and ſome are of opinion, that it was after his victories over the *Jews*, *Tyre*, *Egypt*, and others; and that being fluſhed therewith, in the pride of his heart, ordered this image to be made; and out of the ſpoils he brought with him from the ſeveral countries he had conquered. Mr. *Whiſton* [u] places this fact in the year of the *Julian* period 4127, and before Chriſt 587; and ſo Dr. *Prideaux* [w], who makes it to be in the 18th year of *Nebuchadnezzar*, agreeable to the above verſions. Mr. *Bedford* [x] puts it in the year before Chriſt 585: *whoſe height* was *threeſcore cubits*, and *the breadth thereof ſix cubits*; a common cubit being half a yard, it was thirty yards high, and three yards broad; but *Herodotus* [y] ſays, the king's cubit in *Babylon* was three fingers larger than the uſual one; and according to that, this image muſt be thirty five yards high, and three yards and a half broad; but ſince there is ſo great a diſproportion between the height and breadth, ſome have thought that the height includes the pedeſtal on which it ſtood; and allowing twelve cubits for that, the height of the image was forty-ſix cubits. *Diodorus Siculus* [z] makes mention of a ſtatue of gold in the temple of *Belus*, which *Xerxes* demoliſhed, which was forty feet high, and contained a thouſand *Babyloniſh* talents of gold, which, at the loweſt computation, amounts to three millions and a half of our money; which image Dr. *Prideaux* [a] conjectures was this image of *Nebuchadnezzar*'s; but this ſeems not likely, ſince the one was between thirty and forty yards high, the other but thirteen or fourteen; the one in the plain of *Dura*, the other in the temple of *Bel*: *he ſet it up in the plain of Dura, in the province of Babylon*; that ſo it might be ſeen of all, and there might be room enough for a vaſt number of worſhippers together. The *Septuagint* verſion calls this place the plain of *Deeira*, which ſome take to be the *Deera* of *Ptolemy* [b]; but that is in the province of *Suſiana*; rather this is *Duraba* [c], which he places near the river *Euphrates* in the province of *Babylon*. *Aben Ezra* ſays, this is the place where the children of *Ephraim* fell, and where the *Chaldeans* ſlew the *Jews* when they came into captivity. In the *Talmud* [d] it is ſaid, "from the "river *Eſhal* unto *Rabbath* is the valley of *Dura*;" in *Arabic* دور *Dauro* ſignifies *round*; it was a round valley. The *Jews* have a notion, that this was the valley in the land of *Shinar* where the tower of *Babel* was built; and obſerve, that "altho' the "deſign of that generation was not accompliſhed, "yet after their times their puniſhment was made "manifeſt, in that they ſaid, *let us make us a* "*name*, *Gen.* xi. 4. for *Nebuchadnezzar* having "waſted and ſubverted many kingdoms, and de"ſtroyed the ſanctuary, thought it poſſible to put "in execution the wicked deſign of the age of the "diſperſion; hence it is ſaid, *Dan.* iii. 1. *king Ne*"*buchadnezzar made an image*, &c. *and ſet it up* "בבקעת דורא *in the valley of generation*, in "the province of *Babylon*, which is the valley "ſpoken of in *Gen.* xi. 2, 9. what therefore they "could not do, he attempted to do; hence he "gathered all the people to worſhip the image, "which agrees with *Gen.* xi. 4. for he put a cer"tain veſſel of the veſſels of the temple on the "mouth of it (the image), on which was engraven "the divine *name*, that he might render effectual "the intention of the diſperſed generation; but "the ſcripture ſays, *Jer.* li. 44. *and I will puniſh* "*Bel in Babylon, and I will bring forth out of his* "*mouth that which he hath ſwallowed up, and the* "*nations ſhall not flow together any more unto him*; "for *Daniel* came and cauſed that veſſel that was "ſwallowed to be taken out of the mouth of the "image, whence it fell, and was broke to pieces, "which is the ſame as that in *Gen.* xi. 4 [e]."

℣. 2. *Then Nebuchadnezzar the king ſent to gather together the princes*, &c.] He ſent letters, or diſpatched meſſengers into the ſeveral provinces of his empire, and parts of his dominions, to convene all the peers of his realm, and governors of provinces, and all officers, civil, military and religious, expreſſed by various names and titles: *the governors, and the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces*; who are particularly and diſtinctly deſigned, is not eaſy to ſay. *Jacchiades* thinks they anſwer to the ſame offices and officers which now obtain in the *Turkiſh* empire; princes are the *baſhaws*,

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[u] Chronological Tables, cent. 10.

[w] Connexion, &c. Par. 1. B. 2. p. 87.

[x] Scripture Chronology, p. 709.

[y] Clio, ſive l. 1. c. 178.

[z] Bibliothec. Hiſt. l. 2. p. 98. Ed. Rhod.

[a] Connexion, &c. Par. 1. B. 2. p. 101.

[b] Geograph. l. 6. c. 3.

[c] Ibid. l. 5. c. 20.

[d] T. Bab. Sanhedrin, fol. 92. 2.

[e] Kabala Denudata, Par. 1. p. 671.

baſhaws; governors the *beglerbegs*; captains the *agas* of the *Janizaries*; judges the *kadies*; treaſurers the *dephterdaries*; the counſellors the *alphakies*; and *zayties* the ſheriffs; their chief doctors their *muphti's* as *L'Empereur*; and the rulers of the provinces the *zangiakies* or *viziers*: but be they who they will, they were the principal men of the empire, both in things civil, military and eccleſiaſtic, who were ordered *to come to the dedication of the image, which Nebuchadnezzar the king had ſet up*; for tho' it was made and ſet up, it was not a proper object of worſhip till dedicated; and which was done by burning incenſe, blowing trumpets, *&c.* now theſe great men were gathered together on this occaſion, becauſe of the greater honour done hereby to the king and his image; and alſo by their example to engage the populace the more eaſily to the worſhip of it; and likewiſe as being the repreſentatives of them, ſince they could not all be collected together in one place; and it may be it was done, as ſome think, to enſnare *Daniel* and his companions. *Philoſtratus*[f] makes mention of an officer at *Babylon* that had the keeping of the great gate into the city; which ſome take to be the ſame with the firſt ſort here mentioned; who firſt offered the golden ſtatue of the king to be worſhipped, before he would permit any to enter into the city; which perhaps might take its riſe from the worſhip of this golden image.

℣. 3. *Then the princes, the governors, and captains*, &c.] And all the reſt of the officers before mentioned having received their orders from the king, in obedience to them, *were gathered together unto the dedication of the image Nebuchadnezzar the king had ſet up*; at great expence, and with much fatigue and trouble, they came from all parts to attend this great ſolemnity: *and they ſtood before the image Nebuchadnezzar had ſet up*; they ſtood and looked at it, and viewed its ſeveral parts; they ſtood and beheld it with wonder, its richneſs and largeneſs; they ſtood and attended to all the rites and ceremonies of the dedication of it; they ſtood and were ready to fall down and worſhip it, when the word of command was given; ſo obſequious were they to the king's will.

℣. 4. *Then an herald cried aloud*, &c.] That his voice might be heard all over the plain; or if it ſhould be thought that one was not ſufficient to be heard throughout, which probably was the caſe, and where ſo great a number being aſſembled together, all could not hear one man, the ſingular may be put for the plural; and many being ſet in different places in the plain, and ſpeaking different languages, might proclaim when the image was dedicated, as follows: *to you it is commanded*; by the king's authority: *O people, nations and languages*; the ſeveral kingdoms, ſtates and provinces that belonged to the *Babylonian* monarchy, and ſpoke different languages, as now repreſented by their ſeveral governors and officers; as the *Armenians, Parthians, Medes, Perſians*, &c.

℣. 5. That *at what time ye hear the ſound of the cornet*, &c.] So called of the horn of which it was made; a ſort of trumpet; ſo the *Jews* had trumpets of rams horns: *flute* or pipe, or whiſtle, ſo called for its hiſſing noiſe; it is uſed of the ſhepherd's pipe or whiſtle; ſee *Zech.* x. 8. *harp*, an inſtrument of muſic uſed by *David*, and much in uſe among the *Jews*, and other nations; *ſackbut* or *ſambuca*, which, according to *Athenæus*[g], was a four-ſtringed inſtrument, an invention of the *Syrians*; and *Strabo*[h] a *Greek* writer, ſpeaks of it as a barbarous name, as the eaſtern ones were reckoned by the *Grecians*: *pſaltery*, this ſeems to be a *Greek* word, as does the next that follows, rendered *dulcimer*; but in the original text is *ſymphonia*; which does not ſignify ſymphony, or a concert or conſort of muſic, but a particular inſtrument of muſic. *Maimonides*[i] makes mention of it as a muſical inſtrument among others; *Servius*[k] calls it an oblique pipe; and *Iſidore*[l] deſcribes it a hollow piece of wood, with leather ſtretched upon it, and beat upon with rods or ſticks, ſomething like our drum: the king of *Babylon* might have *Grecian* muſicians, or however *Grecian* inſtruments of muſic in his court, as the *Grecians* had from the eaſtern nations: *and all kinds of muſic*; that could be had or thought of; and this was done in honour to this idol, and to allure carnal, ſenſual perſons to the worſhip of it, according to the order given: *ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up*; when they heard the muſic ſound, immediately they were to repair to the plain where the image ſtood, and pay their adoration to it; or to fall down proſtrate in their own houſes in honour of it; and perhaps perſons were appointed in all cities and towns throughout the empire to play this muſic; at hearing which, all people, nations and tongues were to bow down, in token of their religious regard unto it.

℣. 6. *And whoſo falleth not down and worſhippeth*, &c.] Who refuſes to worſhip it, or wilfully neglects it; which would be interpreted a contempt of it, and of the king's command: *ſhall in the ſame hour be caſt into the midſt of a burning fiery furnace*; ſuch as were uſed to burn ſtones in for lime, as *Jarchi* obſerves: the muſic was to draw, the furnace was to drive men to, this idolatrous worſhip; the one was to pleaſe and ſoothe the minds of men, and ſo allure them to ſuch ſtupid ſervice; the other to frighten them into obedience. This is the firſt time that mention is made of *hours* in the ſacred ſcriptures; it was very probably the invention of the *Chaldeans* or *Babylonians*; for *Herodotus*[m] ſays, the *Greeks* received the twelve parts of the day from the *Babylonians*.

℣. 7. *Therefore at that time*, &c.] Such a ſevere edict being publiſhed, threatning with ſo terrible a puniſhment: *when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſic*; not only at *Babylon*, and that lived near the plain of *Dura*, but in all places where it was played: *all the people, the nations, and the languages fell down*, and *worſhipped the golden image that Nebuchadnezzar the king had ſet up*; what thro' love of muſic, the fear of the furnace, regard to ſuperſtition and idolatry, and to the king's command, men of all nations and languages gave it homage and worſhip.

℣. 8. *Wherefore at that time certain Chaldeans came near*, &c.] That is, to king *Nebuchadnezzar*, either in his palace at *Babylon*, or more likely in the plain of *Dura*: *and accuſed the Jews*; particularly *Shadrach, Meſhach* and *Abednego*, as aftermentioned, of not obeying the king's command, to worſhip the golden image: theſe *Chaldeans* at the time of adoration had their eyes upon the *Jews*, particularly thoſe three men, to obſerve how they would behave; and as they ſtood up whilſt the others fell down, they were eaſily obſerved; wherefore they immediately haſten to the king, to lay an information againſt them; whoſe places of truſt and honour they envied, and now hoped to be put into them in their room; and if theſe were the *Chaldeans*, or ſome of them, whoſe lives theſe men had been the means of ſaving, as is probable, they acted a very ungrateful part. Should it be aſked, how came theſe three men to be preſent? it may be anſwered, they came here in obedience to the king's orders, as his officers, who had ſummoned them to this place; which they judged their duty to do, though they determined not to worſhip his image, ſhould he require it; or they came here on purpoſe to bear their teſtimony againſt ſuch idolatry. No mention is made of *Daniel*; very probably he was not here; for what reaſons cannot be ſaid; however, no accuſation is laid againſt him; perhaps he was too great to be meddled with, being high in the king's favour.

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[f] De vita Apollonii, l. 1, c. 19.

[g] Deipnoſoph. l. 4.

[h] Geograph. l. 10. p. 324.

[i] Hilchot Celim, c. 10, §. 14.

[k] In Virgil. Æneid. l. 11.

[l] Originum, l. 3. c. 21.

[m] Euterpe, ſive l. 2. c. 109.

℣. 9. *They ſpake and ſaid to Nebuchadnezzar*, &c.] Having got acceſs unto him, and within his hearing, they expreſſed themſelves in the following manner: *O king, live for ever*; this they ſaid to ſhew their fidelity and hearty attachment to him, and their regard to his welfare, and the continuance of his life; and the rather, to ingratiate themſelves into his affections, and gain audience of him; ſee the note on ch. ii. 4.

℣. 10. *Thou, O king, haſt made a decree*, &c.] According to his own mind and will, and which he had publiſhed as ſuch to his ſubjects: *that every man*; let him be who he will, high or low, rich or poor, in whatſoever ſtation or condition: *that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſic*; ſuch as had been juſt then blown or played on: *ſhall fall down and worſhip the golden image*; which the king had ordered to be made and ſet up, and now dedicated, and had been worſhipped by men of all ranks.

℣. 11. *And whoſo falleth not down and worſhippeth*, &c.] The image; the above is the decree, this that follows the ſanction of it: that *be ſhould be caſt into the midſt of the burning fiery furnace*; ſee the note on ℣. 6.

℣. 12. *There are certain Jews*, &c.] Men by birth, by nation, and religion deſpicable, foreigners, exiles, and captives; this they obſerve by way of contempt, and tacitly ſuggeſt that they were never worthy of the king's regard, and improper perſons to be put in places of profit and truſt, and that the king had done a wrong thing in advancing them: *whom thou haſt ſet over the affairs of the province of Babylon*; not to ſee that the ſtreets, ways, and walls were kept in order, as *Saadiah* obſerves; for this is mentioned as an aggravation of their crime, that being ſet in ſuch high places, ſhould be guilty of ſuch ingratitude to the king, and ſet ſuch a bad example to his ſubjects: *Shadrach, Meſhach, and Abednego*; by name; they ſay nothing of the common people of the *Jews*, who either were not preſent, being employed in a ſervile manner, or were below their notice; nor of *Daniel*, who was above them, and out of their reach, and whom the king himſelf, as *Aben Ezra* obſerves, had ordered an oblation to be offered to; or perhaps he was not there, being ſick, or on the king's buſineſs elſewhere; for that he was preſent, and worſhipped, can never be imagined by any that know his character. The *Jews*, who do not ſhew all the reſpect that is due unto *Daniel*, ſay [n] ſome very idle and fooliſh things of him, as reaſons why he was not preſent at this time. It is aſked, "where did *Da-*
"*niel* go? ſays *Rab*, to dig a large river in *Tibe-*
"*rias*, ſome copies read in a mountain; but *Sa-*
"*muel* ſays, to fetch the ſeed of herbs, food for
"beaſts; and R. *Jochanan* ſays, to fetch ſwine
"from *Alexandria* in *Egypt*—there were three in
"the conſultation about his abſence at this time,
"the holy bleſſed God, *Nebuchadnezzar*, and *Da-*
"*niel* himſelf. The holy bleſſed God ſaid, let
"*Daniel* be gone, that it mayn't be ſaid, they (the
"three children) were delivered by his merits;
"*Daniel* ſaid, I'll be gone from hence, that I may
"not fulfil that, *the graven images of their gods ſhall*
"*ye burn*; *Nebuchadnezzar* ſaid, let *Daniel* be ab-
"ſent, that it may not be ſaid he burnt his God
"in the fire." *Theſe men, O king, have not regarded thee*; ſhewed no reſpect to his perſon and authority; they diſobeyed his orders, and were guilty of rebellion againſt him, and contempt of majeſty: the proof follows, *they ſerve not thy gods*; whom the king and the nation worſhipped, as *Bel*, *Nebo*, *Merodach*, and others: *nor worſhip the golden image which thou haſt ſet up*; they did not bow down to it, in reverence of it, as had been ordered; this they knew would be moſt provoking to the king.

℣. 13. *Then Nebuchadnezzar in his rage and fury*, &c.] Which did not become him as a man, much leſs as a king, and ſtill leſs as engaged in devotion and religion: *commanded to bring Shadrach, Meſhach, and Abednego*; that is, immediately before him; who very probably were not afar off: he did not order them in his wrath and fury to be ſlain directly, as he did the wiſe men and ſoothſayers in another caſe; but to be brought before him, and examined firſt, that he might know the truth of theſe allegations againſt them; which ſhows, amidſt all his rage, he retained ſtill ſome reſpect for them, and eſteem of them: *then they brought theſe men before the king*; which they had not much trouble to do, being very ready to come and anſwer for themſelves, and give an account of their conduct, and their reaſon for it.

℣. 14. *Nebuchadnezzar ſpake and ſaid unto them, is it true*, &c.] What I have heard of you, what you are charged with and accuſed of; ſurely it cannot be; ſo *Aben Ezra* and *Saadiah* interpret the word as we do, and all the *Oriental* verſions; it is only uſed in this place: it is expreſſed by way of admiration, as *Jacchiades* obſerves; it being incredible to the king, what he could never believe, unleſs it appeared plain in his own eyes. Some [o] render it, is it a *deſolation?* ſo *Jarchi*; is my decree ſuch, or ſhould you not obey it, was this ſuffered, nothing but diſorder and deſolation would follow in the kingdom: or, *is it of purpoſe?* as others [p]; have you done this willingly and knowingly, or thro' imprudence and inadvertency? if the latter, it is pardonable; if not, it cannot be bore with. *De Dieu*, from the *Syriac* uſe of the word, renders it, *is it a joke?* are you ſerious, and in good earneſt, or in joke, that ye worſhip not my gods? or do you mock me and them? *O Shadrach, Meſhach, and Abednego*; on whom I have conferred ſo many favours, raiſed from a low to a high eſtate, and yet uſed by you in this manner: *do ye not ſerve my gods?* one would think he had no need to have aſked this queſtion; ſince he muſt needs know, that by their nation and religion, they ſerved only one God, and could ſerve no other; and that by their daily practice they never did, in which they were indulged: *nor worſhip the golden image that I have ſet up?* it is for the ſake of this the queſtion is put; this was the thing his heart was ſet upon, and ſuch was his pride, that he could not bear any controul in it.

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[n] T. Bab. Sanhedrin, fol. 93. 1.

[o] הצדא nunquid deſolatio? Montanus. So Jacchiades, and ſome in Ben Melech.

[p] An certo conſilio? Junius & Tremellius; ſive ex propoſito? Piſcator; ſo Rabbenu Hai in Ben Melech; an de induſtria? Cocceius; num revera, *vel* ſtudioſe? Michaelis.

℣. 15. *Now if ye be ready, that at what time ye ſhall hear*, &c.] The meaning is, that if they were diſpoſed in mind, which the king was very deſirous they ſhould, both for his own honour, and for their ſafety, for whom he had a regard; and were willing to comply with his orders, and readily yield obedience to his will, and worſhip his idol; the following would be a ſignal to them, and all would be well with them: or it may be rendered, *when now ye ſhall be, that at what time ye ſhall hear* [q]; for the word ſignifies future, as well as *ready*, and is by ſome ſo tranſlated; and the ſenſe is, when it ſhall be, or for the future, that they ſhould hear *the ſound of the cornet, flute, harp, ſackbut, pſaltery and dulcimer, and all kinds of muſic*; which was played not once only, but perhaps at certain times every day, and deſigned to be continued: *ye fall down and worſhip the image which I have made*; it is well; ſo doing, the king's wrath would be appeaſed, their lives would be preſerved, and they continued in his favour, and in their honourable poſts: *but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace*; immediately, without any delay; no reprieve will be granted, and much leſs a pardon: *and who is that God that ſhall deliver you out of my hands?* he knew their confidence in the God of *Iſrael*, which he attempts to break and remove; he foreſaw the objection they would make, which he endeavours to anticipate by this proud and vain boaſt, forgetting what he himſelf had ſaid, ch. ii. 47.

℣. 16. *Shadrach, Meſhach, and Abednego anſwered and ſaid to the king*, &c.] In a mild and gentle manner, without affronting his majeſty, or inſulting his gods, and yet without the leaſt degree of ſervile fear or fawning flattery: *O Nebuchadnezzar, we are not careful to anſwer thee in this matter*; about worſhipping the image; we are not ſolicitous about a choice of words, or in what manner to draw up our anſwer, it is ready in our mouths; we have no need to take time and conſider of this matter, and think what to ſay, we are at a point about it: as thou art peremptory in thy will, to have thine image worſhipped, we are as reſolute, as determined never to worſhip it; ſo that there is no need to ſpend time in a debate about it; thou art come to a concluſion, and ſo are we: or in this matter, about the power of our God to deliver, we are not ſolicitous about an anſwer to that; we leave him to defend himſelf, and his own power, againſt ſuch inſults upon him.

℣. 17. *If it be ſo*, &c.] That we muſt be caſt into the fiery furnace, as thou haſt threatened: *our God whom we ſerve*; for tho' they did not ſerve the gods of the *Babylonians*, they did not live without God in the world; they believed in the one true God, the God of *Iſrael*, their covenant-God and Father; whom they worſhipped, had an intereſt in, and who had, and would have a regard for them: he, ſay they, is *able to deliver us from the burning fiery furnace*; either to prevent their being caſt into it, or to preſerve them unhurt in it, and to bring them ſafe out of it: inſtances of his power in other caſes, ſuch as the paſſage of the *Iſraelites* thro' the *Red-ſea* ſafe, when their enemies were drowned, with others, confirmed their faith in this: *and he will deliver us out of thine hand, O king*; they might have a well-grounded hope and perſuaſion of deliverance, ariſing partly from former inſtances of the divine power and goodneſs in ſuch like caſes; and partly from the conſideration of the glory of God, which would be greatly conſpicuous herein; and chiefly becauſe of the king's defiance of God, and blaſphemy againſt him, which they had reaſon to believe would be taken notice of; for it does not appear that they had any foreſight of certain deliverance, or any ſecret intimation of it to them, or a full aſſurance of it, as is evident by what follows:

℣. 18. *But if not*, &c.] If our God does not think fit to exert his power, and deliver us, which we are well aſſured he is able to do; if it is not his will, we are content, we are reſigned unto it: *be it known unto thee, O king, that we will not ſerve thy gods*; be it as it will, whether we are delivered or not; we are not ſure of the one, but we are at a point as to the other: *nor worſhip the golden image which thou haſt ſet up*; come life, come death, we are ready; we had rather die than ſin: they were all of one mind, and agreed in this matter; a noble inſtance of ſpiritual fortitude and courage!

℣. 19. *Then was Nebuchadnezzar full of fury*, &c.] Nettled at the anſwer given him; perceiving his threats made no impreſſion on theſe three men, and that they were reſolutely determined at all events not to obey his will: *and the form of his viſage was changed againſt Shadrach, Meſhach, and Abednego*; not only to what it was in times paſt, when they were his favourites, and he ſmiled upon them; but with reſpect to what it was while they were under examination, and he was trying to bring them to his will; when finding it impracticable, fury roſe up, and ſhewed itſelf in the furrows and frowns of his forehead; in the ſharpneſs of his noſe; in his ſparkling eyes, foaming mouth, and gnaſhing teeth, and that general redneſs his face was covered with: therefore *he ſpake, and commanded that they ſhould heat the furnace one ſeven times more than it was wont to be heat*; this ſeems to be a furnace for this purpoſe, and where it was uſual to burn malefactors; it being a common puniſhment with the *Chaldeans*; ſee *Jer.* xxix. 22. the order was to put ſeven times more fuel in the furnace, that it might be ſo much the hotter, and burn ſo much the fiercer; which order of the king ſhows indeed the greatneſs of his wrath and fury, but at the ſame time that it had tranſported him out of his ſenſe and judgment; ſince ſo fierce a fire was the better for the three men, ſuppoſing them to have died as he intended; who would have been the ſooner diſpatched by it, and ſo not ſuffer ſo much pain and torment as in a ſlow fire, or leſs heat; but this was over-ruled by the providence of God, that ſo it ſhould be, that the miracle of their walking in it unſinged and unhurt, and their deliverance out of it, might appear the greater.

℣. 20. *And he commanded the moſt mighty men that were in his army*, &c.] The moſt famous for courage of mind, and ſtrength of body, that were in all his army: *to bind Shadrach, Meſhach, and Abednego*; either their hands or their feet, or both; unleſs it can be thought, that they were all three bound together in one bundle, and ſo caſt into the furnace; which is not improbable, as *Gejerus* obſerves; ſeeing the king afterwards wondered to ſee them walk ſeparately in the furnace: there was no need to bind them, for they would not have reſiſted; and if he ordered this to ſecure them from the power of their God, it was vain and fooliſh: and *to caſt* them *into the burning fiery furnace*; if they were all three bound together, it required ſome able bodied men to take them up and caſt them in, eſpecially if the furnace was above them; though it is more probable, that it was a more depreſſed place, or below them, and ſo the caſt was more eaſy.

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[q] הן איתיכון עתידין ſi futuri eſtis, Gejerus.

℣. 21. *Then theſe men were bound in their coats*, &c.] Their upper coats, cloaks, or mantles, as *Aben Ezra* and *Jacchiades*; though, according to the uſe of the word in the *Arabic* language, the *femoralia* [r] or breeches are meant: *their hoſen, and their hats, and their* other *garments*; the turbants on their heads, which were uſually wore in thoſe countries; and their ſtockings and ſhoes, and other under garments, as waiſtcoats and ſhirts; which thro' haſte or negligence, or with deſign, were kept on them, to make their torment the greater; but were intended by the Lord to make the miracle the more conſpicuous. According to *Cocceius* [s] and *Bynæus* [t], the firſt of theſe words ſignifies the outward covering of the body, as cloaks, *&c.* the ſecond the covering of the feet, as ſocks, ſhoes, and ſandals; and the third the covering of the head, as caps, turbants, helmets, *&c.* the laſt the inner garments that were under the upper ones: *and were caſt into the midſt of the burning fiery furnace*; in the manner and circumſtances before related.

℣. 22. *And therefore becauſe the king's commandment was urgent*, &c.] Or was ordered to be obeyed in haſte, and with expedition and diſpatch, hence the men were caſt into the furnace with cloaths on; or thoſe that caſt them were not ſo careful of themſelves: *and the furnace exceeding hot*; being heated ſeven times more than uſual: *the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abednego*; which came out of the furnace, being ſo exceſſive hot, and the ſmoke along with it; ſo that when thoſe men took up the three children, and brought them ſo near to it as was neceſſary to caſt them in, the flame and ſmoke catched their breath, and ſuffocated them; who might be men that adviſed the king to ſuch cruel meaſures, or however were very ready, out of ill-will to theſe good men, to execute them, and therefore righteouſly periſhed in their ſins: in the *apocrypha* it is ſaid, that the flame iſſued out forty-nine cubits above the furnace.

℣. 23. *And theſe three men fell down bound into the midſt of the burning fiery furnace.*] The fire not ſo much as deſtroying what they were bound with, and much leſs them; but being bound they fell, and there they lay for the preſent, unbound and alive; when thoſe that caſt them in were deſtroyed. In the *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions, follow ſixty-ſeven verſes, containing the ſong of *Azariah* and his companions in the furnace, which are not in the *Hebrew* text.

℣. 24. *Then Nebuchadnezzar was aſtoniſhed*, &c.] At the burning of thoſe that caſt the three men into the furnace, as *Jacchiades*; or he might be ſeized with a pannic, and his ſpirits filled with fear and dread, as the word [u] is by ſome ſaid to ſignify, and this from the immediate hand of God: *and roſe up in haſte*; from the place where he was, and went to the mouth of the furnace, to ſee what was become of thoſe that were caſt into it: *and ſpake and ſaid unto his counſellors*; who had adviſed him to do what he had done, out of envy and ill-will to theſe *Jews*: *did not we caſt three men bound into the midſt of the fire?* that is, was there not an order of council for it? and was it not done according to it? *they anſwered and ſaid, true, O king*; it was certainly ſo: thus they are brought to bear a teſtimony to the truth of this; it was not only the king that gave the orders, and ſaw them obeyed, but his counſellors alſo; and which they own, and ſerves to corroborate the truth of the miracle.

℣. 25. *He anſwered and ſaid, lo I ſee four men looſe*, &c.] Not bound as the three were, when caſt in; but quite at liberty in their hands and feet, and ſeparate from one another. As this fiery furnace may be an emblem of the fiery trials and afflictive diſpenſations the children of God paſs thro' in this world, being not joyous, but grievous to the fleſh, tho' uſeful to purge and purify; ſo this and ſome other circumſtances attending theſe good men in the furnace, are applicable to the ſaints in ſuch caſes; for tho' afflictions are ſometimes themſelves called cords, with which men are ſaid to be bound, yet by means of them they are looſed from other things; from the power and prevalence of ſin over them; from the world, and the things of it, they ſometimes too much cleave and are glued unto; from a ſpirit of bondage, and from doubts and fears; their hearts under them being comforted and enlarged with the love of God; he knowing, viſiting, and chuſing them in the furnace of affliction; or making known himſelf to them, his love and choice of them; whereby their ſouls are ſet at liberty, and the graces of his Spirit are drawn forth into a lively exerciſe, thro' his love being ſhed abroad in them. *Walking in the midſt of the fire*; the furnace being large enough to walk in, and where they took their walks as in a garden; nor were they concerned to come out of it; nor uneaſy at being in it; the violence of the fire being quenched, as the apoſtle ſays, referring to this inſtance, *Heb.* xi. 34. *Saadiah* ſays, the angel *Gabriel*, who is over the hail, came and cooled the fire of the furnace. So afflictions are a path to walk in, the narrow way to eternal life, through which all muſt enter the kingdom of heaven, of which there will be an end. Walking in it ſuppoſes ſtrength, which God gives his people at ſuch ſeaſons; and when they have his preſence they are unconcerned; none of theſe things move them, nor can they ſeparate them from the love of Chriſt; they walk on with pleaſure and delight, ſing the praiſes of God, as did *Paul* and *Silas* in a priſon, and as many martyrs have done in the flames: converſing with Chriſt, and with his people, they paſs on, and paſs thro' the more chearfully, and are not anxious about their deliverance, but leave it with God to work it in his own time and way; nay, are ready to ſay with the diſciples, it is good for them to be here; and indeed it was better for theſe good men to be with Chriſt in the fiery furnace, than to be with *Nebuchadnezzar* in his palace without him. *And they have no hurt*; either in their bodies, or in their garments, neither of them being burnt; they ſuffered no pain in the one, nor loſs in the other. Afflictions do no hurt to the people of God; not to their perſons, which are ſafe in Chriſt, and to whom he is an hiding-place and covert, as from the ſtorm and tempeſt, ſo from the force of fire, that it ſhall not kindle upon them to hurt them; nor to their graces, which are tried, refined, and brightened hereby; faith is ſtrengthened, hope is encouraged, and love made to abound. All the afflictions of the ſaints are in love, and are deſigned for good, and do work together for good to them that love God; they are ſometimes for their temporal, and often for their ſpiritual good, and always work for them an exceeding weight of glory. *And the form of the fourth is like the Son of God*; like one of the angels, who are called the ſons of God; ſo *Jarchi*, *Saadiah*, and *Jacchiades*; but many of the ancient chriſtian writers interpret it of Chriſt the Son of God, whom *Nebuchadnezzar*, though an heathen prince, might have ſome knowledge of from *Daniel* and other *Jews* in his court, of whom he had heard them ſpeak as a glorious perſon; and this being ſuch an one, he might conclude it was he, or one like to him; and it is highly probable it was he, ſince it was not unuſual for him to appear in an human form, and to be preſent with his people, as he often is with them, and even in the furnace of affliction; ſee *Iſ.* xliii. 2. and xlviii. 10. to ſympathize with them; to revive and comfort them; to bear them up and ſupport them; to teach and inſtruct them, and at laſt to deliver them out of their afflictions.

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[r] בסרבליהון cum femoralibus, Pagninus, ſo Syr. Ar. cum braccis ſuis, V. L.

[s] Expoſ. Dict. Chald. col. 1022. rad. פטיש.

[t] De calceis Hebr. l. 2. c. 10. §. 4, 5, 6, 7.

[u] תוה expavit, Munſter, Piſcator, Michaelis; trepidavit, Gejerus; ſo Ben Melech from the Targum on Gen. xxvii. 33. trepidus, Junius & Tremellius.

℣. 26. *Then Nebuchadnezzar came near to the mouth of the burning fiery furnace*, &c.] He came ſo nigh before, as to ſee at a diſtance four perſons walking in it; now he comes nearer, as near as he could with ſafety: *and ſpake and ſaid, Shadrach, Meſhach, and Abednego, ye ſervants of the moſt high God*; he not only ſpake to them in a different tone than he did before; not in wrath and fury, but mildly and gently, with great reſpect unto them, and reverence of them; and not only calls them by the names he and his courtiers had given them, but ſtiles them the ſervants of the moſt high God; he owns their God was a God above his: the *Chaldeans* worſhipped fire, but the God of the *Jews* had power over that, and could reſtrain the force of it at pleaſure; and he acknowledges that theſe men were faithful worſhippers of him; who had in this wonderful manner appeared for them, and thereby approved their faith and confidence in him, and their ſervice of him; ſee *Acts* xvi. 17: *come forth, and come* hither; that is, come out of the furnace, and come to the place where I and my nobles are: *then Shadrach, Meſhach, and Abednego came forth of the midſt of the fire*; as they had been caſt into it by the king's order, therefore they did not preſume to go out of it without the ſame; nor were they concerned about coming out; they had very agreeable and delightful company, and had reaſon to ſay it was good for them to be there; however, when they had the king's order, they immediately obeyed it.

℣. 27. *And the princes, governors, and captains, and the king's counſellors, being gathered together*, &c.] Either by the order of the king, or of their own accord, to ſee the miracle that was wrought: *ſaw theſe men*; ſaw them walking in the furnace, ſaw them come out of it at the king's call, and ſaw them when they were out, and examined them thoroughly; ſo that they had ocular demonſtration, full proof and conviction of the truth of what was done: *upon whoſe bodies the fire had no power*; to bliſter, ſcorch, burn, and conſume them, as it has uſually over the bodies of men, or any creature: *nor was an hair of their head ſinged*; which is eaſily done with the weakeſt flame; and this muſt be underſtood of the hair of their eye-brows and beards alſo; ſee *Luke* xxi. 18: *neither were their coats changed*; neither the ſubſtance, nor form, nor colour of them, but were juſt as they were when caſt into the furnace; the ſame holds good of all their other garments, their interior ones, with their turbants, ſhoes, and ſtockings: *nor the ſmell of the fire had paſſed on them*; as will upon perſons that ſtay at any time in a place where there is much fire and ſmoke; and eſpecially where much combuſtible things are burnt, as pitch, ſulphur, and the like, as in furnaces; and very probably in this, which had been ſo vehemently heated; and yet there was no ſmell of it on their garments; all which ſerve to make the miracle the more wonderful.

℣. 28. Then *Nebuchadnezzar ſpake and ſaid*, &c.] In the preſence of his princes and prime-miniſters of ſtate, and made the following confeſſion, to the praiſe and glory of the true God; which was extorted from him at this time thro' the force of conviction; for it does not appear to be a thorough converſion; nor did he relinquiſh his gods, and the worſhip of them: *bleſſed be the God of Shadrach, Meſhach, and Abednego*; he does not call him his God, but theirs, as he had called him the God of *Daniel* before, ch. ii. 47: *who hath ſent his angel, and delivered his ſervants that truſted in him*; the fourth man he ſaw in the furnace, he now calls an angel of God; for the heathens had notions of ſome being the meſſengers of the gods: this ſeems to favour the ſenſe of thoſe, who think an angel is deſigned by the fourth perſon; tho' it does not follow that a created one muſt be meant; for it may be underſtood of the angel of God's preſence, the increated angel Jeſus Chriſt; who being ſent by his divine Father, came and delivered theſe three perſons from being conſumed in the fire, who had in ſo ſtrong a manner expreſſed their confidence in God, which the king now remembers and obſerves; ſee ℣. 17, 18: *and have changed the king's word*; made it null and void, refuſed to obey it, knowing it was their duty to obey God rather than man; ſo that the king was forced to change his word, and inſtead of obliging them to worſhip his image, bleſſes their God: *and yielded their bodies*; freely gave them up, without any reſiſtance, into the hands of thoſe who were ordered by the king to take and bind them, and caſt them into the furnace, to which alſo they readily yielded themſelves: ſo the *Septuagint* and *Arabic* verſions add, *to the fire, that they might not ſerve nor worſhip any god, except their own God*; they choſe rather to deliver up themſelves to death, to be burnt in a furnace, than to ſerve any other god than the God of *Iſrael*; ſuch was their conſtancy and firmneſs of mind; ſuch their attachment to the true God, and their faithfulneſs to him.

℣. 29. *Therefore I make a decree*, &c.] Or, *a decree is made by me* [w]; which is as follows: *that every*

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[w] מני שים טעם a me proponitur edictum, Junius & Tremellius, Piſcator, Broughtonus; a me poſitum decretum, Montanus, Cocceius, Michaelis.

every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abednego; any thing indecent, blaſphemous, or by way of contempt: he does not give orders that their God ſhould be worſhipped, or ſignify that he would worſhip him himſelf, and quit his falſe deities; no, only that he ſhould not be ſpoken againſt, as very probably before this time he was, to the great grief of theſe good men; and to whom therefore ſuch an edict would be grateful, tho' no more could be obtained; by which it was enacted, that any ſuch perſon, ſo blaſpheming and reproaching, *ſhall be cut to pieces, and their houſes ſhall be made a dunghil*; ſee the note on ch. ii. 5: *becauſe there is no other God that can deliver after this manner*; no, not even *Bel* himſelf, as was plain; for he could not deliver the men at the mouth of the furnace, that caſt in theſe three, for they were deſtroyed by the force of the flame and ſmoke that came out; but the true God delivered the three men caſt in, even in the midſt of it; this was beyond all contradiction, and therefore he could not but own it.

ỳ. 30. *Then the king promoted Shadrach, Meſhach, and Abednego, in the province of Babylon*, &c.] He reſtored them to their places of truſt and profit, and increaſed their honours: or, *made* them *to proſper*, as the word [x] ſignifies; they flouriſhed in his court, and became very great and famous. The *Septuagint* and *Arabic* verſions add, "and he "counted them worthy to preſide over all the "*Jews* that were in his kingdom."

CHAP. IV.

THIS chapter was written by *Nebuchadnezzar* himſelf; and was either taken out of his archives, or given by him to *Daniel*, who under divine inſpiration inſerted it into this work of his; and a very uſeful inſtruction it contains, ſhewing the ſovereignty of God over the greateſt kings and potentates of the earth, and this acknowledged by one of the proudeſt monarchs that ever lived upon it. It begins with a preface, ſaluting all nations, and declaring the greatneſs and power of God, ỳ. 1, 2, 3. then follows the narrative of a dream the king dreamed, which troubled him; upon which he called for his wiſe men to interpret it, but in vain; at length he told it to *Daniel*, ỳ. 4—9. the dream itſelf; which being told, aſtoniſhed *Daniel*, the king being ſo much intereſted in it, ỳ. 10—19. the interpretation of it, with *Daniel*'s advice upon it, is in ỳ. 20—27. the fulfilment of it, time and occaſion thereof, ỳ. 28—33. *Nebuchadnezzar*'s reſtoration to his reaſon and kingdom, for which he praiſes God, ỳ. 34—37.

ỳ. 1. *Nebuchadnezzar the king*, &c.] This and the two following verſes are annexed to the preceding chapter in the *Hebrew* bible, and in the *Septuagint* and *Vulgate Latin* verſions; as if the author of the diviſion of the chapters thought, that *Nebuchadnezzar* propoſed by this public proclamation to celebrate the praiſe of the Lord, on account of the wonderful deliverance of the three *Jews* from the fiery furnace; whereas they are a preface to a narrative of a dream, and an event which concerned himſelf, and moſt properly begin a new chapter, as they do in the *Syriac* and *Arabic* verſions. The edict begins, not with pompous and extravagant titles, as was the manner of the eaſtern monarchs, and ſtill is, but only plainly *Nebuchadnezzar the king*; for he was now humbled under the mighty hand of God; whether his converſion was real, is not evident; yet certain it is, he expreſſes himſelf in ſtronger language concerning the divine being and his works, and under a deeper ſenſe of his ſovereignty and majeſty, than ever he did before. This proclamation is directed *unto all people, nations, and languages, that dwell in all the earth*; belonging to his kingdom, as *Aben Ezra*; and theſe were many; beſides the *Babylonians, Aſſyrians*, and *Chaldeans*, alſo the *Medes* and *Perſians*, the *Egyptians*, the *Jews*, and the nations round about them; and alſo the *Spaniards, Moors*, and *Thracians*, with others: but there is no reaſon to limit this to his own ſubjects, tho' firſt deſigned; for it was his deſire that all people whatever in the known world might read, hear, and conſider what the grace of God had done unto him, with him, and for him, and learn to fear and reverence him: *peace be multiplied unto you*; a wiſh for all kind of outward happineſs and proſperity, and an increaſe of it; thus it becomes a prince to wiſh for all his ſubjects, and even for all the world; for there cannot be a greater bleſſing than peace, nor a greater judgment than war. This phraſe is borrowed from the common ſalutation in eaſtern countries, and is uſed often in the New Teſtament for ſpiritual and eternal peace.

ỳ. 2. *I thought it good*, &c.] Or *fair* [y] and beautiful, highly becoming me, what was my duty, and what might be profitable and beneficial to others, and make for the glory of the great God of heaven and earth: *to ſhew the ſigns and wonders the high God hath wrought toward me*; to declare by writing the wonderful things, God, who is above all, the moſt high God, had done unto him, by giving him a wonderful dream, exactly deſcribing his future caſe and condition, and then as wonderful an interpretation of it, and which was as wonderfully filled; and after all, in a wonderful manner reſtoring him to the exerciſe of his reaſon, and the adminiſtration of his kingdom, after both had departed from him.

ỳ. 3. *How great are his ſigns! and how mighty are his wonders!* &c.] They are great, very great, exceeding great; ſo great that it cannot be ſaid, nor even conceived how great they are, what a diſplay of wiſdom, power, and goodneſs is in them; they are wonderful beyond expreſſion and conception; and ſo ſtrong and mighty as not to be reſiſted and made void by all the powers of nature, earth, or hell; and if this may be ſaid of his works of providence, and his miracles of that, how much more of his works and miracles of grace! *his kingdom is an everlaſting kingdom*; *Nebuchadnezzar*'s reign, tho' a long one, had an end, and ſo have all others, but the kingdom of God is for ever; the kingdom of providence, and alſo of grace; the kingdom of his Son, the Meſſiah, as in ch. ii. 44. from whence *Nebuchadnezzar* had learnt this: *and his dominion is from generation to generation*; or,

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[x] הצלח proſperare fecit, Munſter; proſperari juſſit, Junius & Tremellius, Piſcator; proſperos feliceſque fecit, Gejerus.

[y] שפר pulchrum, Montanus, Grotius, Gejerus, Michaelis; decet me, Junius & Tremellius.

with generation and generation[a]; it goes along, and continues with all generations, and will do ſo to the end of time.

℣. 4. *I Nebuchadnezzar was at reſt in mine houſe,* &c.] Being returned from his wars, and having obtained victory over the *Egyptians*, and other nations, and made himſelf an univerſal monarch; and now was in entire reſt from all his enemies; enjoying himſelf in his family, and among his courtiers, and nothing to diſturb him from any quarter. *Joſephus*[b] ſays, this was a little after the hiſtory of the former chapter; but it muſt be many years after that: he reigned 45 years; one year after this dream, it came to paſs; it was ſeven years fulfilling, and he lived after his reſtoration a year or two; ſo that this muſt be about the 35th year of his reign. Biſhop *Uſher*[c] and Mr. *Whiſton*[d] place it in the year of the *Julian* period 4144, and before Chriſt 570; and ſo Dr. *Prideaux*[e]. Mr. *Bedford*[f] puts it in the year 569: *and flouriſhing in my palace*; in health of body, in vigour of mind, abounding with riches; indulging himſelf in all ſenſual pleaſures; adored by his ſubjects, careſſed by his courtiers, and in fame throughout the whole world: a new palace was built by him, of which ℣. 30. being, as Dr. *Prideaux*[g] ſays, four times as big as the old one; eight miles in compaſs; ſurrounded with three walls; and had hanging gardens in it, he made for his wife.

℣. 5. *I ſaw a dream which made me afraid,* &c.] Things were repreſented to his fancy in a dream, as if he ſaw them with his eyes, as the tree, its leaves and fruit; the ſhaking and cutting it down to the ſtump, *&c.* and tho' he did not underſtand the meaning of it, yet he thought it portended ſome evil, which threw him into a pannic; he was afraid that ſomething bad would befal him, tho' he knew not what: thus God can make the minds of the greateſt men uneaſy amidſt all their glory, pride and pleaſure: *and the thoughts upon my bed, and the viſions of my head troubled me*; the thoughts that came into his mind while he was upon his bed dreaming, and the things which were repreſented to his fancy in his brain, he remembered when awake, gave him a great deal of trouble and uneaſineſs, what ſhould be the meaning of them, and what would be the iſſue and event of theſe things.

℣. 6. *Therefore made I a decree,* &c.] Publiſhed a proclamation; ſignifying it was his mind and will *to bring in all the wiſe men of Babylon before him*; all together, ſuppoſing that one or other of them, or by conſulting together, would be able to explain things to his ſatisfaction, and make him more eaſy: *that they might make known unto me the interpretation of the dream*; for tho' they could not tell the interpretation of his former dream, becauſe he could not relate to them the dream itſelf; which, if he could, they promiſed him the interpretation; but now he could remember it, and therefore might expect they would make known the interpretation of it to him.

℣. 7. *Then came in the magicians, the aſtrologers, the Chaldeans, and the ſoothſayers,* &c.] See the note on ch. ii. 2: *and I told the dream before them, but they did not make known unto me the interpretation thereof*; becauſe they could not; before they pretended, if the dream was told, they could give the interpretation of it; but now, tho' it was told, they could not do it; which ſhows the vanity of their art, the falſhood of their pretenſions, and that they were but jugglers and impoſtors.

℣. 8. *But at the laſt Daniel came in before me,* &c.] Whether ſent for or no, is not clear; the reaſon why he came not with the reſt, might be becauſe he did not aſſociate with them; nor did they care he ſhould be among them, and preſent at this time; and it may be, the king had forgot the knowledge he had of dreams; or however did not chooſe to ſend for him until he had tried all his wiſe men; and ſo it was ordered by the providence of God, and which is the chief reaſon of all, that he ſhould come laſt, that the ſkill of the magicians might appear firſt to be baffled, and that *Daniel*, or rather *Daniel*'s God, might be more known, and might be glorified: *whoſe name was Belteſhazzar, according to the name of my god*; ſo called by him and his courtiers, after the name of his god *Bel*, with which this name of *Daniel* begins; ſee the note on ch. i. 7: *and in whom is the ſpirit of the holy gods*; meaning either the holy angels, as *Saadiah*; or ſpeaking in his heatheniſh manner, having imbibed the notion of many gods, ſome holy, and ſome impure; or it may be ſpeaking in the dialect of the *Jews*, he may mean the one true God, who is holy, and from whom alone is the ſpirit of prophecy, or of foretelling things to come; which he knew by former experience *Daniel* had: *and before him I told the dream*, ſaying, as follows:

℣. 9. *O Belteſhazzar, maſter of the magicians,* &c.] So he called him, either becauſe he excelled them in knowledge, and was greater than they, as *Jacchiades*; tho' not of their rank and order, which *Daniel* would have ſcorned to have been among, and reckoned of; ſo that this would have been no compliment, but a grief unto him; or becauſe he was appointed by the king chief over them, and even over their governors; ſee the note on ch. ii. 48: *becauſe I know that the ſpirit of the holy gods is in thee*; ſee the note on the preceding verſe: *and no ſecret troubleth thee*; any ways perplexes thy mind to find it out; it is eaſy to thee to come at; it gives thee no manner of trouble to get knowledge of it; there's no ſecret hidden from thee; all is plain before thee, and with the utmoſt facility canſt thou reveal it: *tell me the viſions of my dream that I have ſeen*; that is, the meaning of them; for the king remembered this his dream, and afterwards tells it very particularly: *and the interpretation of it*; it may be rendered, *that is, the interpretation of it*[h]; for that only was what the king wanted.

℣. 10. *Thus were the viſions of mine head in my bed,* &c.] So things appeared to my fancy thus; they ran in my head or brain in a dream in my bed, as if I ſaw them with my eyes, as follows; for ſo I thought, *I ſaw, and behold a tree in the midſt of the earth*; an emblem of a powerful prince well ſettled, and ſtrongly ſupported in his power and government; ſo the *Aſſyrian* monarch, *Ezek.* xxxi. 3—9. and here *Nebuchadnezzar* himſelf, as it is afterwards explained; who was well eſtabliſhed in his monarchy, the metropolis of which was *Babylon*; and which ſtood pretty much in the midſt of the then known world: *and the height thereof was great*; taller than trees in common; denoting the ſuperiority of the *Babylonian* monarch over all kings and kingdoms of the earth.

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[a] עם דר ודר cum generatione & generatione, Pagninus, Montanus, Michaelis; cum omni ætate, Piſcator.

[b] Joſeph. Antiq. l. 10. c. 10. §. 6.

[c] Annales Vet. Teſt. A M. 3434.

[d] Chronological Tables, cent. 10.

[e] Connexion, p. 92.

[f] Scripture Chronology, p. 710.

[g] Connexion, &c. Par. 1. B. 2. p. 102.

[h] ופשרה, id eſt, interpretationem ejus, Junius & Tremellius, Broughtonus, Michaelis.

℣. 11. *The tree grew, and was ſtrong*, &c.] Grew higher and broader, taller and thicker, increaſed in boughs and branches, and became ſtrong and ſtable, that no winds nor ſtorms could move it: this ſhews the increaſing power of *Nebuchadnezzar*, the enlargement of his dominions, and the ſtability of his empire: *and the height thereof reached unto heaven*; higher than any on earth; expreſſive of his dominion over all nations and people of the earth; or of his ambition of deity itſelf; and ſo *Saadiah* illuſtrates it by *Iſ.* xiv. 14. *I will aſcend above the heights of the clouds*, &c. *and the ſight thereof to the end of the earth*; being ſo high, it was ſeen afar off; the fame of this great monarch reached to the ends of the earth; the eyes of all were turned to him; ſome looking upon him with wonder, others with envy.

℣. 12. *The leaves thereof* were *fair*, &c.] Or *branches*[i], as ſome; and deſign either the provinces belonging to his empire, which were very large and flouriſhing; or the governors of them under him, as *Saadiah*, who made no ſmall and contemptible figure; his princes were altogether kings: *and the fruit thereof much*; great revenues from all parts of the empire were brought to him: *and in it* was *meat for all*; the produce of the ſeveral countries, and the trade carried on in them, brought in a ſufficient livelihood to all the inhabitants: *the beaſts of the field had ſhadow under it*; the inhabitants of the ſeveral heatheniſh nations under him, and even thoſe that were moſt ſavage, were protected in their lives and properties by him; ſo princes ſhould be a ſkreen, a protection to their ſubjects: *and the fowls of the heaven dwelt in the boughs thereof*; which *Saadiah* interprets of the *Iſraelites*, in oppoſition to the foreign nations, comparable to the beaſts of the field: *and all fleſh was fed of it*; all his ſubjects ſhared in the good things his victorious arms brought into his empire; all enriched, or however made comfortable, and had a ſufficiency of food and raiment; ſo that there was no reaſon to complain of him as oppreſſive to his ſubjects.

℣. 13. *I ſaw in the viſions of my head upon my bed*, &c.] The king goes on to relate what other things preſented themſelves to his imagination in his dream, concerning this tree which ſignified himſelf: *and behold a watcher*; which *Saadiah* interprets of *Bath Kol*; but *Aben Ezra*, *Jarchi*, *Jacchiades*, and *Ben Melech*, of an angel; ſo called becauſe incorporeal, ever watches, and never ſleeps, and is always attentive to, and obſervant of, the commands of God; ſo the angels in the fragment of *Enoch* are called *Egregori*, watchers; and the ſame word is here uſed in the *Alexandrian* copy. Some[k] render it *an enemy, an holy one*; according to the ſenſe of the word in 1 *Sam.* xxviii. 16. and produce it to ſhew that angels are called enemies: *and an holy one*; one of the holy angels that never ſinned, nor left their firſt eſtate, but continued in it; in which they are eſtabliſhed by Chriſt, and are impeccable; are perfectly pure and holy in their nature and actions: ſuch an one *came down from heaven*; the place of their abode, as it ſeemed to *Nebuchadnezzar* in his dream.

℣. 14. *He cried aloud*, &c.] Or, *with ſtrength*[l]; being a mighty angel, and that he might be heard far and near: *and ſaid thus, hew down the tree*; remove this mighty monarch from his throne; take away his government from him: this is ſaid to fellow-angels employed in the affairs of providence, and the execution of them, to bring about an event ſo momentous: *and cut off his branches*; take away his provinces, the ſeveral parts of his dominion from him: *ſhake off his leaves*; cauſe his deputy-governors to ſhake off their allegiance to him: *and ſcatter his fruit*; the revenues of his vaſt empire, and let others take them: *let the beaſts get away from under it, and the fowls from his branches*; thoſe that have either voluntarily betook themſelves to him for protection; or have been carried captive by him, and have lived under his ſhadow, whether of the more barbarous nations, or more civilized, as the *Jews*; let them take the opportunity of withdrawing from him, and returning to their own lands; ſee *Jer.* li. 9.

℣. 15. *Nevertheleſs, leave the ſtump of his roots in the earth*, &c.] Let him not be utterly deſtroyed, or his life taken away; but let him continue in being, tho' in a forlorn condition, yet with hope of reſtoration; for a tree may be cut down to the ſtump, and yet revive again, *Job* xiv. 7, 8, 9. and let his kingdom remain: *even with a band of iron and braſs*; which ſome think was done to preſerve it, and to ſhew that his kingdom remained firm and immoveable; but that is meant by the former clauſe, ℣. 26. rather the alluſion is to his diſtracted condition afterwards related; it being uſual to bind madmen with chains of iron or braſs to keep them from hurting themſelves and others, as in *Mark* v. 4: *in the tender graſs of the field*; where his dwelling ſhould be, not in *Babylon*, and in his fine palace, living ſumptuouſly as he now did; but in the field, grazing there like a beaſt, and like one that is teddered and confined to a certain place: *and let it be wet with the dew of heaven*; ſuggeſting that this would not only be his caſe in the day-time; but that he ſhould lie all night in the field, and his body be wet all over with the dew that falls in the night, as if he had been dipped in a dyer's vat, as the word[m] ſignifies; and *Jarchi* ſays, it has the ſignification of dipping; and not be in a ſtately chamber, and on a bed of down, but on a plot of graſs, expoſed to all the inclemencies of the air: *and let his portion be with the beaſts, in the graſs of the earth*; inſtead of feeding on royal dainties, as he had all his days, let him eat graſs like the beaſts of the field, as it ſeems he did.

℣. 16. *Let his heart be changed from man's*, &c.] Not as to the ſubſtance, but as to the quality: *and let a beaſt's heart be given unto him*; from an human heart, let it be changed into a brutal one; let him be deprived of the uſe of reaſon, and have no more exerciſe of it than a brute has; let him be wholly governed by the animal ſenſes, and behave and act as a beaſt does; be as ſenſeleſs, ſtupid and ſavage as that: and ſuch an heart *Nebuchadnezzar* had; not that his rational ſoul departed from him, then he muſt have died; but the powers of it were ſadly vitiated and depraved; his underſtanding, imagining himſelf to be a beaſt, not a man; his judgment, in not diſtinguiſhing the actions of a beaſt from thoſe of a man; his memory of things paſt utterly failed; he forgot what he had been, and was; his will, inclination and fancy, were towards brutal things, and ran upon deſarts, fields and graſs, and he ſhunned the ſociety of men: *and let ſeven times paſs over him*; whilſt in this condition; let him remain ſo long in it; not ſeven months, as *Abarbinel*, and others; nor ſeven half years, or three years and a half, as ſome in *Theodoret*; dividing the year into two parts, ſummer and winter; and ſuppoſe, that ſeven of theſe ſeaſons paſſed over him before he recovered; but ſeven years are meant, as *Jarchi*, *Saadiah* and *Jacchiades*, as the phraſe is uſed in ch. vii. 25. and xii. 7. ſo many years the temple of *Solomon* was building, which *Nebuchadnezzar* had deſtroyed, and ſo long this madneſs muſt remain upon him: no notice is taken of this affair by heathen writers, only *Abydenus* [n] ſays, that being under a divine afflatus, he foretold the deſtruction of the *Babylonian* empire by a *Perſian* mule (meaning *Cyrus*), and by a *Mede*, and immediately ηφανιστο he diſappeared; which ſome have underſtood of this time of his madneſs, which quickly followed upon this dream.

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[i] עפיה ramus ejus, Pagninus, Montanus, Munſter, Vatablus; ramos ejus, Junius & Tremellius; rami ejus, Piſcator.

[k] Lex. Kabaliſt. in voce איב, p. 54, 55.

[l] בחיל in virtute, Montanus; cum robore, Gejerus; fortiter, Cocceius, Michaelis; ſtrenue, Junius & Tremellius, Broughtonus.

[m] יצטבע tingatur, Pagninus, Montanus, Munſter; intingatur, Junius & Tremellius; tingetur, Piſcator, Michaelis.

ỷ. 17. *This matter is by the decree of the watchers*, &c.] That is, the cutting down the tree, and what is ſignified by it, was with the advice, conſent and approbation of the watchers, by whom is generally underſtood angels; not that they were the authors of this decree, but approvers of it; and were ready, not only to ſubſcribe it, but to execute it; it being againſt a wicked man, and an oppreſſor of the Lord's people; they are repreſented as aſſeſſors with God; called into a conſultation with him; alluding to the manner of kings and princes, who have their privy council, whom they adviſe with on occaſion; tho' properly ſpeaking nothing of this nature is to be attributed to God, only after the manner of men; ſee 1 *Kings* xxii. 19—22: *and the demand by the word of the holy ones*; the ſame as before in other words; watchers and holy ones being the ſame, the holy angels; ſee the note on ỷ. 13. and the decree and the demand the ſame; or the *requeſt* [o], or petition; which ſhews what concern they had in the decree; they only requeſted it might paſs or be carried into execution; tho' ſome underſtand this of ſaints on earth, who, in their prayers and ſupplications, requeſted for the judgments of God to come down upon this proud monarch: tho' after all it may be beſt to interpret the whole of the three perſons in the Godhead, who are perfectly pure and holy, eſſentially and inderivatively; and may be called *watchers*, becauſe they watch over the good, to bring it upon the Lord's people; and over the evil, to bring it upon their enemies; and to them well agree the decree and the demand; and the rather this may be thought to be the true ſenſe, ſince this decree is called the decree of the Moſt High, ỷ. 24. and who is expreſſed in the next clauſe: *to the intent that the living may know that the Moſt High ruleth in the kingdom of men*; tho' men have kingdoms on earth, and multitudes ſubject to them, yet they are not abſolute ſovereigns; there is a God that is higher than they, at whoſe controul they are, and does whatſoever he pleaſes in their kingdoms, of which the event ſignified in this dream was a proof; and would be brought about on purpoſe to make it appear, that thoſe that live on earth, (for as for the dead they know nothing what is done on it) both princes and people might be ſufficiently convinced of the truth of it: *and giveth it to whomſoever he will*; that is, the kingdom; he takes it from one, and gives it to another; pulls down one, and ſets up another, as he pleaſes; ſee ch. ii. 21: *and ſetteth up over it the baſeſt of men*; or, *the loweſt of men* [p]; men of the meaneſt and loweſt rank and condition of life, as *David* was taken from the ſheep-fold, and made king of *Iſrael*; perhaps reſpect is had to *Nebuchadnezzar* himſelf; not to his perſon, as *Saadiah*, who ſays, he was ſhort and low of ſtature; but to his after-ſtate and condition, when he was taken from among the beaſts of the field, and reſtored to his throne and kingdom.

ỷ. 18. *This dream I king Nebuchadnezzar have ſeen*, &c.] So things were repreſented to him by a viſion in a dream: *now thou, O Belteſhazzar, declare the interpretation thereof*; at once, directly; as he was well aſſured he could, by what he had already done; having both told him his dream when forgotten by him, and the meaning of it; and therefore doubted not but he could interpret his dream being told him: *foraſmuch as all the wiſe men of my kingdom are not able to make known unto me the interpretation*; he had ſent for them, even all of them; he had told them his dream, but they could not interpret it; ſee ỷ. 6, 7: *but thou art able, for the ſpirit of the holy gods is in thee*; he not only knew his ability from former experience, but for the reaſon here given; of which he might have more proofs than one, that the ſpirit, not of impure deities, of the gods and dæmons of the heathens, but of the one true, living and holy God, who knows all things, dwelt in him; ſee ỷ. 9.

ỷ. 19. *Then Daniel (whoſe name was Belteſhazzar) was aſtonied for one hour*, &c.] Not at the difficulty of interpreting the dream, which was plain and eaſy to him; but at the ſad and ſhocking things he ſaw plainly by the dream were coming upon the king: and tho' he was a wicked prince, and juſtly deſerved ſuch treatment; yet *Daniel* having received many favours from him, both for himſelf, and for his people, could not but be concerned for the unhappy condition, and miſerable circumſtances he would be brought into; and thus he continued for the ſpace of an hour like one thunder-ſtruck, filled with amazement, quite ſtupid, dumb and ſilent: *and his thoughts troubled him*; both about what ſhould befal the king, and how he ſhould make it known to him: *the king ſpake and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof trouble thee*; he ſaw by his countenance the confuſion he was in, and imagined there was ſomething in the dream which portended evil, and made him backward to relate it; and therefore encouraged him to tell it, be it what it would: *Belteſhazzar anſwered and ſaid, my lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies*; which is as if he had ſaid, I could have wiſhed, had it been the will of God, that what is ſignified by the dream might have befallen not the king, but his enemies: this he ſaid, not merely as a courtier, but as one that heartily wiſhed and prayed for his peace and proſperity; and to ſhew that he had no ill will to the king in the interpretation of the dream, but was his hearty faithful ſervant and miniſter; and yet ſuggeſts that ſomething very dreadful and diſtreſſing was intended for him; and hereby he prepared him the better to receive it.

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[n] Apud Euſeb. Præpar. Evangel. l. 9. c. 41. p. 457.

[o] שאלתא petitio, Pagninus, Montanus; poſtulatio, Munſter; hoc poſtulatum, Junius & Tremellius; petitio hæc, Piſcator.

[p] שפל אנשים humilem hominum, Montanus, Grotius; humilem inter homines, Pagninus; humilem virorum, Michaelis; humillimum hominum, Cocceius.

ỳ. 20, 21. *The tree which thou ſaweſt*, &c.] In theſe two verſes is related part of the dream which reſpects the flouriſhing eſtate of *Nebuchadnezzar* and his kingdom; ſee the notes on ỳ. 10, 11, 12.

ỳ. 22. *It is thou, O king, that art grown, and become ſtrong*, &c.] Here begins the interpretation of the dream: the tree was an emblem of king *Nebuchadnezzar*, of his greatneſs, and growing power and ſtrength: *for thy greatneſs is grown, and reacheth unto heaven*; he over-topped all the kings of the earth, exceeding them in honour and power, and aſpired to deity itſelf; ſee the note on ỳ. 11: *and thy dominion to the end of the earth*; as far as *Hercules*'s pillars, as *Strabo* [a] ſays he came. *Grotius* interprets it, as far as the *Caſpian* and *Euxine-ſea*, and the *Atlantic* ocean.

ỳ. 23. *And whereas the king ſaw a watcher, and an holy one*, &c.] Here is related another part of the dream, which reſpects the cutting down of the tree, or the miſerable condition the king ſhould be brought into; ſee ỳ. 13, 14, 15, 16.

ỳ. 24. *This is the interpretation, O king*, &c.] Of this part of the dream, namely, what follows in the two next verſes: *and this is the decree of the Moſt High*; called before the decree of the watchers, ỳ. 17. and is no other than the decree of that ſovereign and abſolute being, whoſe purpoſes are unfruſtrable: *which is come upon my lord the king*; the decree had paſt concerning him, and would be moſt certainly fulfilled; and becauſe of the certainty of it, it is repreſented as if it was; for it would ſhortly and ſurely come upon him, exactly as it was determined, and by the dream ſignified.

ỳ. 25. *That they ſhall drive thee from men*, &c.] From converſation with men, as unfit for it; from his court and palace, from his nobles and princes. *Saadiah* interprets this of the angels: it may be rendered impersonally or paſſively, as in ỳ. 33. *thou ſhalt be driven from men* [r]; not by his family, his wife and children; or by his nobles, who are afterwards ſaid to ſeek him; but by the moſt high God, and to ſhew his power over him; and it may be by means of his miniſtring angels; or he was driven by his own fancy and imagination, which was ſuffered of God to prevail over him, judging himſelf not a man, but a beaſt; and ſo it was moſt agreeable to him to live with beaſts, and not men: *and thy dwelling ſhall be with the beaſts of the field*; in the open air, or in ſome den and cavern, inſtead of being in his court, and among his nobles; a ſtrange change of condition indeed! and in which he was preſerved by divine providence: *and they ſhall make thee to eat graſs as oxen*; imagining himſelf to be a beaſt, he ſhould chooſe this ſort of food, and eat it, and feed upon it with a guſt, as if he had really been one; and beſides, having no other food, would be obliged to eat this, as well as his degenerate and depraved imagination led him to it: *and they ſhall wet thee with the dew of heaven*; ſtrip him of his cloaths, and leave him naked; ſo that he ſhould have nothing to ſhelter him from the dew and rain, and other inclemencies of the heavens; and this his frenzy might lead him to do of himſelf: *and ſeven times ſhall paſs over thee*; which ſome underſtand of weeks, others of months; others of the ſeaſons of winter and ſummer; but it is beſt to interpret it of ſeven whole years; ſee the note on ỳ. 16: *till thou know that the Moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will*; this was done, as for the inſtruction of men in general, ſo of *Nebuchadnezzar* in particular; that his proud heart and haughty ſpirit might be brought down, and be made to acknowledge that there was a God higher than he, that judgeth in the earth, and that rules and over-rules, and diſpoſes of all things in it according to his will and pleaſure; ſee ỳ. 17.

ỳ. 26. *And whereas they commanded to leave the ſtump of the tree-roots*, &c.] That is, the watchers and the holy ones; or it was commanded: this was the order given by the Moſt High: *thy kingdom ſhall be ſure unto thee*; ſignifying that another king ſhould not be ſet up in his room; and tho' the kingdom and adminiſtration of it would depart from him for a while, yet it would be reſtored again, and be firm and ſtable: *after that thou ſhalt have known that the heavens do rule*; that is, that God, who is the maker of the heavens, and dwells there, is known and acknowledged by thee to rule on the earth; from the government of which he was deſirous of excluding him, and taking it to himſelf; ſee *Luke* xv. 18.

ỳ. 27. *Wherefore, O king, let my counſel be acceptable to thee*, &c.] Since this is the true interpretation of the dream, and ſuch evils are like to befal thee according to it; permit me, tho' thou art a king, and I am thy miniſter or ſervant, to give thee ſome advice; and let it be taken in good part, as done with a good deſign, and a hearty concern for thy welfare: *and break off thy ſins by righteouſneſs*; this advice carries in it a tacit charge of ſins, and a reproof for them; which ſhows the faithfulneſs of *Daniel*: theſe ſins probably, beſides pride, intemperance, luxury, and uncleanneſs, were tyranny, rapine, violence, and oppreſſion of his ſubjects, to which righteouſneſs is oppoſed; and by which, that is, by a courſe and ſeries of righteous living, by adminiſtring public juſtice, and giving to every one their due, he is adviſed to break off his ſinful courſe of life; to break off the yoke of his ſins upon his neck; to ceaſe from doing evil, and to learn to do well: *and thine iniquities by ſhewing mercy to the poor*; to his poor ſubjects, and eſpecially to the poor captives the *Jews*, *Daniel* might chiefly bear upon his mind, whom the king had ill uſed, ſhewn no compaſſion to, and had greatly diſtreſſed; but is now counſelled to relieve their wants, and give generouſly to them out of the vaſt treaſures he was maſter of: *if it may be a lengthening of thy tranquillity*; peace or proſperity; perhaps by ſuch a conduct there may be a reprieve for a while, the evil portended and threatened by this dream may be deferred for a time; and tho' the decree of the Moſt High cannot be altered, yet the execution of it may be protracted, and proſperity be lengthened out. *Daniel* could not aſſure the king of this; but as there was a poſſibility, and even a probability of it, as in the caſe of *Niniveh*, and others, whoſe ruin was threatened, and yet upon repentance was prolonged; it was highly adviſeable to try the experiment, and make uſe of ſuch a conduct, in hope of it; and the father, ſince the humiliation of princes, and their reformation, tho' but external, is obſerved by the Lord, as in the caſe of *Ahab*. *Aben Ezra*, *Jarchiades*, and *Ben Meleeh* render it, *if it may be an healing of thine error*; that is, the pardon of thy ſins, that they may be forgiven thee; ſee *Acts* viii. 22.

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[a] Geograph. l. 15. p. 472.

[r] לך טרדין truderis, Michaelis.

℣. 28. *All this came upon the king Nebuchadnezzar.*] All that was ſignified in the dream, his madneſs, the removal of him from the adminiſtration of government, and the brutal life he lived for ſeven years; for this was not a mere parable or fiction, as ſome have thought, framed to deſcribe the ſtate and puniſhment of a proud man, but was a real fact; tho' it is not made mention of by any hiſtorians, excepting what has been obſerved before out of *Abydenus*, yet there is no reaſon to doubt of the truth of it, from this relation of *Daniel*; and is further confirmed, by his obſerving the ſame to *Belſhazzar* his grandſon ſome years after it was done, as a known thing, and as an unqueſtionable matter of fact, ch. v. 20, 21.

℣. 29. *At the end of twelve months*, &c.] After the dream, and the interpretation of it; which, according to Biſhop *Uſher* [s], Dean *Prideaux* [t], and Mr. *Whiſton* [u], was in the year of the *Julian* period 4145, and before Chriſt 569, and in the 36th year of his reign: one whole year, a ſpace of time, either which God gave him to repent in, or which he obtained by attending for a while to *Daniel*'s advice: *he walked in the palace of the kingdom of Babylon*; or, *upon the palace* [w]; upon the roof of it, which in the eaſtern countries was uſually flat and plain; and ſo *Abydenus* [x], in the above cited place, repreſents him, ως αναϐας επι τα βασιληια, as aſcending upon his royal palace; when after he had finiſhed his oration on it, he diſappeared. From hence he could take a full view of the great city of *Babylon*, which ſwelled him with pride and vanity, and which he expreſſed in the next verſe; ſee the note on ℣. 4. where alſo mention is made of his palace, the new one built by him. The old palace of the kings of *Babylon* ſtood on the eaſt ſide of the river *Euphrates*, exactly over-againſt it, as Dean *Prideaux* [y] obſerves; on the other ſide of the river ſtood the new palace *Nebuchadnezzar* built. The old one was four miles in circumference; but this new one was eight miles, encompaſſed with three walls, one within another, and ſtrongly fortified; and in it were hanging-gardens, one of the wonders of the world, made by him for the pleaſure of his wife *Amyitis*, daughter of *Aſtyages* king of *Media*; who being taken with the mountainous and woody parts of her native country, and retaining an inclination for them, deſired ſomething like it at *Babylon*, and to gratify her herein, this ſurpriſing work was made: tho' *Diodorus Siculus* [z] ſays, it was made by a *Syrian* king he does not name, for the ſake of his concubine; and whoſe account of it, and which is given from him by Dean *Prideaux* [a], and the authors of the *Univerſal Hiſtory* [b], is this, and in the words of the latter: "theſe gardens are ſaid to contain a ſquare of "four plethra, or four hundred feet on each ſide, "and to have conſiſted of terraces one above an"other, carried up to the height of the wall of "the city; the aſcent, from terrace to terrace, "being by ſteps ten feet wide. The whole pile "conſiſted of ſubſtantial arches upon arches, and "was ſtrengthened by a wall ſurrounding it on "every ſide, twenty-two feet thick; and the floors "on each of them were laid in this order: firſt "on the tops of the arches was laid a bed or "pavement of ſtones, ſixteen feet long, and four "feet broad; over this was a layer of reed, mixed "with a great quantity of bitumen; and over this "two courſes of brick, cloſely cemented with "plaſter; and over all theſe were thick ſheets of "lead, and on theſe the earth or mould of the "garden. This floorage was deſigned to retain "the moiſture of the mould; which was ſo deep "as to give root to the greateſt trees which were "planted on every terrace, together with great "variety of other vegetables, pleaſing to the eye; "upon the uppermoſt of theſe terraces was a re"ſervoir, ſupplied by a certain engine with water "from the river, from whence the gardens at the "other terraces were ſupplied." And it was either on the roof of the palace as before obſerved, or perhaps it might be upon this uppermoſt terrace, that *Nebuchadnezzar* was walking, and from whence he might take a view of the city of *Babylon*; the greatneſs of which as ſet forth by him, he prided himſelf with, in the following words:

℣. 30. *The king ſpake and ſaid*, &c.] Either within himſelf, or to his nobles about him; or perhaps to foreigners he had took up with him hither, to ſhew the grandeur of the city: *is not this great Babylon, that I have built*; he might well call it great, for, according to *Ariſtotle* [c], it was more like a country than a city; it was, as *Pliny* [d] ſays, ſixty miles in compaſs within the walls; and *Herodotus* [e] affirms, it was four hundred and fourſcore furlongs round, and ſuch the *greatneſs* of it, and ſo beautified, as no other city was he ever knew; ſee the note on *Jer.* li. 58. tho' the king ſeems to have gone too far, in aſcribing the building of it to himſelf; at leaſt he was not the original builder of it; for it was built many hundreds of years before he was born, by *Nimrod* or *Belus*, who were the ſame, *Gen.* x. 10. and was much increaſed and ſtrengthened by *Semiramis*, the wife of his ſon *Ninus*; wherefore to her ſometimes the building of it is aſcribed; but inaſmuch as it might be in after-times greatly neglected by the *Aſſyrian* kings, *Niniveh* being the ſeat of their empire; *Nebuchadnezzar*, when he came to the throne, and eſpecially after he had enriched himſelf with the ſpoils of the conquered nations, greatly enlarged, beautified, and fortified it: and *Beroſus* [f] relates, that he not only adorned the temple of *Bel* therewith, but of the city, which was of old, he made a new one, and fortified it, built three walls within, and as many without; and another royal palace contiguous to his father's, which greatly exceeded it; and hanging-gardens in it, which looked at a diſtance like mountains, for the pleaſure of his wife; and now becauſe he had done ſo much to the repairing, enlarging, and fortifying of this city, he takes the honour to himſelf of being the builder of it: and this was done, he ſays, *for the houſe of the kingdom*; that it might be the ſeat of the empire, and a proper place for the royal family to dwell in, to have their palace, and keep their court in: *by the might of my power*; thro' the great riches he was poſſeſſed of, which he employed in many great works, as before related, to the advantage of this city; he takes all to himſelf, and excludes all inſtruments, and even God himſelf; tho' unleſs the

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[s] Annales Vet. Teſt. A. M. 3435.
[t] Connexion, &c. part 1. p. 105.
[u] Chronological Tables, cent. 10.
[w] על היכל ſuper palatium, Vatablus; ſuper palatio, Coccejus, Michaelis.
[x] Apud Euſeb. ut ſupra.
[y] Connexion, &c. part 1. B. 2. p. 102.
[z] Bibliothec. l. 2. p. 98.
[a] Ibid.
[b] Vol. iv. B. 1. ch. 9. p. 409, 410.
[c] Politic. l. 3. c. 3.
[d] Nat. Hiſt. l. 6. c. 26.
[e] Clio, ſive l. 1. c. 178.
[f] Apud Joſeph. Antiq. l. 10. c. 11. §. 1. & contr. Apion, l. 1. §. 19.

Lord build the city, in vain the builders build, *Pſ.* cxxvii. 1: *for the honour of my majeſty*; not ſo much for the benefit of the city, for the good of his ſubjects, as for the honour and glory of himſelf; to ſhew his riches, power, and grandeur, and to make his name immortal to future ages.

℣. 31. *While the word* was *in the king's mouth, there fell a voice from heaven*, &c.] Before the king had done ſpeaking in the above boaſting manner, an articulate voice from heaven was heard by him, and all about him, formed by the angels, and much like what the *Jews* call *Bath-Kol*; ſee *Acts* xii. 21, 22, 23. ſo *Abydenus*[g], in the account he gives of *Nebuchadnezzar*'s oration to the people, relates, that when the king had ſpoke it, ϖαραχρημα ηφανιϛο, immediately he diſappeared: ſaying, *O king Nebuchadnezzar, to thee it is ſpoken, the kingdom is departed from thee*; that is, the adminiſtration of it; for he was not depoſed, or declared to be no longer king; his office was not taken away from him, and another king ſet upon the throne; only the adminiſtration was taken into other hands, either of his wife or ſon, or his nobles; he being unfit for it, till ſuch time as his reaſon returned to him.

℣. 32. *And they ſhall drive thee from men*, &c.] According to the interpretation of the dream given by *Daniel*, which this voice from heaven confirms; ſee the note on ℣. 25. where the ſame things are ſaid as here.

℣. 33. *The ſame hour* was *the thing fulfilled upon Nebuchadnezzar*, &c.] Whence it appears, that this was a true hiſtory, and a matter of fact; and not a parable or allegory, as *Origen* thought, deſcribing the fall of *Lucifer* or ſatan; but relates what befel *Nebuchadnezzar* himſelf: nor was the change real as to ſoul and body; for then he would not have been the ſame perſon, not *Nebuchadnezzar*, and ſo not he himſelf puniſhed, but the beaſt into which he was changed: and tho' there was a ſtrange alteration, both in his body and mind; in ſome parts of his body, and perhaps in his voice, in his ſenſes of feeling, taſting and ſmelling, in his palate, and appetite, and ſtomach; in his rational powers, underſtanding, judgment, and memory; ſo that he acted like a beaſt, and chuſing to live as one; yet ſo as to retain the eſſential parts of a man: his caſe was, that at once he fell raving mad and diſtracted, when they firſt bound him with chains, that he might not hurt himſelf and others, and afterwards turned him looſe into the woods among the wild beaſts; or perhaps into one of his parks, among the deer, hares, foxes, and ſuch like creatures; whither he might incline to go, fanſying himſelf to be a beaſt, and delight to be among them: *and he was driven from men, and did eat graſs as oxen*; which he did by choice: ſo *Aben Ezra* reports of one in the iſland of *Sardinia*, who fled from his parents, and loſt his reaſon, and lived among deer for many years, and went upon his hands and feet like them; and the king of the iſland going a hunting one day, caught many deer, and among them this man, that was taken for one: his parents came and owned him, and ſpoke to him, but he anſwered not; they ſet before him bread and wine, to eat and drink, but he refuſed; they then gave him graſs with the deer, and he eat that; and in the middle of the night made his eſcape to the deer of the field again. *And his body was wet with the dew of heaven*; lying all night in the woods or fields without cloathing: *till his hair was grown like eagles* feathers; thick, black, and ſtrong; the hairs of his head having not been cut, nor his beard ſhaved for ſeven years: the *Septuagint* and *Arabic* verſions read, *as lions: and his nails like birds* claws; the nails of his fingers and toes were hard, long and ſharp, like theirs, having not been cut during this time; this ſhows that the ſeven times are not to be underſtood of weeks or months, but of years. Some have underſtood all this as a real metamorphoſis, and that *Nebuchadnezzar* was changed into a beaſt; the upper part of him was the form of an ox, and the lower part that of a lion, as *Epiphanius*[h]; ſo *Cyril*[i] ſays of him, that he was changed into a beaſt, lived in a deſart, had the nails and hair of a lion, eat graſs like an ox; for he was a beaſt, not knowing who gave him the kingdom; and ſo others; cloſely adhering to the letter of the text, but wrongly, for reaſons before given: nor is it to be aſcribed merely to any natural diſeaſe of body, or melancholy in him, by which the fancy may be ſo diſturbed, as for a perſon to imagine himſelf a beaſt; for tho' this was his caſe, yet not thro' any diſeaſes, ſuch as is called the lycanthropy; and much leſs to any witchcraft, or any diabolical art, exerciſed on him; but to the mighty hand of God, taking away the uſe of his reaſon, and throwing him into madneſs and diſtraction, for the demonſtration of his power, and humbling the pride of an inſolent monarch; not but that God could, if it had been his pleaſure, have changed him into a brute, as he turned *Lot*'s wife into a pillar of ſalt; and as a certain wicked nobleman in *Muſcovy* was turned into a black dog, barking and howling, upon uttering horrible blaſphemies againſt God for ſome judgment upon him, as *Cluverius*[k] relates, who had it, he ſays, from both ear and eye-witneſſes of it; but ſuch a judgment was not inflicted on *Nebuchadnezzar*, nor are ſuch things uſual. *Hercdotus*[l] reports, tho' he himſelf did not credit it, of ſome people among the *Scythians*, that were every year, for a few days, changed into wolves, and then returned to their former ſhape again; and *Pomponius Mela*[m] relates the ſame, of the ſame people; and the poets frequently ſpeak of ſuch tranſmutations; but theſe are all fictions and deluſions.

℣. 34. *And at the end of the days*, &c.] Of the time fixed in the dream; that is, at the end of ſeven years, as *Jarchi* rightly interprets it: this, according to Biſhop *Uſher*[n], Dean *Prideaux*[o], and Mr. *Whiſton*[p], was in the year of the *Julian* period 4150, and before Chriſt 563, in the 42d year of his reign; after which he lived but one year, reigning from the death of his father 43 years, and according to the *Jewiſh* accounts 45; they reckoning from the beginning of his partnerſhip in the kingdom with his father, and his firſt coming with an army into *Syria*. *I Nebuchadnezzar lift up mine eyes unto heaven*; for during the ſeven years he eat graſs like an ox, his eyes were fixed upon the earth, looking out for his food, and eſpecially if he went on all four as the beaſts do; but now ſtanding upright, in his erect form as a man, he looked upwards; tho' this phraſe does not merely deſign his looking up to the heavens, and viewing them with his bodily eyes; but his ſenſe and conſideration of the divine majeſty in heaven, his praying to him, lifting up the eyes being a prayer-geſture, and his devotion towards him: *and mine underſtanding returned to me*; his underſtanding as a man, which he had been deprived of during this time; and ſo came to know in what ſtate and condition he was, by whom brought into it, and for what reaſon: *and I bleſſed the Moſt High*; the moſt high God, he whoſe name alone is Jehovah, the God of gods, who is higher than the higheſt; him the king bleſſed for returning his underſtanding and reaſon to him, and reſtoring him to his ſenſes; for which he had juſt cauſe to be thankful, for a greater bleſſing cannot be enjoyed: *and I praiſed and honoured him that liveth for ever*; the living and true God, the author of life to all that have it, and who upholds in it; who lives in and of himſelf, and for evermore; which no mere man, even the moſt exalted and dignified does: *whoſe dominion is an everlaſting dominion, and his kingdom* is *from generation to generation*; ſee the note on ℣. 3.

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[g] Apud Euſeb. ut ſupra.
[h] De prophet. vit. & inter. c. 10.
[i] Catecheſ. 2. §. 11.
[k] Apud Bucheim Diſſertat. de Μεταμορφωσει Reg. Nebuchad. in Theſaur. Philol. Diſſert. tom. 1. p. 880.
[l] Melpomene, ſive l. 4. c. 105.
[m] De ſitu orbis, l. 2. c. 1.
[n] Annales Vet. Teſt. A. M. 3442.
[o] Connexion, &c. part 1. p. 166.
[p] Chronological Tables, cent. 10.

℣. 35. *And all the inhabitants of the earth are reputed as nothing*, &c.] That is, by the moſt high God, in compariſon of him; and that not only the common people, but magiſtrates, princes, and kings, and even ſo great a monarch as *Nebuchadnezzar*; they are like mere non-entities, nothing as to exiſtence, ſubſtance, greatneſs, glory and duration, when compared with him: for this is to be underſtood not abſolutely as in themſelves; for as ſuch they are ſomething; their bodies are ſomething in their original, and eſpecially in their make, form, and conſtitution, and even in their diſſolution; and their ſouls are yet more valuable, are of more worth than the whole world, being immaterial and immortal; but comparatively with reſpect to God, in whom they live, and move, and have that being they have, and by whom they are ſupported in it; all whoſe glory and grandeur is fading and paſſing away, and their continuance is but very ſhort; and all nothing with God, the Being of beings, whoſe glory is inconceivable, and with whom a thouſand years are as one day, and who is from everlaſting to everlaſting: and this is meant chiefly of the rational inhabitants of the earth; not of the beaſts of the field, the cattle on a thouſand hills, and the innumerable reptiles of the earth, which alſo are the inhabitants of it; but of men, the principal ones, and of all of theſe, high and low, rich and poor, bond and free; not as in their own account, and that of others; for they are ſomething in their own eſteem, and ſeem ſo in the eyes of others, who judge according to the outward appearance; but they are nothing in the account of God: and as this is true of them in things natural and civil, it is much more ſo in things ſpiritual, or relating to everlaſting ſalvation: in theſe, men are nothing, and counted as nothing; no uſe is made of them, or any account is had of any thing done by them; theſe have no cauſal influence in their ſalvation; they are nothing in God's choice of them to eternal life, which is all of mere ſovereign grace; nothing in redemption, which is only by Jeſus Chriſt; nothing in regeneration, which is alone by the Spirit and grace of God; nothing in juſtification, which is not by the works of the law, but by the righteouſneſs of Chriſt; in ſhort, they are nothing in their ſalvation from firſt to laſt, which is all of grace, and not of works. *Jarchi* and *Saadiah* interpret this of an atom or mote in a ſun-beam, which is ſeen flying about, but can't be laid hold on, having no ſubſtance, and diſappears when the ſun ſhines not; ſee *Iſ.* xl. 15, 17. *And he doth according to his will in the army of heaven*, and among *the inhabitants of the earth*; he orders the angels, which are the hoſt of heaven, to ſtand or go where he pleaſes; and he diſpoſes of men on earth, and puts them into ſuch ſtations, and ſuch conditions and circumſtances, and appoints them ſuch buſineſs and ſervices as he thinks meet. The angels are *the army of heaven*, or the heavenly hoſt; ſo called for their number, there being legions of them, even an innumerable company; and for their military uſe, being employed to fight for the people of God, to encamp about them, and protect them: thoſe who formerly belonged to them, that ſinned againſt God, he caſt them down to hell, without ſhewing them any mercy; and the reſt he choſe and confirmed in Chriſt, and all according to his ſovereign will; and theſe he makes uſe of according to his pleaſure, to miniſter to the heirs of ſalvation in life, to convoy their ſouls to heaven at death, and to gather in all the elect at the laſt day. The *inhabitants of the earth*, are the men of it, as before, with whom he does as he pleaſes in things temporal and civil, making ſome rich, and others poor; raiſing ſome to great honour and dignity, whilſt others live in meanneſs, poverty, and diſgrace: and in things ſpiritual; he loves whom he will; he chuſes whom he pleaſes; he redeems whom he thinks fit from among men; he regenerates and calls by his grace, of his own will; and reveals Chriſt, and the great things of the goſpel, to whom it ſeems good in his ſight; he does what he will with his own; he beſtows grace and glory on whomſoever he pleaſes, as free-grace-gifts, without any merit of the creature, according to his ſovereign will and pleaſure. *And none can ſtay his hand*; ſtop his power, reſiſt his will, or hinder him from acting, or cauſe him to ceaſe from his work, which he is bent upon; his will in both worlds is ſovereign and arbitrary, and his power uncontroulable. It was ſo in creation, he ſaid, and it was done; it is ſo in providence, he does what he pleaſes; there's nothing done without his knowledge and will, and there's no counſel againſt the Lord: it is ſo in his works of grace; in the great work of redemption; no difficulties could diſcourage or hinder Chriſt from the performance of that arduous work, he being the mighty God: and in the work of grace upon the heart of a ſinner, when God begins to work, none can let; not corruptions within, nor ſatan without; nor can any thing hinder the carrying of it on; not indwelling ſin, nor the ſnares of the world, nor the temptations of ſatan. The purpoſes of God cannot be diſannulled; his hand cannot be held, ſtopped, or turned back from the execution of them; he'll do his will and his work in the world, and in his churches, and on particular perſons, maugre all the oppoſition of men and devils. *Or ſay unto him, what doſt thou?* what is this thou haſt done? and wherefore haſt thou done it? why was it not done in another form and manner, and for other ends and purpoſes? ſee *Iſ.* xlv. 9. all ſuch like queſtions are vain and fooliſh, and are deſpiſed by the Lord; he gives no account of his matters unto the children of men. Some may with wonder ſay, *what has God wrought?* but none ought to ſay in a complaining and murmuring way, *what doſt thou?* and ſhould they, it is of no avail, he will do what he pleaſes.

℣. 36. *At the ſame time my reaſon returned unto me*, &c.] Or, *my underſtanding* [q]; this he repeats, not only to expreſs the certainty of it, but the ſenſe he had of the greatneſs of the favour, and of which what he ſaid at this time is a full proof: *and for the glory of my kingdom, mine honour and brightneſs returned unto me*; or *form* [r], as the *Septuagint*; his majeſtic form, that royal majeſty that appeared in his countenance formerly, returned again; which graced him as a king, and made for the glory of his kingdom, and the adminiſtration of his office. *Jarchi* renders it, *and to the glory of my kingdom I returned*; and to the ſame purpoſe the *Septuagint*, *Vulgate Latin*, and *Arabic* verſions. This whole clauſe is wanting in the *Syriac* verſion. *Jarchi* interprets *brightneſs*, of the form of his countenance; and *Jacchiades* of the light of it, the ſparkling luſtre and majeſty of it. A ſtrange change and alteration this! *And my counſellors and my lords ſought unto me*; who very likely had the adminiſtration of government in their hands during this time; and as the dream, and the intepretation, were publickly known, and they had ſeen the firſt part of it fulfilled in the king's madneſs and miſerable ſtate; they had reaſon to believe the latter part alſo, and therefore waited for the accompliſhment of it at the end of ſeven years; when they ſought for him, and ſought unto him, very probably by the direction of *Daniel*, who was at the head of them; and this may be the reaſon why another prince was not ſet upon the throne, becauſe they expected his return to it at the expiration of theſe years; and in the mean while held the reins of government in their own hands, but now delivered them up to him: *and I was eſtabliſhed in my kingdom*; as *Daniel* had told him in the interpretation of his dream, that his kingdom ſhould be ſure to him, ℣. 26: *and excellent majeſty was added unto me*; or, *more majeſty* [s]; he had more honour and grandeur than he had before; more reſpect was ſhown him, and homage paid him: his latter end, like *Job*'s, was greater than his beginning.

℣. 37. *Now I Nebuchadnezzar praiſe, and extol, and honour the king of heaven*, &c.] Now he knew that the heavens ruled, and that there was a God and a King there, above all gods and kings; who had brought him low, and raiſed him up again, and to whom were owing all his preſent glory and magnificence, and therefore worthy of his higheſt praiſes; and which he in the moſt public manner gave, by words before his lords and counſellors, and by writing under his own hand, by this edict and proclamation: *all whoſe works are truth, and his ways judgment*; every thing he does in providence, and every ſtep he takes therein, are according to truth and righteouſneſs; he is true to his word, and righteous in his works, as he had been to him: *and thoſe that walk in pride, he is able to abaſe*; not only that ſhow it now and then, but always, and in every thing; in their looks and geſtures, in their talk and walk, and throughout the whole of their converſation; in whom it is public, viſible, notorious, and conſtant; but let them carry their heads ever ſo high, and be as proud and haughty as they will, God is able to humble them; he has various ways of doing it. Such as are proud of their outward beauty, or the ſtrength of their bodies, he can, by ſending a diſeaſe upon them, make their beauty to conſume like a moth, and weaken their ſtrength in the way; ſuch as are elated with their wealth and ſubſtance, and with honours conferred upon them, or dignity they are raiſed to, he can ſoon ſtrip them of all their riches by one providence or another, and bring down thoſe that ſtand in ſlippery places of honour and dignity to deſtruction in a moment; and ſuch as pride and plume themſelves with their wit and knowledge, the natural endowments of their mind, he can take away their reaſon and underſtanding from them, as he did from this monarch, and put them upon a level with brutes: ſuch who boaſt of their own righteouſneſs and good works, and truſt in themſelves, that they are righteous and holy perſons, and deſpiſe others; and think to be juſtified and ſaved by them, and not to be beholden to any other, but be their own ſaviours; theſe the Lord, by his Spirit, can humble, by ſhewing them the impurity of their nature; their impotence to that which is ſpiritually good; the imperfection of their beſt righteouſneſs to juſtify them in his ſight; ſo that they ſhall appear to be polluted and defiled creatures, who thought themſelves very holy; and to be very weak and inſufficient of themſelves, to do any thing ſpiritually good, who gloried in the power and ſtrength of their free-will; and ſee that their beſt works are no other than filthy rags, and to be renounced in the buſineſs of their juſtification and ſalvation: in ſhort, he humbles by ſhewing them that all their temporal good things are owing to the good providence of God, and are dependent on it; and that all they have in ſpirituals is owing to the grace of God, and not to any deſert of theirs; in conſequence of which they become meek and lowly, and walk humbly with their God, who before walked in the pride of their hearts, and in the vanity of their minds. And a power to do this is peculiar to God himſelf; none but God can look upon him that is proud, and abaſe him, and bring him low; and ſooner or later, by one means, or in one way or another, he will ſtain the pride of all glory: it is his uſual way to abaſe him that exalts himſelf, and exalt him that humbles himſelf; ſee *Job* xl. 11, 12. *Iſ.* xxiii. 9. *Matt.* xxiii. 12. *Luke* xiv. 11. pride being a moſt hateful ſin to him, contrary to his nature and glory, to his grace and to his goſpel; the firſt ſin of angels and men. And of abaſement and humiliation of ſuch proud ones, *Nebuchadnezzar* was an inſtance in various reſpects; who was one of the proudeſt monarchs upon earth, yet was humbled with a witneſs; but after all, whether truly converted is a queſtion.

CHAP.

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[q] מנדעי intellectus meus, Cocceius, Michaelis.

[r] זיוי, ἡ μορφή μου, Sept. forma mea, Tigurine verſion; figura mea, Munſter.

[s] רבו יתירא magnificentia amplior, Pagninus, Montanus; amplitudo major, Junius & Tremellius; magnificentia major, Piſcator; majeſtas amplior ſeu major, Michaelis.

CHAP. V.

THIS chapter gives an account of a feaſt made by king *Belſhazzar*, attended with drunkenneſs, idolatry, and profanation of the veſſels taken out of the temple at *Jeruſalem*, ℣. 1, 2, 3, 4. and of the diſpleaſure of God, ſignified by an hand-writing on the wall, which terrified the king, and cauſed him to ſend in haſte for the aſtrologers, *&c.* to read and interpret it, but they could not, ℣. 5, 6, 7, 8. in this diſtreſs which appeared in the countenances of him and his nobles, the queen-mother adviſes him to ſend for *Daniel*, of whom ſhe gives a great encomium, ℣. 9, 10, 11, 12. upon which he was brought in to the king, and promiſed a great reward to read and interpret the writing; the reward he ſlighted, but promiſed to read and interpret the writing, ℣. 13, 14, 15, 16, 17. and after putting him in mind of what had befallen his grandfather *Nebuchadnezzar*, and charging him home with pride, idolatry, and profanation of the veſſels of the Lord, ℣. 18—23. reads and interprets the writing to him, ℣. 24—28. when he had honour done him, and was preferred in the government, ℣. 29. and the chapter is concluded with an account of the immediate accompliſhment of ancient prophecies, and of this hand-writing, in the ſlaying of the king of *Babylon*, in the diſſolution of the *Babyloniſh* monarchy, and the poſſeſſion of it by *Darius* the *Mede*, ℣. 30, 31.

℣. 1. *Belſhazzar the king made a great feaſt*, &c.] This king was not the immediate ſucceſſor of *Nebuchadnezzar*, but *Evil-Merodach*, *Jer.* lii. 31. who according to *Ptolemy*'s canon reigned two years; then followed *Nerigliſſar*, his ſiſter's huſband, by whom he was ſlain, and who uſurped the throne, and reigned four years; he died in the beginning of his fourth year, and left a ſon called *Laboroſoarchod*, who reigned but nine months, which are placed by *Ptolemy* to his father's reign, and therefore he himſelf is not mentioned in the canon; and then followed this king, who by *Ptolemy* is called *Nabonadius*; by *Beroſus*, *Nabonnedus*[t]; by *Abydenus*[u], *Nabannidochus*; by *Herodotus*[w], *Labynitus*; and by *Joſephus*[x], *Naboandelus*, who according to him is the ſame with *Belſhazzar*; whom ſome confound with the ſon of *Nerigliſſar*; others take him to be the ſame with *Evil-Merodach*, becauſe he here immediately follows *Nebuchadnezzar*, and is called his ſon, ℣. 11, 13, 18. and others, that he was a younger brother, ſo *Jarchi* and *Theodoret*; but the truth is, that he was the ſon of *Evil-Merodach*, and grandſon of *Nebuchadnezzar*, which agrees with the prophecy in *Jer.* xxvii. 7. for tho' *Nebuchadnezzar* is called his father, and he his ſon, ℣. 2, 11, 13, 18, 22. this is ſaid after the manner of the eaſtern nations, who uſed to call anceſtors fathers, and their more remote poſterity ſons. He had his name *Belſhazzar*, from the idol *Bel*, and may be rendered, *Bel's treaſurer*; though, according to *Saadiah*, the word ſignifies *a ſearcher of treaſures*, of his anceſtors, or of the houſe of God. *Hillerus* tranſlates it, *Bel hath hidden*. This king *made a great feaſt*; or *bread*[y], which is put for all proviſions; it was *great*, both on account of plenty of food, variety of diſhes, and number of gueſts, and thoſe of the higheſt rank and quality. On what account this feaſt was made is not eaſy to ſay; whether out of contempt of *Cyrus* and his army, by whom he was now beſieged, and to ſhew that he thought himſelf quite ſafe and ſecure in a city ſo well walled and fortified, and having in it ſuch vaſt quantities of proviſion; or whether it was on account of a victory he had obtained that morning over the *Medes* and *Perſians*, as *Joſephus Ben Gorion*[z] relates; and therefore in the evening treated his thouſand lords, who had been engaged in battel with him, and behaved well: tho' it ſeems to have been an anniverſary feaſt; ſince, according to *Xenophon* and *Herodotus*, *Cyrus* knew of it before-hand; either on account of the king's birth-day, or in honour to his gods, particularly *Shach*, which was called the *Sachæan* feaſt; ſee the notes on *Jer.* xxv. 26. and li. 41. which ſeems moſt likely, ſince theſe were praiſed at this time, and the veſſels of the temple of God at *Jeruſalem* profaned, ℣. 2, 3, 4. this feaſt was propheſied of by *Iſaiah*, ch. xxi. 5. and by *Jeremiah*, ch. li. 39. it had its name from *Shach*, one of their deities, of which ſee the note on ch. i. 4, 7. the ſame perhaps with *Belus* or the ſun. The feaſts kept in honour of it, were much like the *Saturnalia* of the *Romans*, or the *Purim* of the *Jews*; and were kept eleven days together, in which every one did as he pleaſed, no order and decorum being obſerved; and for five of thoſe days eſpecially, there was no difference between maſter and ſervant, yea the latter had the government of the former; and they ſpent day and night in dancing and drinking, and in all exceſs of riot and revelling[a]; and in ſuch like manner the *Babylonians* were indulging themſelves, when their city was taken by *Cyrus*, as the above writers aſſert[b]; and from the knowledge *Cyrus* had of it, it appears to be a ſtated feaſt, and very probably on the above account. According to *Strabo*[c], there was a feaſt of this name among the *Perſians*, which was celebrated in honour of the goddeſs *Anais*, *Diana*, or the moon; and at whoſe altar they placed together, *Amanus* and *Anandratus*, *Perſian* dæmons; and appointed a ſolemn convention once a year, called *Saca*. Some ſay the occaſion of it was this; that *Cyrus* making an expedition againſt the *Sacæ*, a people in *Scythia*, pretended a flight, and left his tents full of all proviſions, and eſpecially wine, which they finding, filled themſelves with it; when he returning upon them, finding ſome overcome with wine and ſtupified, others overwhelmed with ſleep, and others dancing and behaving in a bacchanalian way, they fell into his hands, and almoſt all of them periſhed; and taking this victory to be from the gods, he conſecrated that day to the god of his country, and called it *Sacæa*; and wherever there was a temple of this deity, there was appointed a bacchanalian feaſt, in which men and women appeared night and day in a *Scythian* habit, drinking together, and behaving to one another in a jocoſe and laſcivious manner; but this could not be the feaſt now obſerved at *Babylon*, tho' it is very probable it was ſomething of the like nature, and obſerved in much the ſame manner. And was made *to a thouſand of his lords*; his nobles, the peers of his realm, governors of provinces, *&c.* ſuch a number of gueſts, *Ptolemy* king of *Egypt* feaſted at one time of *Pompey*'s army, as *Pliny* from *Varro* relates[d]; but *Alexander* far exceeded, who at a wedding had nine, ſome ſay ten, thouſand at his tables, and gave to every one a cup of gold, to offer wine in honour of the gods[e]; and *Pliny* reports[f] of one *Pythius Bythinus*, who entertained the whole army of *Xerxes* with a feaſt, even ſeven hundred and eighty-eight thouſand men. *And drank wine before the thouſand*; not that he ſtrove with them who ſhould drink moſt, or drank to every one of them ſeparately, and ſo a thouſand cups, as *Jacchiades* ſuggeſts; but he drank in the preſence of them, to ſhew his condeſcenſion and familiarity; this being, as *Aben Ezra* obſerves, contrary to the cuſtom of kings, eſpecially of the eaſtern nations, who were ſeldom ſeen in public. This feaſt was kept in a large houſe or hall, as *Joſephus*[g] ſays, afterwards called the banqueting-houſe, ℣. 10.

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[t] Apud Joſeph. contr. Apion, l. 1.

[u] Apud Euſeb. Evangel. l. 9. c. 41. p. 457.

[w] Clio, ſive l. 1. c. 188.

[x] Antiqu. l. 10. c. 11. §, 2.

[y] לחם panem, Montanus, Piſcator. All food is called bread, Jarchi in Lev. xxi. 17.

[z] Hiſt. Hebr. l. 1. c. 5. p. 24.

[a] Athenæi Deipnoſophiſt. l. 14. c. 10. ex Beroſo & Cteſia.

[b] Xenophon. Cyropædia, l. 7. c. 23. Herodot. Clio, ſive l. 1. c. 191.

[c] Geograph. l. 11. p. 352, 353.

℣. 2. *Belſhazzar whilſt he taſted the wine*, &c.] As he was drinking his cups, and delighted with the taſte of the wine, and got merry with it: or, *by the advice of the wine*[h], as *Aben Ezra* and *Jarchi* interpret it, by a *proſopopeia*; as if that dictated to him, and put him upon doing what follows; and which often puts both fooliſh and wicked things into the heads of men, and upon doing them: then he *commanded to bring the golden and ſilver veſſels, which his father Nebuchadnezzar had taken out of the temple which* was *in Jeruſalem*; what theſe veſſels were, and the number of them, we learn from the delivery of them afterwards to the prince of *Judah* by *Cyrus*, *Ezra* i. 9, 10, 11. theſe were put into the temple of *Bel* by *Nebuchadnezzar*, ch. i. 2. and from thence they were now ordered to be brought to the king's palace, and to the apartment where he and his nobles were drinking: *that the king and his princes, his wives and his concubines might drink therein*; *Saadiah* ſays, this day the ſeventy years captivity ended, and ſo in contempt of the promiſe and prophecy of it, he ordered the veſſels to be brought out and drank in, to ſhew that in vain the *Jews* expected redemption from it.

℣. 3. *Then they brought the golden veſſels that were taken out of the temple of the houſe of God, which* was *at Jeruſalem*, &c.] That is, the ſervants to whom the orders were given fetched them from the temple of *Bel*, and brought them to the king's houſe; and tho' only mention is made of golden veſſels, yet no doubt the ſilver ones were alſo brought, according to the king's command: *and the king and his princes, his wives and his concubines drank in them*; by which they were profaned, being dedicated to holy uſes, but now put to common uſe, and that by ſuch impious perſons; and who did it, not on account of the value and antiquity of theſe veſſels, and in admiration of them, and to the honour of their feſtival; but in contempt of them, and in a profane and ſcurrilous way, as follows:

℣. 4. *They drunk wine*, &c.] That is, out of the veſſels of the temple at *Jeruſalem*, and perhaps till they were drunk: *and praiſed the gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone*; for they had gods of all theſe materials; ſee the note on ch. i. 2. and theſe they praiſed by offering ſacrifices unto them; or rather by ſinging ſongs, and drinking healths, and by aſcribing all their victories over the nations of the world to them; as that by their means they had got ſuch large dominions, and ſuch great wealth and treaſures, and particularly theſe veſſels of gold and ſilver; and ſo inſulted and triumphed over the God of *Iſrael*, and defied the prophecies and promiſes of the deliverance of them, that went under his name.

℣. 5. *In the ſame hour came forth fingers of a man's hand*, &c.] From heaven, as *Jarchi*; or they came forth as if they came out of the wall: this was done by the power of God, tho' it might be by the intervention or means of an angel; ſo *Joſephus Ben Gorion*[i] ſays, that an angel came and wrote what follows; and *Saadiah* ſays it was *Gabriel*, called a man, ch. ix. 21. but this is conjecture; however, at the very time the king and his nobles were feaſting and revelling, praiſing their idols, and reproaching the God of *Iſrael*, this wonderful *phænomenon* appeared: *and wrote over-againſt the candleſtick, upon the plaſter of the wall of the king's palace*; this candleſtick was either upon the table, as *Saadiah*; or affixed to the wall, or hung as a chandelier in the midſt of the hall; or be it where it will, right over-againſt it this hand appeared, and wrote, that by the light of it it might be clearly and diſtinctly ſeen: though *Guſſetius*[k] thinks, not a candleſtick, but a *buffet* is meant; where ſtood the drinking cups and veſſels, and which he takes to be more agreeable to the ſignification of the word; and moreover obſerves, that it is not likely this feaſt ſhould be made in the night, or at leaſt it is not certain it was, or that it was yet night when this affair happened: however, this writing was upon the plaſter of the wall, made of lime, and was white; and if the writing was with red colour, as *Ben Gorion* ſays, it was the more viſible: *and the king ſaw the part of the hand that wrote*; the back part of the hand; had he only ſeen a writing, but no hand writing it, he might have thought it was done by ſome preſent; but ſeeing a hand, and only part of one, or however not any other members of the body of a man, nor a man himſelf; it ſtruck him with ſurprize, and he concluded at once there was ſomething extraordinary in it; whether any other ſaw the hand beſides himſelf is not certain, however he ſaw it for whom it was particularly deſigned.

℣. 6. *Then the king's countenance changed*, &c.] Or, *his brightneſs*[l]; his ruddy countenance, his florid looks, his gay airs; all his jollity and mirth, that appeared in his face, were changed into paleneſs, ſadneſs, and confuſion: *and his thoughts troubled him*; what ſhould be the meaning of this; perhaps he might immediately fear it preſaged ruin and deſtruction to him; the ſins of his former life might at once come into his thoughts, and thoſe particularly he had now been guilty of; his luxury and intemperance, his idolatry and profanation of the veſſels of the ſanctuary, which his conſcience might accuſe him of, and give him great diſtreſs and trouble: *ſo that the joints of his loins were looſed*;

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[d] Nat. Hiſt. l. 33. c. 10.

[e] Plutarch. in vit. Alexand.

[f] Ut ſupra.

[g] Antiqu. l. 10. c. 11. §. 2.

[h] בטעם חמרא vino dictante, Tigurine verſion.

[i] Hiſt. l. 1. c. 5. p. 24.

[k] Ebr. Comment. p. 424.

[l] זיוהי ſplendores ejus, Montanus, Vatablus, Michaelis.

looſed; or, *the girdles of his loins* [m]; which were looſed or broke, thro' the agitation he was in; or he was all over in a ſweat, ſo that he was obliged to looſe his girdle; or as perſons in great fear and conſternation, he was ſeized with a pain in his back; it opened as it were; nor could he hold his urine, as *Grotius* and others; ſee *Iſ.* xlv. 1. where this ſeems to be propheſied of: *and his knees ſmote one againſt another*; as is the caſe of perſons in a great tremor, or under a pannic. *Et ſubito genua intremuere timore.* Ovid.

℣. 7. *The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſoothſayers*, &c.] Or, *with ſtrength* [n]; with a ſtrong voice, as loud as he could; which is expreſſive of the fright he was in, and of his eagerneſs and impatience of information; laying aſide all decency, and forgetting his royal majeſty, like a man out of his ſenſes, quite diſtracted as it were: of the *aſtrologers*, &c. ſee the note on ch. i. 20. and ii. 2. this was the uſual courſe the kings of *Babylon* took, when they had matters of difficulty upon them, as appears from ch. ii. 2. and iv. 6, 7. and though they found it oftentimes fruitleſs and vain, yet ſtill they purſued it; ſo beſotted and addicted were they to this kind of ſuperſtition: *and the king ſpake and ſaid to the wiſe men of Babylon*; who were preſently brought in from the ſeveral parts of the city where they dwelt, and probably many of them might be at court at that time; and being introduced into the hall where the king and his nobles were, he addreſſed them in the following manner: *whoſoever ſhall read this writing, and ſhew me the interpretation thereof*; pointing to the writing upon the wall, which continued; and which neither the king nor any about him could read or interpret, and therefore both are required to be done: *he ſhall be clothed with ſcarlet, and* have *a chain of gold about his neck*; or *with purple* [o]; the colour, wore by perſons of rank and figure; and the chain of gold was an emblem of honour and dignity, and more to be regarded for that, than for the value of the gold of which it was made: *and ſhall be the third ruler in the kingdom*; not rule over the third part of the kingdom, as *Aben Ezra*; but be the third man in the kingdom; next to the king and the queen-mother, or to the king and the heir apparent; or one of the third principal rulers; or one of the three preſidents of the kingdom, as *Daniel* afterwards was.

℣. 8. *Then came in all the king's wiſe men*, &c.] The whole college of them, the perſons before deſcribed; over whom, in *Nebuchadnezzar*'s time, *Daniel* was the chief of the governors, ch. ii. 48. theſe came in readily, in hope of getting both riches and honour: *but they could not read the writing, nor make known to the king the interpretation thereof*; for if they could not do the former, it muſt be impoſſible to do the latter; of the reaſon of which, various are the conjectures [p]: as that tho' theſe words were written in *Chaldee*, yet in characters, as the *Samaritan* or *Phœnician*, they did not underſtand; or were written without points, and ſo they knew not which were the proper ones to put to them; or they were written according to the poſition of the letters of the alphabet, called *Athbaſh*, of which ſee the note on *Jer.* xxv. 26. or the words were placed ſo as to be read backward, or elſe downward, and not ſtrait forward; or they were all in one word; or only the initial letters of words; but the true reaſon was, that it was ſo ordained by the Lord, that they ſhould not be able to read and interpret them; this being reſerved for another man, *Daniel*, that he might have the honour, and God the glory.

℣. 9. *Then was king Belſhazzar greatly troubled*, &c.] A ſecond time, and perhaps more than before; ſince he had conceived ſome hope that his wiſe men would have informed him what this writing was, and the meaning of it; but finding that they were non-pluſſed by it, it gave him ſtill greater uneaſineſs: *and his countenance was changed in him*; again; very likely, upon the coming in of the wiſe men, he had a little recovered himſelf, and became more compoſed and ſerene, which appeared in his countenance; but upon this diſappointment, his countenance changed again, and he turned pale, and looked ghaſtly: *and his lords were aſtoniſhed*; were in the utmoſt conſternation and confuſion, when they underſtood that the writing could neither be read, nor interpreted; neither the dignity of their ſtation, nor their numbers, nor their liquor, could keep up their ſpirits; ſo that the king had not one with him, to ſpeak a comfortable word to him, or give him any advice in this his time of diſtreſs; they were all in the ſame condition with himſelf.

℣. 10. Now *the queen, by reaſon of the words of the king and his lords, came into the banquet-houſe*, &c.] Not the wife of *Belſhazzar*, as *Porphyry* would have it; but rather the queen-mother, as *Jacchiades*, the widow of *Evil-Merodach* his father, whoſe name was *Nitocris*; and is ſpoken of by *Herodotus* [q], as a very prudent woman; and as this ſeems to be by her words and conduct: tho' *Joſephus* [r] ſays it was his grandmother, ſhe who had been the wife of *Nebuchadnezzar*; and of this opinion were ſome mentioned by *Aben Ezra*; whoſe name was *Amyitis*; and it appears by what ſhe ſays afterwards, that ſhe was well acquainted with affairs in his time; and being an ancient woman, might be the reaſon why ſhe was not among the ladies at the feaſt in the banqueting-houſe; but came into it, without being ſent for, on hearing the conſternation and diſtreſs the king and his lords were in, and the moanful deſpairing words they expreſſed on this occaſion: *and the queen ſpake and ſaid, O king, live for ever*; the uſual ſalutation given to the kings of *Babylon*, and other eaſtern monarchs; ſee ch. ii. 4. and vi. 21: *let not thy thoughts trouble thee, nor let thy countenance be changed*; at this affair, as if it could never be underſtood, and the true meaning of it be given; but be of good chear, and put on a good countenance; there is hope yet that it may be cleared up to ſatisfaction.

℣. 11. *There is a man in thy kingdom*, &c.] She does not ſay, in his court; very probably after the death of *Nebuchadnezzar*, perhaps in one of the former reigns, he was removed from his offices; for had he been in one, very likely the queen would have deſcribed him by it; and this ſeems to receive confirmation by the queſtion *Belſhazzar* put to him upon his coming into his preſence, *art thou that Daniel*, &c. and only ſays that he had heard of him, ℣. 13, 14: *in whom is the ſpirit of the holy*

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[m] קטרי חרצה cingula lumborum ejus, Pagninus, Junius & Tremellius, Cocceius.

[n] בחיל cum virtute, Vatablus; in virtute, Montanus; fortiter, Cocceius; cum robore, Michaelis.

[o] ארגונא purpura, Vatablus, Pagninus, Montanus, Grotius, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

[p] Vid. Jac. de Clerice Diſſertat. de Epulo Belſhazzar. in Theſaur. Theolog. Philol. vol. i. p. 885.

[q] Clio, ſive l. 1. c. 185, 188.

[r] Antiqu. l. 10. c. 11. §. 2.

holy gods; ſomething divine, ſomething more than human; ſhe uſes the very words of *Nebuchadnezzar*; which ſeems to confirm that opinion, that ſhe was his widow, ch. iv. 8: *and in the days of thy father, light, and underſtanding, and wiſdom like the wiſdom of the gods was found in him*; *light* in the knowledge of things obſcure; *underſtanding* in the interpretation of dreams; and *wiſdom* in things both human and divine, like that of an angel of God, as *Jacchiades* interprets *Elohim*: of this, inſtances were given in the days of his grandfather, for ſo *Nebuchadnezzar* was; nor is it unuſual for a grandfather to be called a father, and even a more remote anceſtor; which inſtances were, telling him his dream when he had forgot it, as well as the interpretation of it; and explaining his dream or viſion of the tree cut down to its ſtump; of which ſee ch. ii. and iv: *whom the king Nebuchadnezzar thy father, the king*, I ſay, *thy father made maſter of the magicians, aſtrologers, Chaldeans*, and *ſoothſayers*, ch. ii. 48. ſhe ſeems tacitly to upbraid him with his neglect of ſuch a man, or with turning him out of his office, when ſo great a prince as his grandfather was, took ſo much notice of him, and ſo highly advanced him.

ỷ. 12. *Foraſmuch as an excellent ſpirit*, &c.] A ſuperior ſpirit to all the wiſe men in *Babylon* for natural knowledge and political wiſdom; and he had yet a more excellent ſpirit which ſhe knew nothing of, and was no judge of; a ſpirit of real grace, and true piety and devotion: *and knowledge, and underſtanding, interpreting of dreams*; of which, interpreting two of *Nebuchadnezzar*'s, was a proof: *and ſhewing hard ſentences*; or explaining enigmas and riddles, or proverbial, parabolical and figurative phraſes and expreſſions: *and diſſolving of doubts*; or untying knots, ſolving problems, and anſwering knotty, intricate and difficult queſtions: *were found in the ſame Daniel: whom the king named Belteſhazzar*; the prince of his eunuchs gave him that name, perhaps by the king's order; however it was confirmed by him; he called him by it, and ſays it was according to the name of his god; ſee ch. i. 7. and iv. 8: *now let Daniel be called, and he will ſhew the interpretation*; this ſhe was confident of, from the knowledge ſhe had of the above facts.

ỷ. 13. *Then was Daniel brought in before the king*, &c.] Proper officers being ſent to ſeek and find him; and having fetched him from his houſe or apartment where he lived, which ſeems to have been in the city of *Babylon*, tho' not very probably at court as formerly, he was introduced in form into the king's preſence: and *the king ſpake and ſaid unto Daniel, art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?* by which it appears he did not know him, at leaſt had forgot him; not having admitted him to any familiarity with him, as his grandfather had done; and tho' the queen had given ſuch great commendations of him, yet the king does not treat him with that reſpect as might have been expected, and as *Nebuchadnezzar* did, ch. iv. 9. but ſeems to reproach him with his ſervile condition, being a captive whom his grandfather had brought out of *Judea*, as it were triumphing over him and his people; which ſhows the haughtineſs of his heart, and that it was not brought down by this conſternation and fright he was thrown into.

ỷ. 14. *I have even heard of thee*, &c.] Very probably he had heard often of him, tho' he did not think fit to honour him, and uſe him with that familiarity his grandfather had; or however he had now juſt heard of him by the queen, whoſe encomiums of him he recites in her own words: *that the ſpirit of the gods is in thee, and* that *light, and underſtanding, and excellent wiſdom is found in thee*; which are the expreſs words of his mother, ỷ. 11, 12.

ỷ. 15. *And now the wiſe men, the aſtrologers have been brought in before me*, &c.] For it ſeems they came not of themſelves, or upon hearing his loud cry; but were ſent for by him, and came by his orders, and were introduced into his preſence by the proper officers: *that they ſhould read this writing, and make known unto me the interpretation thereof*; pointing to the writing upon the wall: *but they could not ſhew the interpretation of the thing*; nor even read it; tho' it may be ſome of them might attempt to read it, and did read it in their way, as well as they could, or at leaſt pretended to read; yet could make no manner of ſenſe of it, which was the thing the king was intent upon.

ỷ. 16. *And I have heard of thee*, &c.] That is, by the queen, which he repeats for the ſake of obſerving what ſhe had ſaid of him, and which gave him encouragement to ſend for him: *that thou canſt make interpretations*; of dreams, and of things hard to be underſtood: *and diſſolve doubts*; untie knots, ſolve difficulties, and anſwer hard and intricate queſtions: *now if thou canſt read the writing, and make known to me the interpretation thereof*; that which is upon the wall before thee, and which the wiſe men of *Babylon* could not: *thou ſhalt be clothed with ſcarlet, and have a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom*; the ſame reward he had propoſed to the aſtrologers and ſoothſayers, ỷ. 7. but what was no temptation or motive to *Daniel*, as appears by what follows:

ỷ. 17. *Then Daniel anſwered and ſaid before the king*, &c.] With great freedom, boldneſs and intrepidity: *let thy gifts be to thyſelf*; remain with thee; I neither want them, nor deſire them; nor will I receive them on condition of reading and interpreting the writing: *and give thy rewards to another*; which he had promiſed to thoſe that could read and interpret the hand-writing on the wall; even to be clothed with ſcarlet, have a golden chain, and be the third ruler in the kingdom. It may be rendered, *or give thy rewards to another* [a]; either keep them thyſelf, or give them to whomſoever thou pleaſeſt: ſhould it be aſked why *Daniel* refuſed gifts now, when he received them from *Nebuchadnezzar?* it may be anſwered, he was then young, and wanted them, and could make uſe of them for the benefit of his countrymen, but now was old, and needed them not; beſides, he knew then that the captivity would continue long, but that it was now juſt at an end, and the monarchy coming into other hands, when theſe gifts and rewards would be of little uſe; as alſo this king was a very wicked one, worſe than his grandfather, and he did not chooſe to receive from him; and eſpecially, ſince the interpretation of the writing would be bad news to him; as well as to let him know, that he did not do theſe things for fee and reward, but for the glory of God; and that as he had freely received ſuch knowledge, he freely communicated it: and therefore adds, *yet I will read the writing to the king, and make known to him the interpretation*;

נבזבית לאחרן הב ׃ tua tibi dona & munera habeto, aut in alios conferto, Caſtalio.

terpretation; in reverence of him as a king, and in ſubjection to him, and to ſatisfy him in this matter; for he refuſed his gifts, not from pride and vanity, and a ſupercilious contempt of the king and his affairs; nor as being doubtful of ſucceſs in reading and interpreting the writing; which he well knew he was able to do, and therefore promiſes it.

℣. 18. *O thou king*, &c.] *Hear*[t], O king; ſo *Aben Ezra* ſupplies it; what he was about to ſay firſt, in order to prepare him for the meaning of the hand-writing, and the cauſe of it; or, *thou knoweſt*, as *Saadiah* ſupplies it; namely, what follows: *the moſt high God gave Nebuchadnezzar thy father a kingdom*; a very large one, which reached to the ends of the earth: this was not to be aſcribed to his predeceſſor that left it to him; or to his victorious arms, which increaſed it; or to his idol-gods, to whom he attributed it; but to the moſt high God, from whom promotion alone cometh; and who, being above all gods and kings, ſets up, and pulls down, as he pleaſes; he gave him his large dominions: *and majeſty, and glory, and honour*; greatneſs among men; glory and honour from them, on account of the majeſty of his perſon and kingdom; the victories he obtained, and the great things he did to make him famous while he lived, and to perpetuate his memory after death.

℣. 19. *And for the majeſty that he gave him*, &c.] The greatneſs of his power, the largeneſs of his dominions, and the vaſt armies he had at his command: *all people, nations and languages trembled, and feared before him*; not only thoſe that were ſubject to him, but thoſe that had only heard of him; who dreaded his approach unto them, and their falling into his victorious hands, and being made vaſſals to him: *whom he would, he ſlew, and whom he would, he kept alive*; he ruled in an arbitrary and deſpotic manner, and kept the power of life and death in his own hands; whom he would he put to death, tho' ever ſo innocent; and whom he would he preſerved from death, tho' ever ſo deſerving of it; he had no regard to juſtice, but acted according to his own will and pleaſure. *Jacchiades* renders the laſt clauſe, *whom he would, he ſmote*; but both the punctuation of the word, and the antitheſis in the text, require the ſenſe our verſion gives, and which is confirmed by *Aben Ezra* and *Saadiah*: *and whom he would, he ſet up*; *and whom he would, he put down*; according to his pleaſure he raiſed perſons from a low eſtate to great dignity, and put them into high poſts of honour and profit, as he did *Daniel*; and others he as much debaſed, turned them out of their places, and reduced them to the loweſt degree of diſgrace and poverty; and all according to his abſolute and irreſiſtible will, without giving any reaſon for what he did.

℣. 20. *But when his heart was lifted up, and his mind hardened in pride*, &c.] When his heart was elated with his ſucceſſes and victories, with the enlargement of his dominions, and with his grandeur and glory he had arrived unto; and his pride increaſed yet more, till he was ſtrengthened and hardened in it: or, *to deal proudly*[u]; and behave haughtily to God and man: or, *to do wickedly*, as *Jarchi* interprets it; for pride and haughtineſs of mind puts men, eſpecially great men, kings and monarchs, on doing things extremely vile and wicked: *he was depoſed from his kingly throne*; not by his nobles and ſubjects, but by the hand of God, which ſtruck him with madneſs, and made him unfit for government; obliged him to quit the throne, and to range among the beaſts of the field, as is afterwards obſerved: *and they took his glory from him*; the watchers, the angels, or the divine perſons that ordered the tree to be cut down to the roots, ch. iv. 14, 17, 23. or it may be rendered imperſonally, *and his glory was taken from him*[w]; his glory as a man, being deprived of his reaſon, and acting like a brute beaſt; and his glory as a king, which departed from him for a ſeaſon, while he was driven from men, from his royal palace and court, and lived among beaſts, and fed as they did, as follows:

℣. 21. *And he was driven from the ſons of men*, &c.] From their company, and from converſation with them; his madneſs was of that kind, that he choſe rather to be with beaſts than men; it drove him from men, and made him more deſirous of being with beaſts; or it was ſo intolerable, that his family, friends and courtiers were obliged to remove him from them, from his palace and court, and from all converſation with men, which he was incapable of thro' his frenzy and madneſs: *and his heart was made like the beaſts*; to have the ſame affections and deſires as they have; to crave the ſame things they did, and like what they liked, and live as they lived: or, *he put his heart with the beaſts*[x]; either *Nebuchadnezzar* himſelf choſe to be with them, and delighted in a beaſtly life; or God did it; he put ſuch an heart into him, or ſo diſpoſed it, that it became brutiſh; tho' to read the words imperſonally, as before, ſeems beſt: *and his dwelling was with the wild aſſes*; in a wilderneſs or field; or rather in ſome incloſed place, in one of his parks, where ſuch creatures were kept for hunting; among theſe he dwelt, as being like them, having loſt the uſe of his reaſon, and ſo was become ſtupid and ſottiſh as they: *and they fed him with graſs like oxen*; as they are fed, and which he choſe above any other food: *and his body was wet with the dew of heaven*; being without cloaths, and lying naked in ſome open place all night: *till he knew that the moſt high God ruled in the kingdom of men, and that he appointed over it whomſoever he will*; till he came to his ſenſes, and was brought to ſee and own the ſovereign dominion of the one, true and living God over all the kingdoms of the earth, and that they are at his diſpoſe; ſee ch. iv. 32.

℣. 22. *And thou his ſon, O Belſhazzar!* &c.] His grandſon; ſee the note on ℣. 1: *haſt not humbled thine heart*; ſo as to acknowledge the moſt high God, and his dependence on him; to own him as his ſovereign, by whom he held his crown and kingdom, and to whom he was accountable; but on the contrary, lifted up his heart in pride and haughtineſs againſt him: *tho' thou kneweſt all this*; either by the relation of others, his father, and mother, and others; or being an eye-witneſs of it himſelf; wherefore his ſin was the more aggravated, ſince he had had an example before him of pride being humbled in a very awful manner, and yet took no warning by it.

℣. 23.

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[t] So Pagninus, Munſter.

[u] להזדה ad ſuperbe agendum, Junius & Tremellius; ad ſuperbiendum, Piſcator, Michaelis; ut ſuperbe ageret, Cocceius.

[w] ויקרא העדיו מנה & gloria ejus ablata eſt, V. L. honor ejus tranſlatus fuit, Michaelis.

[x] לבבה עם חיותא שוי cor ejus cum beſtiis poſuit, Vatablus, Calvin; animum ſuum cum beſtiis poſuit, Cocceius.

℣. 23. *But haſt lifted up thyſelf againſt the Lord of heaven*, &c.] Who made it, and dwells in it; from whence he beholds all the actions of the children of men, and will bring them to an account for them; and yet, tho' ſo high and great, ſuch was the inſolence of this king, that he dared to lift up himſelf againſt him, as if he was above him, and greater than he; and indeed ſo it may be rendered, *above the Lord of heaven*[x]; which ſhewed his great pride and vanity, his want of knowledge, both of himſelf, and of the true God. This name of God is the ſame with *Beelſamen*[y], by which the *Phœnicians* uſed to call him: *and they have brought the veſſels of his houſe before thee*; that is, his ſervants by his orders had brought the veſſels of the temple at *Jeruſalem*, which *Nebuchadnezzar* had took from thence, and ſet them upon his table for him and his company to drink out of; which is an inſtance of the pride of his heart, and of his daring boldneſs and impiety; ſee ℣. 2, 3: *and thou and thy lords, thy wives and thy concubines have drank wine in them*; even that very day or night: this *Daniel* had knowledge of by ſome means or another; and his intelligence was ſo good that he could with great certainty affirm it: *and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone*; ſee ℣. 4: *which ſee not, nor hear, nor know*; no more than the ſeveral metals and materials of which they are made; and therefore it muſt be great madneſs and folly to praiſe ſuch as gods that are below men, and even brutes; have neither the ſenſe of animals, nor the knowledge of men; ſee *Pſ.* cxv. 4, 5, 6, 7: *and the God in whoſe hand thy breath* is; who gave it to him at firſt, and as yet continued it in him, and could take it away when he pleaſed: *and whoſe* are *all thy ways*; counſels and deſigns, works and actions; under whoſe direction and controul they all are; the events, iſſue and ſucceſs of which all depend upon him; ſee *Jer.* x. 23: him *haſt thou not glorified*; by owning him as the only true God; aſcribing all he was and had unto him, and giving due worſhip, adoration, and honour to him; but, on the contrary, ſetting up his idol-gods above him, and treating him and every thing belonging to him, with ignominy and contempt.

℣. 24. *Then was the part of the hand ſent from him*, &c.] That is, from God; being thus reproached and blaſphemed, at that very inſtant, and for that reaſon, becauſe the veſſels of his ſanctuary were profaned, and idol-gods were praiſed, and he deſpiſed; he cauſed part of an hand, the writing-fingers of it, to appear on the wall of the king's palace: *and this writing was written*; which was then upon the wall, and he points to it.

℣. 25. *And this* is *the writing that was written*, &c. They are ſuch and ſuch letters, and ſo to be read, as follows: MENE, MENE, TEKEL, UPHARSIN; which are *Chaldee* words, and may be literally rendered, *he hath numbered, he hath numbered*; that is, God hath certainly, perfectly and exactly numbered; *he hath weighed*, God hath weighed thee, *Belſhazzar*; *and they divide* the kingdom; that is, the *Medes* and *Perſians*, as appears from the following interpretation.

℣. 26. *This is the interpretation of the thing*, &c.] Or *word*[z]; for they might all ſeem as one word; or this is the ſenſe of the whole: MENE; as for this word, it ſignifies, *God hath numbered thy kingdom, and finiſhed it*; God had fixed the number of years, how long that monarchy ſhould laſt, which he was now at the head of, and which was foretold, *Jer.* xxv. 1, 11, 12. and xxvii. 7. and alſo the number of years that he ſhould reign over it; and both theſe numbers were now completed; for that very night *Belſhazzar* was ſlain, and the kingdom tranſlated to another people: and a dreadful thing it is to be numbered to the ſword, famine and peſtilence, or any ſore judgment of God for ſin, as ſometimes men are; ſo more eſpecially to be appointed to everlaſting wrath, and to be numbered among tranſgreſſors, among the devils and damned in hell.

℣. 27. TEKEL, &c.] As for the meaning of this word, and what it points at, it is this; *thou art weighed in the balances*; of juſtice and truth, in the holy righteous law of God; as gold, and jewels, and precious ſtones are weighed in the ſcales by the goldſmith and jeweller with great exactneſs, to know the worth of them: *and art found wanting*; found to be adulterated gold, reprobate ſilver, bad coin, a falſe ſtone; found to be a worthleſs man, a wicked prince, wanting the neceſſary qualifications of wiſdom, goodneſs, mercy, truth and juſtice. The ſcriptures of truth, the word of God, contained in the books of the Old and New Teſtament, are the balances of the ſanctuary, in which perſons, principles and practices are to be weighed; and ſad it is, where they are found light and wanting: men both of high and low degree, when put here, are lighter than vanity. The Phariſee or ſelf-righteous perſon, when weighed in the balance of God's law, which is holy, juſt and good, will be found wanting of that holineſs and righteouſneſs he pretends to, and appear to be an unholy and an unrighteous man; his righteouſneſs neither, for the matter of it, nor manner of performing it, being agreeable to that law, and ſo no righteouſneſs in the ſenſe of it, *Deut.* vi. 25. it being imperfect, and ſo leaves him to the curſe of it, *Gal.* iii. 10. and not being performed in a pure and ſpiritual manner that it requires, is rejected by it; and miſerable will be the caſe of ſuch a man at the day of judgment, when his works will be found wanting, and not anſwerable to the demands of a righteous law, and he without the wedding garment of Chriſt's righteouſneſs, and ſo naked and ſpeechleſs. The hypocrite and formal profeſſor, when weighed in the balance of the ſcripture, will be found wanting the true grace of God; his faith will appear to be feigned, and his hope groundleſs, and his love to be in word and in tongue only, and not at all to anſwer to the deſcription of true grace given in the word of God; and bad will it be with ſuch perſons at laſt, when at the bridegroom's coming they will be deſtitute of the oil of true and real grace; only have that which is counterfeit, and the mere lamp of an outward profeſſion, which will then ſtand them in no ſtead, or be of any avail unto them: in the ſame balances are the doctrines and principles of men to be weighed; and ſuch as are according to them, are ſolid and weighty, and are comparable to gold, ſilver, and precious ſtones; but ſuch as are not, are light, and like wood, hay and ſtubble, which the fire of the word will reveal, try and burn up, not being able to ſtand againſt it; and if theſe are weighed in the balances, they will be found wanting of real truth and goodneſs, and be but as chaff to wheat; and what is the one to the other? there is no compariſon between them; and dreadful will be the caſe of falſe teachers, that make and teach an abomination, and a lie; and of thoſe that are given up to believe them, theſe will not be able to ſtand the trying hour of temptation, and much leſs the laſt and final judgment. Sad for preachers of the word to be found wanting in their miniſtry, and hearers to be wanting in their duty; not taking care neither what they hear, nor how they hear, or whether they put in practice the good they do hear.

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[x] על מרי שמיא ſuper Dominum cœli, Montanus; ſuper Dominum cœlorum, Michaelis.

[y] Sanchoniatho apud Euſeb. Præpar. Evangel. l. 1. c. 9. p. 34.

[z] מלתא ſermonis, Vulg. Lat. Pagninus, Montanus; verborum, Junius & Tremellius, Piſcator, Broughtonus; verbi, Cocceius; illius verbi, Michaelis.

℣. 28. Peres, &c.] The ſingular of *Pharſin*, ℣. 25. The ſenſe of this word is, *thy kingdom is divided*; which, tho' it conſiſted of various provinces united under *Belſhazzar*, now ſhould be broken and ſeparated from him: *and given to the Medes and Perſians*; to *Darius* the *Mede*, and to *Cyrus* the *Perſian*, who was a partner for a while with his uncle *Darius* in the government of the empire: there is an elegant *paronomaſia* in the words *Peres* and *Perſians*; and a grievous thing it is to ſinners, not only to have body and ſoul divided at death, but to be divided and ſeparated from God to all eternity; and to hear that ſentence, *depart from me ye curſed, into everlaſting fire prepared for the devil and his angels*.

℣. 29. *Then commanded Belſhazzar*, &c.] As ſoon as he had heard the writing read and interpreted; inſtead of being full of wrath, as might have been expected, he orders the reward promiſed to be given, to ſhew he had a regard to his word and honour, as a king; and to ſecure his credit with his nobles and people; and perhaps he might not underſtand by *Daniel*'s interpretation, that the deſtruction of him and his kingdom was ſo near at hand, as it was; or he might put this evil day far from him, and hope it might be prevented: *and they clothed Daniel with ſcarlet*; the king's ſervants by his orders: or, *that they ſhould clothe Daniel with ſcarlet*[a]; theſe were his orders; but whether executed, is not certain; probably not, ſince the king was ſlain the ſame night; and ſo the reſt of the clauſes may be read, *and* ſhould put *a chain of gold about his neck, and ſhould make proclamation concerning him, that he ſhould be the third ruler in the kingdom*; all which was the reward promiſed to him, that ſhould read and interpret the writing, ℣. 7, 16. but that this was done, the king's death being ſo ſudden, does not appear; and therefore it is needleſs to enquire the reaſons of *Daniel*'s acceptance after his refuſal.

℣. 30. *In the night was Belſhazzar, the king of the Chaldeans, ſlain.*] Not by a ſervant of his own, as *Jacchiades*; or by an eunuch, one of his guards, as *Saadiah* and *Joſeph ben Gorion*[b]; but by *Gadates* and *Gobryas*, who led *Cyrus*'s army up the river *Euphrates* into the city of *Babylon*, its courſe being turned; the inhabitants of which being revelling and rioting, and the gates open, theſe men went up to the king's palace; the doors of which being opened by the king's orders to know what was the matter, they ruſhed in, and finding him ſtanding up with his ſword drawn in his own defence, they fell upon him, and ſlew him, and all about him, as *Xenophon*[c] relates; and this was the ſame night the feaſt was, and the hand-writing was ſeen, read, and interpreted. This was after a reign of ſeventeen years; for ſo *Joſephus* ſays[d], that *Baltaſar* or *Belſhazzar*, in whoſe reign *Babylon* was taken, reigned ſeventeen years; and ſo many years are aſſigned to him in *Ptolemy*'s canon; tho' the *Jewiſh* chronicle[e] allows him but three years, very wrongly, no more of his reign being mentioned in ſcripture; ſee ch. vii. 1. His death, according to biſhop *Uſher*[f], Mr. *Whiſton*[g], and Mr. *Bedford*[h], was in the year of the *Julian* period 4176, and before Chriſt 538. Dean *Prideaux*[i] places it in 539.

℣. 31. *And Darius the Median took the kingdom*, &c.] This was *Cyaxares* the ſon of *Aſtyages*, and uncle of *Cyrus*; he is called the *Median*, to diſtinguiſh him from another *Darius* the *Perſian*, that came after, *Ezra* iv. 5. the ſame took the kingdom of *Babylon* from *Cyrus* who conquered it; he took it with his conſent, being the ſenior prince, and his uncle. *Darius* reigned not long, but two years, and not alone, but *Cyrus* with him, tho' he is only mentioned. *Xenophon*[k] ſays, that *Cyrus* after he took *Babylon*, ſet out for *Perſia*, and took *Media* in his way; and ſaluting *Cyaxares* or *Darius*, ſaid that there was a choice houſe and court for him in *Babylon*, where he might go and live as in his own: *being about threeſcore and two years old*; and ſo was born in the eighth year of *Nebuchadnezzar*, the year in which *Jechoniah* was carried captive, 2 *Kings* xxiv. 12. thus God in his counſels and providence took care that a deliverer of his people ſhould be raiſed up and provided againſt the appointed time. *Darius* was older than *Cyrus*, as appears by ſeveral paſſages in *Xenophon*: in one place[l] *Cyaxares* or *Darius* ſays, "ſince I am preſent, and am *elder* than *Cyrus*, it is fit that I ſhould ſpeak firſt;" and in another place[m], *Cyrus* writing to him, ſays, "I give thee counſel, tho' I am the younger;" and by comparing this account of the age of *Darius* with a paſſage in *Cicero*, which gives the age of *Cyrus*, we learn how much older than he *Darius* was; for out of the books of *Dionyſius* the *Perſian*, he relates[n], that *Cyrus* dreaming he ſaw the ſun at his feet, which he three times endeavoured to catch and lay hold upon, but in vain, it ſliding from him; this the *Magi* ſaid, portended that he ſhould reign thirty years, and ſo he did; for he lived to be ſeventy years of age, and began to reign when he was forty; which, if reckoned from his reigning with his uncle, then he muſt be twenty-two years younger; or if from the time of his being ſole monarch, then the difference of age between them muſt be twenty-four years; tho' it ſhould be obſerved, that thoſe that make him to reign thirty years, begin his reign from the time of his being appointed commander in chief of the *Medes* and *Perſians* by *Cyaxares*[o], which was twenty-three years before he reigned alone, which was but ſeven years[p]; and this account makes but very little difference in their age; and indeed ſome[q] have taken them to be one and the ſame, their deſcent, age and ſucceſſion in the *Babylonian* empire agreeing.

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[a] והלבישו ut induerent, Gejerus.

[b] Hiſt. Heb. l. 1. c. 6. p. 26.

[c] Cyropædia, l. 7. §. 22, 23.

[d] Antiq. l. 10. c. 11. §. 4.

[e] Seder Olam Rabba, c. 28. p 81.

[f] Annales Vet. Teſt. A. M. 3466.

[g] Chronological Tables, cent. 10.

[h] Scripture-Chronology, p. 711.

[i] Connexion, &c. Par. 1. p. 120.

[k] Cyropædia, l. 8. c. 36.

[l] Ibid. l. 6. c. 2.

[m] Ibid. l. 4. c. 21.

[n] De Divinatione, l. 1.

[o] See the Univerſal Hiſtory, Vol. V. p. 181. and Vol. XXI. p. 64, 65.

[p] Xenophon, Cyropædia, l. 8. c. 45.

[q] Nicol. Abrami Pharus Vet. Teſt. l. 12. c. 24. p. 338. Pererius in ib. Græci Patres apud Theodoret. Orat. 6. in Daniel.

CHAP. VI.

THIS chapter gives an account of *Daniel*'s being caſt into the den of lions, and the cauſes of it, and the ſteps leading to it; and alſo of his wonderful deliverance out of it, and what followed upon that. It firſt relates how *Daniel* was made by *Darius* firſt preſident of the princes of the kingdom, which drew their envy upon him, ℣. 1, 2, 3, 4. and that theſe princes finding they could get no occaſion againſt him, but in religion, propoſed to the king to make a law forbidding prayer to any god for thirty days, which they got eſtabliſhed, ℣. 5—9. and *Daniel* breaking this law, is accuſed by them to the king, and the penalty, caſting into the den of lions, is inſiſted on to be executed, ℣. 10—13. which the king laboured to prevent, but in vain; and *Daniel* is caſt to the lions, to the great grief of the king, ℣. 14—18. who viſited the den the next morning, and to his great joy found *Daniel* alive, ℣. 19—23. upon which, by the law of retaliation, his accuſers, their wives and children were caſt into it, ℣. 24. and an edict was publiſhed by the king, commanding all in his dominions to fear and reverence the God of *Daniel*, ℣. 25—28.

℣. 1. *It pleaſed Darius to ſet over the kingdom an hundred and twenty princes*, &c.] This is the ſame *Darius* mentioned in the latter part of the preceding chapter; who, as ſoon as he took the kingdom of *Babylon*, divided it into an hundred and twenty provinces, as *Jacchiades* obſerves; as was the manner of the *Medes* and *Perſians*. So *Darius* the ſon of *Hyſtaſpes* divided the kingdom of *Perſia* into twenty provinces, and ſet governors over each, according to *Herodotus* [r]; to theſe hundred and twenty provinces, ſeven more were afterwards added thro' the victories of *Cyrus* and *Cambyſes*, and *Darius Hyſtaſpes*, *Eſth*. i. 1. *Joſephus* [s], thro' forgetfulneſs, makes theſe princes and provinces three hundred and ſixty: *which ſhould be over the whole kingdom*; or, *in the whole kingdom* [t]; in the ſeveral parts of it, and take care of all things relative to the civil government of it, both for the honour and advantage of the king, and the good of the ſubjects.

℣. 2. *And over theſe, three preſidents*, &c.] To whom the hundred and twenty princes were accountable for their conduct, and to whom the people might apply for redreſs of grievances, if oppreſſed; perhaps the whole empire was divided into three greater parts, and each part had forty provinces in it, and over it a preſident or deputy of the king; to whom the princes of each province gave in the account of what they received for the king, and what uſe they made of it: *(of whom* Daniel was *the firſt)*; or *one* [u], who was now an old man, having been about ſeventy years in *Babylon*, and had had a large experience of the affairs of civil government, being advanced in the times of *Nebuchadnezzar* to high poſts; and very probably *Darius* had heard of the wiſdom of *Daniel* before he came to the kingdom, as well as the king of *Tyre*, *Ezek*. xxviii. 3. and might be informed of his prediction of *Belſhazzar*'s death, and the change of the empire; and of *Belſhazzar*'s promiſe to make him the third ruler in the kingdom; and he might alſo himſelf obſerve in him an uncommon ſagacity and fitneſs for buſineſs of this ſort. *Joſephus* [w] ſays, that *Darius* took *Daniel* with him into *Media*, and made him one of the three preſidents; and indeed no mention is made in this hiſtory of the nobles of *Babylon*, but only of the *Medes* and *Perſians*: *that the princes might give account unto them, and the king ſhould have no damage*; or loſs in his revenues, thro' the fraud and bad management of the princes of the provinces; ſince they might be diſcovered and checked by the preſidents, who were to audit their accounts: or, *have no trouble* [x]; in looking over and paſſing the accounts of the princes.

℣. 3. *Then this Daniel was preferred above the preſidents and princes*, &c.] Not only above the princes, but the preſidents, being the firſt of them, as before: or, he was *victorious above them* [y]; he got more credit and applauſe than they did, being more exact, diligent and laborious, faithful and conſcientious: *becauſe an excellent ſpirit was in him*; meaning not a ſpirit of grace, piety and religion, which the heathen king was no judge of, nor valued him for it, tho' it was in him; but a ſpirit of knowledge of civil affairs, and of prudence in managing them, and of integrity throughout the whole of his conduct: *and the king thought to ſet him over the whole realm*; or, *wherefore the king thought* [z], &c. becauſe there was ſuch a ſpirit in him, which ſo qualified him for public buſineſs, he began to think of aboliſhing his triumvirate of preſidents, and making *Daniel* his vice-roy over the whole empire, which very probably they had got ſome knowledge of; and this, as well as being above them, drew the envy of them on him, and put them upon the following ſcheme.

℣. 4. *Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom*, &c.] Concerning the management of the affairs of the kingdom, he being prime-miniſter of ſtate; the preſidents and princes joined together in this enquiry; the princes, becauſe *Daniel* was ſo ſtrict and exact in looking into their accounts, that no fraudulent meaſures were taken to cheat the king of his revenue; and the preſidents, becauſe he was preferred above them: *but they could find none occaſion, nor fault*; or *corruption* [a], that he had been guilty of any male-adminiſtration, or any corrupt practices: *foraſmuch as he* was *faithful, neither was there any error or fault found in him*; no miſtake in his accounts; no blunder in his management of things; nothing done amiſs, neither wilfully, nor thro' ignorance, negligence or inadvertence; ſo faithful and upright, ſo prudent and diſcreet, ſo exact and careful, that the moſt watchful obſervers of him, and theſe envious and his moſt implacable enemies, could find no fault in him, or any thing, or the colour of it, to ground an accuſation upon.

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[r] Thalia, ſive l. 3. c. 89.

[s] Antiq. l. 10. c. 11. §. 4.

[t] בכל מלכותא in toto regno, Pagninus, Montanus, Piſcator, Cocceius; toti regno, Junius & Tremellius.

[u] חד, εἷς, Sept. unus, Vulg. Lat. Syr. Ar. Pagninus, Montanus, Piſcator, Cocceius, Michaelis.

[w] Antiq. l. 10. c. 11. §. 4.

[x] לא להוא נזק, ὅπως μὴ ἐνοχλῆται, Sept. ne rex moleſtia afficeretur, Pagninus; ut rex illo levaretur gravamine, Munſter.

[y] מתנצח victorem ſe gerebat, Piſcator, Michaelis.

[z] ומלכא ideo rex, Gejerus, Michaelis.

[a] שחיתה corruptela, Pagninus, Montanus, Cocceius, Michaelis; corruptionem, Gejerus.

℣. 5. *Then ſaid theſe men*, &c.] To one another: *we ſhall not find any occaſion againſt this Daniel*; whom they ſpeak of with great diſdain and contempt, calling him this *Daniel*, this fellow, tho' in the higheſt poſt in the kingdom: *except we find it againſt him concerning the law of his God*; about his religion; not that they thought he would be prevailed upon to break the law of his God in any reſpect; but they knew he was tenacious of the *Jewiſh* religion, and of all the laws, rites and ceremonies of it; if therefore they could get an act paſſed and ſigned by the king, which would any ways affect his religion, or any branch of it, or prohibit the performance of it for any time; they hoped to get an advantage of him, knowing that he would not on any conſideration forſake or neglect that; which being ſaid by his enemies, was greatly to his honour.

℣. 6. *Then theſe preſidents and princes aſſembled together to the king*, &c.] Having conſulted the matter, and agreed upon and formed a ſcheme among themſelves, and drawn up a bill or decree in form, ready to be ſigned by the king, whom they hoped to perſuade to it; and for that end they got together, and went in a body to him. The word [b] ſignifies to aſſemble in a tumultuous and noiſy way; they thought by their number and noiſe, their buſtle and bluſter, to carry their point. *Ben Melech* compares it with *Pſ.* ii. 2: *and ſaid thus unto him, O king Darius, live for ever*; this they ſaid as courtiers, profeſſing ſubjection to him, and affection for him, wiſhing him health, long life and happineſs.

℣. 7. *All the preſidents of the kingdom, the governors, and the princes, the counſellors, and the captains*, &c.] There were but three preſidents, and *Daniel* was one of them, ſo that theſe *all* were but *two*; they made the moſt of it they could; and very probably not all and every one of the other officers mentioned were preſent; but they were willing to make their requeſt appear as general as they could, in order that it might have the greater weight with the king: *have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree*; that is, they had met together, and had drawn up a bill that might be paſſed into a law by having the royal aſſent, and be made ſure and firm by the king's ſigning it; which is as follows: *that whoſoever ſhall aſk a petition of any god or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions*; by which law, all invocation of their own gods was prohibited for a month, as well as of the living and true God; but this they ſtuck not at, provided they could gain their point againſt *Daniel*; and they were obliged to expreſs it in this general way to cover their deſigns; for had they mentioned a particular deity, as the God of the *Jews*, or the God of *Daniel*, their views would have been ſeen into by the king; and not only religious invocation is here forbidden, but all civil requeſts are prohibited: ſervants might not aſk any thing of their maſters, nor children of their parents, nor wives of their huſbands, nor one neighbour of another; for this ſeems not to be limited to aſking any thing of a man worſhipped as a god; tho' *Saadiah* ſays, there were ſome in *Darius*'s kingdom that believed in, worſhipped and prayed to, a man; but all men are excluded, except *Darius* himſelf, of whom only any thing was to be aſked for thirty days; which was not only a deifying him, but exalting him above all gods and men; and ſuggeſting, as if it was in his power to anſwer all the exigencies of his ſubjects, and ſupply all their wants, many of which it was impoſſible for him to do. *Joſephus* [c] mentions this law in a different manner; as if the deſign of it was to give the people an intermiſſion from devotion for ſuch a time, and that they were neither to pray to *Darius*, nor any of the gods during it; whereas, the exception is expreſs, *ſave of thee, O king*. The ſanction or penalty of it is, caſting into the den of lions; the king's den of lions, as *Jarchi*, where his lions were kept; as it is uſual with princes: this very probably was a puniſhment common in the eaſtern nations, as caſting the chriſtians to the lions was uſual with the *Romans*.

℣. 8. *Now, O king, eſtabliſh the decree, and ſign the writing*, &c.] For they had not only agreed upon it among themſelves what to propoſe, as to the ſubſtance of it; but they had drawn it up in writing, ready to be ſigned, which they urge to have done immediately: *that it be not changed, according to the law of the Medes and Perſians, which altereth not*; when once ſigned by the king: mention being made of both the *Medes* and *Perſians*, ſhews that theſe two nations were now united in one government; that *Darius* and *Cyrus* were partners in the empire; and it is eaſy to account for it, why the *Medes* are mentioned firſt; becauſe *Darius* was the *Mede*, and *Cyrus* the *Perſian*; the one the uncle, the other the nephew; but afterwards, when a *Perſian* only was on the throne, then the *Perſian* is mentioned firſt, *Eſth.* i. 19.

℣. 9. *Wherefore king Darius ſigned the writing and the decree.*] Moved to it by the number and importunity of his principal men; and chiefly thro' affectation of deity, which this law gave him; and that he might have an opportunity of ingratiating himſelf into his new ſubjects by his munificence and liberality, not being aware of the ſnare laid for his favourite *Daniel*.

℣. 10. *Now when Daniel knew that the writing was ſigned*, &c.] This he knew, either by the relation of others, or by the public proclamation of it thro' the city; however, he did not know of it till it was ſigned, or otherwiſe he might have prevented it by applying to the king, in whom he had great intereſt; but now the thing was done, he did not ſolicit the abrogation of it, knowing it was in vain; nor did he go to the king with complaints againſt his enemies, ſhewing the deſign they had in it; but let things take their own courſe, he being determined to be found in his duty, be it as it would: *he went into his houſe*; he left the court at the proper time of prayer, and went to his own houſe to perform it; he did not, in defiance of this law, go to prayer in the court, or in the ſtreets, but retired home, as he was uſed to do: *and his windows being opened*; not to be ſeen of men, but that he might have a clear view of the heavens, where his God dwelt, to whom he prayed, and be the more affected with the conſideration of his greatneſs and glory: *in his chamber toward Jeruſalem*; it was not in the lower part of the houſe, nor on the top of the houſe, in either of which he might be more eaſily ſeen; but in his chamber, where he was wont to retire, the windows of which were opened *towards Jeruſalem*; not towards the king's palace, as if he prayed to him, and ſo eluded the decree; nor towards the eaſt, as the heathens did; but towards *Jeruſalem*, which lay to the ſouth of *Babylon*; and that either becauſe of his remembrance of that city, his affection to it, and concern for its re-edification; or having ſome reſpect to the words of *Solomon*, 1 *Kings* viii. 33, *&c.* and ſo, according to the *Jewiſh* writers, it was the cuſtom of their people. *Ben Gerſom*, on the above place, ſays, that though they did not pray within the temple, yet they prayed, turning themſelves towards it, as much as poſſibly they could; and even when it was deſtroyed, as now, yet they in praying turned to the place where it had ſtood, as *Saadiah*, *Aben Ezra*, and *Jarchi* obſerve: and chiefly *Daniel* did this, becauſe the temple was a type of Chriſt, through whom the perſons and prayers of the ſaints are acceptable unto God: *he kneeled upon his knees three times a day and prayed*; kneeling is a prayer-geſture, a token of reverence and humility; this was done three times a day, morning, noon, and evening; ſee *Pſ.* lv. 17. in the morning, before he went out about the king's buſineſs; at noon, when he returned home to dinner; and at evening, when all his work was done, and he was about to retire to bed; the hours of prayer with the *Jews*, ſeem to have been the third, ſixth, and ninth; that is, at nine in the morning, twelve at noon, and three in the afternoon; ſee *Acts* ii. 1, 15. and iii. 1. and x. 9: *and gave thanks before his God*; for the benefits he daily received from him: or, he *confeſſed before* him[d]; the ſins he had been guilty of, and owned the favours he partook of: *as he aforetime did*; as it had been his cuſtom from his youth upward, and therefore would not omit it now, on account of this edict.

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[b] הרגשו tumultuarie convenerunt, Montanus; cum tumultu accurrerent, De Dieu; convenerunt gregatim & cum ſtrepitu, Gejerus.

[c] Antiq. l. 10. c. 11. §. 5.

℣. 11. *Then theſe men aſſembled*, &c.] Gathered together, and went in a body to *Daniel*'s houſe; knowing his times of prayer, and where, and in what manner he uſed to pray, to ſee if they could find him at it as aforetime; that ſo they might have to accuſe him with it. *Saadiah* ſays, they found a girl, and aſked her what *Daniel* was doing? ſhe told them, that *Daniel* was on his knees praying to his God in his chamber; immediately they went, and found as ſhe had ſaid: *and found Daniel praying and making ſupplication before his God*; they went into his houſe, and up into his chamber, the doors not being locked, pretending perhaps buſineſs with him, and ſaw him at his devotions; ſo that they were able, upon their own knowledge, to bring in an accuſation againſt him for breach of the king's law, and prove it.

℣. 12. *Then they came near*, &c.] They went immediately from *Daniel*'s houſe to the king's palace, and into the king's preſence; which they could do either by virtue of their offices, or being admitted by the proper officer in waiting: *and ſpake before the king, concerning the king's decree*; at firſt they ſaid nothing about *Daniel*, but about the decree, to get it recognized, and afreſh ratified and confirmed; leſt, under ſome pretence or another, the king ſhould change it: *haſt thou not ſigned a decree, that every man that ſhall aſk* a petition *of any god or man within thirty days, ſave of thee*, O *king*, *ſhall be caſt into the den of lions?* they don't ſay peremptorily that he had ſigned ſuch a decree, but put the queſtion to him, that they might have it affirmed by himſelf: *the king anſwered and ſaid, the thing is true, according to the law of the Medes and Perſians, which altereth not*; it is true that ſuch a decree is made and ſigned, and it is an unalterable one; ſuch as is every eſtabliſhed and ſigned decree of the *Medes* and *Perſians*: it is as if he had ſaid, it is very true what you put me in mind of, and I will never recede from it, or nullify and make it void.

℣. 13. *Then anſwered they, and ſpake before the king*, &c.] Having obtained what they deſired, a ratification of the decree, they open the whole affair to him they came about: *that Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king*; they call him *that Daniel*, by way of contempt; and to make him the more deſpicable, repreſent him not only as a foreigner, but a captive, and therefore ought to have been humble and obedient, as *Jacchiades* obſerves; and a *Jewiſh* captive too, of all people the moſt odious; and tho' he had been raiſed from a low eſtate to great honour and dignity, yet ſuch was his ingratitude, that he made no account of the king, nor of his orders, but deſpiſed him: *nor the decree that thou haſt ſigned*; the decree concerning making any petition to God or man for a month, which was ſigned with the king's own hand, and was firm and ſtable; and of which *Daniel* could not be ignorant, and therefore wilfully, and in a contemptuous manner, acted contrary to it: *but maketh his petition three times a day*; to whom they ſay not, whether to God or man; but in this general way accuſe him, which they thought beſt and ſafeſt; they feared, had they mentioned his God, ſomething might have been ſaid in his favour to excuſe him; and to aggravate the matter, they obſerve the frequency of his doing it, three times; ſo that it was not a ſingle fact he is charged with, but what he had repeated again and again.

℣. 14. *Then the king, when he heard theſe words, was ſore diſpleaſed with himſelf*, &c.] Or, *at it*[e]; or, *with him*; with *Daniel*, not ſo much for what he had done, but that he had not done it with more caution, or more privately, that it might not have been known: or rather, as we render it, *with himſelf*, that he ſhould ſo raſhly ſign the decree, without conſidering the conſequences of it; for he now found that he was circumvented by his princes, and that their deſign was not his honour and glory, but the deſtruction of *Daniel*: or the ſenſe in general is, that what he heard was very diſagreeable, afflictive, and diſtreſſing to him: *and ſet his heart on Daniel to deliver him*; he reſolved, if poſſible, to do it; he applied his mind to it; he turned his thoughts wholly that way, and contrived all ways and means to effect it: R. *Mattathiah*, in *Saadiah*, interprets the phraſe of his offering money as a ranſom for his life: *and he laboured till the going down of the ſun to ſave him*; from the will of the princes, and from the jaws of the lions: very probably it was early in the morning theſe princes found *Daniel* at prayer, who went immediately to the king with their accuſation; ſo that he was all day labouring with all his might and main to find out ways and means to ſave his darling favourite; he ſtudied to put ſuch a ſenſe upon his decree, that it might not reach *Daniel*'s caſe; he ſtrove to make the princes eaſy, and to perſuade them to drop the affair, and not inſiſt on the execution of the decree.

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[d] מודא confitebatur, V. L. Junius & Tremellius, Piſcator, Calvin, Cocceius. [e] עלוהי ſuper eo, Montanus; ſuper ipſum, De Dieu.

℣. 15. *Then theſe men aſſembled to the king*, &c.] Who had left him for a while to conſider of the caſe; or they departed to conſult among themſelves about the king's propoſals to them; or went home to their own houſes to dinner, and returned in a body; they came in a tumultuous way, as the word ſignifies; ſee ℣. 6. they cluttered about him, and were very rude and noiſy, and addreſſed him in an authoritative and threatening manner: *and ſaid unto the king, know, O king, that the law of the Medes and Perſians* is, *that no decree nor ſtatute which the king eſtabliſheth may be changed*; they perceived that he was deſirous of altering or nullifying the decree he had made, which to have done would have been to his reputation; and to this they oppoſe a fundamental law of the realm, that no decree ratified by the king could be altered; to attempt to do this would be a breach of their conſtitution, and of dangerous conſequence; it would leſſen the king's authority, and be a means of his ſubjects riſing up in rebellion againſt him: for that there was ſuch a law, the king knew as well as they; nor do they ſay this by way of information, but to urge him to the execution of the decree; and there is no doubt to be made that there was ſuch a fundamental law, tho' a fooliſh one, and which afterwards continued, *Eſth.* i. 19. but the inſtance which ſome writers give out of *Diodorus Siculus* [f], concerning *Charidemus*, a general of the *Athenians*, whom another *Darius* king of *Perſia* condemned to die for the freedom of ſpeech he uſed with him, and afterwards repented of it, but in vain; for his royal power, as the hiſtorian obſerves, could not make that undone which was done; this is no proof of the immutability of the laws of the *Perſians*, ſince the king's repentance was after the general's death, which then was too late.

℣. 16. *Then the king commanded*, &c.] Being over-awed by his princes, and fearing they would conſpire againſt him, and ſtir up the people to rebel; and conſulting his own credit, leſt he ſhould be thought fickle and inconſtant; he ordered the decree to be put in execution againſt *Daniel*, and delivered his favourite into their hands: *and they brought Daniel, and caſt* him *into the den of lions*; not the princes, but proper officers employed by them: according to the additions to this book of *Daniel*, there were ſeven lions in this den, ch. xiv. 31. but according to *Joſeph ben Gorion* [g], there were ten, who uſed to devour ten ſheep, and as many human bodies, every day; but this day they had no food, and eat nothing, that they might be more greedy, and devour *Daniel* the ſooner: now *the king ſpake and ſaid unto Daniel*; being brought into his preſence in his palace, before he was caſt into the den; or at the mouth of the den, whither the king accompanied him: *thy God whom thou ſerveſt continually, he will deliver thee*; he calls the Lord, *Daniel*'s God, not his own, as he was not, he ſerved other gods; yet he ſuggeſts that *Daniel* was right in ſerving him continually, in praying to him daily, the very thing for which he was caſt to the lions; and expreſſes his confidence that his God he ſerved would deliver him from being devoured by them; which he might conclude, from the innocency, integrity, and faithfulneſs of *Daniel*, and from his being ſuch a peculiar favourite of God, as to be indulged with the knowledge of future things; and perhaps he might have heard of the deliverance of his three companions from the fiery furnace: tho' the words may be rendered, as they are by ſome, as a wiſh or prayer, *may thy God*, &c. *deliver thee* [h]; I cannot, I pray he would; it is my hearty deſire that ſo it might be.

℣. 17. *And a ſtone was brought, and laid upon the mouth of the den*, &c.] Not an heap of ſtones, but a ſingle one, a very large one, ſufficient to ſtop up the mouth of the den, that nothing might enter in at it, or be caſt into it: this ſtone was brought by proper perſons, and a ſufficient number of them, according to the order of the king, or his princes, or both; for what *Jarchi* ſays, of there being no ſtones in *Babylon*, only bricks, and of the angels bringing this ſtone out of the land of *Iſrael*, is all fabulous: but for what end it ſhould be brought and laid, is not eaſy to ſay; if it was laid here by the order of the princes, it could not ſurely be to keep any of his friends from going in to deliver him, for who would venture himſelf there? nor to keep *Daniel* in it, ſince it might be concluded, that as ſoon as ever he was caſt in, he would be ſeized upon by the lions, and devoured at once; unleſs it can be thought, that theſe men ſaw, that when he was thrown in, the lions did not meddle with him; which they might attribute to their having been lately fed, and therefore that he might be reſerved till they were hungry, they did this: if it was by the order of the king, which is very likely, the reaſon might be, he believed, or at leaſt hoped, that God would deliver him from the lions; but leſt his enemies ſeeing this, ſhould throw in ſtones or arrows, and kill him, the mouth of the den was ſtopped, ſo *Jarchi* and *Saadiah*: no doubt but this was ſo ordered by the providence of God, as well as the ſealing of it, that the miracle of the deliverance might appear the more manifeſt: *and the king ſealed it with his own ſignet, and with the ſignet of the lords*; that none might dare to remove it; ſo the ſtone that was laid at the door of Chriſt's ſepulchre was ſealed with a ſeal, *Matt.* xxvii. 66. the reaſon of ſealing it follows, *that the purpoſe might not be changed concerning Daniel*; the view the lords had in it was, that the king might not change the ſentence paſt on *Daniel*, or take any methods to deliver him; and the view the king had in it might be, that ſhould he be ſaved from the lions, as he hoped he would, that no other ſentence might paſs upon him, or he be delivered to any other kind of death.

℣. 18. *Then the king went to his palace*, &c.] After he had accompanied *Daniel* to the den, and he was caſt into it, the ſtone was laid to the mouth of it, and that ſealed; this was after ſun-ſet, for he had laboured till then to ſerve him, ℣. 14. perhaps it was late at night: *and paſſed the night faſting*; vexed for what he had done, in ſigning the decree; fretting becauſe he could not ſave *Daniel*, and his heart full of grief for him, and ſo had no ſtomach to eat; went to bed without his ſupper, lay all night faſting, and would not eat a bit, nor drink a drop of any thing: *neither were inſtruments of muſic brought before him*; as uſed to be after ſupper, and played upon; his heart was too full, and his mind and thoughts ſo intent on *Daniel*'s caſe, that he could not liſten to muſic, or bear the ſound of it. *Jarchi* interprets it a *table*, to ſit down at, and eat, being furniſhed and well ſerved, as was uſual; but this is implied in the preceding clauſe. *Aben Ezra*, *Saadiah*, and *Jacchiades*, explain it by ſongs and muſical inſtruments, harps and pſalteries; and *Saadiah* adds, girls to ſing and dance. *De Dieu*, from the uſe of the word in the *Arabic* language, thinks, that incenſe is meant, which was uſed at feaſts, and in the palaces of princes. *And his ſleep went from him*; whilſt he was up he could take no pleaſure in eating and drinking, and hearing muſic; and when he was in bed, he could not ſleep for thinking what he had done, and what was the caſe of *Daniel*.

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[f] Bibliothec. Hiſt. l. 17. p. 510.

[g] Hiſt. Heb. l. 1. c. 10. p. 34.

[h] ישזבנך liberet te, Junius & Tremellius, Piſcator, Grotius, Cocceius, Michaelis.

℣. 19. *Then the king aroſe very early in the morning*, &c.] Or, *in the morning with light*[i]; as ſoon as ever light appeared, or the day broke: the word for morning is doubled, and one of the letters in it is larger than uſual; and all which denote not only his very great earlineſs in riſing, but his earneſtneſs and ſolicitude for *Daniel*, to know whether he was alive or no: *and went in haſte unto the den of lions*; he did not ſend a ſervant, but went in perſon, and with as much expedition as poſſible, tho' a king, and an old man; this ſhows the great love and ſtrong affection he had for *Daniel*, and his concern for his good and welfare.

℣. 20. *And when he came to the den, he cried with a lamentable voice unto Daniel*, &c.] Expreſſing grief and ſorrow his heart was full of; it was rather like howling than ſpeaking; thus he cried before he ſaw *Daniel*, or heard him ſpeak: *when he was near to the den*[k], as it may be rendered; and he was between hope and fear about *Daniel*'s ſafety; when within ſight of the den, and hearing of *Daniel*, ſhould he be alive to ſpeak: but when he came nearer and ſaw him, then *the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God*; art thou alive? this is a plain caſe, that the God whom thou ſerveſt is the living God, ſince he has ſaved thee; and that thou art a true and faithful ſervant of his, ſeeing he has wrought ſuch deliverance for thee: *is thy God whom thou ſerveſt continually, able to deliver thee from the lions?* has he made it to appear that he is able to deliver from them? has he really done the thing? he could ſcarcely believe for joy, being filled with amazement; for theſe words are not to be conſidered as expreſſive of any doubt or heſitation he had of the power of God to ſave him; for he had declared he had before, yea his confidence that he would deliver him; but of his wonder and admiration at it, the thing being ſo extraordinary and amazing.

℣. 21. *Then ſaid Daniel unto the king*, &c.] Whoſe voice he knew, tho' the tone of it was ſo much altered: *O king, live for ever*; he does not reproach him for delivering him into the hands of his enemies, and ſuffering him to be caſt into that place, which he might have prevented, had he had more reſolution; he knew it was done with reluctance, tho' with weakneſs; which he does not upbraid him with, but freely forgives him, and wiſhes him health, long life, and proſperity.

℣. 22. *My God hath ſent his angel*, &c.] *Daniel* takes up the king's expreſſion, and confirms it; he aſſerts God to be his God, of which he had given him a proof in ſending his angel to him that night; either one of the miniſtring ſpirits about him, or the angel of the covenant, the ſame with him, ſaid to be like the Son of God, that was ſeen in the fiery furnace, even the Meſſiah in human form: *and hath ſhut the lions mouths, that they have not hurt me*; by taking away hunger from them, or by ſtriking terror into them; ſo that they had either no inclination to hurt him, or were afraid of him: *foraſmuch as before him innocency was found in me*; either before God, or before his angel, *Daniel* appeared to be an innocent and righteous perſon; therefore the Lord pleaded his cauſe, and made it to appear that he was juſt, and his cauſe good; for this is not to be underſtood of the merits of his works, and the cauſality of them to juſtify and ſave; for here he is ſpeaking not of the righteouſneſs of his perſon, but of his cauſe, and not of eternal, but temporal ſalvation: *and alſo before thee, O king, have I done no hurt*; either to his perſon or government; nothing that was criminal and ſinful, but what was juſt and right, ſerving daily his God; and this was plain to the king, what he knew and owned; and tho' he had acted contrary to the decree the lords had craftily obtained, yet it was not out of diſreſpect to the king, but in obedience to his God; and in doing of which he had done nothing prejudicial to the king's intereſt.

℣. 23. *Then was the king exceeding glad for him*, &c.] For *Daniel*, becauſe of his ſafety, becauſe he was alive, and in health, and unhurt; and the ſpeech he made was very acceptable to him, agreeable to his ſentiments, and which he was ſatisfied was juſt and true: or *with*, or *for himſelf*[l]; being now eaſed of a guilty and diſtracted conſcience: *and commanded that they ſhould take Daniel up out of the den*; that is, he ordered thoſe that were with him, his ſervants that attended him, either to roll away the ſtone, and ſo let him out; or to let down ropes, and draw him out, or ladders by which he might aſcend; for one would think it would not have been ſafe for them to have gone down into it, to take him up: theſe orders the king gave without the conſent of his lords, being animated to it by the miracle wrought: *ſo Daniel was taken up out of the den, and no manner of hurt was found upon him*; no bruiſe by throwing him into the den, no wound was made by the lions, or his fleſh in the leaſt torn by them: *becauſe he believed in his God*; ſerved and worſhipped him; of which ſervice and worſhip faith is a particular branch, and is put for the whole, and without which it is not pleaſing and acceptable to God; he truſted in the Lord, he committed himſelf to his power and providence; he left himſelf wholly in the hands of the Lord, to diſpoſe of him, whether for life or death, as he pleaſed; he believed he was able to deliver him, but he was not anxious about it: for this ſeems not to deſign any particular act of faith, with reſpect to this miracle wrought for him, but his general truſt and confidence in God; and the apoſtle ſeems to have reference to this, when among other things he aſcribes to faith the ſtopping of the mouths of lions, *Heb.* xi. 33.

℣. 24. *And the king commanded, and they brought thoſe men which had accuſed Daniel*, &c.] Not all the hundred and twenty princes, and the two preſidents; but the chief of them, who were moſt buſy in getting the decree ſigned; watched *Daniel*'s houſe, and what he did there; brought the charge againſt him to the king, and were moſt ſolicitous and urgent to have the decree put in execution againſt him: *and they caſt them into the den of lions*;

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[i] בשפרפרא־בנגהא ſumma aurora cum luce, Junius & Tremellius; in tempore auroræ cum luce, Piſcator.
[k] במקרבה לגבא cum appropinquaſſet ad foveam, Pagninus; quumque appropinquaret ad foveam, Piſcator.
[l] עלוהי apud ſe, Piſcator; apud illum, Michaelis.

lions; the ſervants of the king, who were ſent to fetch them, and who brought theſe by the king's orders, caſt them into the ſame den of lions that *Daniel* had been in: thus often the pit wicked men dig for others, they fall into themſelves; ſo *Haman* was hanged on the gallows he prepared for *Mordecai*: *them, their children, and their wives*; which might be according to the laws of this monarchy in capital offences, relating to affairs of ſtate, as this was for an accuſation of a prime-miniſter of ſtate, to take away his life; tho' ſuch things were common with arbitrary princes, for the terror of others; ſo *Haman* and his ſons were hanged up by *Ahaſuerus*: this may ſeem cruel and inhuman, tho' it might be, that the wives and children of theſe men adviſed them to do what they did, and were encouragers and approvers of it. *Joſephus*[m] relates, that the enemies of *Daniel*, when they ſaw no hurt came to him, would not aſcribe it to the providence of God, but to the lions being full of food; upon which the king ordered much meat to be given them, and then the men to be caſt in to them, to ſee whether becauſe of their fulneſs they would come unto them or no: *and the lions had the maſtery of them, and brake all their bones in pieces, or ever they came at the bottom of the den*; the lions ſeized them at once; and tho' they did all they could to defend themſelves, fighting with them; yet the lions were too powerful for them, and overcame them, and not only tore off their fleſh, but broke their bones in pieces, and that as they were falling, before they came to the bottom, or the lower part of the den; this was a plain proof that it was not thro' fulneſs, or want of appetite, that the lions did not fall upon *Daniel* and devour him: this affair happened in the firſt year of *Darius*, which according to Biſhop *Uſher*[n], and Dean *Prideaux*[o], and Mr. *Whiſton*[p], was in the year of the *Julian* period 4176, and before Chriſt 538; Mr. *Bedford*[q] places it in 537.

℣. 25. *Then king Darius*, &c.] Being thoroughly convinced of the miracle, and of the powerful interpoſition of divine providence in it, and of the omnipotence of God, and of his concern in the government of the world; that all might be acquainted with the ſame, *wrote unto all people, nations, and languages, that dwell in all the earth*; he being at the head of the *Babyloniſh* monarchy, which included many nations and people of various languages; and which was increaſed, and ſtill increaſing, by the victories of *Cyrus*, who was partner with him in the empire; ſee ch. iii. 4, 29: *peace be multiplied unto you*; an increaſe of all kind of proſperity; an uſual ſalutation or wiſh with the eaſtern people.

℣. 26. *I make a decree, that in every dominion of my kingdom*, &c.] In every province of his large empire; this explains who are meant by all people, nations, *&c.* before-mentioned; namely, ſuch as were within his dominions; for to no other could his decree reach: this decree is very different from that he had made a few days before, forbidding any man to aſk any thing of any god or man for the ſpace of a month; but now his order is, that *men tremble and fear before the God of Daniel*; that they would ſerve with fear and trembling, and reverence and adore the God that *Daniel* ſerved and worſhipped; and who manifeſtly appeared to be his God, and to be the true God, by his wonderful deliverance of him: *for he is the living God, and ſtedfaſt for ever*; that has life in himſelf, and is the author and giver of life to others, and ever remains ſo, without any variation or ſhadow of turning; he is everlaſting and unchangeable, permanent and immutable in his nature; ſteady and ſtedfaſt in his purpoſes and promiſes, in his conduct in the government of the world; and in the courſe of his providences: *and his kingdom that which ſhall not be deſtroyed, and his dominion* ſhall be *even unto the end*; unto the end of time; other kingdoms will be deſtroyed, but his will not; all other rule, dominion, and authority will be at an end, but his will continue for ever; his kingdom is an everlaſting one: this doctrine *Darius* had learned from *Daniel*, as *Nebuchadnezzar* before had done; ſee ch. ii. 44. and iv. 3.

℣. 27. *He delivereth and reſcueth*, &c.] As he did the three companions of *Daniel* from the fiery furnace, and now *Daniel* himſelf from the lions den: *and he worketh ſigns and wonders in heaven, and in earth*; which are out of the common courſe of nature, and not according to the laws of it; ſuch as hindering the natural force of fire from burning, as in the caſe of the three children; and ſtopping the mouths of lions from devouring *Daniel*, as follows: *who hath delivered Daniel from the power of the lions*; or, *from the hand*[r] of them; from their deſtroying paws, and devouring jaws; which was nothing leſs than a miracle, and a proof of the divine omnipotence, and of his power of doing wonders.

℣. 28. *So this Daniel proſpered in the reign of Darius*, &c.] This *Daniel*, of whom ſo much has been ſaid in all the preceding chapters, and who had been ſo lately and ſo wonderfully delivered from the lions den, the ſame flouriſhed throughout the reign of *Darius* the *Mede*; continued a favourite with the king; retained his honour and dignity; and kept his poſts and places of truſt and profit. *Darius* the *Mede* reigned two years; tho' *Jarchi* ſays he reigned but one, and was ſlain in war; for which he refers to *Joſeph ben Gorion*, who has not a word of it. *And in the reign of Cyrus the Perſian*; who, as *Jacchiades* ſays, was the ſon-in-law of *Darius*, and inherited the kingdom after him; which is true, for he married the daughter of *Cyaxares* or *Darius*, who was his uncle, and ſucceeded him as ſole monarch of the empire: he reigned with him the two years he had the government of the *Babyloniſh* monarchy; and when he died, it ſolely devolved on him, who reigned ſeven years after, as *Xenophon*[s] relates; but the canon of *Ptolemy* aſcribes nine years to his reign, which includes the two years he was partner with *Darius*. *Daniel* was in the ſame favour with this prince as the former, who in the firſt year of his reign proclaimed liberty to the *Jews*, to return to their country, and build their temple; whether *Daniel* lived throughout his reign is not certain; he was alive in the third year of it, as appears from ch. x. 1. ſome take *Darius* and *Cyrus* to be one and the ſame perſon, and render this laſt clauſe as explanative of the former, *even* or *that is, in the reign of Cyrus the Perſian*[t].

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[m] Antiqu. l. 10. c. 11. §. 6.
[n] Annales Vet. Teſt. A. M. 3466.
[o] Connexion, &c. part 1. p. 125, 128.
[p] Chronological Tables, cent. 10.
[q] Scripture Chronology, p. 711.
[r] מן יד de manu, Montanus, Cocceius.
[s] Cyropædia, l. 8. c. 45.
[t] Vid. Nicolai Abram. Pharus Vet. Teſt. l. 12. c. 24. p. 338.

CHAP.

CHAP. VII.

THIS chapter contains *Daniel*'s viſion of the four beaſts. The time, place, manner, writing, and declaration of the viſion, ℣. 1. the riſe of the beaſts, and the deſcription of them, ℣. 2—8. the judgment of God upon them, eſpecially the laſt, and the delivery of univerſal monarchy to his Son, ℣. 9—14. the interpretation of the viſion at the requeſt of *Daniel*, being greatly affected with it, ℣. 15—18. a particular enquiry of his about the fourth beaſt, concerning which a full account is given, ℣. 19—27. all which cauſed in him many thoughts of heart, and reflections of mind, ℣. 28.

℣. 1. *In the firſt year of Belſhazzar king of Babylon*, &c.] *Daniel* having finiſhed the hiſtorical part of his book, and committed to writing what was neceſſary concerning himſelf and his three companions, and concerning *Nebuchadnezzar*, *Belſhazzar*, and *Darius* the *Mede*; proceeds to the prophetic part, and goes back to the firſt year of *Belſhazzar*'s reign, ſeventeen years before his death, and the fall of the *Babyloniſh* monarchy laſt mentioned; for ſo long *Belſhazzar* reigned, according to *Joſeſephus*[u]; and with which agrees the canon of *Ptolemy*, who aſcribes ſo many years to the reign of *Nabonadius*, the ſame with *Belſhazzar*: he began to reign, according to Biſhop *Uſher*[w], Dean *Prideaux*[x], and Mr. *Whiſton*[y], in the year of the *Julian* period 4159, and before Chriſt 555; and in the firſt year of his reign, *Daniel* had the dream of the four monarchies, as follows: *Daniel had a dream*; as *Nebuchadnezzar* before had, concerning the ſame things, the four monarchies of the world, and the kingdom of Chriſt, only repreſented in a different manner: or, *ſaw a dream*[z]; in his dream he had a viſion, and objects were preſented to his fancy as if he really ſaw them, as follows: *and viſions of his head came upon his bed*; as he lay upon his bed, and deep ſleep was fallen on him, things in a viſionary way were exhibited to him, very wonderful and ſurprizing, and which made ſtrong impreſſions upon him: *then he wrote the dream*; awaking out of his ſleep, and perfectly remembring the dream he had dreamt, and recollecting the ſeveral things he had ſeen in it; that they might not be loſt, but tranſmitted to poſterity for their uſe and benefit, he immediately committed them to writing: *and told the ſum of the matters*; the whole of what he had dreamt and ſeen; or however the ſum and ſubſtance of it, the more principal parts of it, the moſt intereſting things in it, and of the greateſt importance: when it was day-light, and he roſe from his bed, and went out of his chamber, he called his friends together, and told them by word of mouth what he had ſeen in his dream the night paſt; or read what he had written of it, which was as follows:

℣. 2. *Daniel ſpake and ſaid, I ſaw in my viſion by night*, &c.] He declared he had had a viſion by night, and this was the ſubſtance of it: *and behold the four winds of the heaven ſtrove upon the great ſea*; the eaſt, weſt, north, and ſouth winds, broke out from their ſeveral quarters, and ruſhed in upon the great ſea; either the *Mediterranean*, ſo called in compariſon of the ſea of *Sodom*, and the ſea of *Tiberias* in *Judea*; or upon the waters of the main ocean, and raiſed up its waves, and ſeemed as it were to be ſtriving and fighting with them, and put them into a ſtrange agitation; by which may be meant the whole world, and the kingdoms and nations of it, becauſe of its largeneſs, inconſtancy, inſtability, and diſquietude; ſee *Rev.* xvii. 15. *Iſ.* lvii. 20. and by the *four winds* ſome underſtand the angels, either good or bad, concerned in the affairs of providence on earth, either by divine order or permiſſion; or rather the kings of the earth raiſing commotions in it, ſtriving and fighting with one another, either to defend or enlarge their dominions; and which have been the means in providence of the riſing up of ſome great ſtate or monarchy, as after appears.

℣. 3. *And four great beaſts came up from the ſea*, &c.] Which are afterwards interpreted of four kings or kingdoms, ℣. 17. which roſe up in the world, not at once, but ſucceſſively, and out of the ſea or world, thro' the commotions and agitations of it; and theſe are the four monarchies, *Babylonian*, *Perſian*, *Grecian*, and *Roman*; compared to *beaſts*, becauſe of the rapine and violence, cruelty, oppreſſion, and tyranny, by which they were obtained, ſet up, ſupported, and maintained; and to *great* ones, being not like ſingle ſeparate kingdoms, as the kingdom of *Iſrael*, and the like, but conſiſting of many kingdoms and nations, and ſo like beaſts of an enormous ſize: *diverſe one from another*; in their ſituation, language, manner, ſtrength, and power; hence expreſſed by divers ſorts of beaſts, as the lion, bear, leopard, *&c.* as in *Nebuchadnezzar*'s dream by different metals, gold, ſilver, braſs, and iron.

℣. 4. *The firſt* was *like a lion*, &c.] That which roſe up firſt, the kingdom of the *Babylonians*, as the *Syriac* verſion expreſſes it; or the *Aſſyrian* monarchy, founded by *Nimrod*, increaſed by the *Aſſyrians*, and brought to its height under *Nebuchadnezzar* by the *Babylonians* and *Chaldeans*; this is ſaid to be like a *lion* for its ſtrength and power, for its greatneſs, dignity, and majeſty; the ſame with the head of gold in *Nebuchadnezzar*'s dream; ſee *Jer.* iv. 7. and l. 17: *and had eagles wings*; denoting the celerity and ſwiftneſs with which *Nebuchadnezzar* ran, or rather flew, over ſeveral kingdoms and countries, and added them to his empire; ſee *Jer.* iv. 13. and xlviii. 40. and xlix. 22: and *I beheld till the wings thereof were plucked*; it was retarded and ſtopped in its conqueſts; it could fly no farther, nor make any new acquiſitions; yea, it was deplumed and ſtripped of ſome of its dominions, the *Medes* and *Perſians* falling off, and making war with it: *and it was lifted up from the earth*; or, *with which it was lifted up from the earth*[a]; with which wings it raiſed itſelf up, and lifted itſelf above other kingdoms and nations; but now were plucked, and could not ſoar aloft as formerly; its glory and majeſty, power and ſtrength, were leſſened, whole provinces revolting, as in the times of *Evil-merodach*, *Nerigliſſar* and *Belſhazzar*: *and made ſtand upon the feet as a man*; it did not fly like an eagle as before, and over-run countries, and waſte them; or go upon all four, as a beaſt; but ſtood on its feet, its two hinder legs, like a man; ſignifying, that it abated in the reigns of the above princes, of its ſtrength and fierceneſs, and became more mild and tractable, and was reduced within bounds like other kingdoms: *and a man's heart was given to it*; inſtead of a lion-like heart, that was bold and intrepid, and feared nothing, it became weak and fearful, and timorous like the heart of man, eſpecially in *Belſhazzar*'s time; not only when he ſaw the hand-writing on the wall, to which *Jacchiades* refers this; but when he was ſo fearful of *Cyrus* that he ſhut himſelf up in *Babylon*, and durſt not ſtir out to give him battel, as *Xenophon* [b] relates; and when the city was taken, the *Babylonians* were obliged to deliver up their arms, employ themſelves in tilling their fields, and to pay tribute to the *Perſians*, and always ſalute them as their lords and maſters, as the ſame hiſtorian [c] ſays; ſee *Jer.* li. 30.

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[u] Antiqu. Jud. l. 10. c. 11. §. 4.

[w] Annales Vet. Teſt. A. M. 3449.

[x] Connexion, &c. part 1. p. 114.

[y] Chronological Tables, cent. 10.

[z] חלם חזה ſomnium vidit, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

[a] ונטילה מן ארעא quibus efferebatur e terra, Junius & Tremellius, Piſcator; per quas efferebatur ſupra terram, Grotius.

℣. 5. *And behold, another beaſt, a ſecond, like to a bear*, &c.] Another monarchy, and which ſucceeded the former, and roſe up upon the ruins of it, the *Medo-Perſian* monarchy; and ſo the *Syriac* verſion prefixes to this verſe by way of explanation, "the kingdom of the *Medes*;" like to a bear, leſs generous and ſtrong than the lion; more rough and uncivil, but equally cruel and voracious; which deſcribes the *Medes* and *Perſians* as a fierce and cruel people, and leſs poliſhed, and more uncivilized, than the *Chaldeans*; and anſwers to the ſilver breaſts and arms in *Nebuchadnezzar*'s dream; ſee *Iſ.* xiii. 17, 18. *Jer.* li. 27, 28: *and it raiſed up itſelf on one ſide*; either of the lion, the firſt beaſt it deſtroyed; or rather on one ſide of itſelf, on the ſide of *Perſia*; from whence *Cyrus* came, who was the principal inſtrument of raiſing this empire to the pitch it was brought unto. Some render it, *and it raiſed up one government* [d]; one empire out of many nations and kingdoms it ſubdued: *and* it had *three ribs in the mouth of it, between the teeth of it*; that is, three ribs covered with fleſh, which it was devouring; the bear being very voracious, and a great fleſh-eater: theſe, according to ſome, ſignify three kings that followed *Darius* the *Mede*; *Cyrus*, *Ahaſuerus*, and *Darius*; ſo *Jarchi* and *Jacchiades*; and according to *Jerom*, three kingdoms, the *Babylonian*, *Median*, and *Perſian*: but neither of theſe kings nor kingdoms can be ſaid to be in its mouth, and between its teeth, as ground and devoured by it, unleſs the *Babylonian*; wherefore it is better interpreted by others, as *Theodoret*, the three parts of the world it conquered, weſtward, northward and ſouthward, ch. viii. 4. tho' it is beſt of all, with Sir *Iſaac Newton* and biſhop *Chandler*, to underſtand by them *Babylon*, *Lydia*, and *Egypt*; which countries were ground and oppreſſed by the *Medes* and *Perſians*, as the ribs of any creature are ground in the mouth of a bear: *and they ſaid thus unto it, ariſe, devour much fleſh*; which *Jerom* refers to *Haman*'s orders to deſtroy the *Jews* in the times of *Ahaſuerus*; but it is much better applied by others to *Cyaxares* or *Darius* ſending for *Cyrus* to take upon him the command of his army; and to the *Hyrcanians*, *Gobryas*, and others inviting him to avenge them on the *Babylonians*, promiſing to join and aſſiſt him, as *Xenophon* [e] relates: or rather this is to be interpreted of the divine will, and of the conduct of providence by means of angels ſtirring up the ſpirit of *Cyrus*, and of the *Medes* and *Perſians*, to attack and ſubdue many nations, and particularly the *Babylonians*, and fill themſelves with their wealth and ſubſtance; hence they are ſtiled the Lord's ſanctified, whom he ordered and called to ſuch ſervice; ſee *Iſ.* xiii. 3. and xxi. 2.

℣. 6. *After this, I beheld, and lo, another like a leopard*, &c.] Another beaſt, another monarchy, a third monarchy ſucceeding the *Perſian* monarchy, and which roſe up on the ruins of that; *Darius* king of the *Perſians* being beat by *Alexander* king of *Macedon*, who was the inſtrument of ſetting up the *Grecian* monarchy here intended; compared to a *leopard*, a ſmaller creature than a lion; ſignifying that this monarchy aroſe from a ſmall beginning; and a crafty one, *Alexander* having many wiſe counſellors of his father's about him, tho' he himſelf was raſh and haſty; and a ſpotted one, denoting the various virtues and vices of *Alexander*, and his inconſtancy in them; ſometimes exerciſing the one, and ſometimes the other; or rather the different nations, and the manners of them he conquered, of which this empire conſiſted; not to ſay any thing of the cruelty and ſwiftneſs of this creature, which are both to be obſerved in this conqueror: *which had upon the back of it four wings of a fowl*; denoting the ſwiftneſs of *Alexander* in his conqueſts; who in a few years made himſelf maſter of the whole world, at leaſt as he thought, whoſe empire was greater than that of *Nebuchadnezzar* and the *Chaldeans*, to whom only two wings of an eagle are given, ℣. 4. Says *Jerom*, "nothing was more ſwift than the conqueſt of "*Alexander*, from *Illyricum* and the *Adriatic-ſea*, "unto the *Indian* ocean, and the river *Ganges*; "he rather ran thro' the world by victories than "by battels, and in ſix years ſubdued part of "*Europe*, all *Aſia* even unto *India*," to which may be added all *Egypt*, *Syria* and *Paleſtine*. *Arimazes* being maſter of a rock in *Sogdiana*, which was thought inacceſſible and impregnable, *Alexander* ſent a meſſenger to him to demand the delivery of it to him; but among other things he proudly ſaid, he aſked the meſſenger with a ſneer if *Alexander* could fly; which, when the meſſenger reported, nettled him much, that he ſhould be inſulted becauſe he had not wings; and vowed that the next night he would make him believe that the *Macedonians* did fly; and accordingly they found ways and means to get to the top of it, which, when the governor ſaw, he declared that *Alexander*'s ſoldiers had wings [f]: *the beaſt alſo had four heads*; which ſignify the four kingdoms into which the *Grecian* empire was divided after *Alexander*'s death, under four of his generals, who were heads or governors of them: *Macedonia* under *Antipater*, or, as others, *Caſſander*; *Egypt* under *Ptolemy*; *Syria* under *Seleucus*; and *Aſia* under *Antigonus*, or, as others, *Lyſimachus*: *and dominion was given to it*; the dominion of the whole world, or however a very large dominion; and this was given of God, and according to his will, and the ordering of his providence; for to nothing elſe can it be aſcribed, that with thirty thouſand men *Alexander* ſhould beat an army of ſix hundred thouſand; and with ſuch an handful of men ſubdue ſo many kingdoms and nations, and that in the ſpace of a few years.

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[b] Cyropædia, l. 5. c. 10.

[c] Ibid. l. 7. c. 24.

[d] ולשטר חד הקימת quæ dominatum unum erexit, Junius & Tremellius, Polanus; & dominatum quendam erexit, Piſcator.

[e] Cyropædia, l. 1. c. 22. l. 4. c. 4, 24.

[f] Curt. Hiſt. l. 7. c. 11.

℣. 7. *After this, I ſaw in the night-viſions, and behold, a fourth beaſt*, &c.] Not in another night, as *Jarchi*; but in the ſame night, and in the ſame viſions of it; only after he had ſeen the other three ſucceſſively, then laſt of all he ſaw this fourth beaſt; and more being ſaid of this than of the reſt, ſhews that this was the principal thing in the viſion to be obſerved, as being to endure until, and having a cloſe connexion with, the kingdom of the Meſſiah; which ariſing ſhall deſtroy it, and take place of it: this is not the *Turkiſh* empire, as *Aben Ezra*, and others; nor the kingdom of the *Seleucidæ*, as *Grotius*, and others; to which neither the characters, nor the duration of it, agree; but the *Roman* empire, which ſucceeded the *Grecian*, ſo *Gorionides* [g]: *dreadful and terrible, and ſtrong exceedingly*; exceeding powerful, as the *Roman* empire was, and terrible to all the kingdoms of the earth; its arms, wherever they came, ſtruck terror among the nations, and threw them into a pannic, killing, waſting, robbing all they met with [h]; and eſpecially it was terrible to chriſtians, by their perſecutions of them, as both *Rome* pagan and *Rome* papal have been. *Rome* has its name from ſtrength with the *Greeks*, and from height with the *Hebrews*, as *Jerom* [i] obſerves: *it had great iron teeth*; which may deſign its generals and emperors, ſuch as *Scipio*, *Pompey*, *Julius Cæſar*, and others; which cruſhed and devoured all that came in their way: this monarchy anſwers to the legs and feet of iron in *Nebuchadnezzar*'s dream: *it devoured and brake in pieces, and ſtamped the reſidue with the feet of it*; it devoured nations, broke kingdoms in pieces, and brought them in ſubjection to them; reducing them to the greateſt ſervitude, and obliging them to pay heavy taxes and tribute: *it* was *diverſe from all the beaſts that* were *before it*; in its original, language, laws, cuſtoms, and forms of government; it was ſuch a monſter, that no name could be given it; there was no one beaſt in nature to which it could be compared; it had all the ill properties of the other beaſts, for craft, cruelty, oppreſſion and tyranny; and therefore *John* deſcribes this ſame beaſt as being like a leopard, having the feet of a bear, and the mouth of a lion, *Rev.* xiii. 2: *and it had ten horns*; which are explained of ten kings or kingdoms, ℣. 24. the ſame with the ten toes in *Nebuchadnezzar*'s dream, and with the ten kings that received power as kings with the beaſt, or ten kingdoms, into which the *Roman* empire was divided about the time of the riſe of antichriſt, *Rev.* xvii. 12. ſee the note there.

℣. 8. *I conſidered the horns*, &c.] The ten horns of the fourth beaſt; theſe the prophet particularly looked at, took ſpecial notice of them, carefully obſerved them, their number, form and ſituation, and pondered in his mind what ſhould be the meaning of them: *and behold*; while he was attentive to theſe, and thinking within himſelf what they ſhould be, ſomething ſtill more wonderful preſented: *there came up among them another little horn*; not *Titus Veſpaſian*, as *Jarchi*; nor the *Turkiſh* empire, as *Saadiah*; nor *Antiochus Epiphanes*, as many chriſtian interpreters; for not a ſingle perſon or king is meant by a horn, but a kingdom or ſtate, and a ſucceſſion of governors; as by the other ten horns, are meant ten kings or kingdoms; beſides this little horn is a part of the fourth, and not the third beaſt, to which *Antiochus* belonged; and was to riſe up, not in the third or *Grecian* monarchy, as he did, but in the fourth and *Roman* monarchy; and was to continue until the ſpiritual coming of Chriſt, or until his kingdom in a ſpiritual ſenſe takes place; which is not true of him: and ſince no other has appeared in the *Roman* empire, to whom the characters of this horn agree, but antichriſt, or the pope of *Rome*, he may be well thought to be intended. *Irenæus* [k], an ancient chriſtian writer, who lived in the ſecond century, interprets it of antichriſt; of whom having ſaid many things, has theſe words: "*Daniel* having reſpect "to the end of the laſt kingdom, that is, the "laſt ten kings, among whom their kingdom "ſhould be divided, upon whom the ſon of perdition ſhall come; he ſays, that ten horns ſhall "be upon the beaſt, and another little horn ſhould "riſe up in the midſt of them; and three horns "of the firſt be rooted out before him; and *behold*, ſaith he, *in this horn* were *eyes as the eyes* "*of man*, &c. of whom again the apoſtle *Paul*, "in 2 *Theſſ.* declaring together the cauſe of his "coming, thus ſays, *and then ſhall the wicked one* "*be revealed*," &c. and in a following chapter [l], the ſame writer obſerves, "*John* the diſciple of "the Lord in the *Revelation* hath yet more manifeſtly ſignified of the laſt time, and of thoſe "ten kings in it, among whom the empire that "now reigns (the *Roman* empire) ſhall be divided; "declaring what ſhall be the ten horns, which "were ſeen by *Daniel*, ſaying, *the ten horns which* "*thou ſaweſt are ten kings, which have received no* "*kingdom as yet*, &c. therefore it is manifeſt, that "of theſe he that is to come ſhall ſlay three, and "the reſt ſhall be ſubject to him, and he ſhall be "the eighth among them;" and *Jerom* on the place ſays, that this is the ſenſe of "all eccleſiaſtical writers, that when the *Roman* empire is "deſtroyed, there ſhall be ten kings who ſhall "divide it among them; and an eleventh ſhall "ariſe, a little king, who ſhall conquer three of "the ten kings; and having ſlain them, the other "ſeven ſhall ſubmit their necks to the conqueror;" who, he further obſerves, is not a devil or dæmon, but a man, the man of ſin, and ſon of perdition; ſo as that he dare to ſit in the temple of God, making himſelf as if he was God: now to the *Roman* antichriſt every thing here ſaid anſwers: he is a *horn* poſſeſſed of power, ſtrength, authority and dominion, of which the horn is an emblem; a *little* one, which roſe from ſmall beginnings, and came to his eccleſiaſtic power from a common paſtor or biſhop, to be a metropolitan of *Italy*, and then univerſal biſhop; and to his ſecular power, which at firſt was very ſmall, and ſince increaſed; and yet, in compariſon of other horns or kingdoms, but little; tho' being allowed to exerciſe a power within others, is, or at leaſt has been, very formidable: this *came up among* the other horns; when the northern barbarous nations broke into the empire, and ſet up ten kingdoms in it, this little horn ſprung up among them; and while they were forming kingdoms for themſelves, he was contriving one for himſelf; they roſe at the ſame time, and reigned together; ſee *Rev.* xvii. 12, 13:

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[g] L. 3. c. 15. p. 221.

[h] Raptores Orbis, &c. Taciti Vita Agricolæ, c. 30.

[i] Adv. Jovinian. l. 2. fol. 32. L.

[k] Adverſ. Hæreſes, l. 5. c. 25.

[l] Ibid. c. 26.

before whom there were three of the firſt horns pluckt up by the roots; before whom three kings or kingdoms fell, and were ſubdued as in ỷ. 20, 24. which, according to Mr. *Mede* [m], were the kingdoms of the *Greeks*, of the *Longobards*, and of the *Franks*; but according to Sir *Iſaac Newton* [n], they were the *exarchate* of *Ravenna*, the kingdom of the *Lombards*, and the ſenate and dukedom of *Rome*; or according to the preſent biſhop of *Clogher* [o], the *Campagnia* of *Rome*, the *exarchate* of *Ravenna*, and the region of *Pentapolis*, which were plucked up by *Pipin* and *Charlemagne* kings of *France*, and given to the pope; and were confirmed to him by their ſucceſſor *Lewis* the Pious, and is what is called the patrimony of *St. Peter*; in memory of which a piece of *Moſaic* work was made and put up in the pope's palace, repreſenting *St. Peter* with three keys in his lap; ſignifying the three keys of the three parts of his patrimony; and to ſhew his ſovereignty over them, the pope to this day wears a triple crown: *and behold, in this horn* were *eyes like the eyes of man*; in ſome monſtrous births there have been eyes in the knees, and in the belly above the navel [p]; but never was there known ſuch a monſter as this, to have a horn, and eyes in the horn; horns ſome monſters have had, but not eyes in them: theſe may deſign the pretended ſanctity and religion of the pope of *Rome* or antichriſt, who, tho' a beaſt would be thought to be a man, a religious creature; or his pretended modeſty, humanity and courteſy, when he is all the reverſe; or rather his inſight into the ſcriptures he makes pretenſions to, ſetting himſelf up as an infallible judge of them, and of all controverſies: tho' they ſeem better to deſign what he really has, than what he pretends to; and may denote his penetration and ſagacity, his craft and cunning, and ſharp looking out to get power and dominion, temporal and ſpiritual; and his watchfulneſs to keep it, that it is not encroached upon, and took away from him; and alſo all means and inſtruments by which he inſpects his own and others affairs; particularly the order of the *Jeſuits*, which are his eyes every where, ſpies in all kingdoms and courts, and get intelligence of what is done in the councils and cabinets of princes: how many eyes this horn had, is not ſaid; nor is it eaſy to ſay how many the pope of *Rome* has; he has as many as *Argus*, and more too, and theſe ſharp and piercing: *and a mouth ſpeaking great things*; as that he is Chriſt's vicar on earth, *Peter*'s ſucceſſor, head of the church, and univerſal biſhop; that he is infallible, and cannot err; that he has all power in heaven, earth and hell; that he can forgive ſin, grant indulgences, make new laws, and bind the conſciences of men; diſpenſe with the laws of God and men; diſpoſe of kingdoms, and remove and ſet up kings at pleaſure, with many others of the like kind; ſee *Rev.* xiii. 5, 6.

ỷ. 9. *I beheld till the thrones were caſt down*, &c.] On which the governors of the above monarchies ſat; and thoſe of the ten kings, ſignified by the ten horns; and alſo that of the little horn. The prophet kept looking on the objects before him, till he in his dream, and the viſions of the night, ſaw all thoſe empires and kingdoms demoliſhed, and all rule, power and authority put down, and way made for the glorious kingdom of the Meſſiah, and his ſaints with him; to this ſenſe *Aben Ezra*, *Saadiah* and *Jacchiades* interpret the word uſed; but the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions render it, *until the thrones were ſet up* [q]; for the judges to ſit upon to try, judge and condemn the four beaſts or monarchies; in order to make way for the kingdom of the ſon of man to take place in the ſpirituality and glory of it: here are more thrones than one; ſee *Rev.* xx. 4. one for the ancient of days, and another for him who was like to the ſon of man, brought near before him; and ſo the *Jews* [r] ſay, here were two thrones pitched and prepared, one for the ancient of days, and another for *David*, that is, the Meſſiah, or ſon of *David*; and ſo *Jarchi* paraphraſes the words, "the thrones were pitched and prepared to ſit upon in judgment;" and this ſenſe is confirmed by the uſe of the word in *Ezra* vii. 24. and in the *Targum* on 2 *Kings* xviii. 14. *Jer.* i. 15. and to this agrees beſt the following clauſe: *and the ancient of days did ſit*; on one of the thrones pitched, as chief judge: this is to be underſtood of God the Father, as diſtinct from the Meſſiah, the Son of God, ſaid to be like the ſon of man brought unto him, ỷ. 13. and is ſo called, not only becauſe he is from everlaſting, and without beginning of days; but chiefly becauſe he is permanent, and endures for ever; his years fail not, and of his days there will be no end; and he will be when theſe empires, ſignified by the four beaſts, will be no more; and very fit to be judge of them, becauſe of his conſummate wiſdom and prudence, ſignified alſo by this phraſe; and the divine Father of Chriſt is ſtill more proper, becauſe it is in Chriſt's cauſe, the judgment will proceed; and this in order to introduce him openly into his dominions in the world: *whoſe garment* was *white as ſnow*; denoting the purity of his nature, the brightneſs of his majeſty, and his incorruptneſs in judgment: *and the hair of his head like the pure wool*; ſignifying his venerableneſs, gravity, wiſdom, and ripeneſs of judgment; being wonderful in counſel, and excellent in working: *his throne* was like *the fiery flame*; expreſſive of him, as awful and formidable, as a conſuming fire; and of his piercing judgment, and the ſeverity of it: and *his wheels as burning fire*; the wheels of his throne; alluding to ſuch ſeats and thrones as were made to turn about, and to be moved from place to place; denoting the power and providence of God every where; the clear view he has of all things, in all places; and his ſwiftneſs in the execution of his judgments.

ỷ. 10. *A fiery ſtream iſſued and came forth from before him*, &c.] Or, *a river of fire* [s]; which denotes the copious judgments of God, the abundance of them; the full flow of his wrath, and the fierceneſs of it; and alſo its rapidity, which cannot be reſiſted and ſtopped: *thouſand thouſands miniſtred unto him*; attended upon him, waiting his orders, and ready to execute them; an innumerable company of angels, *Pſ.* ciii. 20, 21: *and ten thouſand times ten thouſand ſtood before him*; to be judged by him; the numerous inhabitants of the ſeveral monarchies with their kings; particularly all the antichriſtian ſtates, and the worſhippers of the beaſt, whom the whole world went after, *Rev.* xiii. 3, 8. and xiv. 10, 11: *the judgment was ſet*; that is, the court was ſet; the judge was upon the bench, and all his aſſeſſors and apparitors about him, and that miniſtred to him: *and the books were opened*; both to take the trial in writing, and to produce evidence againſt the criminals; the book of God's purpoſes and decrees concerning theſe beaſts; the book of prophecies relating to them; the book of God's remembrance, and of their own conſciences, with reſpect to the evils committed by them; and the book of records, ſtatutes and laws made in ſuch caſes; even the book of the ſcriptures, which contains the revelation of the will of God. In ſome things there is a likeneſs between this and the laſt and future judgment, and in other things a diſagreement; the judge in both is a divine perſon, the eternal God, omniſcient, omnipotent, holy, juſt and true, which is abſolutely neceſſary for carrying on ſuch a proceſs; none but God over all is equal to ſuch a work: in the laſt judgment, as in this, there will be thrones; the throne of God and of the Lamb, particularly a great white throne, a ſymbol of purity, juſtice and equity, on which the judge himſelf will ſit, and execute judgment, from whoſe preſence the earth and heaven will flee away; and beſides, there will be other thrones for the martyrs of Jeſus, and true profeſſors of his name, to ſit upon as ſpectators, witneſſes and approvers of the ſolemn procedure, and ſhall reign with Chriſt a thouſand years: likewiſe the number of the perſons judged, as here, will be very great, even innumerable; all, both ſmall and great, as to age or dignity, will ſtand before the judge, to be judged by him, and receive their ſentence from him; and there will be books for that purpoſe, as here, even the ſame, and particularly the book of life, in which, if a man's name is not written, he will be caſt into the lake of fire; ſee *Rev.* xx. 4, 11, 12, 15. but in other things they differ; here the judge is God the Father, the firſt perſon in the Trinity, called the ancient of days, diſtinguiſhed from Chriſt, ſaid to be like the ſon of man; whereas, the laſt and future judgment will be committed to the Son of God, the ſecond perſon, who is ordained judge of quick and dead, and who will come a ſecond time to judge the world in righteouſneſs; and tho' the deſcription of the ancient of days will agree well enough with him, he having the ſame glorious perfections his Father has, which qualify him for a judge; ſee *Rev.* i. 14. yet it is certain not he, but his divine Father is intended: nor in the account of the future judgment is there any mention of a *fiery ſtream* iſſuing forth before him, as here, for the burning of the body of the beaſt; unleſs the lake of fire may be thought to anſwer to it, into which will be caſt all ſuch who have no part in the Lamb, nor a name in his book of life: however, the accounts of both are very awful and ſtriking; and this may be conſidered as a type, example, preſage and pledge of the future judgment; this will be at the beginning of the ſpiritual reign of Chriſt, when antichriſt will be deſtroyed with the breath of his mouth, and the brightneſs of his coming; the judgment of the ſaints will be at the beginning of his perſonal reign, even of the quick and dead, thoſe that will be found alive, and thoſe that will be raiſed from the dead, at his appearing and kingdom; and the judgment of the wicked will be at the cloſe of it, or at the end of the millennium; ſee *Rev.* xx. 5, 6, 12.

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[m] Works, B. 4. p. 779.

[n] Obſervations on Daniel, p. 75—78, 80, 88.

[o] Inquiry into the time of the Meſſiah's coming, p. 28.

[p] Vid. Schott. Phyſica Curioſa, l. 5. c. 25. p. 711, 712.

[q] כרסון רמיו ſubſellia poſita ſunt, Tigurine verſion; ſolia poſita ſunt, Piſcator, Cocceius; throni elati ſunt, Pagninus, Montanus.

[r] T. Bab. Chagiga, fol. 14. 1. & Gloſſ. in ib.

[s] נהר די־נור fluvius ignis, Montanus, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

℣. 11. *I beheld then, becauſe of the voice of the great words, which the horn ſpake*, &c.] Or, *from the voice*[t]; from the time it was heard, the prophet continued looking to ſee what would be the iſſue of all this; eſpecially from the time he heard the little horn ſpeak ſuch blaſphemous things againſt God, and Chriſt, and his people, which were ſo intolerable, that he concluded ſome notice would be taken of them in a way of correction and puniſhment; and the rather, when he ſaw the judge appear with ſo much majeſty and grandeur, and all things prepared for a judicial proceſs: *I beheld even till the beaſt was ſlain*; the fourth beaſt, the *Roman* monarchy, to which a period will be put, and be utterly aboliſhed in every form and ſhape, and with it the little horn or papacy; when the beaſt on which the whore of *Rome* ſits and rules, and by whom ſhe is ſupported, will go into perdition; and ſhe herſelf ſhall be made deſolate and naked, her fleſh eat, and ſhe burned with fire by the ten horns or kings that ſhall riſe up againſt her, being filled with hatred to her, *Rev.* xvii. 3, 8, 16: *and his body deſtroyed, and given to the burning flame*; when *Rome* with all its power and wealth ſhall ceaſe, and be no more, the whole body of the antichriſtian ſtates ſhall periſh; the city of *Rome* ſhall be burnt with fire; the beaſt and falſe prophet ſhall be taken and caſt into a lake of fire burning with brimſtone, *Rev.* xviii. 8. and xix. 20.

℣. 12. *As concerning the reſt of the beaſts*, &c.] The other three, which repreſent the *Babylonian*, *Perſian* and *Grecian* monarchies: *they had their dominion taken away*; not at this time, when the fourth beaſt or *Roman* empire is deſtroyed, but long ago; and not together, but ſucceſſively; the dominion was taken away from the *Babylonians*, and given to the *Perſians*; and then their dominion was taken away, and given to the *Grecians*; and after that the dominion of the *Grecians* was taken away from them, and given to the *Romans*: the prophet having obſerved what became of the fourth beaſt, he was moſt intent upon, juſt in a few words takes notice of the fate of the other three, before this: *yet their lives were prolonged for a ſeaſon and time*; theſe monarchies did not at once become extinct, as the fourth beaſt or monarchy will, but by degrees; and the kingdoms of which they conſiſted are ſtill in being, tho' in another form of government, and in different hands; whereas, when the fourth monarchy is deſtroyed, all rule and authority will be put down, and the kingdom be given to Chriſt and his ſaints, as follow:

℣. 13. *I ſaw in the night-viſions*, &c.] Very probably the ſame night in which he had the dream and viſion of the four beaſts; but this that follows being a new object preſented, is introduced and prefaced after this manner; as well as being ſomething wonderful and worthy of attention, has a *behold* prefixed to it: *and behold, one like the ſon of man came with the clouds of heaven*; not *Judas Maccabæus*, as *Porphyry*; nor the *Roman* people, as *Grotius*; nor the people of *Iſrael*, as *Aben Ezra*; nor the people of the ſaints of the Moſt High, as *Cocceius*; but the Meſſiah, as moſt chriſtian interpreters, and even the *Jews* themſelves, both ancient and modern, allow. In the ancient book of *Zohar*[u], it is ſaid, “ in the times of the Meſſiah, *Iſrael* ſhall be one people to the Lord, and he ſhall make them one nation in the earth, and they ſhall rule above and below; as it is written, *behold, one like the ſon of man came with the clouds of heaven*; this is the king Meſſiah, of whom it is written, *and in the days of theſe kings ſhall the God of heaven ſet up a kingdom which ſhall never be deſtroyed*, &c. ch. ii. 44.” So in the *Talmud* [w], this prophecy is thus reconciled with another, concerning the Meſſiah, in *Zech.* ix. 9. to what *R. Alexander* ſaid, *R. Joſhua ben Levi* objects what is written, *and behold one like to the ſon of man came with the clouds of heaven*; and it is written, *poor and riding upon an aſs*; which is thus adjuſted, “ if they (the *Iſraelites*) are worthy, he (the Meſſiah) comes with the clouds of heaven; but if they are not worthy, he comes poor and riding on an aſs;” and ſo it is interpreted in their ancient *Midraſhes* [x], or expoſitions, as well as in more modern ones: *Jarchi* on the text ſays, “ he is the Meſſiah;” and ſo *R. Saadiah Gaon* and *Jacchiades*, this is Meſſiah our righteouſneſs; and *Aben Ezra* obſerves, that this is the ſenſe *R. Jeſhua* gives, that *one like to the ſon* of man, is the Meſſiah; and he adds, it is right, only along with him muſt be joined the holy people, who are the *Iſraelites*; and with the *Jews*, *Anani*, which ſignifies *clouds*, is the name of the Meſſiah, founded upon this text, in the *Targum* of 1 *Chron.* iii. 24. where mention is made of the name of a perſon, *Anani*, it is added, “ who is the Meſſiah that is to be revealed;” ſo in an ancient book called *Tanchuma* [y], ſpeaking of *Zerubbabel*, it is aſked, from whence did he ſpring? it is anſwered from *David*, as it is ſaid 1 *Chron.* iii. 10. and *Solomon's ſon was Rehoboam*, &c. and ſo all in the line are mentioned unto *Anani*, ℣. 24. and then it is aſked, who is this *Anani?* this is the Meſſiah, as it is ſaid, *Dan.* vii. 13. *and I ſaw in the viſions of the night, and behold, one like to the ſon of man came with the clouds of heaven.* He is ſaid to be *as*, or *like the ſon of man*, in agreement with the ſtile of theſe viſions, ℣. 4, 5, 6. or becauſe as yet he was not really incarnate, only appeared in an human form; or this *as* is not a note of ſimilitude, but of truth and reality, as in *John* i. 14. *Matt.* xiv. 5. *Phil.* ii. 7, 8. or becauſe he was more than a man: and his coming *with the clouds of heaven*, denotes the majeſty, viſibility and ſwiftneſs with which he came to take open poſſeſſion of his kingdom and glory. *Saadiah* interprets them of the angels of heaven, with which he will be attended: *and came to the ancient of days*; his divine Father, from whom as man and Mediator, he receives his mediatorial kingdom, is inveſted with it, and inſtated into it; ſee *Rev.* v. 7. this is not to be underſtood of his firſt coming in the fleſh, which was from his Father, and not to him; nor of his aſcenſion to heaven, exaltation and ſeſſion at the right-hand of God, when he indeed received the kingdom from the Father, and was made and declared Lord and Chriſt; but this ſeems to reſpect what ſhall be upon the deſtruction of the fourth beaſt, when Chriſt ſhall receive and take to himſelf his great power, and reign, and more viſibly appear by his Father's deſignation and appointment, and his open glory, to be King and Lord over all: *and they brought him near before him*; not *Elijah* the prophet, as *Jacchiades*; rather the angels, as others; or the ſaints by their prayers, who haſten to, and haſten thereby the coming and kingdom of Chriſt in a more ſpiritual and glorious manner; or it may be rendered imperſonally, “ he was brought near before him,” as by the *Septuagint*, *Syriac* and *Arabic* verſions.

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[t] מן קל à voce, Montanus, Cocceius; ex quo cœpit vox, Vatablus, Junius & Tremellius; ex quo audita fuit vox, Piſcator.

[u] In Gen. fol. 85, 4. Ed. Sultzbac.

℣. 14. *And there was given him dominion, and glory, and a kingdom*, &c.] That is, a large, powerful and glorious kingdom; not but that he had a kingdom before, but now it will be more extenſive, and appear in greater glory: this will be fulfilled when the kingdoms of this world ſhall become his, and all nations ſhall ſerve and worſhip him, *Rev.* xi. 15. and xv. 3, 4. as follows: *that all people, nations and languages ſhould ſerve him*; embrace his goſpel, ſubmit to his ordinances, ſerve and worſhip him in every religious duty; every people, of all nations, and of every language under heaven; which will be the caſe when the everlaſting goſpel will be preached to them all with ſucceſs, *Rev.* xiv. 6. *Pſ.* lxxii. 11: *his dominion* is *an everlaſting dominion*; it ſhall never have an end, as the reſt of the monarchies, ſignified by the four beaſts, have had, or will have; ſee *Pſ.* xlv. 6. *Iſ.* ix. 7: *which ſhall not paſs away*; or be removed from one to another, like the above monarchies: *and his kingdom*, that *which ſhall not be deſtroyed*; or *corrupted* [z], aboliſhed and brought to nothing, as the ſaid monarchies were one by another; and, at laſt, all of them by the ſtone cut out of the mountain; ſee *Dan.* ii. 44.

℣. 15. *I Daniel was grieved in my ſpirit, in the midſt of my body*, &c.] Or *ſheath* [a]; the ſoul being in the body as a ſword in its ſcabbard; where it was *cut* [b] and pierced, as the word ſignifies; and was wounded, diſtreſſed and grieved at the viſion ſeen; not at the ſight of the ſon of man, and the glorious and everlaſting kingdom given to him; but of the four beaſts, and eſpecially the laſt, and more particularly the little horn, and the look, and words, and actions of that, as well as the awful ſcene of judgment preſented to his view: *and the viſions of my head troubled me*; the things he ſaw, which appeared to his fancy as real things, gave him a great deal of uneaſineſs, and chiefly becauſe he did not underſtand the meaning of them; it was not ſo much the things themſelves, as ignorance of them that cut him to the heart, and grieved and troubled him; for what is more ſo to an inquiſitive mind, that has got a hint of ſomething great and uſeful to be known, but can't as yet come to the knowledge of it?

℣. 16. *I came near unto one of them that ſtood by*, &c.] To one of the angels that attended, either the throne of judgment, or the ſon of man in his approach to his divine Father: *and aſked him the truth of all this*; the ſubſtance of theſe viſions; what theſe images preſented to his view, were ſhadows and repreſentations of; ſo type and truth, ſhadow and ſubſtance, are oppoſed to each other. The real meaning of all this was what he aſked; nor need any be aſhamed to aſk of whomſoever they can hope to get knowledge of truth, and eſpecially of ſuperiors, of the angels of the churches, or paſtors of them: *ſo he told me, and made me know the interpretation of the things*; he interpreted every thing in the viſion to him, and gave him the true meaning and real deſign of the whole, as follows: this was aſked and told, not when *Daniel* was awake, and was conſidering of what he had dreamed; but in his dream, in his viſion by night; this was all tranſacted in a viſionary way, both the things and the interpretation of them.

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[w] T. Bab. Sanhedrin. fol. 98. 1.

[x] Bemidbar Rabba, §. 13. fol. 209. 4. Midraſh Tillim apud Galatin. de Arcan. Cathol. Ver. l. 10. c. 1.

[y] Apud Yalkut Simeoni, Par. 2. fol. 85. 2.

[z] תתחבל corrumpetur, Pagninus, Montanus; corrumpitur, Junius & Tremellius, Piſcator, Cocceius.

[a] בגו נדנה in medio vaginæ, Montanus: intra vaginam, Munſter, Vatablus.

[b] אתכרית transfixus eſt, Junius & Tremellius, Polanus; ſucciſus *vel* exciſus eſt, Munſter.

℣. 17. *Theſe great beaſts which are four*, are *four kings*, &c.] Or kingdoms, as the *Septuagint*, *Vulgate Latin*, and *Arabic* verſions; and ſo *Jarchi*, *Aben Ezra*, and *Saadiah*; ſo the fourth beaſt is called the fourth kingdom, ℣. 23. or a ſucceſſion of kings in four kingdoms or monarchies, comparable to beaſts for their ſtrength, cruelty and tyranny: theſe are the words of him that ſtood by, of one of the angels *Daniel* applied to, to know the meaning of his dream; and might be better rendered, as to *theſe*[c] *great beaſts which are four*; for their quality beaſts, for their quantity great, and for number four. The meaning is, *four kings ſhall ariſe out of the earth*; or kingdoms; which have an earthly original and foundation; are ſupported by earthly and worldly means, and with earthly and worldly views; and are different from the kingdom of Chriſt and his ſaints, which is not of the world, tho' it may be in it: this explains what is meant by the great ſea, from whence theſe beaſts are ſaid to come up, ℣. 3. nor is it any material objection that the firſt of theſe kingdoms, the *Babylonian*, was riſen already, and almoſt at an end; ſince the denomination is taken from the larger number; three of them were to ariſe, and the firſt was of the ſame original with them; thus 'tis ſaid, ch. xi. 2. that three kings of *Perſia* ſhould ſtand up, and yet *Cyrus*, who was one of them, reigned already.

℣. 18. *But the ſaints of the Moſt High*, &c.] Or, *of the moſt high ones*[d], Father, Son, and Spirit; ſeparated by God the Father in election, and in that ſenſe his ſaints, or ſanctified ones, *Jud.* ℣. 1. and redeemed by the Son, and ſanctified with his blood, or their ſins atoned by it, and to whom he is made ſanctification, and ſo his ſaints, *Heb.* xiii. 12. 1 *Cor.* i. 30. and ſanctified by the Spirit, who in converſion implants principles of grace and holineſs in them, 1 *Cor.* vi. 11. or, *the ſaints of high*[e], places or things; who are born from above, and are called with an high and heavenly calling, towards which they are preſſing, reckoning themſelves ſtrangers here below: theſe *ſhall take the kingdom*; or *receive*[f] it, as a free gift from God; and not by force, and rapine, and violence, as the beaſts did: *and poſſeſs the kingdom for ever, even for ever and ever*; after the four monarchies are deſtroyed, a fifth kingdom ſhall be ſet up; and this will be given to, and put into the poſſeſſion of the ſaints; they ſhall have the rule and government in the world, even in the whole world, as well as reign with Chriſt ſpiritually; which manner of rule ſhall laſt long; and then after the firſt reſurrection they ſhall reign with him a thouſand years on earth, and afterwards in heaven to all eternity. There is another rendring, and ſenſe of the words given, *and they* (the beaſts) *ſhall receive the kingdom of the ſaints of the Moſt High*[g], &c. and ſo *Saadiah* interprets them, "and theſe kingdoms ſhall receive the kingdom of *Iſrael*, who "are the ſaints of the Moſt High, until the world "to come, until the Meſſiah reigns;" and this way go many others, who underſtand the words of thoſe ſeveral monarchies poſſeſſing the land of *Judea*, and ruling over it; and of the continuance of it in the hands of *Papiſts* or *Turks* for a long time, even until the glorious kingdom of Chriſt takes place; but this does not agree with the accentuation of the words, their form of conſtruction, their connexion, and ſtrong manner of expreſſion, *for ever and ever*; and eſpecially if compared with ℣. 22, 27.

℣. 19. *Then I would know the truth of the fourth beaſt*, &c.] What it repreſented, what kingdom or monarchy was meant by it; for by the above anſwer of the angel, he underſtood the four beaſts ſignified four kings or kingdoms; the three firſt he pretty well underſtood; at leaſt he was not ſo ſolicitous about them as about the fourth; and this he was deſirous of having a very particular and exact account of; it threatning, by its appearance, a great deal of trouble to the world, and eſpecially to the church of God: *which was divers from all the others*; or, *from all them*, or *thoſe*[h], the other three beaſts: *exceeding dreadful*; to other kingdoms and nations: *whoſe teeth were of iron*; of theſe parts of its deſcription, ſee on ℣. 7: *and his nails of braſs*; this is a new circumſtance, not before mentioned, and here added with great propriety; *nails* belonging to a beaſt of prey, and theſe ſaid to be of *braſs*, to denote its ſtrength, cruelty and voraciouſneſs in tearing its prey to pieces; and moreover, to ſhew that this kingdom has ſomewhat of the nature of the third or *Grecian* monarchy, ſaid to be of braſs in *Nebuchadnezzar*'s dream; ſome out of that kingdom being taken into the *Roman* militia, as *Theodoret* obſerves; and ſoldiers are to a king, what nails are to a beaſt: which *devoured, brake in pieces, and ſtamped the reſidue with his feet*; ſome kingdoms and provinces were deſtroyed by it, and the reſt were made ſubject to it; ſee ℣. 7.

℣. 20. *And of the ten horns*, &c.] That is, *Daniel* deſired to know the truth of the ten horns, or the meaning of them, what they ſignified, and who they pointed at, of which in ℣. 7. here it is added, *that* were *in his head*; obſerving the ſituation of them; tho' the horns of a beaſt could hardly be thought to be elſewhere: *and of the other which came up, and before whom three fell*; particularly he was very deſirous to know the meaning of a ſingle horn, which roſe up among the reſt, and before which three of the other horns fell, being plucked up by the roots: *even of that horn that* had *eyes, and a mouth that ſpake very great things*; ſee the note on ℣. 8: *whoſe look* was *more ſtout than his fellows*; than the other beaſts, or rather than the other horns; either than his fellow-biſhops, claiming an authority over them, as being univerſal biſhop; or than the kings and princes of the earth, ſetting up himſelf above all that is called god, emperors and kings; taking to himſelf all power in heaven, and in earth; a power to depoſe kings, and abſolve their ſubjects from allegiance to them, and even over the conſciences of men; ſo that his look is more bold and impudent than others, as well as more fierce and terrible, threatening kings and kingdoms with his bulls, anathema's, and interdicts: or, *whoſe appearance is greater than his fellows*[i]; in pomp and ſplendor, making a greater ſhow and figure than the kings of the earth, and claiming a ſuperiority over them.

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[c] Quod attinet, Michaelis.

[d] קדישי עליונין ſanctorum altiſſimorum, Pagninus, Montanus; ſanctorum excelſorum, Junius & Tremellius.

[e] Sancti excelſorum, *ſcil.* locorum, Piſcator.

[f] יקבלון accipient, Munſter, Piſcator, Tigurine verſion.

[g] Suſcipient regnum ſanctorum, Pagninus, Montanus; ſortientur, *vel* obtinebunt regnum, Calvin; ſo Polanus, Sanctius.

[h] מן כלהין a cunctis ipſis, Pagninus, Montanus; ab omnibus illis, Junius & Tremellius, Piſcator.

℣. 21. *I beheld, and the ſame horn made war with the ſaints*, &c.] The ſame little horn before deſcribed; not *Antiochus Epiphanes*, who made war with the *Jews*, as many think; or the *Roman Cæſars*, that perſecuted the church of Chriſt, as others; nor *Titus Veſpaſian*, who fought againſt *Iſrael*, as *Saadiah*; but antichriſt, or the pope of *Rome*; and this refers to the wars of the popes with the *Waldenſes*, which began in the year 1160, and continued long, and with the two witneſſes at the cloſe of their teſtimony, *Rev.* xi. 7. and xiii. 7. this *Daniel* had a view of in viſion; not whilſt he was enquiring of the angel, but before, tho' not mentioned till now; and was a reaſon he was ſo very inquiſitive about this little horn, becauſe of its war with the ſaints, and its ſucceſs, as follows: *and prevailed againſt them*; as the popes and their abettors did againſt the *Waldenſes* and *Albigenſes*, whom they ſlew in great numbers, and got the victory over; as the beaſt alſo, the ſame with this little horn, will overcome the witneſſes, and ſlay them, *Rev.* xi. 7.

℣. 22. *Until the ancient of days came*, &c.] Not locally, by change of place, he being the omnipreſent God; but in a providential way, to check and put a ſtop to the power and prevalency of the little horn over the ſaints; for this is the terminus or end of that; which puts a period to it; for when the ancient of days comes in the exertion of his power and providence, he will come and ſit as a judge upon this little horn or antichriſt, and judge, and condemn, and puniſh it; ſee ℣. 9, 11: *and judgment was given to the ſaints of the Moſt High*; their characters vindicated from all calumny and falſe aſperſions; their adverſaries condemned and puniſhed; and power, dominion, and authority, given to them with Chriſt; ſee ℣. 27. *John* v. 22: *and the time came that the ſaints poſſeſſed the kingdom*; as in ℣. 18. ſee the note there; till which time the little horn or antichriſt will reign and rage, and prevail over the ſaints, but no longer.

℣. 23. *Thus he ſaid*, &c.] The perſon that ſtood by, the angel, of whom *Daniel* made his enquiries, and who anſwered him, as follows: *the fourth beaſt ſhall be the fourth kingdom on earth*; which ſhows that the angel by four kings, ℣. 17. meant four kingdoms, that ſhould ſucceſſively ariſe in the earth, and out of it, one after another; and this kingdom is not the kingdom of the *Seleucidæ*, nor the *Turkiſh*, but the *Roman* empire; for this is to continue until the kingdom of Chriſt takes place; ſee ℣. 7: *which ſhall be divers from all kingdoms*; from the kingdoms and monarchies that were before it; particularly as a kingdom, in its form of government, both when pagan, and when papal; ſee ℣. 7: *and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces*; not the whole land of *Judea* only, as ſome read and interpret it; but the whole world, which the *Romans* became maſters of; and the phraſes uſed denote the deſtruction and deſolation they made, wherever they carried their arms, and the cruelty and tyranny they exerciſed, and the vaſt profuſion of blood made by them, both among the heathens they ſubdued, and the chriſtians they perſecuted.

℣. 24. *And the ten horns out of this kingdom, are ten kings that ſhall ariſe*, &c.] Or ten kingdoms which ſprung out of the *Roman* empire, or into which it was broken and divided upon the diſſolution of it, about A. D. 476; which, according to Mr. *Mede*[k], were thus divided, A. D. 456, 1. *Britons*; 2. *Saxons*; 3. *Franks*; 4. *Burgundians*; 5. *Wiſigoths*; 6. *Suevians* and *Alanes*; 7. *Vandals*; 8. *Almanes*; 9. *Oſtrogoths*; 10. *Greeks*. The liſt biſhop *Lloyd*[l] has given of them is, 1. *Hunns*, who erected their kingdom in that part of *Pannonia* and *Dacia*, which was from them called *Hungary*, about A. D. 356.— 2. *Oſtrogoths*, who ſettled themſelves in the countries that reach from *Rhetia* to *Mæſia*, even to *Thrace*, about 377; and afterwards came into *Italy* under *Alaricus*, in 410.— 3. *Wiſigoths*, who ſettled in the ſouth parts of *France*, and in *Catalonia*, about 378.— 4. *Franks*, who ſeized upon part of *Germany* and *Gaul*, A. D. 410.— 5. *Vandals*, who ſettled in *Spain*; afterwards ſet up their kingdom in *Africa*, A. D. 407; their king *Genſericus* ſacked *Rome*, 455.— 6. *Suevians* and *Alans*, who ſeized the weſtern parts of *Spain*, A. D. 407; and invaded *Italy*, 457.— 7. *Burgundians*, who came out of *Germany*, into that part of *Gaul* called from them *Burgundy*, 407.— 8. *Herules*, *Rugians*, and *Thoringians*, who ſettled in *Italy* under *Odoacer*, about A. D. 476.— 9. *Saxons*, who made themſelves maſters of *Great-Britain* about the ſame time, 476.— 10. *Longobards*, called likewiſe *Gopidæ*, who ſettled in *Germany* about *Magdeburg*, A. D. 383; and afterwards ſucceeded the *Heruli* and *Thuringi* in *Hungary*, about the year 826. Sir *Iſaac Newton*[m] reckons the ten kingdoms in the following order: 1. the kingdom of the *Vandals* and *Alans* in *Spain* and *Africa*;—2. of the *Suevians* in *Spain*;—3. of the *Wiſigoths*;—4. of the *Alans* in *Gallia*;—5. of the *Burgundians*;—6. of the *Franks*;—7. Of the *Britons*;—8. Of the *Hunns*;—9. of the *Lombards*;—10. of *Ravenna*; who gives an account of the ſeveral kings of theſe kingdoms; and theſe, as the ſame learned writer ſays[n], whatever was their number afterwards, they are ſtill called the *ten* kings from their firſt number; and tho' they have not always been in the ſame form and order, yet they have been generally about, if not exactly the ſame number; as they are now near the ſame; and may be thus reckoned, as the kingdoms of *France*, *Spain*, *Portugal*, *Germany*, *Great-Britain*, *Sardinia*, *Denmark*, the two *Sicilies*, *Swedeland*, *Pruſſia*, and *Poland*; of which ſee more on the note on *Rev.* xvii. 12. *And another ſhall riſe after thee*; not *Titus Veſpaſian*, as *Jarchi* and *Saadiah*; nor the nation of *Gog* and *Magog*, as *Jacchiades*; but the pope of *Rome* or antichriſt; who came to his power as univerſal biſhop, and as a horn or temporal prince, after the above kingdoms aroſe; not after they were at an end, but after they were conſtituted and eſtabliſhed, as it was proper they ſhould firſt be; ſince they were to give their ſtrength, power, and kingdom, to the antichriſtian beaſt, by which it became a horn or temporal prince, *Rev.* xvii. 13. The *Septuagint* render it, *behind them*; which Mr. *Mede*[o] interprets of his ſpringing up unawares, imperceptibly, unnoticed, and unobſerved by them, till he overtopped them. *And he ſhall be divers from the firſt*; from the firſt ten horns, kings or kingdoms; having, beſides a ſecular power and temporal authority, an eccleſiaſtical and ſpiritual one; a power not only over the bodies and eſtates of men, but over their ſouls and conſciences; and even over the other horns and kingdoms, which they had not over one another; and ſo was different from them all: *and he ſhall ſubdue three kings*; deſigned by the three horns plucked up by the roots, and which fell before him; of which ſee the note on ℣. 8.

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[i] וחזוה רב מן חברתה cujus aſpectus, Munſter; et aſpectus ejus major ſociis ſuis, Pagninus.

[k] Works, B. 3. c. 14. p. 661.

[l] Apud Lowth in loc.

[m] Obſervations on Daniel, ch. 6. p. 47.

[n] Ibid. p. 73.

[o] Works, B. 4. ep. 24. p. 778.

℣. 25. *And he ſhall ſpeak great words againſt the Moſt High*, &c.] Or, *at the ſide of the Moſt High* [p]; ſetting himſelf up as a rival, and upon an equality with him; taking the names and characters of holineſs, infallibility, yea of deity itſelf, unto him; claiming a power to forgive ſin, which is peculiar to God; and preferring his own laws, doctrines, and traditions, to the word of God: *and ſhall wear out the ſaints of the Moſt High*; by his wars with them, and murders and maſſacres of them; by taking away their lives and their ſubſtance; ſo leſſening their numbers, and weakening their ſtrength and power, wear them out, as a garment is wore out, as the word [q] ſignifies; utterly conſume and deſtroy them, at leaſt in his own apprehenſions; which will be the caſe when the witneſſes will be ſlain, *Rev*. xi. 8, 9, 10. and eſpecially will wear out their patience, or however thoroughly exerciſe it. The word [r], in the *Arabic* language, ſignifies to *afflict* and *handle roughly*; and ſuch uſage the ſaints have met with more or leſs, in all ages, from the man of ſin. *And think to change times and laws*; to alter the forms and conſtitutions of kingdoms, and the cuſtoms and uſages of them; yea, to ſet up and pull down kings at pleaſure; ſee ch. ii. 21. or to change the uſe of times and ſeaſons, by ſetting apart days as holy for canonized ſaints; and appointing ſuch days in a week, and ſuch a ſeaſon in the year, for abſtinence from meats; and even to change the laws of God and man, by diſpenſing with both, and making new ones of his own: *and they ſhall be given into his hand*; either the ſaints he makes war with, and wears out, who ſhall be overcome by him; or the times and laws, which he ſhall not only have it in his mind and purpoſe to change, but ſhall have it in his power to do it, and ſhall do it: *until a time, and times, and the dividing of time*; by *a time* is meant a year, the longeſt part of time; by *times*, two years; and *the dividing of time*, half a year; in all three years and a half, which is the ſame with 1260 days, or 42 months, the time of the witneſſes propheſying in ſackcloth, and of the reign of antichriſt; ſo long ſhall he continue, exerciſing his power and authority, his wrath, and rage, and blaſphemy, and no longer; ſee *Rev*. xi. 2, 3. and xii. 14. and xiii. 5.

℣. 26. *But the judgment ſhall ſit*, &c.] As in ℣. 10. the court ſhall ſit, the judge ſhall take the bench, and all things be prepared for the arraignment, trial, condemnation, and puniſhment of the little horn or antichriſt, when the above time is up; God the Father, the ancient of days, and Chriſt, ſaid to be like the ſon of man, brought near to him, ſhall ſit as judges, attended by the holy angels: *and they ſhall take away his dominion, to conſume, and to deſtroy it unto the end*; either the angels, or rather the ſaints of the Moſt High; particularly the chriſtian princes, into whoſe hearts God will put it to hate the whore, eat her fleſh, and burn her with fire; ſo that there ſhall be an utter end of antichriſt; he ſhall be ſtripped of all his power and authority; his deſtruction will be inevitable and irrecoverable; he ſhall never come out of it; it ſhall continue to the end of the world, to the end of time.

℣. 27. *And the kingdom, and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High*, &c.] Not only the dominion that ſhall be taken away from the little horn or antichriſt, and from all the antichriſtian ſtates, but the dominion of all others throughout all the earth, and under the whole heaven, ſhall be given to the people of God, and the true profeſſors of faith in Chriſt. The kingdoms of this world will become Chriſt's, and chriſtian princes will be kings of them every where; and not only the royal power and authority will be veſted with them, but all the grandeur and ſtate belonging to them will be theirs; as well as all the ſaints in general ſhall reign in a ſpiritual manner with Chriſt, enjoying all ordinances, and all religious liberties, as well as civil, and be free from all perſecutions. *Whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him*; the people of the ſaints of the Moſt High, all ſhall be ſubject to them, all dominions, and the governors of them; or Chriſt the head of them, under and with whom they reign. So *Saadiah* [s] paraphraſes it, "the kingdom of the king "Meſſiah is an everlaſting kingdom, and his go"vernment is to generation and generation, and "all dominions ſhall ſerve and obey him." This ſpiritual reign of Chriſt, which will take place in a more glorious manner at the deſtruction of antichriſt, will continue until the millennium, or the perſonal reign of Chriſt begins; and after that will be the ultimate glory, in which Chriſt and his people will reign to all eternity.

℣. 28. *Hitherto is the end of the matter*, &c.] Of the angel's words, and of the interpretation of thoſe things *Daniel* was deſirous of being informed about, and of the whole dream and viſion *Daniel* had; and indeed this is the end and iſſue of all events in providence, the kingdom and glory of Chriſt with his people: *as for me Daniel*; with reſpect to his frame of mind, and the ſtate of his body, when he awaked from this dream, and reflected upon it, and eſpecially upon that part of it which affected the people of God: *my cogitations much troubled me*; when he thought of theſe powerful monarchies, their ſtrength and cruelty, and what the people of God would ſuffer under them, and eſpecially under the fourth beaſt or monarchy, and more particularly under the little horn or antichriſt: *and my countenance changed in me*; turned pale; he looked ſorrowful and dejected, becauſe of the afflictions of God's people; tho' the iſſue of them, one would have thought, would have inſpired him with joy and pleaſure: *but I kept the matter in my heart*; laid it up in his memory;

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[p] לצד עליא ad regionem, *ſive* latus altiſſimi, Calvin; juxta altiſſimum, Cocceius; ex parte altiſſimi, Munſter.

[q] יבלא, παλαιωσει, Sept. deteret, Junius & Tremellius, Piſcator; abolebit, Montanus; abſumet, Munſter; conſumet, Vatablus.

[r] بلا ingrato et duriore modo tractavit, afflixit, Giggeius apud Golium, col. 325. Erpenius apud Caſtel. col. 363. So Michaelis on the place obſerves.

[s] And R. Iſaac in Chizzuk Emunah, par. 1. p. 44. applies it to the Meſſiah.

pondered it in his mind; meditated upon it; and well weighed the ſeveral things obſerved to him; that he might be thoroughly maſter of them, and make them known to others, and leave them in writing for the benefit of the church of God in future ages.

CHAP. VIII.

THIS chapter contains the viſion of a ram and he-goat, and the interpretation of it. It begins with obſerving the time and place of the viſion, ℣. 1, 2. then deſcribes the ram ſeen, by the place of his ſituation; by his two horns; and by his puſhing ſeveral ways with ſo much force and fury, that none could ſtand before him, or deliver out of his hands, ℣. 3, 4. next the he-goat appears, and is deſcribed by the part from whence he came; the ſwiftneſs of his motion; the notable horn between his eyes; and his running to the ram in great fury, ſmiting him between his horns, caſting him to the ground, and trampling upon him, and none to deliver, ℣. 5, 6, 7. but after waxing great and powerful, its horn was broken, and four more roſe up in its ſtead, and out of one of them a little horn, ℣. 8, 9. which little horn is deſcribed by its power and prevalence to the ſouth and to the eaſt, towards the pleaſant land, the hoſt of heaven, and the prince of the hoſt; and by it the ſtars were caſt down and trampled upon, the daily ſacrifice made to ceaſe, the place of the ſanctuary caſt down, and truth itſelf, ℣. 9, 10, 11, 12. and upon enquiry it appeared, that theſe ſacred things were to continue in this deſolate condition unto 2300 days, ℣. 13, 14. *Daniel* being deſirous of knowing the meaning of this viſion, the angel *Gabriel* is ordered by Chriſt, to give him an underſtanding of it; who drew near to him, and awaked him out of his ſleep, and gave him the interpretation of it, ℣. 15, 16, 17, 18, 19. which is as follows; the ram, with two horns, ſignifies the kings of *Media* and *Perſia*; the rough goat, the king of *Greece*; and the great horn the firſt king, *Alexander* the Great; and the four horns, four kingdoms which roſe up out of the *Grecian* empire upon his death, ℣. 20, 21, 22. and the little horn a king of fierce countenance, *Antiochus Epiphanes*; who is deſcribed by his craft and cunning, by his power and might, and by the deſtruction he ſhould make, ℣. 23, 24, 25. this viſion the angel aſſures the prophet was true, and bids him ſhut it up, ſince it was for many days, ℣. 26. upon which *Daniel* fainted, and was ſick for a time, but afterwards recovered, ſo as to be able to do the king's buſineſs; but aſtoniſhed at the viſion himſelf, and which was not underſtood by others, ℣. 27.

℣. 1. *In the third year of the reign of king Belſhazzar,* &c.] Which ſome ſay [t] was the laſt year of his reign; but, according to *Ptolemy*'s canon, he reigned ſeventeen years; and ſo ſays *Joſephus* [u]; however, this, as well as the preceding viſion, were ſeen before what happened recorded in the *fifth* and *ſixth* chapters. The following viſion was ſeen by *Daniel*, according to Biſhop *Uſher* [w] and Dean *Prideaux* [x], in the year of the *Julian* period 4161, and before Chriſt 553: Mr. *Bedford* [y] places it in 552; and Mr. *Whiſton* [z], very wrongly, in 537, two years after the death of *Belſhazzar*. The prophet having, in the preceding chapters, related what concerned the *Chaldeans*, he wrote in the *Chaldee* language; but now hence forward, writing of things which concerned the *Jews* more eſpecially, and the church and people of God in after-times, he writes in the *Hebrew* tongue. *A viſion appeared unto me, even to me Daniel*; and not another; which is ſaid for the certainty of it; whether it was ſeen by him waking, or in a dream as the former viſion, is not certain; it ſeems rather as if he was awake at firſt, tho' he afterwards fell proſtrate to the ground, and into a deep ſleep; yet the *Syriac* verſion takes it to be a dream, and ſo renders the firſt clauſe of the next verſe: *after that which appeared to me at the firſt*; at the beginning of *Belſhazzar*'s reign, in the firſt year of it, recorded in the preceding chapter; which was concerning the four monarchies in general, and particularly concerning the fourth or *Roman* monarchy, of which a large account is given; and the *Chaldean* monarchy being near at an end, here the two monarchies between, namely, the *Perſian* and *Grecian*, are in this viſion deſcribed.

℣. 2. *And I ſaw in a viſion,* &c.] The following things: *and it came to paſs when I ſaw, that I was at Shuſhan in the palace, which is in the province of Elam*; not in reality, but ſo it ſeemed to him in the viſion; as *Ezekiel*, when in *Babylon*, ſeemed in the viſions of God to be at *Jeruſalem*, ch. viii. 3. This city *Shuſhan*, or *Suſa*, as it is called by other writers, and ſignifies a *lily*, was ſo called from the plenty of lilies that grew about it, or becauſe of the pleaſantneſs of it; it was the metropolis of the country *Suſiana*, which had its name from it, and was afterwards the royal ſeat of the kings of *Perſia*. This was firſt made ſo by *Cyrus*; for *Strabo* [a] ſays, that he and the *Perſians* having overcome the *Medes*, obſerving that their own country was ſituated in the extreme parts, and *Suſa* more inward, and nearer to other nations, being, as he ſays, between *Perſia* and *Babylon*, ſet his royal palace in it; approving both the nearneſs of the country, and the dignity of the city. Here the kings of *Perſia* laid up their treaſures, even prodigious large ones; hence *Ariſtagoras* told *Cleomenes*, that if he could take that city, he would vie, and might contend with, *Jupiter* for riches [b]; for hither *Cyrus* carried whatever money he had in *Perſia*, even forty thouſand talents, ſome ſay fifty [c]. *Alexander* [d], when he took this city, found a vaſt quantity of riches in it. It is called here a palace; and ſo it is ſpoken of by *Herodotus* [e], *Diodorus Siculus* [f], *Pauſanias* [g], *Pliny* [h], and others, as a royal city, where were the reſidence and palace of the kings of *Perſia*; but the royal palace was not in it at this time; the kings of *Babylon* had their palace,

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[t] Seder Olam Rabba, c. 28. p. 81.
[u] Antiqu. l. 10. c. 11. §. 4.
[w] Annales Vet. Teſt. A. M. 3451.
[x] Connexion, &c. part 1. p. 117.
[y] Scripture-Chronology, p. 710.
[z] Chronological Tables, cent. 10.
[a] Geograph. l. 15. p. 500.
[b] Herodoti Terpſichore, ſive l. 5. c. 48.
[c] Strabo. ib. p. 502.
[d] Curtius, l. 5. c. 2. Plutarch. in vita Alexandri, Diodor. Sicul. Bibliothec. l. 17. p. 540.
[e] Terpſichore, ſive l. 5. §. 48.
[f] Bibliothec. l. 17. p. 539.
[g] Laconice, ſive l. 3. p. 175.
[h] Nat. Hiſt. l. 6. c. 27.

lace, and kept their court at *Babylon*, where *Daniel* was; but in viſion it ſeemed to him that he was in *Shuſhan*, and which was repreſented to him as a palace, as it would be, and as the metropolis of the kingdom of *Perſia*, which he had a view of in its future flouriſhing condition, and as deſtroyed by *Alexander*; for as before obſerved, it was *Cyrus* that firſt made it a royal city; whereas this viſion was in the third year of *Belſhazzar* king of *Babylon*. Some verſions render it, a *tower* or *caſtle*; and ſo ſeveral writers, as *Strabo* [i], *Plutarch* [k], and *Pliny* [l], ſpeak of the tower or caſtle in it. *Diodorus Siculus* [m] ſays, when *Antigonus* took the tower of *Suſa*, he found in it a golden vine, and a great quantity of other works, to the value of fifteen thouſand talents; and out of crowns, and other gifts and ſpoils, he made up five thouſand more. And *Polybius* [n] relates, that tho' *Molon* took the city, yet could not take the fortreſs, and was obliged to raiſe the ſiege, ſo ſtrong it was. It muſt be a miſtake of *Pliny* [o], that this city was built by *Darius Hyſtaſpes*; he could only mean, it was rebuilt, or rather enlarged by him, ſince it was in being long before his time, and even a royal city in the times of *Cyrus*. *Strabo* [p] ſays, it was built by *Tithon* the father of *Memnon*, was in compaſs an hundred and twenty furlongs, of an oblong figure, and the tower was called after his father's name *Memnonia*; and *Shuſhan* itſelf is called by *Herodotus* [q], *Suſa Memnonia*. At this day, with the common people, it goes by the name of *Tuſter* [r]. The eaſt gate of the mountain of the houſe, which led to the temple at *Jeruſalem*, was called *Shuſhan*. Some ſay [s] there was a building over this gate, on which the palace of *Shuſhan* was pourtrayed, from whence it had its name. The reaſon of this portrait is differently given; the *Jewiſh* commentators on the *Miſnah* [t] commonly ſay, that this was ordered by the kings of *Perſia*, that the people of *Iſrael* might ſtand in awe of them, and not rebel againſt them. Their famous lexicographer [u] ſays, that this was done, that the *Iſraelites*, when they ſaw it, might remember their captivity in it. But a chronologer [w] of theirs gives this as the reaſon, that the children of the captivity made this figure, that they might remember the miracle of *Purim*, which was made in *Shuſhan*; and this, he ſays, is a good interpretation of it. This city was in the province of *Elam*; that is, *Perſia*, as it is alſo called, *Iſ.* xxi. 6. for *Joſephus* [x] ſays, the *Perſians* had their original from the *Elamites*, or *Elameans*; and *Pliny* [y] obſerves, that *Elymais* joined to *Perſia*; and the country of *Suſiane*, ſo called from *Suſa* its chief city, was, according to *Strabo* [z] and *Ptolemy* [a], a part of *Perſia*: and here *Daniel* in viſion thought himſelf to be; and a very ſuitable place for him to have this viſion in, which ſo much concerned the affairs of *Perſia*. *And I ſaw in a viſion, and I was by the river Ulai*; that is, in viſion; it ſeemed to the prophet that he was upon the banks of the river *Ulai*; the ſame with the *Eulæus* of *Strabo* [b], *Pliny* [c], *Ptolemy* [d], and others, which ran by, and ſurrounded the city of *Shuſhan*, or *Suſa*; the water of which was ſo light, as *Strabo* [e] obſerves, that it was had in great requeſt, and the kings of *Perſia* would drink of no other, and carried it with them wherever they went. *Herodotus* [f] and *Curtius* [g] make mention of the river *Choaſpes*, as running by *Suſa*, and ſay the ſame things of its water; from whence it might be concluded it was one and the ſame river, called by different names; tho' *Strabo* takes notice of them together, as if they were diſtinct; yet he, from *Polycletus* [h], makes them, with *Tigris*, to diſembogue into the ſame lake, and from thence into the ſea. The river which runs by *Shuſhan*, now called *Souſter*, according to Monſieur *Thevenot* [i], is *Caron*, and comes from the hills about it, and is thought to be the *Choaſpes* of the ancients; near to which, as he was told, is a hill that now goes by the name of *Choaſp*; ſo that upon the whole, they ſeem to be one and the ſame river [k]. *Joſephus* ſays [l], that *Daniel* had this viſion in the plain of *Suſa*, the metropolis of *Perſia*, as he went out with his friends, that is, out of the city: and the *Vulgate Latin* verſion renders it, *by the gate Ulai*; a gate of the city of *Shuſhan* ſo called: and ſo *Saadiah Gaon* interprets it a gate; but the former ſenſe is beſt.

℣. 3. *Then I lifted up mine eyes*, &c.] To ſee what was to be ſeen in this place, where he in the viſion was brought; he lift up the eyes of his underſtanding, being enlightened by the viſion of prophecy, and the eyes of his body, to which objects of corporal things formed in the fancy were repreſented: *and ſaw, and behold*; he ſaw ſomething wonderful in a viſionary way, and which ſtruck his mind, and raiſed his attention: *there ſtood before the river*; the river *Ulai*, near *Shuſhan*, the palace, the ſeat of the kings of *Perſia*, to the eaſt: *a ram, which had two horns*; a ſymbol of the kingdom of the *Medes* and *Perſians*, ſignified by the two horns, ℣. 20. an emblem of power and dominion, and ſometimes uſed to ſignify kings and kingdoms; ſee ch. vii. 24. and theſe as united in one monarchy, under one monarch, *Cyrus*, and continued in his ſucceſſors unto the times of *Alexander*; and therefore called *a ram*, or *one ram* [m], as in the original; and which in ſound has ſome likeneſs to *Elam* or *Perſia*: and this kingdom or monarchy may be ſignified by it, partly becauſe of its ſtrength and power, and partly becauſe of its riches, as ſome think, as well as becauſe it is a fighting creature; and it may be chiefly, becauſe this monarchy was mild, and kind, and gentle to the *Jewiſh* nation: and it is very remarkable, that according to *Ammianus Marcellinus* [n], the ram was the royal enſign of the *Perſians*; whoſe kings uſed to wear for a diadem, ſomething made of gold, in the ſhape of a ram's head, ſet with little ſtones: *and the two horns* were *high*; grew ſtrait up on high, and ſo were different from the uſual horns of a ram, which are crooked; denoting the great power, authority, wealth, and riches, theſe two kingdoms roſe up unto: *but one* was *higher than the other, and the higher came up laſt*; I think the words might be rendered better, *and the firſt* was

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[i] Geograph. l. 15. p. 500. [k] In vita Alexandri. [l] Ut ſupra. [m] Bibliothec. l. 17. p. 540. [n] Hiſt. l. 5. p. 249. [o] Ut ſupra. [p] Geograph. l. 15. p. 500. [q] Polymnia, ſive l. 7. c. 151. [r] Hiller. Onomaſtic. Sacr. p. 658, 935. [s] Jarchi & Bartenora in Miſn. Celim, c. 17. §. 9. [t] Maimon & Bartenora in Miſn. Kelim, c. 17. §. 9. & Middot, c. 1. §. 3. [u] R. Nathan, Sepher Aruch in voce שושן, fol. 160. 3. [w] R. Abraham Zacuth, Seper Juchaſin, fol. 65. 2. [x] Antiqu. l. 1. c. 6. §. 4. [y] Nat. Hiſt. l. 6. c. 27. [z] Geograph. l. 15. p. 500. [a] Geograph. l. 6. c. 3. [b] Ib. p. 501, 505. [c] Ut ſupra, l. 6. c. 23, 27. [d] Ibid. [e] Ut ſupra, p. 505. Plin. Nat. Hiſt. l. 6. c. 27. [f] Clio, ſive l. 1. c. 188. Terpſichore, ſive l. 5. c. 49, 52. [g] Ut ſupra. [h] Geograph. l. 15. p. 501. [i] Travels, part 2. B. 3. ch. 9. p. 153. [k] See the Univerſal Hiſtory, vol. v. p. 124. [l] Antiqu. l. 10. c. 11. §. 7. [m] איל אחד aries unus, V. L. agninus, Montanus, &c. [n] Hiſt. l. 19.

higher than the ſecond, but it aſcended or *grew up higher at laſt* [o]; the kingdom of the *Medes* was the firſt kingdom, and it was at firſt ſuperior to the kingdom of *Perſia*; but afterwards the kingdom of *Perſia* became greater than that, under *Cyrus* and his ſucceſſors: and Sir *John Chardin* ſays [p], that rams heads with horns, one higher than another, are ſtill to be ſeen in the ruins of *Perſepolis*.

℣. 4. *I ſaw the ram puſhing weſtward, and northward, and ſouthward*, &c.] That is, with his horns, as rams do; theſe kingdoms uſing all their power and ſtrength, wealth and riches, in fighting with, and ſubduing nations, and puſhing on their conqueſts in all parts here mentioned; to the weſt, *Babylon*, *Syria*, *Aſia*, and part of *Greece*; to the north, *Iberia*, *Albania*, *Armenia*, *Scythia*, *Colchis*, and the inhabitants of the *Caſpian* ſea; and to the ſouth, *Arabia*, *Ethiopia*, *Egypt*, and *India*; all which places were conquered by *Cyrus* and his ſucceſſors. No mention is made of the eaſt, becauſe this ram ſtood in the eaſt, facing the weſt; and at the right and left were the north and ſouth; and ſo *Cyrus* is ſaid to come from the eaſt, *Iſ.* xlvi. 11. *So that no beaſt might ſtand before him*; no not the firſt beaſt, the *Babylonian* monarchy, which fell into the hands of *Cyrus*; nor any other king or kingdom, he and his ſucceſſors fought againſt: *neither* was *there any that could deliver out of his hand*; or power; *Crœſus*, the rich king of *Lydia*, and other allies of the king of *Babylon*, aſſiſted him againſt *Cyrus*, and endeavoured to prevent his falling into his hands, but all in vain: *but he did according to his will, and became great*; none being able to oppoſe him, he carried his arms where he pleaſed, and impoſed what tribute he thought fit, and obliged them to do whatever was his will; and ſo became great in power and dignity, in riches and wealth: this monarchy was very large and extenſive, and very rich and wealthy, in the times of *Cyrus* and his ſucceſſors; and eſpecially in the times of *Darius*, the laſt monarch of it, conquered by *Alexander*, who is deſcribed, as follows:

℣. 5. *And as I was conſidering*, &c.] The ram, and the ſtrange things done by him; wondering that a creature of ſo little ſtrength, comparatively with other beaſts, ſhould be able to do ſuch exploits: and thinking with himſelf what ſhould be the meaning of all this, and what would be the iſſue of it, *behold, an he-goat came from the weſt*; which is interpreted of the king or kingdom of *Grecia*, which lay to the weſt of *Perſia*; and a kingdom may be ſaid to do what one of its kings did; particularly *Alexander* king of *Macedon* in *Greece*, who with the *Grecian* army under him, marched from thence to fight the king of *Perſia*; and which might be ſignified by an *he-goat*, becauſe of its ſtrength, its comelineſs in walking, and its being the guide and leader of the flock: and alſo it is remarkable, that the arms of *Macedon*, or the enſigns carried before their armies, were a goat, ever ſince the days of *Caranus*; who following a flock of goats, was directed to *Edeſſa*, a city of *Macedon*, and took it; and from this circumſtance of the goats, called it *Ægeas*, and the people *Ægeades*, which ſignifies *goats*; and put the goat in his arms [q]. *On the face of the whole earth*; all that lay between *Greece* and *Perſia*, all *Aſia*; yea, all the whole world, at leaſt as *Alexander* thought, who wept becauſe there was not another world to conquer: hence *Juvenal* ſays [r], *unus Pellæo juveni non ſufficit orbis*; one world was not enough for this young man. *And touched not the ground*; as he went; he ſeemed rather to fly in the air, than to walk upon the earth; with ſuch ſwiftneſs did *Alexander* run over the world, and make his conqueſts: in ſix or eight years time he conquered the kingdom of the *Medes* and *Perſians*, *Babylon*, *Egypt*, and all the neighbouring nations; and afar off, *Greece*, *Thrace*, *Illyricum*, and even the greateſt part of the then known world: hence the third or *Grecian* monarchy under him, is ſaid to be like a leopard, with four wings of a fowl on its back [s], ch. vii. 6. ſee the note there: he conquered countries as ſoon almoſt as another could have travelled over them; in his marches he was ſwift and indefatigable. *Ælianus* [t] reports, that he marched, clad in armour, thrice four hundred, that is, twelve hundred furlongs, upon a ſtretch; and before his army could take any reſt, fought his enemies, and conquered them. Some render the words, *whom no man touched in the earth* [u]; that is, none could oppoſe, reſiſt, and ſtop him; he bore down and carried all before him; there was no coming at him, ſo as to touch him, or hurt him; he was ſo ſwift in his motions, and ſo powerful in his army. *And the goat had a notable horn between his eyes*; or, *a horn of viſion*; which in ℣. 21. is interpreted of the firſt king of *Greece*, ℣. 21. that is, when it became a monarchy; who was *Alexander* the Great; and very properly called a *horn*, being poſſeſſed of great power and authority; and a *notable* one, very remarkable and famous, as he has been in all ages ſince: *a horn of viſion* [w], as it may be rendered; a very viſible and conſpicuous one, to be ſeen afar off, and which attracted the eyes of all unto it: its ſituation was *between the eyes* of the goat, denoting his ſagacity, wiſdom, prudence, craft, and cunning; being attended and ſurrounded with his father *Philip*'s wiſe counſellors, as *Parmenio*, *Philotas*, *Clitus*, and others. It is remarkable, that by the *Arabs Alexander* is called *Dulcarnaim*, or *Dhilcarnain*; that is, one having two horns [x]: the reaſon of which was, he affected to be the ſon of *Jupiter Hammon*, and therefore at feaſts and public entertainments would put on the purple and horns of *Hammon*: hence, as *Clemens* of *Alexandria* obſerves [y], he is by the ſtatuaries repreſented as horned, or wearing horns; but then, as *Arnobius* [z] and others take notice, *Hammon* is made by the painters and ſtatuaries to have ram's horns; whereas it ſeems more likely that *Alexander*'s were goat's horns, ſince the goat was in the arms of *Macedon*; and ſo *Pyrrhus*, king of *Epirus*, who mimicked *Alexander* in his armour, is ſaid to have goat's horns on his helmet, upon the top of his creſt [a]; and to ſuch enſigns is the alluſion here.

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[o] והאחת גבהה מן השנית והגבהה עלה באחרנה.

[p] Travels, vol. iii.

[q] Juſtin ex Trogo, l. 7. c. 1.

[r] Satyr. 10.

[s] Alexander was remarkable for the agility of his body, as appeared by his mounting his horſe Bucephalus *, to the admiration of his father, and all that beheld him; as well as famous for the quick marches of his army, and his very ſwift and expeditious execution of his deſigns. *Plurimum pedum celeritate pollebat*; he greatly excelled in ſwiftneſs of foot, ſays the hiſtorian: and again, *armatuſque de navi, tripudianti ſimilis proſiluit*; he leaped armed out of the ſhip, like one that danced †. And he himſelf, ſpeaking of the countries he had conquered, ſays, *quas tanta velocitate domuimus*: and elſewhere, *cujus velocitatem nemo valuiſſet effugere*. And of Beſſus it is ſaid, that *Alexandri celeritate perterritus*. And *Cobares*, the magician, calls him, *velociſſimus rex* ‡. And another hiſtorian ſays ‖, that having obſerved the enemies city forſook by them, *ſine ullo ſatellite deſiliit in planitiem urbis*: and again, *tanta celeritate inſtructo paratoque exercitu Græciam oppreſſit, ut quem venire non ſenſerant, videre ſe vix crederent.*

[t] Var. Hiſt. l. 10. c. 4.

[u] ואין נוגע בארץ quem nemo attingebat in terra, Junius & Tremellius.

[w] קרן חזות cornu viſionis, Montanus; viſibile, ſive viſendum, Vatablus; conſpicuum, Junius & Tremellius, Piſcator.

[x] See Gregory, de Æris & Epochis, c. 11. p. 158, 159.

[y] Protreptic. ad Gentes, p. 36.

* Plutarch in vita Alexandri.

† Suppl. in Curt. l. 1. p. 16. l. 2. p. 26.

‡ Curt. Hiſt. l. 6. c. 3. & l. 7. c. 4, 7.

‖ Juſtin ex Trogo, l. 11. c. 2. & l. 12. c. 9.

℣. 6. *And he came to the ram that had two horns*, &c.] *Alexander* being choſen and made by the ſtates of *Greece* captain-general of all *Greece* againſt the *Perſians*; marched from thence with his army, paſſed the *Helleſpont*, and entered into the kingdom of the *Medes* and *Perſians*, ſignified by the ram with two horns, and came up to *Darius Codomannus*, poſſeſſed of this large monarchy, and at the head of a numerous army: *which I had ſeen ſtanding before the river*; the river *Ulai*, near to *Shuſhan*, the royal ſeat of the kings of *Perſia*; here *Darius* ſtood in his royal majeſty and dignity, as the defender of his empire, and unconcerned at the attempt of *Alexander*, having nothing to fear, as he thought, from ſuch a puny adverſary: *and ran unto him in the fury of his power*; or, *heat of his power* [b]; which denotes the haſte *Alexander* made with his army into *Aſia*; his eager deſire, and the fervour of his mind to engage with the *Perſians*: the hiſtorian ſays, that he paſſed the *Helleſpont* into *Aſia*, *incredibli ardore mentis accenſus*; fired with an incredible ardour of mind: and a little after, having conquered the rebels of *Piſidia*, he marched againſt *Darius*, *ſummo mentis ardore*; with the greateſt ardour of mind, and with no leſs alacrity [c]; which exactly agrees with the ſacred text. The running of the he-goat to the ram in an hoſtile way, is deſcribed in alluſion to the manner of thoſe creatures when they fight with one another, or attack an enemy.

℣. 7. *And I ſaw him come cloſe unto the ram*, &c.] Tho' the diſtance between *Greece* and *Perſia* was very great, and many rivers and mountains in the way, which ſeemed unpaſſable; *Alexander* got over them all, and came up to *Darius*, and fought ſeveral battles with him, and entirely defeated him, tho' greatly inferior in number to him, as follows: *and he was moved with choler againſt him*; exceedingly imbittered againſt him; exaſperated and provoked to the laſt degree by the proud and ſcornful meſſage he ſent him; calling himſelf king of kings, and a-kin to the gods, and *Alexander* his ſervant; ordering his nobles to take *Philip*'s madding ſtripling, as he called him in contempt, and whip him with children's rods, and clothe him in purple, and deliver him bound to him; then ſink his ſhips with the mariners, and tranſport all his ſoldiers to the further part of the *Red-ſea* [d]: *and ſmote the ram*; in three battels, in each of which the *Perſians* were ſmitten and routed by the *Grecians*: firſt at the river *Granicus*, where *Alexander* with thirty thouſand foot, and five thouſand horſe, met the *Perſians*, tho' more than five times his number, being, as *Juſtin* [e] ſays, ſix hundred thouſand, and got the victory over them; here twenty thouſand of the *Perſian* foot, and two hundred and fifty of their horſe, were ſlain, and not more than thirty-nine of the *Macedonians* killed [f]: *Plutarch* [g] ſays, it was reported that the *Perſians* loſt twenty thouſand foot, and two thouſand five hundred horſe; and from *Ariſtobulus* he ſays, that the *Macedonians* loſt only thirty-four men, of which twelve were footmen: and *Diodorus Siculus* [h] relates, that the *Perſians* loſt more than ten thouſand foot, and not leſs than two thouſand horſe, and more than twenty thouſand were taken: according to *Juſtin* [i], of *Alexander*'s army there only fell nine foot, and a hundred and twenty horſe: others ſay, that of the *Macedonians*, twenty-five men of *Alexander*'s own troop fell in the firſt attack, about ſixty other of the horſe were killed, and thirty of the foot [k]; ſo different are the accounts of the ſlain in this battel; however, the victory appears to be very great, whereby *Sardis*, with all *Darius*'s rich furniture, fell into the hands of *Alexander*, and all the provinces of the leſſer *Aſia* ſubmitted to him. The next battel was fought at *Iſſus* in *Cilicia*, where *Darius* had an army, according to *Plutarch* [l], conſiſting of ſix hundred thouſand men; according to *Juſtin* [m], four hundred thouſand foot, and a hundred thouſand horſe, which was routed by *Alexander*; when a hundred thouſand of the *Perſian* foot, and ten thouſand of their horſe, were ſlain; and only on *Alexander*'s ſide, five hundred and four of the foot wounded, thirty-two wanting, and a hundred and fifty of the horſe killed [n]: here alſo the accounts vary; *Plutarch* [o] ſays above a hundred and ten thouſand of the *Perſians* were ſlain: according to *Diodorus Siculus* [p], there fell of them an hundred and twenty thouſand foot, and not leſs than ten thouſand horſe; and of the *Macedonians*, three hundred foot, and about an hundred and fifty horſe: according to *Arrian* [q], the *Perſians* loſt ten thouſand horſe, and ninety thouſand foot: according to *Juſtin* [r], ſixty-one thouſand foot, and ten thouſand horſe, were ſlain, and forty thouſand taken; and of the *Macedonians*, there fell one hundred and thirty foot, and one hundred and fifty horſe; but be it as it will, the victory was exceeding great, whereby the camp of *Darius*, his mother, wife, and children, and all his riches at *Damaſcus*, fell into the hands of *Alexander*, with all *Syria*. The third and laſt battel was fought near *Arbela*, or rather at *Gaugamela* in *Aſſyria*, when *Alexander* with fifty thouſand men, beat *Darius* with an army of eleven hundred thouſand men; *Plutarch* [s] ſays ten hundred thouſand; forty thouſand of which were ſlain, and of the *Macedonians* only three hundred or leſs were wanting [t]; according to *Arrian* [u] thirty thouſand were ſlain; but *Diodorus Siculus* [w] ſays ninety thouſand: this was the deciſive battel; after this *Babylon* and *Perſepolis* were taken by *Alexander*, and he became maſter of the whole empire, which is intended in the next clauſe: *and brake his two horns*; conquered the *Medes* and *Perſians*, the two kingdoms united in one monarchy, but now deſtroyed; another monarchy, the *Grecian*, took its place: *and there was no power in the ram to ſtand before him*; there was no ſtrength in the whole empire ſufficient to reſiſt, oppoſe, and ſtop him; tho' vaſt armies were collected together, theſe were ſoon broken and routed, and *Darius* at the head of them was forced to fly, and make his eſcape in the beſt manner he could: *but he caſt him down to the ground, and ſtamped upon him*; not *Darius* perſonally, for he was ſlain by *Beſſus*, one of his own captains; but the *Perſian* empire, it ceaſed to be, and was no longer in the hands of the *Perſians*, but was taken from them by *Alexander*; and all the glory and majeſty of it were defaced and deſpiſed; the famous city and palace of *Perſepolis* were burnt in a drunken fit, at the inſtigation of *Thais* the harlot: *and there was none that could deliver the ram out of his hand*; not his armies, nor his generals, nor his allies, nor his offers to *Alexander* of his daughter in marriage, and part of his kingdom; all were in vain, and to no purpoſe; he and his whole empire fell into the conqueror's hands, and there was no remedy againſt it. *Joſephus*[x] ſays, that when *Alexander* was in his way to *Jeruſalem*, *Jaddus* the high-prieſt met and accompanied him into the city and temple, and ſhewed him this prophecy of *Daniel*, that ſome one of the *Grecians* ſhould aboliſh the empire of the *Perſians*; and thinking himſelf to be intended, was greatly pleaſed. *Gorionides*[y] ſays the high-prieſt, whom he calls *Ananias*, ſaid to *Alexander* on ſhewing him the prophecy, thou art this he-goat, and *Darius* is the ram; and thou ſhalt trample him to the ground, and take the kingdom out of his hand; and he greatly ſtrengthened the heart of the king.

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[z] Adv. Gentes, l. 6. p. 233.
[a] Plutarch. in vita Pyrrhi.
[b] בחמת כחו fervore virtutis ſuæ, Munſter; cum ardore virium ſuarum, Cocceius; in æſtu roboris ſui, Michaelis.
[c] Supplem. in Curt. l. 2. p. 26, 28.
[d] Ib. p. 27.
[e] E Trogo, l. 11. c. 6.
[f] Supplem. in Curt. l. 2. p. 28.
[g] In vit. Alexandri.
[h] Bibliothec. l. 17. p. 503.
[i] E Trogo, l. 11. c. 6.
[k] Univerſal Hiſtory, vol. v. p. 297.
[l] In vit. Alexandri.
[m] E Trogo, l. 11. c. 9.
[n] Curtius, l. 3. c. 11.
[o] In vita Alexandri.
[p] Bibliothec. l. 17. p. 515.
[q] Exped. Alex. l. 2.
[r] E Trogo, l. 11. c. 9.
[s] Vit. Alexandri.
[t] Curtius, l. 4. c. 16.
[u] Ut ſupra, l. 3.
[w] Biblioth. l. 17. p. 536.

℣. 8. *Therefore the he-goat waxed very great*, &c.] The *Grecian* monarchy under *Alexander* became very powerful, and was very extenſive; he not only conquered the *Perſian* empire, but alſo the *Indies*, yea the whole world as he imagined; and indeed he did bring into ſubjection to him the greateſt part of the then known world; and he was very great in his own eſteem, at leaſt, reckoned himſelf Lord of the world, called himſelf the ſon of *Jupiter Ammon*, and affected to be worſhipped as a god: *and when he was ſtrong, the great horn was broken*; when the *Grecian* monarchy was eſtabliſhed, and became very powerful, and reached to the greateſt part of the earth, then *Alexander* the firſt king of it, a great horn, and powerful monarch, died, or was broken; not as the two horns of the ram, by the power of the enemy; not by violence, but by intemperance, in a drunken fit, or as was ſuſpected, by poiſon; and that when he was in the height of his glory, ſwelled with his victories; and that in the prime of his days, when in his full ſtrength, being in the *thirty third* year of his age: *and for it*, or in the room and ſtead of it[z], *came up four notable ones*; or, *four* horns *of viſion*[a]; very famous and conſpicuous, like that in ℣. 5. which were the four kingdoms into which the empire was divided ſome time after *Alexander*'s death, and the four kings that were over them: the kingdoms were thoſe of *Egypt*, *Greece*, *Aſia*, and *Syria*. *Ptolemy* was king of *Egypt*, to which belonged *Lybia*, *Paleſtine*, *Arabia*, and *Cæleſyria*. *Caſſander* was king of *Macedonia* and *Greece*. *Lyſimachus* was king of *Aſia*, to which belonged *Thrace*, *Bithynia*, and other places; and *Seleucus* was king of *Syria*, and of the eaſtern countries: theſe are the four heads of the leopard or third beaſt, which ſignifies the *Grecian* monarchy, ch. vii. 6. and theſe were *toward the four winds of heaven*; eaſt, weſt, north, and ſouth: *Egypt* with its appendages lay to the ſouth; *Aſia* and what belonged to that to the north; *Macedonia* and *Greece* to the weſt; and *Syria* to the eaſt: and thus was the *Grecian* empire divided into four kingdoms among the ſucceſſors of *Alexander*: there were ſome partitions of it before this into provinces among governors, under the brother and ſon of *Alexander*; but after the battel of *Ipſus*, in which *Antigonus*, one of *Alexander*'s captains, and a very principal, active and ambitious man, was ſlain, and his army routed; the four confederate princes againſt him, above named, divided by conſent the empire between them into ſeparate kingdoms, and became really, and not in title only, kings of them[b]; which is what is here propheſied of.

℣. 9. *And out of one of them came forth a little horn*, &c.] Meaning not the kingdom of *Titus Veſpaſian*, as *Jarchi*; nor the kingdom of the *Turks*, as *Saadiah*; but the kingdom of *Antiochia*, as *Aben Ezra* and *Jacchiades*; or rather *Antiochus Epiphanes*, who ſprung from the kingdom of the *Seleucidæ* in *Syria*, or from *Seleucus* king of *Syria*, one of the four horns before-mentioned: this is that ſinful root, ſaid to come out from thence, 1 *Mac.* i. 11. called a *horn*, becauſe he had ſome power and authority, and which he uſurped and increaſed in; tho' but a *little* one in compariſon of *Alexander* the great horn; or at his beginning, being an hoſtage at *Rome*; from whence he got away by ſtealth, and ſeized the kingdom of *Syria*, which belonged to his elder brother's ſon, whom he diſpoſſeſſed of it; and by mean, artful and deceitful methods got it into his hands, who had no right unto it, nor any princely qualities for it: *which waxed exceeding great toward the ſouth*; towards *Egypt*, which lay ſouth of *Syria*; into which *Antiochus* entered, and fought againſt *Ptolemy Philometer* king of it, took many cities, and beſieged *Alexandria*; and in all probability would have ſubdued the whole country, had not the *Romans*[c] reſtrained him, by ſending their embaſſador *Popilius* to him, who obliged him to deſiſt and depart; ſee 1 *Mac.* i. 17, 18, 19, 20: *and toward the eaſt*; towards *Armenia* and *Perſia*, the *Atropatii* in *Media*, and the countries beyond the *Euphrates*, whom he made tributary to him; ſee 1 *Mac.* iii. 31. and vi. 1, 2: *and toward the pleaſant* land; the land of *Judea*, ſo called becauſe of its delightful ſituation, and great fruitfulneſs; and becauſe God choſe it above all others for his habitation; where his word, and worſhip, and ordinances were obſerved and enjoyed; and where the Meſſiah ſhould be born and dwell; into this *Antiochus* led his army, and greatly afflicted and diſtreſſed it; he made himſelf maſter of moſt places in *Galilee* and *Judea*. The *Arabic* verſion reads, *toward the weſt*; no mention is made of the north, becauſe there he himſelf reigned; *Syria* being north to *Egypt*, as that was ſouth to *Syria*; hence afterwards the king of *Egypt* is called the king of the ſouth, and the king of *Syria* the king of the north.

℣. 10. *And it waxed great, even to the hoſt of heaven*, &c.] The people of the *Jews*, the army of the living God, the church militant, among whom were many of the citizens of heaven, whoſe names are written there; ſuch was the inſolence of this king, as to moleſt and diſturb them: *and it caſt down* ſome *of the hoſt, and of the ſtars to the ground, and ſtamped upon them*; ſome of the common people he perſecuted and deſtroyed, or prevailed upon them, either by threats or flatteries, to relinquiſh their religion; and even ſome of the *ſtars*, the lights of the people, the prieſts and Levites that miniſtred unto them; or the princes, prieſts and elders of the people whom he ſlew, as *Jacchiades* interprets it; or removed from their poſts, ſo that they could not do their office; or they turned apoſtates, and thoſe that did not, he barbarouſly put to death, and inſulted over them, and uſed them in a very contemptuous manner, as old *Eleazar*, the mother, and her ſeven ſons; ſee 2 *Maccab.*

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[x] Antiq. l. 11. c. 8. §. 5.

[y] Heb. Hiſt. l. 2. c. 7. p. 88.

[z] תחתיה loco ejus, *vel* illius, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

[a] חזות ארבע quatuor *cornua* conſpicua, Junius & Tremellius, Piſcator; cornua aſpectus quatuor, Michaelis.

[b] See Prideaux Connexion, Part 1. B. 8. p. 558, 559.

[c] See Joſeph. Antiq. l. 12. c. 5. §. 2.

℣. 11. *Yea, he magnified* himſelf *even to the prince of the hoſt*, &c.] Either the high-prieſt *Onias*, whom he diſpoſſeſſed of his office, and put *Jaſon* a wicked man into it; or *Judas Maccabeus*, the prince of the *Jewiſh* nation; or rather, as *Jacchiades*, God himſelf, the Lord God of *Iſrael*, the king, prince, governor and defender of them, whom *Antiochus* blaſphemed; whoſe worſhip he put a ſtop to; and whoſe temple he profaned, and ill-uſed his people; all which was againſt God himſelf, and is a proof of the pride and inſolence of this king: *and by him the daily* ſacrifice *was taken away*; the lambs in the morning and evening were forbid to be ſacrificed; or they could not be offered, becauſe the altar was pulled down or profaned; and ſo all other ſacrifices were made to ceaſe, as well as this, which is put for all: or, *from him* [d], the prince, *the daily* ſacrifice *was taken away*; either from the prieſt, who uſed to offer it; or from God, to whom it was offered: *and the place of his ſanctuary was caſt down*; not that the temple was deſtroyed by him, but it was profaned and rendered uſeleſs; the worſhip of God was not carried on in it, but the image of *Jupiter* was ſet up in it, and it was devoted to the ſervice of an idol; yea, the altar was pulled down, and all the veſſels and ornaments of the temple were taken away and deſtroyed; ſee 1 *Maccab.* i. 22. &c. and iii. 45, 52.

℣. 12. *And an hoſt was given* him *againſt the daily* ſacrifice, *by reaſon of tranſgreſſion*, &c.] Which ſome interpret of a garriſon of ſoldiers placed by *Antiochus*, thro' his ſin and wickedneſs, to hinder the oblation of the daily ſacrifice, as *Grotius*: others, of an hoſt of apoſtates among the *Jews*, who adviſed *Antiochus* againſt the daily ſacrifice, and to kill ſwine, and offer them on the altar, as *Jacchiades*; or rather it may be rendered, *and the hoſt was given over*, or *delivered*, i. e. to the enemy, *becauſe of the tranſgreſſion againſt the daily ſacrifice* [e]; that is, becauſe of the tranſgreſſion of the prieſts, or the people in neglecting the daily ſacrifice, the hoſt or people of the *Jews* were delivered up into the hands of *Antiochus*; or they were delivered up together with the daily ſacrifice, for their ſins [f]. The word צבא is by *Jarchi* and *Ben Melech* interpreted, a ſet time, a fixed time which ſhall have an end; and *Calvin* inclines to this ſenſe, that tho' the daily ſacrifice would be taken away, becauſe of the tranſgreſſion of the people, yet it was only for a certain time, and would be reſtored again when that time was up; and ſo is ſpoken for the comfort of the Lord's people: *and it caſt down the truth to the ground*; that is, the little horn *Antiochus*, or his hoſt and army; he did all that in him lay to extirpate and aboliſh true religion and godlineſs; he cut in pieces the copies of the book of the law, and burnt them, called the law of truth in *Mal.* ii. 6. as *Jacchiades* obſerves, and put to death the profeſſors of the truth; and ſhewed all the contempt of true doctrine and worſhip he was capable of; ſee 1 *Mac.* i. 59, 60: *and it practiſed, and proſpered*; he did what he pleaſed, and he ſucceeded in his attempts for a while, there being none to oppoſe him.

℣. 13. *Then I heard one ſaint ſpeaking*, &c.] An angel, either a created angel, pure and holy in his nature, as *Gabriel*; or the increated angel Jeſus Chriſt, the Word of God; what he was ſpeaking of, is not ſaid; perhaps *Daniel* did not hear what he ſaid, tho' he heard him ſpeaking, or perceived that he ſpake; yet did not underſtand what he ſaid, or what was the ſubject of his diſcourſe; very probable it was ſomething relative to the viſion now ſeen: *and another ſaint ſaid unto that certain* ſaint *that ſpake*; another angel ſaid to him that ſpake, whoſe name is unknown, only called ſuch a one, or *Palmoni*, which ſome render, *the wonderful numberer*; or *the numberer of ſecrets*, or *that has all ſecrets numbered* [g]; and apply it to Chriſt, whoſe name is *Pele*, wonderful; the eternal Word of God, that is in the boſom of the Father, and knows all ſecrets, and the number of times and ſeaſons, how long they will laſt; what created angels know not, he does; and therefore they apply to him for inſtruction and knowledge in hidden things: *how long ſhall be the viſion concerning the daily* ſacrifice, *and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?* that is, how long will this viſion laſt? or when will this prophecy be at an end, and have its full and final accompliſhment? how long will the ſacrifice be taken away, or made to ceaſe? how long will that tranſgreſſion, that abomination, making the temple deſolate, the image of *Jupiter Olympius* ſet up by *Antiochus*, continue in it? how long ſhall it be given to him, or he be permitted to tread under foot, and uſe in the moſt contemptuous manner the temple of the Lord and his people?

℣. 14. *And he ſaid unto me*, &c.] That is, *Palmoni* the wonderful perſon, to whom the angel put the above queſtion, gave the anſwer to it; not unto the angel that aſked it, but unto *Daniel* that ſtood by; knowing that it was for his and his people's ſake the queſtion was aſked, and therefore gave the anſwer to him, as follows: *unto two thouſand and three hundred days*; or ſo many *mornings* and *evenings* [h]; which ſhows that not ſo many years, as *Jacchiades*, and others, are meant; but natural days, conſiſting of twenty-four hours, and which make ſix years, three months, and eighteen days; and reckoning from the 15th day of the month *Ciſleu*, in the year 145 of the *Seleucidæ*, in which *Antiochus* ſet up the abomination of deſolation upon the altar, 1 *Maccab.* i. 57. to the victory obtained over *Nicanor* by *Judas*, on the 13th day of the month *Adar*, *Anno* 151, are juſt 2300 days; which day the *Jews* kept as an annual feaſt, in commemoration of that victory; and from that time enjoyed peace and reſt from war [i]: this way goes *L'Empereur* after *Capellus*; but others begin from the defection of the people from the pure religion by *Menelaus*, *Anno* 141; tho' *Antiochus* did not enter on his impieties till the following year; and reckoning from the 6th day of the 6th month in that year, to the 25th day of *Ciſleu* in the year 148, when the *Jews* offered the daily ſacrifice on the new altar of burnt-offerings, 1 *Maccab.* iv. 52. were juſt ſix years, three months, and eighteen days: and ſo it follows, *and then ſhall the ſanctuary be cleanſed*; as it was by *Judas Maccabeus* at the time above-mentioned; when he purified the holy places, ſanctified the courts, rebuilt the altar, renewed the veſſels of the ſanctuary, and put all in their proper places; ſee 1 *Maccab.* iv. 41—51. Indeed, as *Antiochus* was a type of antichriſt, and his perſecution, of that deſolation made by antichriſt in the church; theſe 2300 days may be conſidered as ſo many years, which will bring it down to the end of the ſixth millennium, or thereabout; when it may be hoped there will be a new face of things upon the ſanctuary and church of God, and a cleanſing of it from all corruption in doctrine, diſcipline, worſhip and converſation.

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[d] ממנו ab eo, Pagninus, Montanus, Cocceius; ab ipſo, Junius & Tremellius, Piſcator, Michaelis.

[e] וצבא תנתן על התמיד בפשע exercituſque traditus eſt propter tranſgreſſionem contra res circa illud juge ſacrificium, Vatablus.

[f] Et exercitus tradetur una cum ſacrificio jugi ob prævaricationem, Michaelis.

[g] לפלמוני illi qui occulta in numerato habet, Junius & Tremellius.

[h] ערב בוקר veſpero-matutina, Caſtalio; veſpertina matutinaque tempora, Junius & Tremellius, Piſcator.

ỳ. 15. *And it came to paſs when I, even I Daniel had ſeen the viſion*, &c.] The whole of the preceding viſion, concerning the ram, he-goat, and little horn, and what were done by them; the prophet not only affirms he ſaw this viſion, but repeats the affirmation, expreſſing his own name, partly for the ſake of emphaſis, and partly for the greater confirmation of his words; wherefore it was a moſt impudent thing in *Porphyry* to ſay, that the true *Daniel* never ſaw this viſion; but what is here related, was written after *Antiochus*'s reign, and falſly aſcribed to him. It being ſo clear a prophecy concerning *Alexander*, and the deſtruction of the *Perſian* empire by him; this acute, ſpiteful heathen had no other way of evading the evidence of it in favour of true religion, but by this falſe and lying aſſertion: *and I ſought for the meaning*; that is, of the viſion; for a more perfect, clear and explicit meaning of it; ſomething he had learnt concerning the latter part of it, relating to the deſolation of the temple, and the continuance of it, from what paſſed between the two ſaints or angels; but he was deſirous of knowing more; which he either ſignified by making application to the angel that ſtood near him; or rather by ſecret ejaculations in prayer to God; and he, who is afterwards deſcribed as a man, tho' the eternal God that knows all things, knew the ſecret deſires of his ſoul, and immediately took care they ſhould be anſwered: *then behold, there ſtood before me as the appearance of a man*; not really a man, but in form and appearance; not *Gabriel*, or any created angel in human form, in which angels ſometimes appeared; but the eternal Son of God, who was to be incarnate, and was often ſeen in the form of a man before his incarnation; in like manner he was now ſeen by *Daniel*, right *over-againſt* [k] whom he ſtood: this is the ſame with the ſpeaking ſaint, or *Palmoni* the wonderful one in ỳ. 13. *Jacchiades* ſays, this is the holy bleſſed God; as it is indeed the *Immanuel*, God that was to be manifeſted in the fleſh.

ỳ. 16. *And I heard a man's voice between the banks of Ulai*, &c.] Near to which *Daniel* was, ỳ. 2. and it ſeemed to him as if the appearance of the man was in the midſt of the river, between the banks of it, from whence the voice came; or between the arms of it, it bending and winding about; or rather between *Shuſhan* and the river; or between the prophet and that: this voice was the voice of the perſon that appeared as a man in the preceding verſe: *which called, and ſaid, Gabriel*; the voice was loud, audible and commanding; even to an angel, one of great note, *Gabriel*, the man of God, the mighty one; and ſhows, that the perſon that made this appearance, and ſpoke in this authoritative way, was the Lord, and head of angels, even of all principalities and power, at whoſe beck and command they are: *make this man to underſtand the viſion*; the above viſion of the ram, he-goat, and little horn; give him a full explanation of it; tell him what the ſeveral figures mean, repreſented in it; that he may have a clear underſtanding of all things contained in it: the ſaints and people of God are ſometimes inſtructed by angels, and particularly the prophets of old were; and which was more common in the times of the former diſpenſation, than now; for God has not put in ſubjection to angels the world to come, or the goſpel-diſpenſation, *Heb.* ii. 5.

ỳ. 17. *So he came near where I ſtood*, &c.] The angel immediately obeyed the divine perſon in human form, and came near the prophet, in order to inſtruct him, and carry on a familiar converſation with him: *and when he came, I was afraid, and fell upon my face*; not being able to bear the glory that attended him; and eſpecially when he conſidered him as the meſſenger of a divine perſon ſent to inſtruct him, and being conſcious of his own frailty and weakneſs: *but he ſaid unto me, underſtand, O ſon of man*; give attention in order to underſtand the viſion, which the angel, by a divine command, was about to give him the full meaning of; and which he could not ſo well attend unto in his preſent circumſtance and poſture; and therefore ſuggeſts he ſhould ſhake off his fear, and ſtand on his feet, and liſten to what he was about to ſay: he calls him, *ſon of man*, a title only given to him and *Ezekiel*; and ſo may be conſidered as a mark of honour and reſpect, as being one greatly beloved and honoured by the Lord; or to expreſs his tender regard to him, and accommodating himſelf to him, conſidering he was a frail mortal man; or to put him in mind that he ſhould ſo conſider himſelf, tho' now among angels, and favoured with revelations of ſecrets, that ſo he might not be exalted with them above meaſure: *for at the time of the end* ſhall be *the viſion*; or rather, *for a time* is *the end of the viſion* [l]; there is a ſet, fixed and determined time, when the viſion ſhall end, and have its full accompliſhment; namely, when the 2300 days are expired.

ỳ. 18. *Now as he was ſpeaking with me*, &c.] Addreſſing him in the above manner: *I was in a deep ſleep on my face toward the ground*; thro' fear he fell proſtrate to the ground, and ſwooned away, which iſſued in a deep ſleep; and ſo was unfit to attend to the explanation of the viſion the angel was ſent to give him; and which was not thro' indifferency to it, or neglect of it; but thro' human weakneſs, his nature not being able to bear up under ſuch circumſtances, which ſtruck him with ſuch fear and dread: *but he touched me, and ſet me upright*; he jogged him out of his ſleep, and took him, and raiſed him up, and ſet him on his feet; or, *on his ſtanding* [m]; which *Ben Melech* explains, as he *was ſtanding at firſt*; and ſo in a better poſture to attend to what was about to be revealed unto him.

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[i] Joſeph. Antiq. l. 12. c. 10. §. 5.

[k] לנגדי ex adverſo mei, Michaelis.

[l] לעת קץ החזון ad tempus, finis viſionis, Munſter, Montanus, Calvin.

℣. 19. *And he ſaid, behold, I will make thee know*, &c.] Or, *make known unto thee* [n]; what he knew not, even things future: particularly *what ſhall be in the laſt end of the indignation*; the indignation of God againſt the people of *Iſrael*, in the ſore affliction and perſecution of them by *Antiochus*, which he ſuffered to be; here the angel ſuggeſts that that ſhould not remain always, but ſhould have an end; and he would inform the prophet what ſhould be at the cloſe; or rather, as *Noldius* [o] renders it, *what ſhall be unto the laſt end of the indignation*; all that ſhould come to paſs from the beginning of the *Perſian* monarchy, ſignified by the *ram*, quite thro' the *Grecian* monarchy, deſigned by the *he-goat*, unto the end of the perſecution by *Antiochus*; for certain it is, the angel informed the prophet of more things than what concerned the laſt part, and cloſing ſcene of theſe ſorrowful times; even of all the above-ſaid things, which intervened between the ſetting up of the *Perſian* monarchy, and the ſufferings of the *Jews* in the times of *Antiochus*; and ſo *Aben Ezra* interprets it, here "is declared the wrath of God "upon *Iſrael* in the days of wicked *Greece*, and "in the days of *Antiochus*, until the *Haſmonæans* "cleanſed the temple:" *for at the time appointed the end* ſhall be; the end of that indignation or affliction, and ſo of this viſion or prophecy: there was a time appointed by God for the fulfilment of the whole; and when that time was come, all would be accompliſhed; the indignation would ceaſe, and the perſecution be at an end.

℣. 20. *The ram which thou ſaweſt having two horns*, &c.] Here begins the particular explanation of the above viſion, and of the firſt thing which the prophet ſaw in it, a ram with two horns: which two horns, he ſays, are *the kings of Media and Perſia*; *Darius* the firſt king was a *Mede*, and *Cyrus* that ſucceeded him, or rather reigned with him, was a *Perſian*: or rather the ram with two horns ſignifies the two kingdoms of the *Medes* and *Perſians* united in one monarchy, of which the ram was an emblem; ſee the note on ℣. 3. for *Darius* and *Cyrus* were dead many years before the time of *Alexander*; and therefore could not perſonally be the two horns of the ram broken by him; nor is it to be underſtood of the kings of two different families, as the one of *Cyrus*, and the other of *Darius Hyſtaſpes*, in whoſe ſucceſſors the *Perſian* monarchy continued till deſtroyed by *Alexander*, as *Theodoret*.

℣. 21. *And the rough goat is the king of Grecia*, &c.] Including all the kings of it, from *Alexander* to the end of the *Grecian* monarchy; or rather the kingdom of *Greece*, which began in him, and continued until it was deſtroyed by the *Romans*: this was ſignified by the rough or hairy goat, eſpecially when *Alexander* was at the head of it, for his ſtrength and proweſs, his ſwiftneſs in his marches over rocks and mountains, his majeſty and grandeur, and alſo his luſt and uncleanneſs; ſee the note on ℣. 5: *and the great horn that* is *between his eyes*, is *the firſt king*; this is *Alexander*, who, tho' he was not the firſt king of *Macedon*, his father *Philip*, and others were kings before him; yet was the firſt king of the *Grecian* monarchy, which took place on the *Perſian* monarchy being deſtroyed by him.

℣. 22. *Now that being broken*, &c.] That is, the great horn *Alexander*, the firſt king of the *Grecian* monarchy; whoſe death, either by drunkenneſs, or by poiſon, is here expreſſed by being *broken*. The ſenſe is, he being dead, or upon his death, *whereas four ſtood up for it*; four horns roſe up in the room and ſtead of the great one broken; ſee ℣. 8. theſe ſignified that *four kingdoms ſhall ſtand up out of the nation*; which were the kingdoms of *Egypt*, *Aſia*, *Macedonia* and *Syria*, into which the *Grecian* monarchy was divided after the death of *Alexander*; and the firſt kings of them were all of the *Grecian* or *Macedonian* nation, and not *Egyptians*, *Armenians*, *Syrians*, &c. *but not in his power*; they did not riſe and ſtand up in the power and ſtrength, in the grandeur and magnificence of *Alexander*; they were not equal, but greatly inferior to him, tho' they were notable horns, or famous kingdoms, as in ℣. 8. *Saadiah* interprets it, not of his ſeed or offſpring; theſe were not his ſons that were the heads of theſe kingdoms, but his captains or generals.

℣. 23. *And in the latter time of their kingdom*, &c.] Toward the cloſe of the kingdom of the four kings that divided *Alexander*'s kingdom; for tho' they were four diſtinct kings, and had four ſeparate kingdoms, yet theſe all belonged to one kingdom or monarchy, the *Grecian* empire; and when that was decreaſing, and coming into the hands of the *Romans*, there roſe up, ſtood and flouriſhed a while, king *Antiochus*, afterwards deſcribed, who began to reign in the hundred and thirty-ſeventh year of the *Seleucidæ*, 1 *Mac*. i. 11. and above a hundred and ſixty-ſix years before Chriſt; and the ſame year that he ſet up the abomination of deſolation in the temple at *Jeruſalem*, as Mr. *Mede* [p] has obſerved, *Æmilius* the *Roman* conſul conquered *Perſeus* king of *Macedon*, whereby all *Greece* came into the hands of the *Romans*; ſo that this king may be truly ſaid to ariſe and ſtand in the latter part of the *Grecian* empire, when that was declining, and the *Roman* empire was taking place: *when the tranſgreſſors are come to the full*; many among the *Jews* who apoſtatized from their religion turned heathens, even ſome of the prieſts, when their number was completed, and they had filled up the meaſure of their iniquities; ſee 1 *Mac*. i. 12, *&c. a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up*; meaning *Antiochus*, as is generally agreed, both by *Jewiſh* and *Chriſtian* interpreters, and to whom theſe characters agree: he was *hard of face* [q], as it may be rendered; an impudent brazen-faced man, who had no ſhame nor fear in him; regarded neither God nor man; committed the moſt atrocious crimes, in the moſt public manner; and particularly was daring and impudent in his blaſphemy againſt God, and the true religion; and it may alſo ſignify that he was cruel, barbarous and inhuman, eſpecially to the *Jews*, as his perſecution of them abundantly proves: and his *underſtanding dark ſentences*, or *riddles* [r], which he could both propoſe and anſwer, ſhews him to be ſagacious and cunning, well verſed in wicked craft and policy; he had the art of inveigling and deceiving men; it was by deceit and cunning he got the kingdom from his nephew; and by the wicked art of perſuaſion he was maſter of, he ſeduced many of the *Jews* to relinquiſh their religion, and embrace heatheniſm; and ſo well ſkilled he was in wicked politicks, that he could cover his own deſigns, and penetrate into the ſecrets of others; according to *Jacchiades*, he was ſkilful in the art of magic and aſtrology. This is the little horn that was to riſe out of one of the four horns or kingdoms; as *Antiochus* did from that of *Seleucus*, and ſtood and reigned above 12 years.

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[m] על עמדי ſuper ſtare meum, Montanus, Gejerus; ſuper ſtationem meam, Michaelis.

[n] מודיעך ego notum faciam tibi, Piſcator; indicaturus tibi ſum, Michaelis.

[o] Concord. Ebr. Partic. p. 180. N°. 809.

[p] Works, B. 3. c. 11. p. 654.

[q] עז פנים durus facie, Calvin, Piſcator; validus facie, Michaelis.

[r] חידות ænigmata, Pagninus, Montanus, Munſter, Calvin, Piſcator, Polanus.

ỷ. 24. *And his power ſhall be mighty, but not by his own power*, &c.] He ſhould poſſeſs a large kingdom, and that ſhould be increaſed by conqueſts; *but not in his power* [s], the power of *Alexander*; he ſhould not arrive to that greatneſs he did, as in ỷ. 22. ſo *Jacchiades*: or, *in his own power* [t]; for it was not ſo much by his own courage and valour, by any heroic actions of *Antiochus*, he became ſo great, as by craft and deceit: through ſedition he procured the death of his father and elder brother; and by fraud got the kingdom from his nephew; and thro' the perfidy of *Menelaus* and *Jaſon*, the high-prieſts of the *Jews*, and other apoſtates, he obtained what dominion he had over the *Jews*; and it was by the aſſiſtance of *Eumenes* king of *Pergamus*, and his brother *Attalus*, that he kept the kingdom he had uſurped, who ſtood by him, in order to check the growing power of the *Romans*; and more eſpecially it was by a power given him from above, or by the permiſſion and providence of God, who ſuffered him to be ſo great, and to prevail particularly over the *Jews*; becauſe of their ſins, as *Aben Ezra* and *Saadiah* obſerve, to chaſtiſe them for them: ſo his antitype, antichriſt, became great and powerful, thro' craft and policy, and by the help of the ten kings that gave their kingdoms to him: *and he ſhall deſtroy wonderfully*; or beyond all credit, countries, cities, towns, and their inhabitants; he ſlew fourſcore thouſand *Jews* in three days time, bound forty thouſand, and ſold as many, 2 *Maccab*. v. 14. or, *he ſhall deſtroy wonderful things* [u]; the temple, and the wonderful things, the things of worth and value in it, ſo *Saadiah* and *Jacchiades*; he took away the veſſels of the temple, the golden lamps, the ark, and table of gold, &c: *and ſhall proſper and practiſe*; for a while do what he pleaſed, none being able to oppoſe and hinder him; ſee ỷ. 12: *and ſhall deſtroy the mighty, and the holy people*; by the *mighty* may be meant the *Egyptians*, *Parthians*, and other nations he made war with; and by the *holy people* the *Jews*, who were ſanctified and ſeparated from other people by the Lord, to be a peculiar people; among whom were his holy temple, his holy prieſts, his holy word, ordinances, and worſhip; multitudes of theſe he deſtroyed, as before obſerved. *Jacchiades* interprets this of the ſons of *Aaron*, the holy prieſts of the Lord, whom he ſlew.

ỷ. 25. *And through his policy alſo he ſhall cauſe craft to proſper in his hand*, &c.] His ſchemes were laid in ſuch deep policy, and he managed ſo artfully and craftily in the execution of them, that he commonly ſucceeded; as in getting the kingdom of *Syria* from his nephew; and under a pretence of peace and friendſhip, and to defend *Philometer* king of *Egypt*, a minor, and by large promiſes to the nobles of the land, made himſelf maſter of it; and by deceitful methods he prevailed in *Judea*; ſee ch. xi. 21, 23, 24: *and he ſhall magnify himſelf in his heart*; ſwell with pride, on account of ſucceſs, thro' his policy, craft, and cunning, and think himſelf above all mortals, and equal to God himſelf; yea, as his antitype antichriſt, exalt himſelf above all that is called God; fanſy that he could command the ſeas, weigh the mountains in ſcales, and reach heaven itſelf, 2 *Maccab*. ix. 8: *and by peace ſhall deſtroy many*; under a pretence of peace enter into countries, and deſtroy the inhabitants of them, as in *Egypt* and *Judea*; or by leagues and treaties of peace, outwitting thoſe he made peace with; ſo ſome politick princes do themſelves more ſervice, and their enemies more hurt by treaties, than by battels: or, *in peace* [w]; when at peace with them, or while they are in peace and tranquillity; coming upon them unexpectedly, at an unawares, when they did not ſo much as dream of war: *he ſhall alſo ſtand up againſt the prince of princes*; not the high-prieſt, as *Grotius*; nor *Michael*, as *Aben Ezra*; but God himſelf, as *Saadiah* and *Jacchiades*; who is King of kings, and Lord of lords, the only potentate, to whom all the princes above and below are ſubject; him *Antiochus* ſtood up againſt, when he profaned his temple at *Jeruſalem*, forbid his worſhip, perſecuted and deſtroyed his people, and ſet up the image of *Jupiter* in his houſe: *but he ſhall be broken without hand*; alluding to his being a horn; it is expreſſive of his death, and the manner of it; that he ſhould not die by the hand of an enemy in battel, nor be aſſaſſinated by the hand of a ruffian, but be cut off by the immediate hand of God. *Jacchiades* ſays, that by the providence of God he fell ill of a bad diſeaſe, and at the cry of one of his elephants, his chariot was over-turned, and he fell on the ground, and his bones were broken. Of his death, and the manner of it, ſee 1 *Maccab*. vi. 8. 2 *Maccab*. ix. 5, 9. which was much like that of *Herod*'s, *Acts* xii. 24. being ſtricken with a violent diſorder in his bowels; his body covered with worms; his fleſh flaked off, and emitted ſuch a ſtench, as was intolerable to his army. *Aben Ezra* ſays, he fell from the roof of a houſe, and was broken, and died.

ỷ. 26. *And the viſion of the evening and the morning which was told, is true*, &c.] That is, of the 2300 evenings and mornings, or natural days; unto which time the daily ſacrifice was to ceaſe, and the ſanctuary and hoſt trodden under foot; and then the ſanctuary would be cleanſed. This account is *true*, and not only to be believed, but is clear and plain, and to be literally underſtood of ſo many days, or ſuch a term of time exactly, having no obſcurity in it: *wherefore ſhut thou up the viſion*; the whole viſion of the ram and he-goat, and the little horn: the meaning is, that he ſhould keep it to himſelf, and conceal it from men; not from his own people, for whoſe ſake it was given, but from the *Chaldeans*, whoſe deſtruction was near; and who would be ſucceeded by the *Perſians*, who might be diſguſted with this prophecy, ſhould they ſee it, it foretelling the deſtruction of their empire: or this order was given to ſuggeſt to *Daniel*, that the fulfilment of it would be deferred ſome time, during which it would not be ſo eaſy to be underſtood, as when it was near accompliſhing and accompliſhed; and then prophecy and facts might be compared together: *for it* ſhall be *for many days*; it were three hundred years or more, from the reign of *Belſhazzar* to the death of *Antiochus*, in which this viſion ends.

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[s] בכחו roboré ipſius, Junius & Tremellius, Piſcator.

[t] In fortitudine ſua, Pagninus, Montanus; per virtutem ſuam, Munſter.

[u] נפלאות mirabilia, Montanus, Polanus.

[w] בשלוה in pace, Calvin, Vatablus; in tranquillitate, Montanus, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

℣. 27. *And I Daniel fainted and was ſick* certain *days*, &c.] Or, *then I Daniel fainted* [x]; after he had ſeen the viſion, and had thought upon it, and conſidered the afflictions that were to come upon the people of God, and the condition the temple, and the worſhip of it, would be in; theſe ſo affected his mind, that he not only fainted away, and was ſtruck with a kind of ſtupor and amazement, but had a fit of illneſs upon him, which continued ſome days; ſuch a nearneſs and ſympathy there are between the ſoul and body: *afterwards I roſe up*; from the bed in which he had laid ſome days ill: *and did the king's buſineſs*; by which it appears, that upon the death of *Nebuchadnezzar*, *Daniel* was as yet continued in the ſervice of the king of *Babylon*, tho' perhaps not in the ſame poſts as before, and was not a favourite at court, and ſo much known as he had been; and alſo that he was not in reality at *Shuſhan*, when he had this viſion, but at *Babylon*: *and I was aſtoniſhed at the viſion*; at the things contained in it, which were of ſo much importance, reſpecting the kingdoms of the earth, eſpecially the *Perſian* and *Grecian* empires, and the ſtate of his own people the *Jews*: *but none underſtood it*; to whom he ſhewed it; none but himſelf, who was made to underſtand it by the angel, ℣. 16, 17.

CHAP. IX.

THIS chapter contains a prayer of *Daniel*, and the anſwer to it. The time, occaſion, and manner of his prayer, or circumſtances of it, are obſerved, ℣. 1, 2, 3. the parts of it, an addreſs unto God under various ſuitable epithets and characters, ℣. 4. confeſſion of ſin, of his own, of the inhabitants of the land, kings, princes, and people, which are largely dwelt upon and exaggerated, ℣. 5—15. and petitions for mercy, ℣. 16, 17, 18, 19. then the anſwer follows; the time when it was ordered and given, and the perſon by whom it was ſent, are expreſſed, ℣. 20, 21, 22, 23. who delivered to him the viſion of the ſeventy weeks to be conſidered by him; in which both the work of the Meſſiah, and the time of his coming, are clearly pointed out, ℣. 24, 25, 26, 27.

℣. 1. *In the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes*, &c.] This is the ſame with *Darius* the *Median*, that took the kingdom after the death of *Belſhazzar*; ſo called, to diſtinguiſh him from *Darius* the *Perſian*; and yet *Porphyry* has the face to aſſert, that this was *Darius* the *Perſian*, under whom the temple was built, that *Daniel* might appear to live later than he did: *Ahaſuerus*, whoſe ſon he was, is not he that was the huſband of *Eſther*, and was many years later than this; but the ſame with *Aſtyages* king of the *Medes*, and who is called *Ahaſuerus*, *Tobit* xiv. 15. the father of *Cyaxares*, the ſame with this *Darius*, who was uncle to *Cyrus* that conquered *Babylon*, and made him king of it, and of the whole empire; for this was not the firſt year of his reign over *Media*, where he had reigned many years before, but over *Chaldea*, as follows: *which was made king over the realm of the Chaldeans*; by *Cyrus* his nephew; who having taken *Babylon*, and ſettled his affairs, undertook a journey to *Perſia*, and made *Media* in his way; where he met with his uncle *Cyaxares*, the ſame with this *Darius*, and delivered the kingdom of *Babylon* to him, and married his daughter, with whom he had for her dowry the kingdom of *Media*, as *Xenophon* [y] relates. Now it was in the firſt year of his reign over the *Chaldeans*, that *Daniel* had the following viſion of the ſeventy weeks; which, according to Biſhop *Uſher* [z] and Mr. *Whiſton* [a], was in the year of the *Julian* period 4177, and before Chriſt 537. Dean *Prideaux* [b] places it in the year 538; and Mr. *Bedford* [c] in the year 536.

℣. 2. *In the firſt year of his reign*, &c.] Which was alſo the firſt of *Cyrus*, who was partner with him in the kingdom; in which year ended the ſeventy years captivity of the *Jews*, and proclamation was made to have their liberty to go up to *Jeruſalem*, and build the temple, *Ezra* i. 1, 2. reckoning from the third, or the beginning of the fourth, of *Jehoiakim* king of *Judah*, when the deſolation of the land began, and *Daniel* himſelf was carried captive; and which was the firſt year of *Nebuchadnezzar* king of *Babylon*, during whoſe reign, and that of his ſon, and ſon's ſon, the *Jews* were to be detained captives, *Dan*. i. 1. *Jer*. xxv. 1. and xxvii. 7. *I Daniel underſtood by books*; the ſacred ſcriptures, which, tho' a prophet, he was not above reading; and tho' a prime miniſter of ſtate, yet found time to look into theſe divine oracles; which he read, ſtudied, thoroughly conſidered, and well weighed in his mind; whereby he came to have knowledge of *the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem*; *Daniel* might poſſibly have heard this prophecy of *Jeremiah* from his own mouth, before he went to *Babylon*; ſince the firſt intimation of it was in the firſt year of *Jehoiakim*, *Jer*. xxvii. 1, 7. and after this the prophecy might be ſent to *Babylon* for the uſe of the captive *Jews* there; and indeed, a copy of all his prophecies was no doubt brought thither at the laſt captivity of the people; ſo that it is eaſy to account for it, how *Daniel* came by it; and it is plain it was now before him; for he uſes the very word חרבות *deſolations*, which *Jeremiah* does, ch. xxv. 9, 11. the prophecy of the ſeventy years captivity, and of deliverance from it at the expiration of that term, ſtands in ch. xxv. 12. and xxix. 10. which *Daniel* carefully read over, thoroughly conſidered, and as he full well knew what was the epocha of them, or when they begun, he found that they were juſt ready to expire; and this ſet him to the work of prayer, as in the following verſes. From hence it is manifeſt, that the law was not burnt, nor the ſcriptures loſt, in the *Babyloniſh* captivity; ſo that none knew what were or would be done by the Lord, as is falſely aſſerted in 4 *Eſdr.* xiv. 21, *&c.*

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[x] So Noldius, Concord. Ebr. Part. p. 309.
[y] Cyropædia, l. 8. c. 36.
[z] Annales Vet. Teſt. A. M. 3467.
[a] Chronological Tables, cent. 10.
[b] Connexion, &c. part 1. p. 125, 128.
[c] Scripture-Chronology, p. 711.

℣. 3. *And I ſet my face unto the Lord God to ſeek by prayer and ſupplications*, &c.] He ſet apart ſome time on purpoſe for this ſervice, diſtinct from his uſual ſtated times of prayer, as well as from his civil buſineſs and employment; and he not only ſet his face toward *Jeruſalem*, as he uſed to do, ch. vi. 10. the more to affect his mind with the deſolations the city and temple lay in; but towards the Lord God, the ſovereign Lord of all, who does according to his will in heaven and in earth, the governor of the univerſe, the one true God, Father, Son, and Spirit: and this denotes the intenſeneſs of his ſpirit in prayer; the fixedneſs of his heart; the ardour of his mind; the fervency of his ſoul; his holy confidence in God; the freedom and boldneſs he uſed in prayer, and his conſtancy and continuance in it; which is a principal means, and a proper manner of ſeeking God. The *Septuagint* verſion, agreeable to the *Hebrew* text[d], renders it, *to ſeek prayer and ſupplications*; ſuch as were ſuitable and pertinent to the preſent caſe; moſt beneficial and intereſting to him and his people, and moſt acceptable to the Lord: *with faſting, and ſackcloth, and aſhes*; as was uſual on extraordinary occaſions, in times of public mourning; and this he did, to ſhew his ſenſe of the divine Being, and of his own unworthineſs to aſk or receive any thing of him; his great humiliation for the ſins of the people; and to diſtinguiſh this prayer of his from ordinary ones, and to affect his own heart in it, with the ſad condition his nation, city, and temple were in; and therefore abſtained from food for a time, put ſackcloth on his loins, and aſhes on his head, or ſat in them.

℣. 4. *And I prayed unto the Lord my God*, &c.] Not to idols, nor to angels or ſaints departed; but to the Lord God of heaven and earth, who is omniſcient, omnipotent, omnipreſent, *&c.* a God hearing and anſwering prayer; and to whom he directed his prayer, not only as the God of nature and providence, but as his own covenant-God and Father; thereby encouraging his faith in him, and uſing his intereſt with him: *and made my confeſſion*; of his own ſins, and of the ſins of his people; of the favours beſtowed on him and them; of his juſtice in afflicting them, and his mercy in appointing a time for their deliverance; of his own faith in him, love to him, and ſubmiſſion to his will: *and ſaid, O Lord, the great and dreadful God*; great in his being and perfections, and in all his works of nature, providence, and grace; *and dreadful* in his threatnings and judgments, in his wrath and vengeance: or, *to be feared*[e]; and reverenced by all men, eſpecially by his ſaints; and particularly when they draw near unto him, as *Daniel* now did; and that becauſe of his greatneſs and goodneſs: this *Daniel* obſerves, to raiſe in his mind a proper awe and reverence of God, whoſe preſence he was now approaching: *keeping the covenant and mercy to them that love him, and to them that keep his commandments*; faithful to his word of promiſe; large and liberal in the diſtribution of his grace and mercy to ſuch that love him ſincerely and heartily; and as an evidence of it, obſerve his precepts from a principle of love, and with a view to his glory: reſpect ſeems to be had to *Exod.* xx. 6. this is obſerved by the prophet, to encourage his own faith, and that of others, as to the fulfilment of the promiſe of their deliverance from captivity at the end of the ſeventy years; and to raiſe in his mind and theirs, love to God, who was thus merciful; and to ſhew the obligations they lay under, in gratitude to keep his commandments.

℣. 5. *We have ſinned, and have committed iniquity, and have done wickedly, and have rebelled*, &c.] Some think there is a gradation in theſe words; that they had committed ſome ſins thro' error and ignorance; others thro' infirmity and obliquity, or in the perverſeneſs of their ſpirits, and the crookedneſs of their ways; and others wilfully and in malice, in the wickedneſs of their hearts; and others were open acts of hoſtility againſt God, caſting off his yoke, and refuſing obedience to him, and obſtinately perſiſting therein. *Jacchiades* refers them to ſins of actions, words, and thoughts, which they proudly and preſumptuouſly committed. This heap of phraſes ſeems to be uſed to take in all kind of ſin committed by them, and rather to exaggerate than to extenuate them, and to confeſs them with all their aggravated circumſtances; and *Daniel* puts in himſelf among the body of the people, as being a member of it, and as well knowing he was not without ſin; and therefore willingly took his part in the blame of it, in confeſſion of it, and confuſion for it: even by departing *from thy precepts, and from thy judgments*; both of a moral and poſitive nature, which were enjoined by the law of *Moſes*, as the rule of their conduct; but from this they ſwerved.

℣. 6. *Neither have we hearkened unto thy ſervants the prophets*, &c.] To their explanations of the laws and judgments of God; to their admonitions, reproofs, and counſels; theſe they did not attentively liſten to, nor give credit to them, nor yield obedience to them; but deſpiſed and rejected them, tho' they were the true prophets and ſervants of the Lord; ſuch as *Hoſea*, *Iſaiah*, *Jeremiah*, *Ezekiel*, and others: *which ſpake in thy name*; they came by the authority of God, being ſent by him; they delivered their meſſage in his name, being his ambaſſadors; and which as it was an honour done to this people to have ſuch men ſent unto them, ſo it was an aggravation of their ſin that they ſhewed no reſpect to them; ſince their words were not their own, but the Lord's, which they ſpake to all ſorts of perſons: *to our kings*; one after another, as to *Ahaz*, *Manaſſeh*, *Jehoiakim*, *Jechoniah*, and *Zedekiah*; kings of the houſe of *David*, and over the land of *Judah*: *our princes*; princes of the blood, nobles, and courtiers: *and our fathers*; meaning not only their immediate anceſtors, but their ſubordinate rulers, civil magiſtrates, judges or elders of the people, as *Jacchiades* interprets it: *and to all the people of the land*; of *Judea*; the common people, as diſtinguiſhed from perſons of rank and figure before expreſſed. Theſe ſeveral perſons are named, partly to obſerve how faithful the prophets were in delivering their meſſage to all ſorts of perſons, high and low, not fearing the faces of any; and partly to ſhew that none could plead ignorance, or excuſe themſelves with that, ſince all had had ſufficient warning and inſtruction; as alſo to obſerve, that the ſin of rejecting the true prophets of the Lord was univerſal among them, all were guilty of it.

℣. 7.

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[d] לבקש תפלה ותחנונים, τȣ̃ ἐκζητῆσαι προσευχὴν ϗ̀ δεήσεις, Sept. ad quærendum orationem & deprecationes, Montanus; ad quærendum orationem & ſupplicationem, Cocceius.

[e] הנורא reverendus, Vatablus; ſummè reverende, Junius & Tremellius; metuende, Cocceius.

℣. 7. *O Lord, righteouſneſs* belongeth *unto thee*, &c.] It is eſſential to him, it is his nature, and appears in all his works; he is perfectly pure, holy and righteous; he is juſt, and without iniquity; and there is no unrighteouſneſs in him, nor any to be charged upon him, on account of any thing done by him: punitive juſtice belongs to him; nor is he to be complained of becauſe of his judgments, which are righteous altogether; nor had the prophet, or any of his countrymen, juſt reaſon to complain of the evils brought on them; the deſolations of their land, city, and temple, and their captivity in a ſtrange land; by all which no injuſtice was done, nor could they charge the Lord with any: and with him alſo is righteouſneſs wrought out by his Son, to juſtify ſinners that believe in him; he has accepted of it, and imputes it without works. *But unto us confuſion of face, as at this day*; both on account of their ſins, which ſtared them in the face, loaded their conſciences with guilt, and filled them with ſhame; and on account of their puniſhment, the miſerable condition in which their country was, and they themſelves were at that day; which declared to all the world what ſinners they had been, and what ſins they had committed, which had brought this ruin upon them, and them into ſuch ſad circumſtances: *to the men of Judah, and inhabitants of Jeruſalem*; or, *man of Judah*[r]; to every man of the tribes of *Judah* and *Benjamin*; who once dwelt in that land flowing with milk and honey, and now in a ſtrange land for their ſins; and to every inhabitant of that renowned city of *Jeruſalem*, the metropolis of the nation, the ſeat of the kings of *Judah*; yea, the city of the great king, where the temple ſtood, and divine worſhip was performed, but now lay in ruins, through the iniquity of its inhabitants, and therefore had juſt reaſon to be aſhamed: *and unto all Iſrael that are near, and that are afar off, through all the countries whither thou haſt driven them, becauſe of the treſpaſs that they have treſpaſſed againſt thee*; ſhame and confuſion of face alſo belonged to the ten tribes of *Iſrael*; to ſuch of them as were mixed with the *Jews* in *Babylon*, or were in thoſe parts of *Aſſyria* that lay neareſt to it; and to thoſe that were at a greater diſtance, in *Media*, *Iberia*, *Colchis*, and other places; yea, in all kingdoms and countries where they were diſperſed for their treſpaſs againſt the Lord; particularly in worſhipping the calves at *Dan* and *Bethel*, and other acts of idolatry and impiety.

℣. 8. *O Lord, to us* belongeth *confuſion of face*, &c.] Which is repeated, to ſhew how much the mind of the prophet was affected with it, and to fix a ſenſe of it in the minds of others; as well as to ſuggeſt, that he wanted words fully to expreſs that ſhame that every one ought to take to themſelves; and alſo in order to introduce what follows, and that to obſerve that all ranks and degrees of men were concerned in it: *to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee*; theſe had each of them ſinned againſt the Lord, by not hearkening to his prophets, who reproved them for their ſins, and warned them of their danger, ℣. 6. and therefore had reaſon to be aſhamed of them before him; as well as to obſerve the low eſtate in which the royal family, princes, elders, and people in *Babylon* were, being expoſed to ſhame and reproach before all the world.

℣. 9. *To the Lord our God* belong *mercies and forgiveneſſes*, &c.] Mercy is his nature, and what he delights in; it is abundant, and he is plenteous in it; the fountain of mercy is with him, and numerous are the ſtreams which flow from it, called *the multitude of* his *tender mercies*; all temporal favours ſpring from hence, and ſo do all ſpiritual bleſſings, the *ſure mercies* of *David*; and particularly the forgiveneſs of ſin, which is the Lord's prerogative, and is according to the tender mercies of our God, and the riches of his grace; and is of all ſins, and of all ſorts of ſinners; he doth abundantly pardon all that apply to him for it, and forgives all treſpaſſes; ſee *Pſ.* cxxx. 4, 7: *tho' we have rebelled againſt him*; there is mercy with the Lord, and forgiveneſs with him, even for rebellious ones; which is an exaggeration and illuſtration of his pardoning grace and mercy: or, *for we have ſinned againſt him*[s]; ſo that it is a plain caſe that he is merciful, and has forgiven our iniquities, ſince he has ſpared us, and not deſtroyed us, and now is about to put an end to our captivity, according to his promiſe; and if he had not mercy on us, and did not forgive our ſins, we muſt periſh in them, and there would be no hope of ſalvation for us.

℣. 10. *Neither have we obeyed the voice of the Lord our God*, &c.] Speaking in the law, and by his prophets; for what was ſpoken there, and by them, ſhould have been conſidered, not as the word of man, but as the word of God, and ſhould have been attended to and obeyed; for deſpiſing that and them, was interpreted a deſpiſing the Lord, and refuſing to hearken to him, and obey his voice; which was a ſin highly provoking to him, and reſented by him: *to walk in his laws, which he ſet before us by his ſervants the prophets*; by *Moſes* and others; for it ſeems to include the ſyſtem of laws which were delivered by *Moſes*, and were many; and the doctrines of the prophets, which were explications and enforcements of them: and theſe the Lord ſet before them by both, as a rule to walk by, and a path to walk in; and not to do this was very ſinful in them, and greatly diſpleaſing to him.

℣. 11. *Yea, all Iſrael have tranſgreſſed thy law*, &c.] Even God's profeſſing people, on whom he had beſtowed diſtinguiſhing favours and bleſſings, and gave them ſuch a law as no other people had, and yet they tranſgreſſed it; not a few, or the greateſt part only, but the whole body of them: and indeed, there is no man that lives without ſin, or the tranſgreſſion of the law, in thought, word, or deed, no not a juſt man; but theſe tranſgreſſed the law in a very hainous manner, both the firſt as well as the ſecond table of it, committing idolatry, and all manner of impiety, in which they continued: *even by departing, that they might not obey thy voice*; by departing from the law, and the precepts of it; from God and his worſhip; from the temple of God, and the ſervice of it; and from the tribes of *Judah* and *Benjamin*: it ſeems to have ſome reſpect to the ſeparation of the ten tribes under *Jeroboam*, who ſet up the calves at *Dan* and *Bethel*, that the people might not obey the voice of the Lord, in going to worſhip at the ſolemn feaſts in *Jeruſalem*: *therefore the curſe is poured upon us, and the oath that is written in the law of Moſes the ſervant of God*; that is, the juſt puniſhment of their ſins was inflicted on them; or the curſe the law threatened the tranſgreſſors of it with, was come upon them in its large extent, and overflowed them like a flood; which God ſwore he would bring upon them, if they tranſgreſſed his law; or which they by an oath imprecated and pronounced upon themſelves, ſhould they not hearken to it, but tranſgreſs and diſobey it: *becauſe we have ſinned againſt him*; and therefore this curſe was not a cauſeleſs one; ſin, the tranſgreſſion of the law, was the cauſe of it.

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[r] לאיש יהודה viro Judæ, Cocceius. So Montanus. [s] כי מרדנו quia rebellavimus; Junius & Tremellius, Piſcator, Polanus, Cocceius, Michaelis.

℣. 12. *And he hath confirmed his words which he ſpake againſt us*, &c.] That is, he hath made good his threatenings of wrath and vengeance, in caſe of diſobedience to his law: *and againſt our judges that judged us*; kings, and inferior governors, that ruled over them, who perverted juſtice, and did not execute righteous judgment; and againſt them the Lord performed what he threatened: *by bringing upon us a great evil*; the deſolation of the whole land, the deſtruction of *Jeruſalem*; the death of many by the ſword, famine, and peſtilence, and the captivity of the reſt; all which was a great puniſhment conſidered in itſelf, but when compared with their offenees, was leſs than they deſerved: *for under the whole heaven hath not been done, as hath been done upon Jeruſalem*; its walls broken down, its houſes burnt with fire, even the palaces of the king and nobles, and the temple of the Lord itſelf; and all its inhabitants deſtroyed, diſperſed, or carried captive; ſee *Lam*. i. 12. *Ezek*. v. 9, 10.

℣. 13. *As it is written in the law of Moſes, all this evil is come upon us*, &c.] As it is there threatned it ſhould, and as it is there foretold it would come upon them, ſo it has; even the ſelf-ſame things, in the ſame manner, and with the ſame circumſtances, as there foretold; which is a proof of the omniſcience, omnipotence, and faithfulneſs of God, and an evidence of the truth of divine revelation; ſee *Lev*. xxvi. *Deut*. xxviii: *yet made we not our prayer before the Lord our God*; during the ſeventy years captivity, they might have prayed, and doubtleſs did, in a lifeleſs, formal manner; but not ſincerely and heartily, in faith and with fervency, under a ſenſe of ſin, with confeſſion of it, and true repentance for it, and ſo as to forſake it, as follows: *that we might turn from our iniquities*; for ſince they did not pray againſt ſin, and intreat the Lord to enable them to turn from it, and *forſake* it, but continued in a courſe of diſobedience, their prayer was not reckoned prayer: *and underſtand thy truth*; either the truth and faithfulneſs of God, in fulfilling both his promiſes and his threatnings; or his law, which is truth, as *Jacchiades* interprets it; for had they prayed aright, they would have had an underſtanding given them of divine truths, both with reſpect to doctrine and practice; of which they were ignorant, as prayerleſs perſons uſually are.

℣. 14. *Therefore hath the Lord watched upon the evil, and brought it upon us*, &c.] The evil of puniſhment; he watched the fit and proper time, to bring it upon them; indeed, he watches over the evil of ſin, to bring upon men the evil of chaſtiſement or puniſhment, *Job* xiv. 16. but the latter is here meant; ſee *Jer*. xxxi. 28. and xliv. 27. the word uſed has the ſignification of haſtening; and ſo *Jarchi* and *Saadiah* explain it, *he hath haſtened*[h]: the almond-tree, as the latter obſerves, has its name from hence, becauſe it prevents other trees, and is quicker in putting out its bloſſom than they, *Jer*. i. 11, 12. and ſo this may denote the purity of the Lord; his diſplicency at ſin; his ſtrict juſtice in puniſhing it; and his diligence and activity in executing judgment for it, which ſlumbers not, as ſome imagine: *for the Lord our God is righteous in all his works which he doth*; the prophet is all along careful to clear God from any imputation of injuſtice in any of his works, even in his ſtrange work, punitive juſtice; tho' he watches over the evil to bring it, yet he is righteous in ſo doing; no charge of unrighteouſneſs is to be exhibited againſt him on this account: *for we obey not his voice*; neither in his word, nor in his providences; neither by his prophets, nor by his judgments; and being guilty of the evil of fault, it was but juſt they ſhould bear the evil of puniſhment.

℣. 15. *And now, O Lord our God*, &c.] The Lord of the whole earth in general, the ſovereign ruler of the univerſe, and the God of *Iſrael* in a ſpecial and peculiar manner; which is uſed to encourage faith in prayer, and carries in it a tacit argument or plea with God to be heard, in what he was about to ſay in behalf of *Iſrael*; and to which purpoſe alſo is the following deſcription of God, from an ancient benefit he had granted to that people: *that haſt brought thy people forth out of the land of Egypt with a mighty hand*; which tho' it may be conſidered as an aggravation of their ſin, that after this they ſhould behave ſo wickedly, as to be carried captive for their ſins, out of the land they were brought into; yet it ſeems to be mentioned, to put the Lord in mind of his former favours to them, and of his promiſe, that he would bring them out of *Babylon*, as he had brought them out of *Egypt*, *Jer*. xvi. 14, 15. and xxiii. 7, 8: *and has gotten thee renown, as at this day*; by the many wonders wrought in *Egypt*, and at the *Red-ſea*, when *Iſrael* was brought from thence; as particularly by ſlaying the firſt-born of *Egypt*, dividing the waters of the ſea, and deſtroying the *Egyptians* in it, as *Saadiah* obſerves; the memory and fame of which continued to that day, and will continue throughout all ages: and the prophet ſuggeſts, that he would alſo get a name or renown in the world, and among his people, ſhould he deliver them from their preſent captivity; but for this they had nothing to plead, but his promiſe and mercy; for as for them, they were obliged to confeſs themſelves ſinners, and unworthy of ſuch a favour: *we have ſinned, we have done wickedly*; the prophet knows not how to leave off confeſſing ſin; there had been ſo much committed, and there was ſo much need of confeſſing it.

℣. 16. *O Lord, according to all thy righteouſneſs*, &c.] Or *righteouſneſſes*[i]; which he had been uſed to exerciſe in the world, in all ages of it; either in puniſhing wicked men according to their deſerts, to which reſpect may be had here; ſince turning away wrath from his people, would iſſue in turning it upon their enemies, which would be in righteous judgment: or in fulfilling his promiſes; and ſo it ſignifies his faithfulneſs, of which there had been ſo many inſtances in times paſt, and gave encouragement to believe the performance of thoſe not yet accompliſhed: or this may be underſtood of his goodneſs and kindneſs, which is ſometimes meant by his righteouſneſs; ſee *Pſ.* xxxi. 1. and cxliii. 1. and ſo the *Septuagint* and *Arabic* verſions render it, *in all thy mercy*; and *Jacchiades* paraphraſes the words thus, "O Lord, according to "all the multitude of thy righteouſneſs, and of thy "kindneſs, which thou doſt in the world:" *I beſeech thee, let thine anger and thy fury be turned away from the city Jeruſalem*; the city of the great king, which he choſe for his reſidence, in which the temple was, and where he was worſhipped; and the prophet earneſtly intreats, that the marks of divine diſpleaſure, which were upon it, might be removed; that the puniſhments or judgments inflicted, as the effects of the anger and wrath of God, might ceaſe, and the city be rebuilt, and reſtored to its former glory: *thy holy mountain*; the temple, devoted to the worſhip and ſervice of God; or mount *Moriah*, on which it ſtood: *becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people* are become *a reproach to all* that are *about us*; their neighbours, the *Edomites*, *Moabites*, *Ammonites*, *Tyrians*, and *Philiſtines*; who rejoiced at their deſtruction, and jeered at them and their religion, and ſcoffingly ſaid, where were their temple of which they boaſted, and their God in whom they truſted? the cauſe of all this is owned to be their own ſins, and the ſins of their anceſtors, which they their poſterity continued in; and therefore don't lay the fault wholly upon them, but take the blame to themſelves.

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[h] ישקוד feſtinavit, Pagninus, Vatablus.

[i] צדקתיך juſtitias tuas, Vatablus, Calvin, Gejerus, Coccoius, Michaelis.

℣. 17. *Now therefore, O our God*, &c.] This being our miſerable caſe, and the ſeventy years captivity being at an end, and thou ſtill our covenant-God, whom we profeſs and worſhip: *hear the prayer of thy ſervant, and his ſupplications*; which he had put up in an humble manner, conſiſting of various petitions for grace and mercy before expreſſed: *and cauſe thy face to ſhine upon thy ſanctuary that is deſolate*; the temple; its walls demoliſhed, its altars thrown down, and the whole in ruins; a melancholy ſcene! the Lord ſuffering theſe things, ſeemed to frown upon it, and upon his people, that uſed to ſerve him there; wherefore it is intreated, that he would ſmile upon it again, and upon them, and cauſe it to be rebuilt, and his worſhip reſtored in it: and this is aſked *for the Lord's ſake*; that is, for Chriſt's ſake, who is Lord of all, eſpecially of his choſen people, by creation, redemption, and marriage, as well as by their own conſent and profeſſion; and for whoſe ſake, and in whoſe name, all requeſts are to be made to God, he being the only Mediator between God and man; and for the ſake of whoſe blood, righteouſneſs, and mediation, all the bleſſings of goodneſs are given unto men; and who alſo was Lord and proprietor of the temple, and was to come into it, as well as was the antitype of it.

℣. 18. *O my God, incline thine ear, and hear*, &c.] The petitions now put up, for Chriſt's ſake: *open thine eyes, and behold our deſolations*; the city and temple an heap of rubbiſh, and the whole land forſaken of its inhabitants, and lying waſte and uncultivated, or however at moſt poſſeſſed by enemies; and things being thus, it ſeemed as if the Lord ſhut his eyes to them, and therefore is deſired to open them, and look with pity and compaſſion on the caſe of his people, and deliver them out of all their troubles: *and the city which is called by thy name*; or, *on which thy name is called*[k]; as *Jeruſalem* was, being called the city of our God, the city of the great king, *Pſ.* xlviii. 1, 2. and in which alſo his name was called upon, both by the inhabitants of it in their private houſes, and by the prieſts, and *Levites*, and others, in the temple, which ſtood in it: *for we do not preſent our ſupplications before thee*; or, *cauſe* them *to fall before thee*[l]; expreſſing the humble and lowly manner in which they preſented their petitions to God, and reſpecting the geſture they uſed in prayer, bowing themſelves to the ground, and falling proſtrate upon it; and as was the cuſtom of the eaſtern people when they ſupplicated their princes: and this *Daniel*, in the name of his people, did; not, ſays he, *for our righteouſneſſes, but for thy great mercies*; not pleading their good works and righteous actions, and the merits of them, which had none in them, and were no other than as filthy rags, and could not recommend them to God, or be uſed as a plea and argument to obtain any good thing from him; but throwing themſelves upon the abundant grace and mercy of God in Chriſt, mercy they pleaded, and not merit; and made mention of the righteouſneſs of Chriſt, and not their own; as all good men, who are truly ſenſible of themſelves, and of the grace of God, will do.

℣. 19. *O Lord hear, O Lord forgive*, &c.] That is, hear the prayers and ſupplications that have been preſented, and forgive the ſins that have been confeſſed; ſhew both, by removing preſent calamities, and reſtoring to former proſperity and privileges: *O Lord hearken and do*; not only liſten to what has been ſaid, and give an anſwer by ſpeaking, but work ſalvation and deliverance: *defer not for thine own ſake, O my God*; theſe words ſeem to be directed to Chriſt the Son of God, and who is the true God, and the God of his people; who is three times in this verſe before called *Adonai*, for whoſe ſake prayer and ſupplication were made, ℣. 17, and here again, for his own ſake, he is intreated not to *defer* the fulfilment of the promiſe of delivering the *Jews* from their captivity in *Babylon*, the ſeventy years being now up, or juſt expiring; and alſo that he would not defer his own coming for the redemption of his people, which no doubt *Daniel* had in his mind, and was wiſhing and waiting for: *for thy city, and thy people are called by thy name*; *Jeruſalem*, the city of the great king, Chriſt, and a type of his church and people, who are alſo called by his name, and call upon him.

℣. 20. *And whilſt I was ſpeaking and praying*, &c.] Speaking to God in prayer; for it ſeems his prayer was vocal, and not mental only: *and confeſſing my ſin, and the ſin of my people Iſrael*; *Daniel*, tho' ſo holy and good a man, was not without ſin, and thought it his duty to confeſs it before the Lord; and which he did in the firſt place, and then the ſin of his people; which is the way to ſucceed with the Lord for the application of pardoning grace, and the enjoyment of other mercies and bleſſings: *and preſenting my ſupplication before the Lord my God, for the holy mountain of my God*; for the temple, and the ſervice of God in it; which was the firſt and principal thing that lay upon the heart of the prophet, and he was moſt importunate and ſolicitous for.

℣. 21. *Yea, whiles I was ſpeaking in prayer*, &c.] Which is repeated, that it might be obſerved, that while he was in prayer, before he had finiſhed it, or got off of his knees, an anſwer was ſent him; ſee *Iſ.* lxv. 24: *even the man Gabriel, whom I had ſeen in the viſion at the beginning*; either at the beginning of *Belſhazzar*'s reign, in the third year of it, ch. viii. 1. or rather *before*, as the *Syriac* verſion renders it; before this time, in the viſion of the ram and he-goat, ch. viii. 16. when he ſaw this angel *Gabriel* that appeared in an human form, and he knew this to be his name, by a man's voice calling him by it; and now he knew him to be the ſame angel by his appearance and voice; at the ſight of whom he does not ſeem to be terrified, as before, having had free converſation with him, and being made acquainted by him with many ſecrets; and no doubt inwardly rejoiced to ſee him again, as hoping and believing he had ſomething to communicate to him: *being cauſed to fly ſwiftly*; having an order from the Lord, and being ſtrengthened by him to make quick diſpatch to *Daniel*, which is ſignified by flying ſwiftly; and for which reaſon angels are repreſented as having wings, to denote their celerity and quick diſpatch of buſineſs: or *flying with wearineſs*[m], as ſome render it; he made ſuch haſte as to be weary with it; as he appeared in the form of a man, he looked like one out of breath, and panting for it, occaſioned by his ſwift flight; and which expreſſes the haſte he made, according to his orders, and his eagerneſs to bring to *Daniel* the welcome tidings of the coming of the Meſſiah, and the time of it, which angels deſired to look into: *touched me about the time of the evening-oblation*; the time of offering the evening-ſacrifice; which, tho' not now offered, the altar being deſtroyed, and the Lord's people in a foreign land; yet the time was obſerved by them, and which was the time of prayer, being about the ninth hour of the day, or three o'clock in the afternoon; ſee *Acts* iii. 1. and x. 3. as the time of the morning-ſacrifice was another hour of prayer; at which time very likely *Daniel* began, and continued till now, ſince he was faſting, ỿ. 3. and this was the time when Chriſt the antitype of the daily ſacrifice was offered up; of the time of whoſe coming, ſufferings and death, the angel here brings an account: and, in order to excite the attention of *Daniel* to it, *touched* him; for he being on his knees, and intent in prayer, might not at firſt obſerve him; and therefore gives him a gentle touch, to let him know he was preſent, and had ſomething to ſay to him; and to ſuggeſt to him to break off his prayer, to which he had brought an anſwer, as well as to lift him up, and encourage familiarity with him.

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[k] אשר נקרא שמך עליה ſuper quam invocatum eſt nomen tuum, Vatablus, Pagninus, Calvin; ſuper qua nomen tuum nuncupatum eſt, Cocceius.

[l] מפילים nos cadere facientes, Montanus; nos cadere facimus, Gejerus, Michaelis.

ỿ. 22. *And he informed me, and talked with me*, &c.] He informed him by talking with him, of the will of God, to reſtore the captivity of his people, to rebuild *Jeruſalem* and the temple, and of the coming of the Meſſiah: or, *he cauſed me to attend*[n], *and talked with me*; he excited his attention to what he had to ſay, and cauſed him to advert to his diſcourſe, in order to underſtand it: *and ſaid, O Daniel, I am now come forth*; juſt now come from heaven, from the preſence of God, and by his order: *to give thee ſkill and underſtanding*; or, *to inſtruct thee* in *underſtanding*[o]; to teach thee the knowledge, and give thee the underſtanding of ſecret things, which otherwiſe could not be known; ſuch as particularly the time of the coming of Chriſt, which the angels themſelves knew not, till it was revealed; and being made acquainted with it, one of them is employed to make it known to *Daniel*; who is the only prophet that fixes the exact time of it, and was favoured with this divine and heavenly ſkill of knowing it, and of being the publiſher of it to others.

ỿ. 23. *At the beginning of thy ſupplications*, &c.] As ſoon as ever he began to pray. This circumſtance ſhows how ready the Lord is to hear the prayers of his people; and yet it was not owing to the prayers of the prophet, and to any intrinſic virtue or merit in them, that the Lord did what he afterwards declares ſhould be done; and beſides, more is revealed and promiſed than *Daniel* aſked for: *the commandment came forth*; either the order from the Lord to the angel, diſpatching him on this errand to the prophet, to acquaint him with his mind and will; or the proclamation of *Cyrus*, to let the people of the *Jews* go free, and go up to *Jeruſalem* to build their city and temple, publiſhed that morning, juſt about the time *Daniel* began to pray, the ſeventy years captivity being completely finiſhed; ſee ỿ. 25: *and I am come to ſhew thee: for thou art greatly beloved*; or, *art deſires*[p], all deſire, exceedingly deſired; very lovely, amiable and delightful in the ſight of God, and all good men: or, *that thou art greatly beloved*[q]; thus the angel came from God, out of heaven, to ſhew it to him, to make it appear that he was highly in the favour of God, in that he made known his ſecrets to him: *therefore underſtand the matter*; or *word*[r]; attend to the word; advert to the form of ſpeaking uſed, and labour to get the knowledge of it: *and conſider the viſion*; this viſion, as *Japhet*; the following viſion or prophecy of the ſeventy weeks; think of it well, as being a matter of great importance and conſequence.

ỿ. 24. *Seventy weeks are determined upon thy people, and upon thy holy city*, &c.] Or, *concerning thy people, and concerning thy holy city*[s]; that is, ſuch a ſpace of time is fixed upon; *cut out*[t], as the word ſignifies; or appointed of God for the accompliſhment of certain events, relative to the temporal good of the city and people of the *Jews*; as the rebuilding of their city and temple; the continuance of them as a people, and of their city; the coming of the Meſſiah to them, to obtain ſpiritual bleſſings for them, and for all the people of God; who alſo were *Daniel*'s people and city in a ſpiritual ſenſe, to which he belonged; and likewiſe what was relative to the utter ruin and deſtruction of the *Jews* as a people, and of their city: and this ſpace of *ſeventy* weeks is not to be underſtood of weeks of days; which is too ſhort a time for the fulfilment of ſo many events as are mentioned; nor were they fulfilled within ſuch a ſpace of time; but of weeks of years, and make up four hundred and ninety years; within which time, beginning from a date after-mentioned, all the things propheſied of were accompliſhed; and this way of reckoning of years by days is not unuſual in the ſacred writings; ſee *Gen.* xxix. 27. *Lev.* xxv. 8. *Ezek.*

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[m] מעף ביעף volans in laſſitudine, Montanus; cum laſſitudine, *vel* fatigatione, ſo ſome in Vatablus; cum laſſitudine, as others in Michaelis.

[n] ויבן attendere fecit, Michaelis.

[o] להשכילך בינה ad imbuendum te intelligentiâ, Piſcator; ad docendum te intelligentiam, Michaelis.

[p] חמודות deſideria, Michaelis; vir deſideriorum, Pagninus, Munſter, Piſcator, ſo Ben Melech.

[q] כי quod dilectus tu ſis, Cocceius; quod deſideria tu ſis, Michaelis.

[r] בדבר in verbo, Montanus; verbum, Pagninus; ipſum verbum, Junius & Tremellius; ſermonem, Cocceius.

[s] על עמך de populo tuo, Helvicus.

[t] נחתך deciſæ, Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

Ezek. iv. 4, 5. *Rev.* xii. 6. and xiii. 5. The verb uſed is ſingular, and joined with the noun plural, ſhews that every week was cut out and appointed for ſome event or another; and the word, as it ſignifies to *cut*, aptly expreſſes the diviſion or ſection of theſe weeks into diſtinct periods, as 7, 62, 1. The firſt events mentioned are ſpiritual ones, and are not aſcribed to any particular period; but are what ſhould be done within this compaſs of time in general, and were done toward the cloſe of it; and are firſt obſerved, becauſe of the greateſt importance, and are as follow: *to finiſh the tranſgreſſion*; not the tranſgreſſion of *Adam*, or original ſin, which, tho' took away by Chriſt from his people, yet not from all men; nor the actual tranſgreſſion of man in general, which never more abounded than in the age in which Chriſt lived; but rather the tranſgreſſions of his people he undertook to ſatisfy for, and which were laid on him, and bore by him, and carried away, ſo as not to be ſeen more, or to have no damning power over them. The word uſed ſignifies to *reſtrain*[u]: now, tho' ſin greatly abounded, both among *Jews* and *Gentiles*, in the age of the Meſſiah; yet there never was an age in which greater reſtraints were laid on it, than in this, by the miniſtry of *John* the *Baptiſt*, and of Chriſt in *Judea*, and by the apoſtles in the *Gentile* world: *and to make an end of ſins*; ſo that they ſhall be no more, but put away and aboliſhed by the ſacrifice and ſatisfaction of Chriſt for them, as to guilt and puniſhment; ſo that thoſe, for whoſe ſins ſatisfaction is made, no charge can be brought againſt them, nor the curſe of the law reach them, nor any ſentence of it be executed, or any puniſhment inflicted on them; but are entirely and completely ſaved from all their ſins, and the ſad effects of them. Our verſion follows the marginal reading; but the textual writing is, *to ſeal up ſins*[w]; which is expreſſive of the pardon of them procured by Chriſt; for things ſealed are hid and covered, and ſo are ſins forgiven, *Pſ.* xxxii. 1: *and to make reconciliation for iniquity*; to expiate it, and make atonement for it; which was made by the ſacrifice of Chriſt, by his ſufferings and death; whereby the law and juſtice of God were fully ſatisfied, full reparation being made for the injury done by ſin; and this was made for all kind of ſin, expreſſed here by ſeveral words; and for all the ſins, iniquities and tranſgreſſions of the Lord's people; to do which was the grand end of Chriſt's coming into the world; ſee *Heb.* ii. 17: *and to bring in everlaſting righteouſneſs*; which is true only of the righteouſneſs of Chriſt, by which the law is magnified and made honourable, juſtice ſatisfied, and all that believe in him juſtified from all their ſins: this Chriſt by his obedience, ſufferings and death has wrought out, and brought into the world; and which phraſe deſigns, not the manifeſtation of it in the goſpel; nor the act of imputation of it, which is Jehovah the Father's act; nor the application of it, which is by the Spirit of God; but Chriſt's actual working of it out by obeying the precept, and bearing the penalty of the law: and this may be truly called *everlaſting*, or *the righteouſneſs of ages*[x], of ages paſt; the righteouſneſs by which the ſaints in all ages from the beginning of the world are juſtified; and which endures, and will endure throughout all ages, to the juſtification of all that believe; it is a robe of righteouſneſs that will never wear out; its virtue to juſtify will ever continue, being perfect; it will anſwer for the juſtified ones in a time to come, and has eternal life connected with it: *and to ſeal up the viſion and prophecy*; not to ſhut it up out of ſight; rather to ſet a mark on it, by which it might be more clearly known; but to conſummate and fulfil it: all prophecy is ſealed up in Chriſt, and by him; he is the ſum and ſubſtance of it; the viſions and prophecies of the Old Teſtament relate to him, and have their accompliſhment in him; ſome relate to his perſon and office; others to his coming into the world, the time, place, and manner of it; others to the great work of redemption and ſalvation he came about; and others to his miracles, ſufferings and death, and the glory that ſhould follow; all which have been fulfilled: or, *to ſeal up the viſion and prophet*[y]; the prophets were until *John*, and then to ceaſe, and have ceaſed ever ſince the times of Jeſus; there has been no prophet among the *Jews*, they themſelves do not deny it; Chriſt is come, the laſt and great prophet of all, with a full revelation of the divine will, and no other is to be expected; all that pretend to ſet up a new ſcheme of things, either as to doctrine or worſhip, thro' pretended viſion or prophecy, are to be diſregarded: *and to anoint the Moſt Holy*; not literally the moſt holy place in the temple; but figuratively, either heaven itſelf, anointed, perfumed and prepared for his people by the Meſſiah's aſcenſion thither, and entrance into it; or rather moſt holy perſons, the church and people of God, typified by the ſanctuary, the temple of God; and in a comparative ſenſe are moſt holy, and abſolutely ſo as waſhed in the blood of Chriſt, clothed with his righteouſneſs, and ſanctified by his Spirit; and by whom they are anointed, ſome in an extraordinary, and others in an ordinary way, and all by the grace of Chriſt: or it may be beſt of all to underſtand this of the Meſſiah, as *Aben Ezra*, and others do; who is holy in his perſon, in both his natures, human and divine; ſanctified and ſet apart to his office, and holy in the execution of it; equal in holineſs to the Father and the Spirit; ſuperior in it to angels and men, who have all their holineſs from him, and by whom they are ſanctified; and of whom the ſanctuary or temple was a type; and who was anointed with the Holy Ghoſt as man, at his incarnation, baptiſm, and aſcenſion to heaven; and *Abarbinel* owns it may be interpreted of the Meſſiah, who may be called the holy of holies, becauſe he is holier than all other *Iſraelites*.

℣. 25. *Know therefore, and underſtand*, &c.] Take notice and obſerve, for the clearer underſtanding of theſe ſeventy weeks, and the events to be fulfilled in them, what will be further ſaid concerning them, the beginning of them, their diſtinct periods, and what ſhall be accompliſhed in them: *that from the time of the going forth of the commandment to reſtore and to build Jeruſalem*; this commandment is the beginning of the ſeventy weeks or 490 years, and from it they are to be reckoned; and which deſigns not the proclamation of *Cyrus* in the firſt year of his reign, which was only to rebuild the temple, and not the city of *Jeruſalem*, *Ezra* i. 1, 2, 3. nor the decree of *Darius Hyſtaſpes*, which alſo only regards the temple, and is only a confirmation of the decree of *Cyrus*, *Ezra* vi. and for the ſame reaſons it cannot be the decree in the ſeventh year of the reign of *Artaxerxes*; which only confirmed what his predeceſſors had granted concerning the temple, and proviſion for ſacrifices, and exemption of the prieſts from toll, tribute, or cuſtom, *Ezra* vii. 7, 13, 31. but has not a word of building the wall and ſtreets of *Jeruſalem*, as that has, which was made in the twentieth year of his reign; and ſeems therefore to be the commandment or decree here referred to, *Neh.* ii. 1, 6, 7, 8. and this is the general epoch of the ſeventy weeks, and where the firſt ſeven begin; tho' *Guſſetius*[a] thinks, that the word דבר does not ſignify any edict or decree, but a *thing*; and deſigns the thing itſelf, reſtoring and rebuilding *Jeruſalem*; and that the following date is to be reckoned, not from any order to rebuild that city, but from the thing itſelf, from the moment when it firſt began to be rebuilt: and as ſingular is the notion of *Tirinus*[b], who is of opinion, that this is to be underſtood of the going out, or the end of the word; not whereby the holy city was ordered to be built, but when it was really built; and ſo begins the account from the dedication of the new city, in the twenty-third year of *Artaxerxes*, *Neh.* xii. 27. There are others who ſuppoſe, that not any human word, decree, commandment or order is here meant, but a divine one; either the word of the Lord to *Jeremiah*, foretelling the ſeventy years captivity of the *Jews*, and their deliverance from it; and reckon theſe 490 years from the deſtruction of the firſt temple, to the deſtruction of the ſecond temple, as *Jarchi*, *Saadiah*, *Jacchiades*, and others; but between theſe two deſtructions was a courſe of 656 or 657 years: others take the beginning of the ſeventy weeks to be from the going forth of the commandment to the angel, at the beginning of *Daniel*'s prayers, as *Aben Ezra*; and to end at the deſtruction of the ſecond temple; but for a like reaſon, this muſt be rejected as the other; ſince this ſpace of time will out-run the ſeventy weeks near one hundred and twenty years: it is beſt therefore to interpret this of a royal edict, the order or commandment of a king of *Perſia* to rebuild *Jeruſalem*; and it ſeems righteſt to reckon the number given, either from the ſeventh, or rather from the twentieth of *Artaxerxes Longimanus* before-mentioned; and either of theſe reckonings, as Biſhop *Chandler*[c] obſerves, are ſufficient for our purpoſe, to ſhew the completion of the prophecy in Chriſt: "the commencement of the weeks (as he remarks) muſt be either from the ſeventh of *Artaxerxes*, which falls on the 457th year before *A. D.* or from the twentieth of *Artaxerxes*; (add to 457 years before Chriſt, 26 years after Chriſt, which is the number that 483 years, or 69 weeks exceeds 457 years) and you are brought to the beginning of *John* the *Baptiſt*'s preaching up the advent of the Meſſiah; add ſeven years or one week to the former, and you come to the 33d year of *A. D.* which was the year of Jeſus Chriſt's death; or elſe compute 490 years, the whole ſeventy weeks, from the ſeventh of *Artaxerxes*, by ſubſtracting 457 years (the ſpace of time between that year, and the beginning of *A. D.*) from 490, and there remains 33, the year of our Lord's death. Let the 20th of *Artaxerxes* be the date of the 70 weeks, which is the 445th year before *A. D.* and reckon 69 weeks of *Chaldean* years; 70 *Chaldee* years being equal to 69 *Julian*; and ſo 478 *Julian* years making 483 *Chaldee* years, and they end in the 33d year after Chriſt, or the paſſover following[d];" the ſeveral particulars into which theſe 70 weeks are divided: ***unto the Meſſiah the prince, ſhall be ſeven weeks, and threeſcore and two weeks***; by whom is meant, not *Cyrus*, as *Jarchi* and *Jacchiades*; who, tho' called Meſſiah or anointed, *Iſ.* xliv. 28. and xlv. 1. cannot be intended; for this prince was to be cut off after ſeven, and 62 weeks, or 483 years; whereas *Cyrus* died ages before this, and even died before the expiration of the ſeven weeks, or 49 years; nor *Joſhuah* the high-prieſt, or *Zerubbabel*, as *Ben Gerſom*, and others; nor *Nehemiah*, as *Aben Ezra*; nor *Artaxerxes*, which *R. Azariah*[e] thinks probable; for to none of theſe will this character agree, which denotes ſome eminent perſon known by this name; nor the work aſcribed to him, ℣. 24. nor can it be ſaid of either of them, that they were cut off, and much leſs at ſuch a period as is here fixed: it is right to interpret it of the promiſed and expected Saviour, whom the Pſalmiſt *David* had frequently ſpoken of under the name of the Meſſiah, and as a king and prince; ſee *Pſ.* ii. 2, 6, 12. and xviii. 50. and lxxxix. 27, 51. and cxxxii. 17. and who is *David*, the prince *Ezekiel* before this had propheſied of, *Ezek.* xxxiv. 24. and xxxvii. 25. and is the ſame with the prince of peace in the famous prophecy of him in *Iſ.* ix. 6. The *Syriac* verſion, tho' not a literal one, gives the true ſenſe of the paſſage, rendring it, "unto the coming of the king Meſſiah;" unto which there were to be ſeven, and 62 weeks, or 69 weeks, which make 483 years; and theſe being underſtood of eaſtern years, uſed by the *Egyptians*, *Chaldeans*, and *Perſians*, conſiſting of 360 days, reckoning 30 days to a month, and 12 months to a year, there were juſt 483 of theſe from the 20th year of *Artaxerxes* to the 33d of the *vulgar æra* of Chriſt, and the 19th of *Tiberius Cæſar* in which he ſuffered. Sir *Iſaac Newton*[f] thinks the ſeven weeks unto Meſſiah, which he detaches from the ſixty-two, reſpects the ſecond coming of Chriſt, when he ſhall come as a prince, and deſtroy antichriſt, and that it takes in the compaſs of a jubilee; but when it will begin and end he does not pretend to ſay; but the true reaſon of the 69 weeks being divided into ſeven, and 62, is on account of the particular and diſtinct events aſſigned to each period, as follows: ***the ſtreet ſhall be built again, and the wall, even in troublous times***; that is, within the ſpace of ſeven weeks or 49 years, reckoning from the 20th of *Artaxerxes*; when the *Jews* had a grant to rebuild their city and wall, and were furniſhed with materials for it; and which was done in very troubleſome times; *Nehemiah* and the *Jews* with him met with much trouble from *Sanballat*, *Tobiah*, and *Geſhem* the *Arabian*, whilſt they were ſetting up the wall of the city, and filling the ſtreets with ranges of houſes, *Neh.* iv. and vi. for which the ſpace of ſeven weeks or 49 years were cut out and appointed; and that this event belongs ſolely to this period is clear from the Meſſiah's coming being appropriated to the period of the 62 weeks; which leaves this entirely where it is fixed.

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[u] לכלא cohibendo, Junius & Tremellius; ad cohibendum, Piſcator, Gejerus, Michaelis; ad coercendum, Cocceius.

[w] לחתם obſignando, Junius & Tremellius; ad ſigillandum, Montanus; ut obſignet, Piſcator.

[x] צדק עולמים juſtitiam ſeculorum, Pagninus, Montanus, Vatablus, Michaelis.

[y] ונביא & prophetam, Pagninus, Montanus, Munſter, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

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[a] Ebr. Comment. p. 177, 339.

[b] Chronolog. Sacr. p. 44.

[c] Anſwer to the Grounds and Reaſons, &c. p. 139.

[d] See theſe ſeventy weeks more largely conſidered, in a Treatiſe of mine, concerning the prophecies of the Old Teſtament reſpecting the Meſſiah, &c. p. 64—78.

[e] Meor Enayim, c. 41. fol. 134. 2.

[f] Obſervations on Daniel, p. 132, 133, 134.

℣. 26. *And after threeſcore and two weeks*, &c.] To be reckoned from the end of the ſeven weeks or 49 years, which added to them make 483 years: *ſhall Meſſiah be cut off, but not for himſelf*; by whom is deſigned the ſame with Meſſiah the prince in ℣. 25. not *Onias* the high-prieſt, as a late writer [g] would have it, an upright perſon, and of great holineſs, taken off by an unjuſt death; ſince he was dead many years before the expiration of theſe weeks: nor *Hyrcanus* the high-prieſt ſlain by *Herod*, as *Euſebius* [h] thinks; in whom the ſucceſſion of the ancient prieſts terminated, and with whom the prieſtly unction periſhed; which indeed bids fairer than the former; but he was not a perſon of ſo much note as to be pointed at in ſuch a prophecy, beſides the prieſthood continued much longer: nor is king *Agrippa* intended, as *Jarchi* and *Abarbinel*, who, they ſay, was the laſt king of the *Jews*, and was ſlain by *Veſpaſian* at the deſtruction of *Jeruſalem*; which is not true; he was not properly king of the *Jews*, having only *Galilee* for his juriſdiction; was not ſlain by *Veſpaſian*; was a confederate of the *Romans*, lived ſome years after the deſtruction of the city, and at laſt died in peace; but Jeſus the true Meſſiah is intended, with whom the character, dates and death, and the manner of it, entirely agree: now to his death were to be 483 years; which years ended, as we have obſerved, in the 33d year of the *vulgar æra* of Chriſt, and the 19th of *Tiberius*; when Jeſus the true Meſſiah was cut off in a judicial way; not for any ſins of his own, but for the ſins of his people, to make ſatisfaction for them, and to obtain their redemption and ſalvation; ſee *Iſ.* liii. 8: or, *he is not*, as *Jarchi*, no more in the land of the living, is dead; ſee *Jer.* xxxi. 15. or *there is*, or *will be*, *none for him*, or *with him* [i], to help and aſſiſt him in his great work, *Iſ.* lxiii. 5. The *Vulgate Latin* verſion is, *they ſhall not be his people*; the *Jews* rejecting him, ſhall have a *Loammi* upon them, and be no more the people of God. *Guſſetius* [k] better renders it, *he hath not*, or he has nothing, ſo *Cocceius*; all things were wanted by him, that is, by Chriſt; he had neither riches, nor cloaths, nor any to ſtand by him, or to accompany him: *and the people of the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary*; that is, the people of the *Romans*, under *Veſpaſian* their prince, emperor and general, ſhould in a little time after the cutting off of the Meſſiah, enter into the land of *Judea*, and deſtroy the city of *Jeruſalem*, and the temple that ſtood in it; tho' ſome underſtand this of Meſſiah the prince that ſhould come in his power, and in a way of judgment upon the *Jewiſh* nation, and deſtroy them for their rejection of him; whoſe people the *Romans* would be, and under whoſe direction, and by whoſe orders all theſe judgments ſhould be brought upon the *Jews*; but many of the *Jewiſh* writers themſelves interpret it of *Veſpaſian*, as *Aben Ezra*, *Jarchi*, *Abarbinel*, and *Jacchiades*: *and the end thereof ſhall be with a flood*; the end of the city and temple, and of the whole nation ſhould be by the *Roman* army, which, like a flood, would overſpread the land, and carry all before it. It denotes the number, power, and irreſiſtible force of the enemy, and the ſad devaſtation made by them: *and unto the end of the war deſolations are determined*; from the beginning of the war by the *Romans* with the *Jews*, to the end of it, there would be nothing but continual deſolations; a dreadful havock and ruin every where; and all this appointed and determined by the Lord, as a juſt puniſhment for their ſins.

℣. 27. *And he ſhall confirm the covenant with many for one week*, &c.] Sixty-nine of the ſeventy weeks being accounted for, and the ſeveral events obſerved to be fulfilled in them; the angel proceeds to take notice of the remaining *one* week, or ſeven years, and what ſhould be done within that ſpace of time: a covenant ſhould be confirmed with many; which is not to be underſtood of the Meſſiah's confirming the covenant of grace with many, or on account of all his people, by fulfilling the conditions of it, and by his blood and ſacrifice, thro' which all the bleſſings of it come to them; for this is not for one week only, but for ever: but this is to be interpreted of the *Roman* people, ſpoken of in the latter part of the preceding verſe; who, in order to accompliſh their deſign to deſtroy the city and temple of *Jeruſalem*, made peace with many nations, entered into covenant and alliance with them, particularly the *Medes*, *Parthians* and *Armenians*, for the ſpace of one week or ſeven years; as it appears they did at the beginning of this week [l]: *and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe*; the daily ſacrifice of the *Jews*, and all their other offerings; and which was literally fulfilled *in the half part* [m] of this week, as it may be rendered; towards the cloſe of the latter half of it, when the city of *Jeruſalem* being cloſely beſieged by *Titus*, what thro' the cloſeneſs of the ſiege, the diviſions of the people, and the want both of time and men, and beaſts to offer, the daily ſacrifice ceaſed, as *Joſephus* [n] ſays, to the great grief of the people; nor have the *Jews* ever ſince the deſtruction of their city and temple offered any ſacrifice, eſteeming it unlawful ſo to do in a ſtrange land: *and* at the ſame time, in the ſame half part of the week, *for the overſpreading of abominations, he ſhall make it deſolate*; that is, the *Roman* people ſhall make the land of *Judea* deſolate, for the overſpreading of their abominations or idolatries in it. The words may be rendered, as by ſome, *upon the wing*, the battlements of the temple, *ſhall be the abominations*, or *idols of the deſolator*, or *of him that makes deſolate* [o]; ſo Biſhop *Lloyd*; meaning either the enſigns of the *Roman* army, which had upon them the images of their gods or emperors; and being ſet up in the holy place, and ſacrificed to, nothing could be a greater abomination to the *Jews*; or elſe the blood of the zealots ſlain on theſe battlements, by which the holy place was polluted; ſee *Matt.* xxiv. 15. *Luke* xxi. 20: *even until the conſummation, and that determined ſhall be poured upon the deſolate*; that is, either theſe abominations ſhall continue in the place where they are ſet, until the utter deſtruction of the city and temple; or the deſolation made there ſhould continue until the conſummation of God's wrath and vengeance upon them,

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[g] Scheme of literal prophecy, &c. p. 183.

[h] Demonſtrat. Evangel. l. 8. p. 396, 397.

[i] ואין לו & non *erit* ei, Pagninus; & nullus *erit* pro eo, Vatablus.

[k] Comment. Ebr. p. 33.

[l] See Marſhall's Chron. Treat. p. 271.

[m] וחצי השבוע & in dimidio hebdomadis, Montanus, Michaelis; dimidio ſeptimanæ, Cocceius.

[n] De bello Jud. l. 6. c. 2.

[o] ועל כנף שקצים משומם deſolator, Piſcator, Gejerus; deſolans, Cocceius; ſtupefaciens, Montanus.

them; until the whole he has determined is poured out on this deſolate people; and which continues unto this day, and will till the times of the *Gentiles* be fulfilled, *Luke* xxi. 24. Some, as Biſhop *Lloyd*, render it, *upon the deſolator*[p]; meaning the *Romans*; and the ſenſe they take to be is, that this vengeance ſhall continue upon the *Jews* until it is turned upon the head of thoſe who have made them deſolate: now this *one week*, according to the ſenſe given, muſt begin in the 63d year of the *vulgar æra* of Chriſt, about 30 years after the expiration of the 69 weeks; ſince it ends in the 70th year of the ſame æra, in which was the deſtruction of *Jeruſalem*, the grand event aſſigned to it in this famous prophecy; when it might have been expected it ſhould have begun at the end of the 69 weeks, and run on in a direct line from them. The true reaſon of its being thus ſeparated from them, is, the long-ſuffering and forbearance of God to the people of the *Jews*, who gave them, as to the old world, ſpace to repent; but his grace and goodneſs being ſlighted, things began to work at the beginning of this week towards their final ruin, which, in the cloſe of it, was fully accompliſhed: from the whole of this prophecy it clearly appears, that the Meſſiah muſt be come many hundred years ago. The *Jews* are ſenſible of the force of this reaſoning; ſo that to terrify perſons from conſidering this prophecy, they denounce the following curſe, *let them burſt, or their bones rot, that compute the times*[q]. *R. Nehemiah*, who lived about fifty years before the coming of Chriſt, declared the time of the Meſſiah, as ſignified by *Daniel*, could not be protracted longer than thoſe fifty years[r]. The *Jews* alſo ſay, the world is divided into ſix parts, and the laſt part is from *Daniel* to the Meſſiah[s].

CHAP. X.

THIS chapter is an introduction to the prophecies contained in the two following chapters; and begins with an account of *Daniel*'s mourning and faſting, preparatory to the viſion he had, ℣. 1, 2, 3. and of the appearance of Chriſt to him, with the time and place of it; who is deſcribed by his clothing, and the ſeveral parts of his body, which were very glorious, he appearing in an human form, ℣. 4, 5, 6. then follows an account of the effects it had upon him, ℣. 7, 8, 9. and of what encouragement and ſtrength he received from him by words and touches, to liſten to what he ſaid; and to expect a diſcovery and an underſtanding of things of moment and importance, which ſhould be in future times, ℣. 10—21.

℣. 1. *In the third year of Cyrus king of Perſia*, &c.] Not of his being king of *Perſia* only, but of the *Medo-Perſian* empire, after he had ſubdued the *Babylonian* empire, and annexed it to his dominions; and this is not to be reckoned from the time of his taking *Babylon*, and putting the government of it into the hands of his uncle *Darius*, with whom he jointly reigned; but from the time of his uncle's death, when he was ſole monarch of the whole empire: he reigned thirty years, as *Cicero*[t], from a *Perſian* writer, relates; which is to be reckoned from the time of his being appointed by his uncle commander in chief of the *Perſian* and *Median* armies; for from his taking of *Babylon* to his death were but nine years; and ſo many years the canon of *Ptolemy* aſſigns to his reign, taking in the two years he reigned with his uncle; for from his being ſole monarch, after the death of *Cyaxares*, or *Darius* the *Mede* his uncle, were but ſeven years; which, according to *Xenophon*[u], is the whole of his reign, who reckons it from thence; and it was in the third of theſe that *Daniel* had the viſions contained in this and the two following chapters; which, according to Biſhop *Uſher*[w], and Dean *Prideaux*[x], was in the year of the *Julian* period 4180, and before Chriſt 534. Mr. *Bedford*[y] places it in the year 533: how long *Daniel* lived after this is not certain, very probably he died quickly after, ſince he muſt be in a very advanced age; for the third year of *Cyrus* being the ſeventy-third of his captivity, as Dean *Prideaux*[z] obſerves; and if he was eighteen years of age, as that learned man thinks is the leaſt that can be ſuppoſed at the time of his carrying into *Babylon*, he muſt have been in the ninety-firſt year of his age at this time; or if he was but fifteen years of age at that time, which is the opinion of *Aben Ezra* on ch. i. 4. he muſt be in the third year of *Cyrus* eighty-eight years of age. The *Dutch* annotators obſerve, that *Daniel* lived in the court of *Babylon* above ſeventy-ſeven years, which will carry his age to a greater length ſtill. *Jarchi* on *Dan.* i. 21. aſſerts *Daniel* to be the ſame with *Hatach* in *Eſth.* iv. 5. and ſo the *Targum* on that place, who lived in the times of *Ahaſuerus*, ſuppoſed to be *Xerxes*: now between the third of *Cyrus*, and the beginning of *Xerxes*'s reign, is mentioned a ſpace of ſeventy-one years, which added to the leaſt number eighty-eight before given, will make *Daniel* now to be one hundred and fifty-nine years old, when *Ahaſuerus* or *Xerxes* began his reign; which is not only an age unfit for ſuch buſineſs *Hatach* was employed in; but agrees not with the period in which *Daniel* lived, when it was not uſual for men to live ſo long, and muſt be exploded as fabulous: *a thing was revealed unto Daniel*; a ſecret, which he otherwiſe could never have known; and which was a ſingular favour to him, and ſhewed him to be a friend of God, a favourite of his; and this reſpected the *Perſian* and *Grecian* monarchies; the ſeveral kings of *Egypt* and *Syria*, and what ſhould befal them; and the times of *Antiochus*, and the troubles the *Jews* would have thro' him: *(whoſe name was called Belteſhazzar)*; a name given him by the prince of the eunuchs; ſee ch. i. 7: *and the thing was true*; was not a falſe viſion, a mere fanſy of the brain, an empty conjecture, a deluſion of the mind, like the divination and ſoothſaying of the *Gentiles*; but a real thing, that was ſure and certain, and would be fulfilled, and might be depended upon: *but the time appointed was long*; ere the whole would be accompliſhed; for it reached

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[p] על שומם ſuper obſtupeſcentem, Montanus; in ſtupentem, Coccejus.

[q] T. Bab. Sanhedrin, fol 97. 2.

[r] Apud Grotium de Ver. Rel. Chriſt. l. 5. §. 14.

[s] Caphtor Uperah, fol. 17. 2.

[t] De Divinatione, l. 1.

[u] Cyropædia, l. 8. c. 45.

[w] Annales Vet. Teſt. A. M. 3470.

[x] Connexion, &c. Par. 1. p. 161, 162.

[y] Scripture-Chronology, p. 718.

[z] Ut ſupra.

to the times of *Antiochus*, three hundred years after this, yea to the reſurrection of the dead, and the end of all things: or, *a great hoſt*, or *army* [a]; a vaſt appearance of things were repreſented to him; not an hoſt of angels, as *Saadiah*; but a vaſt number of facts, like an army of them, and which reſpected armies and battels; or it may denote the force, power and efficacy of the word that was true, which ſhould not fail, but be certainly fulfilled: *and he underſtood the thing, and had underſtanding of the viſion*; that is, *Daniel* underſtood *the word* [b], or words of the prophecy, in which it was expreſſed; they were clear and plain, and not obſcure, dark and doubtful; and he had a clear view of the ſeveral parts of it, of the whole ſeries of things, the connexion of facts, and their dependence on one another, and their certain accompliſhment; he ſaw them in their order, as they were preſented to him in viſion and prophecy; and was not at any loſs about the meaning of any part of them, or the words by which they were ſignified.

℣. 2. *In thoſe days I Daniel was mourning*, &c.] Either on account of what had been revealed to him in the laſt viſion or prophecy of the ſeventy weeks; by which it appeared what wickedneſs the people of the *Jews* would be guilty of in cutting off the Meſſiah; and what deſolations would come upon their land, city and temple for ſuch uſage of him: as alſo becauſe of the preſent caſe of his people; many of them continuing in the country of *Babylon*, when they had liberty to return to their land: or becauſe of the hindrance the *Jews* met with in rebuilding their city and temple, who had returned thither; of which *Daniel* had an account, and which cauſed him to mourn in ſecret: and ſo he continued *three full weeks*; or, *three weeks of days* [c]; ſo called, to diſtinguiſh them from weeks of years, mentioned in the preceding chapter.

℣. 3. *I ate no pleaſant bread*, &c.] Or, *bread of deſires* [d]; ſuch as was made of the fineſt of the wheat, and was ate in the courts of princes where *Daniel* was: according to ſome *Jewiſh Rabbins* in *Ben Melech*, hot bread is meant; but in general it means the beſt of bread, ſuch as had good qualities to make it deſirable; and this *Daniel* refrained from, whilſt he was humbling and afflicting himſelf on this ſorrowful occaſion, but ate coarſe bread, black and branny: *neither came fleſh nor wine in my mouth*; not delicate meat, as of fiſh, fowl, deer, and the like, as *Saadiah* obſerves; but contented himſelf with meaner fare; nor did he drink generous wine, as he had uſed to do, living in a king's court, and which his old age made neceſſary for him, ſince he could come at it; but he abſtained from it, and other lawful pleaſures of nature, the more to give himſelf up to acts of devotion and contemplation: *neither did I anoint myſelf at all, until three whole weeks were fulfilled*; which was wont to be frequently done by the *Jews*, eſpecially at feaſts; and by the *Perſians* every day, among whom he now was; but this he refrained from, as was uſual in times of faſting and humiliation; ſee *Matt.* vi. 17.

℣. 4. *And in the four and twentieth day of the firſt month*, &c.] Of the third year of *Cyrus*, as *Jacchiades*; or rather of the *Jewiſh* year, the month *Ab* or *Niſan*, which anſwers to part of our *March* and *April*; ſo that *Daniel*'s faſt began on the third day of the month, and laſted to the twenty-fourth, in which time was the *Jewiſh* paſſover; and by this it ſeems it was not now kept; and perhaps in thoſe times was not uſed to be obſerved by the *Jews* in a foreign land: *as I was by the ſide of the great river, which is Hiddekel*; the ſame with the *Tigris*, called by both names from the ſwiftneſs and rapidity of its motion, *Hiddekel* ſignifying both ſharp and ſwift; and *Tigris* in the *Perſian* language, a dart; ſee *Gen.* ii. 14. This is the ſame river, the *Targum* of *Jonathan* on *Gen.* ii. 14. calls *Diglath*; and is by *Pliny* [e] called *Diglito*, who obſerves that it has the name of *Tigris* from its ſwiftneſs; ſo he ſays the *Medes* call an arrow; likewiſe *Curtius* [f] takes notice of the ſame, and ſays that it is named *Tigris* from the celerity with which it flows; for in the *Perſian* language they call a dart *Tigris*: ſo חד ſignifies in the *Hebrew* language *ſharp* or *poliſhed*, as an arrow is; and קל *ſwift*, as an arrow flies, and both make *Hiddekel*: now this river was near *Shuſhan*, where *Daniel* reſided; nay, *Benjamin* of *Tudela* [g] ſays, that the river *Hiddekel* divides the city of *Shuſhan*, over which is a bridge, on one ſide of which *Jews* dwelt at the time he was there; unleſs he means that it cuts and divides the province of *Elam* in *Perſia*, he had before been ſpeaking of; and ſo *Diodorus Siculus* [h] ſays, that both *Euphrates* and *Tigris* paſs thro' *Media* into *Meſopotamia*; wherefore it is no wonder to hear of *Daniel* by the ſide of the river *Hiddekel* or *Tigris*: here *Daniel* was, not in viſion, but in perſon, having others with him, as appears from a following verſe; by it he was walking, contemplating, praying or converſing.

℣. 5. *Then I lifted up mine eyes, and looked*, &c.] Being excited to it, by an object preſented, of an unuſual appearance, which engaged his attention, and cauſed him to look wiſhly at it: *and behold, a certain man clothed in linen*; not *Gabriel*, but the Son of God, the Meſſiah; who, tho' not as yet incarnate, yet was ſo in the counſel and purpoſe of God; had agreed in covenant to be man, was promiſed and propheſied of as ſuch; and now appeared in an human form, as he frequently did before his incarnation, as a pledge of it, and ſhewing his readineſs to aſſume human nature: he appears here *clothed in linen*, in the habit of a prieſt; which office he ſuſtains, and executes by the ſacrifice of himſelf, and by his prevalent interceſſion; and may denote his purity and innocence, as well as direct us to his ſpotleſs righteouſneſs he is the author of, which is like fine linen, clean and white, *Rev.* xix. 8: *whoſe loins were girded with fine gold of Uphaz*; or of *Fez*, which is the beſt gold. Some take it to be the ſame with the gold of *Ophir*, often ſpoken of in ſcripture; ſo the *Targum* on *Jer.* x. 9. renders *Uphaz* by *Ophir*. *Ptolemy* [i] makes mention of a river called *Phaſis* in the iſland of *Taprobane* or *Zeilan*, where *Bochart* [k] ſeems to think *Ophir* was, from whence the gold of that name came; and the ſame geographer [l] takes notice of a city and river of the ſame name in *Colchis*; perhaps the ſame with *Piſon*, which encompaſſed *Havilah*, where was good gold, *Gen.* ii. 11, 12. and both *Strabo* [m] and *Pliny* [n] ſay, that much gold was found in that country, and taken out of rivers there; and was ſo plentiful, that even chambers were made of gold. Some think that this was an iſland in *India* called *Paz* or *Topaz*, and might with the *Jews* go by all three names, *Paz*, *Topaz*, and *Uphaz* [o]; however it is certain, that very fine gold, even the fineſt gold, is here deſigned: and the loins of this illuſtrious perſon being girded with a girdle made of it, as it may be expreſſive of his royal dignity, ſo likewiſe of his readineſs to do any ſervice he was employed in, as man and Mediator; and eſpecially the great work of man's redemption and ſalvation, for the ſake of which he would really become man, as he has, as well as now he appeared as one; ſee *Rev.* i. 13. where Chriſt is ſaid to be *girt with a golden girdle*, and ſuch an one was this; and which is to be underſtood, not of his girdle as a king, which is a girdle of faithfulneſs and righteouſneſs, *Iſ.* xi. 5. all his adminiſtrations of government being juſt and true; tho' ſuch a girdle well ſuits him, and his character in the diſcharge of every office, as well as his kingly office; nor of his girdle as a prophet, which is the girdle of truth, which all his faithful miniſters are girt with, *Eph.* vi. 14. and he, in a more eminent manner, who is full of grace and truth, and by whom both came, and who is truth itſelf; but of his girdle as a prieſt; for as ſuch is he here habited, and ſuch a girdle the prieſts uſed to wear, even the girdle of the ephod, made of gold, blue, purple, and fine twined linen, *Exod.* xxviii. 8. and this is the girdle of love, which conſtrained Chriſt to become the ſurety and ſubſtitute of his people; to take upon him their nature, and their ſins; to offer himſelf a ſacrifice for them, and to be their advocate with the Father; and the form and matter of this girdle being round about him, and of gold, may denote the perfection, duration and eternity of his love.

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[a] וצבא גדול & militia magna, Pagninus, Montanus, Gejerus; militia ſeu belligeratio ingens, Michaelis.

[b] את הדבר verbum, Pagninus, Montanus, Munſter.

[c] שלשה, שבעים ימים tribus hebdomadibus dierum, Munſter, Calvin, Tigurine verſion; trium hebdomadarum diebus, V. L. Pagninus, Montanus, ſo Junius & Tremellius, Medus.

[d] לחם חמדות panem deſideriorum, Pagninus, Montanus; deſiderabilium, Junius & Tremellius; deſiderabilem, Vulg. Lat. Vatablus, Piſcator.

[e] Nat. Hiſt. l. 6. c. 27.

[f] Hiſt. l. 4 c. 9.

[g] Itinerarium, p. 86.

[h] Bibliothec. l. 2. p. 99.

[i] Geograph. l. 7. c. 4.

[k] Phaleg, l. 2. c. 27. col. 141.

[l] Ptolem. Geograph. l. 5. c. 10.

℣. 6. *His body alſo was like the beryl*, &c.] That is, that part of it which was not covered with the linen garment, and was ſeen, was like ſuch a precious ſtone, ſaid to be of an azure and ſky colour, ſignifying he was the Lord from heaven; tho', according to its name, it ſhould be of a ſea colour, greeniſh; and ſo, according to ſome, the beryl is. *Cocceius* thinks the *ſardonyx* is meant, which is of a fleſh colour, and ſo more fit to expreſs the comelineſs of an human body; the beryl being of a different colour, ſeems not ſo apt to ſet forth the agreeable colour of a man. *Braunius* [p] is of opinion, that the *chryſolite* is meant, a ſtone of a golden colour; and takes the ſenſe to be, that ſuch was the luſtre of the golden girdle about his loins, that the reſt of the parts of the body about it, appeared as if all of gold: *and his face the appearance of lightening*; exceeding bright, very dazzling to the eye, and ſtriking terror to the mind; expreſſive of ſomething very awful and majeſtic; and agrees well with Chriſt the ſun of righteouſneſs, whoſe face or countenance at his transfiguration on the mount, and when *John* ſaw him in a viſionary way, was as the ſun ſhineth in his ſtrength, in the ſummer-ſolſtice, or at noonday, *Matt.* xvii. 2. *Rev.* i. 16. from whom is all the light of knowledge and truth, of joy, peace and comfort, of grace and glory; and which darts as ſwiftly and as powerfully from him as the rays of the ſun, or as lightening from one end of the heaven to the other; and irradiates and illuminates as brightly and clearly: *and his eyes as lamps of fire*; denoting his omniſcience of all perſons and things; and how piercing and penetrating his eyes are into the affairs of men and ſtates, by whom they are clearly ſeen, and to whom they are exactly known; and how fierce and terrible his wrath is towards his enemies, and whoſe looks muſt inject dread and terror into them; ſee *Rev.* xix. 12: *and his arms and his feet like in colour to poliſhed braſs*; denoting his great ſtrength for action, his ſtability and firmneſs, and the glory of his power, in trampling upon his enemies, and ſubduing them; eſpecially as diſplayed in the redemption of his people, when his own arm wrought ſalvation for them; when he came travelling in the greatneſs of his ſtrength, and trod the wine-preſs of his Father's wrath alone; when he ſet his feet on the necks of his and his peoples enemies, and got an entire victory over ſin, ſatan, and the world, under whoſe feet they are, and ever will be ſubject: *and the voice of his words*; not of the law, which was a voice of words, which they that heard intreated they might hear no more, and were very ſonorous and dreadful; but rather of the goſpel, of the words and doctrines of grace and truth, which proceeded out of the mouth of Chriſt, and were ſuch as were wondered at; which is a voice of love, grace and mercy, ſweet, charming and alluring, powerful and efficacious; and the words of it are the words of peace, pardon, righteouſneſs, life and ſalvation; yea, this voice of Chriſt may take in his voice and words of commands, his ordinances and inſtitutions, which he requires an obedience unto; and even his threatnings of wrath and ruin to wicked men, as well as his gracious and precious promiſes to his people: and this voice of his is ſaid to be *like the voice of a multitude*; of a great many men together; whoſe voice is heard a long way off, and is very ſtrong and powerful: or, *as the voice of noiſe* [q]; which may be underſtood, either of the noiſe of a multitude of men, or of the ſea, or of many waters; ſee *Rev.* i. 15. and may intend the power and efficacy of his words, whether in his doctrines, or in his judgments, in a way of grace and comfort, or of wrath and vengeance.

℣. 7. *And I Daniel alone ſaw the viſion*, &c.] The object or perſon deſcribed; tho' he was not alone when he ſaw it, yet he alone ſaw it; the eyes of his body and mind being quicker than the reſt, the Lord ſtrengthening and enlightening both; for this was a peculiar and diſtinguiſhing favour granted to him: *for the men that were with me ſaw not the viſion*; at leaſt not ſo clearly and diſtinctly as *Daniel* did; they might have ſome confuſed ſight of an object that appeared very terrible, but being ſtruck with conſternation, they had not preſence of mind to look at it; and ſo could neither form nor retain ſcarce any idea of it: or their eyes might be held, and their ſight clouded; or be ſtricken with a kind of blindneſs, or want of ſight for a time, as the men of *Sodom* were; or the object was of ſuch a nature, that without ſpecial illumination it could not be ſeen: the like happened to *Eliſha*'s young man, who ſaw not the chariots and horſes of fire the prophet did, and to the men that were with the apoſtle *Paul*, 2 *Kings* vi. 17. *Acts* ix. 7. who theſe men were, that were with *Daniel*, is not material to know; whether they were his three companions, who had been caſt into the fiery furnace; or the prophets *Haggai*, *Zechariah*, and *Malachi*, as *Jarchi* and *Saadiah* ſay from their *Rabbins* [r]; neither of which are likely, ſince theſe being good men and prophets, would doubtleſs have been favoured with the ſame viſion: but rather they were the ſervants of *Daniel*, who waited upon him, he being now a great man in the *Perſian* court; and theſe men being very likely heathens, profane and unregenerate men, were not fit and prepared to ſee ſuch a viſion: *but a great quaking fell upon them*; or *for*, ſo *Noldius*; giving a reaſon why they ſaw not, becauſe of the great fear and trembling upon them; either at the glimmering ſight of this ſtrange appearance, which they knew not what to make of; or rather at the ſound of his voice, which was ſo very loud and terrible: *ſo that they fled to hide themſelves*; among the trees that grew upon the banks of the *Tigris*, as *Adam* among the trees of the garden; or in ſome wood or foreſt hard by; or in ſome caves and dens, which might be near at hand: this not only ſhows the confuſion and conſternation they were in, as the *Septuagint* and *Arabic* verſions render it, *they fled with terror*; or *thro'* it, as the *Syriac* verſion; but ſerves to confirm the truth of the viſion, that it was not a mere fancy and imagination of *Daniel*.

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[m] Geograph. l. 11. p. 343.

[n] Nat. Hiſt. l. 33. c. 3.

[o] Hiller. Onomaſtic. Sacr. c. 8. p. 141.

[p] De veſtitu ſacerdot. Hebr. l. 1. c. 17. §. 10, 11, 12. p. 721, 722.

[q] כקול המון ut vox tumultus, Montanus; *vel* ſtrepitus, Piſcator, Michaelis.

℣. 8. *Therefore I was left alone, and ſaw this great viſion*, &c.] Which was great indeed, both with reſpect to the object now ſeen, and with reſpect to the ſubject-matter, the things afterwards revealed, the nature, uſe, and importance of them; and it was ſo wiſely ordered by the Lord, that the men with *Daniel* ſhould be ſeized with a pannic, and flee and leave him alone; that they being removed from him, he might have the ſecrets of the Lord revealed to him as a peculiar favourite of his, and hear and ſee the things he did: *and there remained no ſtrength in me*; either thro' the intenſeneſs of his mind upon the object before him, and to what he ſaid; or thro' the awe he was ſtruck with at the ſight of him; his blood running back to the heart to ſecure that; his nerves looſened; his hands weak and hanging down; his knees feeble, and ſpirits faint, juſt ready to ſink and ſwoon away: *for my comelineſs was turned in me into corruption*; the form of his countenance was marred; his forehead wrinkled; his eyes ſunk; the ſprightlineſs and vivacity of them gone; his cheeks turned pale; his lips quivering; his joints trembling; his vigour and health impaired; all nature convulſed; and he lifeleſs and ſpiritleſs, like a dead carcaſs: *and I retained no ſtrength*; or, *reſtrained* [s] it not; his ſtrength; could not keep it from going out of him, either of body or mind; he could not rally the powers of nature, ſo depreſſed was he with the viſion: all which is obſerved, both to exaggerate the greatneſs of the viſion, and the favour and goodneſs of God after ſhown him; as well as to obſerve the weakneſs of human nature, not being able to bear the ſight of a divine perſon, or ſuch diſcoveries the Lord is ſometimes pleaſed to make, without being ſtrengthened and ſupported in an extraordinary manner.

℣. 9. *Yet heard I the voice of his words*, &c.] Tho' he was ſtruck with ſo much awe, and his ſpirits ſo greatly depreſſed, and his body reduced to ſo low a condition; yet he was capable of attending to the voice, and of hearing the articulate ſounds pronounced, and of underſtanding what was ſaid: *and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground*; as ſoon as he heard his words, he fell upon his face to the ground, either in a way of worſhip and adoration, of prayer and ſupplication, as the *Arabic* verſion ſuggeſts; or thro' awe and reverence of the ſpeaker, as well as thro' faintneſs of ſpirits; and theſe being quite exhauſted as it were, might be the reaſon of his falling into a deep ſleep; unleſs it can be thought he was lulled into it, thro' the ſweetneſs of the voice he heard.

℣. 10. *And behold, an hand touched me*, &c.] Not the hand of the man clothed with linen, whoſe voice he heard, and whoſe hand was like poliſhed braſs, ℣. 6. but the hand of one diſtinct from him, one of his attendants, ch. xii. 5, 6. that had the ſimilitude of the ſons of men, ℣. 16. and whoſe hand was ſofter, and nearer an human one; very probably the hand of the angel *Gabriel* in human form, who had touched him before, when in the like circumſtances, ch. viii. 16, 18: *which ſet me upon my knees, and* upon *the palms of my hands*; or, which *cauſed* him *to move* [t]; from the proſtrate condition in which he was, and raiſed him up a little, upon his hands and knees; ſo that with a little difficulty he might be able to raiſe himſelf to ſtand upright.

℣. 11. *And he ſaid unto me, O Daniel, a man greatly beloved*, &c.] Or, *a man of deſires* [u]; a moſt deſirable man, lovely to God and men; the ſame epithet *Gabriel* gives him, ch. ix. 22, 23. which confirms the ſentiment, that it is he that touched *Daniel*, and is here ſpeaking, diſtinct from the glorious perſon before deſcribed: *underſtand the words that I ſpeak unto thee*; attend unto them, in order to underſtand them; and which he was ſent to give him an underſtanding of, as in ch. viii. 16. which is a further confirmation that this is *Gabriel*: *and ſtand upright*; being upon his hands and knees, ℣. 10. but now is bid to *ſtand on* his *ſtanding* [w], or his ſtation; upon his feet, in an erect poſture, which was fitteſt for attention, and moſt decent and becoming a hearer and learner of the mind of God, from one of his meſſengers: and therefore, the more to excite him to ſuch a poſture, he adds, *for unto thee am I now ſent*; of God, and particularly to the prophet, and that after three weeks faſting and mourning: this is another proof, that not the glorious perſon before deſcribed, but an angel of his, is meant, ſince he is ſaid to be *ſent* to *Daniel*: *and when he had ſpoken this word unto me, I ſtood trembling*; he got up and ſtood upon his feet, as the angel had bid him, but trembling and tottering, not yet recovered from his fainting fit; like a man that has been ill, and got upon his legs again, trembles and totters as he goes or ſtands: and alſo, tho' the angel was kind and ſerviceable to him, ſet him on his knees and hands, and ſpoke to him in a tender manner; yet the appearance of ſuch a divine meſſenger had ſuch an effect upon him, as we find ſuch appearances uſed to have on good men.

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[r] T. Bab. Sanhedrin, fol. 93. 2.

[s] לא עצרתי non cohibui, Gejerus.

[t] הניעני movere fecit me, Pagninus, Montanus; commovit me, Junius & Tremellius, Cocceius; movit me, Tigurine verſion, Michaelis.

[u] איש חמדות vir deſideriorum, V. L.

[w] עמד על־עמדך ſta ſuper ſtare tuum, Montanus, Calvin; ſta in ſtatione tua, Piſcator; ſuper ſtatione tua, Michaelis.

ỷ. 12. *Then ſaid he unto me, fear not, Daniel,* &c.] Perceiving him to ſhake and tremble, and to be intimidated at his preſence, he ſpeaks comfortably to him, and encourages him to lay aſide his fears, that he might be more capable of attending to what he was about to ſay to him; and which had a tendency of themſelves to remove his fears, and increaſe his confidence in the Lord: *for from the firſt day thou didſt ſet thine heart to underſtand*; not ſo much the former viſions which he had an underſtanding of, as the future ſtate of his people; or rather, the reaſon of their preſent diſtreſſed condition, being hindered by their enemies in rebuilding their city and temple: *and to chaſten thyſelf before thy God*; to humble himſelf in prayer, and to afflict himſelf by faſting: *thy words were heard*; his prayers were heard, and an anſwer ordered to be given, the very firſt day he began to pray, and faſt, and mourn, tho' it was now full three weeks ſince; juſt as at the beginning of his former ſupplications, *Gabriel* had a commandment to go and ſhew him that they were heard, ch. ix. 23: *and I am come forth for thy words*; on account of his prayers, to bring an anſwer to them; the reaſo why he came no ſooner, when it was three weeks ſince he received his order, is as follows:

ỷ. 13. *But the prince of the kingdom of Perſia withſtood me one and twenty days,* &c.] Which was juſt the time *Daniel* had been mourning and faſting, ỷ. 2. and the angel had had his inſtructions to acquaint him with the Lord's anſwer to his prayers: by *the prince of the kingdom of Perſia*, is not to be underſtood the then reigning king of *Perſia, Cyrus*, or his ſon *Cambyſes*; who either of them would have been called rather king of *Perſia*; nor were they able to withſtand an angel, and ſuch an one as *Gabriel*; nor is a good angel meant, the tutelar one of this kingdom; for it cannot be reaſonably thought that good angels ſhould militate againſt one another; but an evil angel, either ſatan, the prince and god of this world, or one of his principal angels under him, employed by him to do what miſchief he could in the court of *Perſia*, againſt the people of God the *Jews*; and with this ſenſe agree the conteſts aſcribed to ſatan and the angel of the Lord concerning *Joſhua, Zech.* iii. 1, 2, 3. and to *Michael* and the devil diſputing about the body of *Moſes, Jude* ỷ. 9. and to *Michael* and his angels, and the devil and his angels, warring in heaven, *Rev.* xii. 7, 8. now *Gabriel*'s buſineſs in the court of *Perſia*, was to work upon the minds of the king of *Perſia* and his nobles, and to influence their counſels, and put them on ſuch meaſures as would be in favour of the *Jews*, and be encouraging to them to go on in the rebuilding of their city and temple: in this he was withſtood and oppoſed by an evil ſpirit that counter-worked him; by exaſperating the ſpirit of *Cambyſes* againſt them; by ſtirring up the *Samaritans* to corrupt the *Perſian* courtiers with gifts, to take their part againſt the *Jews*; and by influencing them to accept of their gifts, and act in their favour; and this buſineſs on the angel's hands, to oppoſe theſe meaſures, detained him at the *Perſian* court for the three weeks *Daniel* had been faſting and praying: *but lo, Michael one of the chief princes came to help me*; called in the New Teſtament an arch-angel, the prince of angels, the head of all principality and power; and is no other than Chriſt the Son of God, an increated angel; who is *one*, or *the firſt of the chief princes*[x], ſuperior to angels, in nature, name, and office; he came to *help Gabriel*, not as a fellow-creature, but as the Lord of hoſts; not as a fellow-ſoldier, but as general of the armies in heaven and earth, as ſuperior to him in wiſdom and ſtrength; and he helped him, by giving him freſh counſels, orders, and inſtructions, which he following ſucceeded: *and I remained there with the kings of Perſia*; with the king of *Perſia* and his nobles, putting into execution the orders *Michael* had given him, and ſo baffled the deſigns of the evil ſpirit; and this retarded him from being with the prophet one and twenty days. The *Septuagint* and *Arabic* verſions very wrongly render the words, *and I left him there with the kings of Perſia*; as if *Michael* was left there by *Gabriel*, whereas it was juſt the reverſe.

ỷ. 14. *Now I am come to make thee to underſtand what ſhall befal thy people in the latter days,* &c.] The conteſt being over with the prince of *Perſia*, and having got an advantage, and carried his point in favour of the *Jews*; he came directly to *Daniel*, to inform him of what ſhould befal the people of the *Jews* in the ſucceeding monarchies, eſpecially in the times of *Antiochus*; and even of all that ſhould befal them until the *Meſſiah* came, as *Aben Ezra* rightly interprets it; for the laſt days generally deſign the days of the Meſſiah; ſee *Gen.* xlix. 1. *Iſ.* ii. 2: *for yet the viſion is for many days*; before it will be accompliſhed; reaching not only to the times of *Antiochus*, three hundred years after this, but even to the times of antichriſt, of whom he was a type; and to the reſurrection of the dead, and the end of time, as the two next chapters ſhew; ſee *Hab.* ii. 3.

ỷ. 15. *And when he had ſpoken ſuch words unto me,* &c.] As before related, concerning the conteſt between him and the prince of *Perſia*; and eſpecially concerning what would befal the people of the *Jews* in the latter day: *I ſet my face toward the ground*; not being able to look up; his eyes were fixed upon the earth like one confounded and thunder-ſtruck, filled with amazement and wonder: *and I became dumb*; not able to ſpeak a word, as is the caſe of perſons ſometimes in ſurprize, or thro' exceſs of any of the paſſions: this aroſe either from the majeſty of the angel; or rather from the nature and importance of the things he ſaid; or from a conſciouſneſs of his own impurity, and ſo of his unworthineſs to converſe with ſo exalted a creature, and to be favoured with ſuch ſecrets. The *Arabic* verſion is, *and I ſupplicated*; very wrongly.

ỷ. 16. *And behold, one like the ſimilitude of the ſons of men,* &c.] Not the man clothed with linen, or Chriſt; but either the ſame angel *Gabriel*, who appeared more manifeſtly to him in an human form; or another of the attendants of Chriſt, who alſo had the ſimilitude of a man: *touched my lips*; with his hand, as the prophet *Iſaiah*'s were by a ſeraph, with a live coal from the altar, *Iſ.* vi. 7. thereby reſtoring him to his ſpeech, and giving him freedom and boldneſs to make uſe of it; and removing from him his impurity, and a ſenſe of it, which occaſioned his ſilence: *then I opened my mouth, and ſpake*; freely, and yet with all becoming modeſty: *and ſaid unto him that ſtood before me, O Lord*; the angel that appeared in the likeneſs of a man, and ſtood before the prophet, and touched his lips, whom he calls *Lord*; not becauſe of ſo-

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[x] אחד primus, Junius & Tremellius.

vereignty and dominion over him, which belong to Chriſt, as the creator of all things, and head of the church; but for honour's ſake, being a noble and exalted creature: *by the viſion my ſorrows are turned upon me*; on ſight of the glorious object repreſented to him in the viſion, pains ſeized his body in all parts of it, ſharp and pungent, like thoſe of a woman in travail. *Guſſetius*[y] interprets it of the knuckle-bones, which turned in the pan of them, like the hinges of a door, of which the word is uſed, *Prov.* xxvi. 14. and this thro' the tendons being looſed by the diſſipation of the ſpirits; and this ſenſe the *Vulgate Latin* verſion gives countenance to, *my joints are diſſolved*; the *Septuagint*, *Syriac*, and *Arabic* verſions are, *my inward parts* or *bowels are turned in me: and I have retained no ſtrength*; ſee the note on ℣. 8.

℣. 17. *For how can the ſervant of this my Lord, talk with this my Lord?* &c.] Or, *talk with that my Lord*[z]? pointing to the man clothed in linen, who appeared ſo glorious, and whom *Daniel* knew to be more than a man; and therefore he who was a mere mortal, ſinful man, and reckoned himſelf a ſervant of the angel of the Lord that was now before him, and had touched him, and was converſing with him, and to whom he was greatly inferior; muſt be very unfit and unworthy to have converſation with one that was infinitely above him; *with ſuch an one*, his Lord, as *Noldius*[a] renders it, as Chriſt the ſon of God, the head of angels, King of kings, and Lord of lords; what was he, duſt and aſhes, that he ſhould ſpeak unto him, or be admitted to any diſcourſe with him? ſo ſenſible was he of the greatneſs of Chriſt, and of his own frailty, ſinfulneſs, and nothingneſs: *for as for me ſtraightway, there remained no ſtrength in me*; as ſoon as ever he ſaw this great and glorious perſon; ſee the note on ℣. 8: *neither is there breath left in me*; when he fainted away, and became like a dead man; and tho' he was raiſed up again, and ſet upon his feet, and had a little recovered his ſpeech, yet it was with great difficulty that he breathed and ſpoke; as it is with men when their ſpirits are greatly oppreſſed, it is as if their life and ſoul were gone out of them, and they move more like dead than living men.

℣. 18. *Then there came again and touched me, one like the appearance of a man*, &c.] Or one like a man again touched him; the ſame that touched him before, ℣. 16. perhaps *Gabriel*, ſince he uſes the ſame language in the following verſe, as he does ℣. 11: *and he ſtrengthened me*; both in body and mind, by his free and familiar converſation with him, and the comfortable words he ſpoke to him, a divine power accompanying them for that purpoſe.

℣. 19. *And ſaid, O man, greatly beloved*, &c.] Or, *man of deſires*, as before, ℣. 11. which ſhews it to be the ſame here ſpeaking as there, and probably *Gabriel*: *fear not*; for a man has nothing to fear from men or devils, that is beloved of the Lord; and eſpecially from good angels, how glorious and majeſtic ſoever they are: *peace be unto thee*; all proſperity of body and ſoul; inward peace of mind, a freedom from all hurry of thought, and commotion of the paſſions, and eternal peace and joy in the world to come: *be ſtrong*, yea *be ſtrong*; take heart, pull up the ſpirits, be of good courage, play the man; be ſtrong in the Lord, and in his grace, and fear nothing: the word is repeated for the greater encouragement: *and when he had ſpoken unto me, I was ſtrengthened*; divine power going along with his word; the prophet found his bodily ſtrength renewed, his ſpirits revived, his heart chearful, and his ſoul comforted, and all fear and dread removed from him; which was owing to the energy of divine grace; for otherwiſe not only men, but angels too, would ſpeak in vain: *and ſaid, let my Lord ſpeak, for thou haſt ſtrengthened me*; and ſo was able to bear the ſight of him, ſupport in his preſence, and hear his words, and take in what he ſaid, which before he was unfit for; ſo an angel may be an inſtrument of ſtrengthening a ſaint, yea a prophet, and even our Lord Jeſus Chriſt himſelf as man, *Luke* xxii. 43.

℣. 20. *Then ſaid he, knoweſt thou wherefore I come unto thee?* &c.] He had told him before, ℣. 12, 14. that it was on account of his prayers, and to bring an anſwer to them; and particularly to inform him what would befal his people in the latter day; and now leſt, thro' the hurry of his ſpirits, he had not obſerved it, or had forgot it, he reminds him of it, to ſtir up his deſire the more after the knowledge of particulars, which he was now about to relate unto him: *and now will I return to fight with the prince of Perſia*; the evil ſpirit in the court of *Perſia*, he had been conteſting with before, and had got the better of by the help of *Michael*; but ſince this good angel had been with *Daniel*, the evil one had been working upon the king and counſellors of *Perſia*, and had wrought them up to an indifference unto, or careleſſneſs about, the affairs of the people of the *Jews*, and to liſten to their adverſaries, whereby the building of the city and temple went on heavily and ſlowly; and ſo things were, thro' the evil influence of ſatan, more or leſs, until the twentieth year of *Artaxerxes Longimanus*: and indeed, ſatan was continually ſoliciting miſchief againſt the *Jews*, and ſtirring up enemies to them in the court of *Perſia*, as long as that monarchy laſted, tho' he had not always the wiſhed-for ſucceſs; the times of *Eſther* and *Mordecai* are a proof of this: *and when I am gone forth, lo, the prince of Grecia ſhall come*; meaning, when he was gone forth from the court of *Perſia*, having done his buſineſs he was ſent about; confounded the ſchemes, and baffled the deſigns of the evil ſpirit, conquered him, and obliged him to give way, and ceaſe from being troubleſome any more, and obtained peace and reſt for the *Jews*, and ſettled their affairs: the *Perſian* monarchy being tranſlated to the *Grecians*, the evil ſpirit began to work among them, to put them on doing miſchief to the people of God; as in *Alexander* himſelf, who ſet out againſt them, but was pacified by the meeting of the high-prieſt; and more eſpecially in his ſucceſſors; and above all in *Antiochus*, who was a violent perſecutor of them; which this clauſe, as well as the following prophecy, has a reſpect unto.

℣. 21. *But I will ſhew that which is noted in the ſcripture of truth*, &c.] Not in the written word, tho' there are many things relating to what ſhould befal the *Jews* in the latter day, eſpecially in *Deut.* xxviii. but in the decrees and purpoſes of God, which are ſometimes ſignified by a book, and things written in it; becauſe ſo particular and diſtinct, and ſo ſure and certain, and which will be moſt truly, infallibly, and punctually performed: theſe are *noted*, marked, engraven, in the eternal mind of

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[y] Comment. Ebr. p. 713.

[z] עם אדני זה; cum Domino meo illo, Pagninus, Montanus, Munſter, Junius & Tremellius.

[a] Concord. Ebr. Part. p. 353.

God; they are *in writing*, and they are *truth* [b], as it may be rendered, ſince there is a diſtinguiſhing accent between *ſcripture* and *truth*; they are written in the book of God's decrees, and are his true and faithful words and ſayings, and will moſt ſurely be accompliſhed: now theſe are the deep things of God, which angels themſelves know nothing of, till they are revealed unto them: the angel here having a revelation of ſuch of them as concerned the future monarchies of the earth, and the caſe of the *Jews* under them, promiſes to ſhew them to *Daniel*; which was the work he was appointed to do: *and there is none that holdeth with me in theſe things, but Michael your prince*; Chriſt, the prince of the kings of the earth, he was the prince, protector, and guardian of the people of the *Jews*; he is the angel that went before them in the wilderneſs, and guarded them in it, and guided them into the land of *Canaan*; he is the angel of God's preſence, that bore, carried, and ſaved them all the days of old, and was their king and their God, their defender and deliverer ſtill; he took their part, and was on their ſide; yea he was on the ſide of, and took part with them that were for them, the holy angels; and there was none but him that exerted his power, and ſtrengthened *Gabriel* to act for them, in *theſe things* relating to their peace and proſperity: or, *againſt theſe* [c], as it may be rendered; againſt the princes of *Perſia* and *Greece*, the evil ſpirits that worked in theſe kingdoms, in the children of diſobedience there; and had it not been for him, and the exertion of his mighty power, it would have been ſoon all over with the people of the *Jews*; as it would be now with the church of Chriſt, of which they were typical, but the Lord is on their ſide; *Michael* the arch-angel, and his angels under him, fight for it, protect and defend it; and ſince he is for his people, who ſhall be againſt them? or to what purpoſe will an oppoſition be? the gates of hell cannot prevail againſt the church of God, the ſaints of the Moſt High.

CHAP. XI.

IN this chapter the angel makes good his promiſe to *Daniel*, that he would ſhew him what was written in the ſcripture of truth, concerning the monarchies of the earth, and what would befal his people the *Jews* in the latter days; and after he had obſerved, that he had ſtrengthened and confirmed *Darius* the *Mede*, who was the firſt king of the then preſent flouriſhing monarchy, ℣. 1. he foretels the number of the kings of *Perſia*, and particularly deſcribes the fourth, ℣. 2. predicts the riſe of the *Grecian* monarchy under *Alexander* the Great, and the diſpoſition of it after his death, ℣. 3, 4. and then proceeds to give an account of the two principal kingdoms of that monarchy, into which it was divided, the *Seleucidæ* and *Lagidæ*; and of their kings, the king of *Egypt*, and the king of *Syria*, under the names of the king of the ſouth, and the king of the north, and of their power and agreement, ℣. 5, 6. and then of their various wars between themſelves and others, and the ſucceſs of them, ℣. 7—20. and particularly of *Antiochus*, his character and manner of coming to the kingdom, and of his wars with the king of *Egypt*, and the iſſue of them, ℣. 21—29. and of his perſecution of the *Jews*, and the diſtreſs he ſhould bring on them, and the uſe it ſhould be of to the godly among them, ℣. 30—35. and then his antitype, antichriſt, is deſcribed; the weſtern antichriſt, his character and actions, ℣. 36—39. then the eaſtern, his power, wealth and riches, fall and ruin, ℣. 40—45.

℣. 1. *Alſo I, in the firſt year of Darius the Mede*, &c.] Theſe words more properly belong to the preceding chapter, and ſhould have concluded that, and the *eleventh* chapter ſhould have begun in the next verſe; and they are not the words of *Daniel*, as *Jerom* and others; but of the angel telling *Daniel*, not only what he had been lately doing, and would do in the court of *Perſia* for his people; but what he had done in the beginning of that *monarchy*, the very firſt year that *Darius* the *Mede* became king of *Babylon*, and head of the whole monarchy; ſee ch. v. 30, 31. the *Septuagint* and *Arabic* verſions render it, *in the firſt year of Cyrus*; which was the ſame time; for *Darius* and *Cyrus* reigned together. *Even I ſtood to confirm, and to ſtrengthen him*; not *Michael* your prince, as *Jarchi*; for he being no other than the Son of God, an increated angel, needed not the help and aſſiſtance of a created one, nor could receive any ſtrength and confirmation from ſuch an one; unleſs this is to be underſtood, not with reſpect to *Michael* himſelf abſtractly conſidered, but as in relation to the people of the *Jews*, on whoſe ſide *Michael* was; and ſo this angel took part with him and them, and as his miniſter ſerved them both, in defending them, and taking care of their affairs at this time; ſo *Jacchiades* paraphraſes it, to confirm and ſtrengthen *Iſrael*: but it ſeems rather to deſign *Darius*, and the ſenſe to be, that this angel ſtrengthned *Darius* and *Cyrus* in their good intentions, to let the people of *Iſrael* go free, and give them full liberty and encouragement to go into their own land, and rebuild their city and temple; about which ſome doubts and heſitations might ariſe in their minds, and objections be made by ſome of their nobles and courtiers to it, being moved and influenced by an evil ſpirit, the adverſary of this good angel; but he attended them ſo cloſely, and ſo ſtrongly ſuggeſted to them what they ſhould do in this caſe, that he carried his point on behalf of the *Jews*; for this reſpects not ſo much the deſtruction of the *Chaldean* monarchy, and the eſtabliſhing the *Perſian* monarchy on the ruins of it, and ſettling *Darius* on the throne, and ſtrengthening his kingdom and intereſt, as the confirmation of him and *Cyrus* in their deſigns in favour of the *Jews*. The *Syriac* verſion is, *from the firſt year of Darius the Mede, he roſe up to help me, and aſſiſt me*; as if the angel was ſtill ſpeaking of *Michael*, who came to his help againſt the prince of *Perſia*, and was the only one that held with him, and had done ſo from the beginning of the *Perſian* empire; but the *Hebrew* text will not admit of ſuch a tranſlation.

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[b] את הרשום בכתב אמת quod exaratum eſt in ſcripto, *in ſcripto* verace, Piſcator.

[c] על אלה, contra illos, Piſcator, Gejerus.

℣. 2. *And now will I ſhew thee the truth*, &c.] And nothing but the truth; what will moſt certainly come to paſs, and may be depended on, even what is written in the book of God's decrees, *the ſcripture of truth*, and which would appear in providence in after-times; and this he propoſed to deliver to him, not in figurative, dark, and obſcure expreſſions, but clearly and plainly, in language eaſy to be underſtood: *behold, there ſhall ſtand up yet three kings in Perſia*; which were *Cyrus*, who reigned alone after the death of *Darius* the *Mede*, his uncle; *Cambyſes*, the ſon of *Cyrus*; and *Darius Hyſtaſpis*. There was another between *Cambyſes* and *Darius*, called *Smerdis* the magician, who reigned but ſeven months, and being an impoſtor is left out, as he is in *Ptolemy*'s canon; not that theſe were all the kings of *Perſia* after *Darius* the *Mede*; for, according to the above canon, there reigned ſix more after them; but becauſe theſe kings had a connexion with the *Jews*, and under them their affairs had different turns and changes, reſpecting their reſtoration and ſettlement, and the building of their city and temple; as alſo becauſe theſe kings *ſtood*, and the monarchy under them was ſtrong and flouriſhing, whereas afterwards it began to decline; and chiefly it is for the ſake of the *fourth* king that theſe are obſerved, who laid the foundation of the deſtruction of the *Perſian* monarchy by the *Grecians*. *And the fourth ſhall be far richer than they all*; this is *Xerxes*, who exceeded his predeceſſors in wealth and riches; enjoying what they by their conqueſts, or otherwiſe, had amaſſed together, to which he greatly added: *Cyrus* had collected a vaſt deal of riches from various nations, eſpecially from *Babylon*; God gave him *the treaſures of darkneſs, and hidden riches of ſecret places*, If. xlv. 3. *Cambyſes* increaſed the ſtore by his victories, and the plunder of temples wherever he came; out of the flames of which were ſaved 300 talents of gold, and 2300 talents of ſilver, which he carried away, together with the famous circle of gold that encompaſſed the tomb of king *Ozymandias*[d]: and *Darius*, the father of *Xerxes*, laid heavy taxes upon the people, and hoarded up his money; hence he was called by the *Perſians* καπηλος[e], the huckſter or hoarder: and *Xerxes* came into it all, and ſo became richer than them all; of whom *Juſtin* ſays[f], "ſi regem "ſpectes; divitias, non ducem laudes: quarum tanta "copia in regno ejus fuit, ut cum flumina multi"tudine conſumerentur, opes tamen regiæ ſuper"eſſent." *And by his ſtrength thro' his riches, he ſhall ſtir up all againſt the realm of Grecia*; thro' his vaſt riches, which are the ſinews of war, he collected a prodigious army out of all provinces, which he raiſed to make war againſt the *Grecians*; being moved to it by *Mardonius*, a relation of his, who was very ambitious of being at the head of a large army[g]; three years were ſpent in preparing for this expedition, and forces were gathered out of all parts of the then known habitable world; out of all the weſt, under *Hamilcar* general of the *Carthaginians*, with whom he made a league; and out of all the eaſt under his own command: his army, according to *Juſtin*[h], conſiſted of ſeven hundred thouſand of his own, and three hundred thouſand auxiliaries; *Diodorus Siculus*[i] makes it much leſs, to be about three hundred thouſand men; but Dr. *Prideaux*[k], from *Herodotus* and others, computes, that putting all his forces together by ſea and land, by the time he came to the *ſtreights* of *Thermopylæ*, the number of them were two millions, ſix hundred forty-one thouſand, ſix hundred and ten men; and *Grotius*, from the ſame writer, reckons them five millions, two hundred and eighty-three thouſand, to which others add two hundred and twenty[l]; with theſe he marched into *Greece*, where after having done much miſchief, he was ſhamefully defeated, and obliged to retire, and was murdered by *Artabanus* the captain of his guards. The words may be rendered[m], *he ſhall ſtir up all*, even *the realm of Grecia*; by the preparation he made, and the vaſt army he brought into the field, he raiſed all the cities and ſtates of *Greece* to combine together to withſtand him; and this ſtep of his, is what irritated the *Grecians*, and put them upon after-attempts, to avenge themſelves on the *Perſians* for this attack upon them; and which they never deſiſted from, till they had ruined the *Perſian* empire, which they did under *Alexander*; and ſo he, in his letter to *Darius*, ſays[n], "your anceſtors "entered into *Macedonia*, and the other parts of "*Greece*, and did us damage, when they had re"ceived no affront from us as the cauſe of it; "and now I, created general of the *Grecians*, pro"voked by you, and deſirous of avenging the in"jury done by the *Perſians*, have paſſed over into "*Aſia*." And it is for the ſake of this, the deſtruction of the *Perſian* empire by *Alexander*, that this expedition of *Xerxes* is here hinted at; and to pave the way for the account of *Alexander* and his ſucceſſors, in the following part of this prophecy.

℣. 3. *And a mighty king ſhall ſtand up*, &c.] Not in *Perſia*, but in *Greece*; *Alexander* the Great, who roſe up a hundred years after the above expedition of *Xerxes*, and *ſtood* and flouriſhed, and conquered all he attacked, none being able to reſiſt him; and is rightly called a *mighty king*, a very powerful one: this is the notable horn in the he-goat, which being exaſperated by the *ram*, the *Perſians*, and their invaſion of *Greece*, puſhed at them, and deſtroyed them, ch. viii. 5, 6, 7: *that ſhall rule with great dominion*; not in *Greece* only, but in the whole world, at leaſt as he thought, and really did over a very great part of it; for, as *Jerom* ſays, having conquered the *Illyrians*, *Thracians*, *Greece*, and *Thebes*, he paſſed into *Aſia*, and having put to flight the generals of *Darius*, he took the city of *Sardis*, and afterwards *India*. *And do according to his will*; not only in his own army, ſacrificing his beſt friends at his pleaſure; but with his enemies, conquering whom he would, none being able to withſtand him; all things ſucceeded to his wiſh; whatever he attempted he performed. His hiſtorian[o] ſays of him, "that it muſt be owned, he "owed much to virtue, but more to fortune, "which alone of all mortals he had in his power;" ſince, by the benefit of it, he ſeemed to do with nations whatever he pleaſed; he was ſovereign in all things, and ſet himſelf to be worſhipped as a deity.

℣. 4 *And when he ſhall ſtand up, his kingdom ſhall be broken*, &c.] When *Alexander* was riſen up to his higheſt pitch of grandeur, was ſole monarch of the world, in the height of his ambition, in the prime of his days, he was cut off by death; his kingdom remained no more one, but became many, was ſeized by different perſons, his generals, and ſo broke to pieces: *and ſhall be divided toward the four winds of heaven*; which ſeem to have reſpect to the four horns or kings, which came up in his room, ch. viii. 8. and among whom his kingdom was parted; *Ptolemy* reigned in *Egypt* to the ſouth; *Antigonus* in *Aſia* to the north; *Seleucus* in *Babylon* and *Syria* to the eaſt; and *Caſſander* in *Macedonia* to the weſt: *and not to his poſterity*; for tho' he had two ſons, one by *Barſine*, whoſe name was *Hercules*, who was living at his death; and another by *Roxane*, born after his death, whoſe name was *Alexander*; yet they were both deſtroyed by *Caſſander*, or his means, that he might enjoy *Macedonia* [p]: *nor according to his dominion, which he ruled*; their dominion was not ſo large and powerful as *Alexander*'s was, being divided into ſeveral parts; ſee ch. viii. 22: *for his kingdom ſhall be plucked up, even for others beſides thoſe*; either beſides his poſterity, who had no ſhare in it, and ſo with reſpect to his family, was like a tree plucked up by the roots, and as to their concern in it, withered away at once; or beſides the four governors before-mentioned, there were others that had, at leaſt for a while, ſome leſſer ſhares in the kingdom, as *Eumenes*, *Philotas*, *Leonnatus*, and others; but, at length, all were reduced to the kings of *Egypt* and *Syria*, the *Lagidæ* and *Seleucidæ*, which the following part of the prophecy chiefly concerns; and beſides theſe, for the *Romans* alſo, to whom this kingdom came.

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[d] See the Univerſal Hiſtory, vol. 5. p. 194.
[e] Herodot. l. 3. ſive Thalia, c. 89.
[f] E Trogo, l. 2. c. 10.
[g] Diodor. Sicul. Bibliothec. l. 11. par. 2. p. 3. Ed. Rhodoman.
[h] Ibid.
[i] Ut ſupra, par. 2. p. 2.
[k] Connexion, &c. part 1. B. 4. p. 233, 234.
[l] See the Univerſal Hiſtory, vol. 5. p. 233.
[m] יעיר הכל את מלכות יון excitabit univerſos, nempe regnum Græciæ, Michaelis.
[n] Apud Arrian. Exped. Alexand. l. 2.
[o] Curtius, l. 10. c. 5.

℣. 5. *And the king of the ſouth ſhall be ſtrong*, &c.] That is, the king of *Egypt*, which lay ſouth to *Syria*, as *Syria* lay north to *Egypt*; and therefore the king of the one is called the king of the ſouth, and the other the king of the north, throughout this prophecy; and by the king of the ſouth or *Egypt*, is here meant *Ptolemy Lagus*, one of *Alexander*'s generals, who had *Egypt* for his ſhare; and a very powerful king he was; for he reigned over *Egypt*, *Lybia*, *Cyrene*, *Ethiopia*, *Arabia*, *Phœnicia*, *Cæleſyria*, *Cyprus*, and ſeveral iſles in the *Ægean* ſea, and many cities in *Greece*: *and one of his princes*; not of *Ptolemy* king of *Egypt*, but of *Alexander* the Great; and this is *Seleucus Nicator*, afterwards called king of the north, having *Syria* for his part, which lay to the north of *Egypt*, as before obſerved: *and he ſhall be ſtrong above him, and have dominion*; that is, be a greater and more powerful prince than *Ptolemy* king of *Egypt*: *his dominion ſhall be a great dominion*; even greater than the other's; for he reigned over *Macedonia*, *Greece*, *Thrace*, *Aſia*, *Syria*, *Babylonia*, *Media*, and all the eaſtern countries as far as *India*; even from *Taurus* to the river *Indus*, and ſo likewiſe from *Taurus* to the *Ægean* ſea: theſe two are only mentioned, who ſhared the *Perſian* monarchy, becauſe the *Jews* were only affected by them, for the ſake of whom this prophecy is delivered.

℣. 6. *And in the end of years they ſhall join themſelves together*, &c.] The two kings of *Egypt* and *Syria*; not the two former kings, but their ſucceſſors: the king of *Egypt* was *Ptolemy Philadelphus*, the ſecond king of *Egypt*, the ſon of *Ptolemy Lagus*; this is the king of *Egypt*, who collected ſuch a vaſt number of books into his library at *Alexandria*, and got the law of *Moſes* tranſlated into *Greek*: the king of *Syria* was *Antiochus*, ſurnamed *Theos*; this name was firſt given him by the *Mileſians*, upon his delivering them from the tyranny of *Timarchus* governor of *Caria*; he was the third king of *Syria*; *Seleucus Nicator* the firſt, *Antiochus Soter* the ſecond, and this the third: there had been very great wars between theſe kings for many years; and now being weary of them, they entered into confederacies and alliances with each other, and which were deſigned to be ſtrengthened by a marriage next mentioned; this is thought to be about ſeventy years after the death of *Alexander* [q]: *for the king's daughter of the ſouth ſhall come to the king of the north to make an agreement*; this was *Berenice*, daughter of *Ptolemy Philadelphus* king of *Egypt*, who carried her to *Peluſium*, and from thence ſailed with her to *Seleucia* in *Syria*; where he met with *Antiochus* king of *Syria*, to whom he gave her in marriage, with a vaſt dowry of gold and ſilver; hence ſhe was called Φερνοφορος; and the marriage was celebrated with great ſolemnity [r]: and this was *to make agreement*, or *to make things right* or *ſtrait* [s]; that were wrong and crooked before; to put an end to wars and diſcords; to make peace, and cultivate friendſhip; to ſtrengthen alliances, and confirm each other in their kingdoms: *but ſhe ſhall not retain the power of the arm*; unite the two kingdoms, and ſecure the peace of them, which was the thing in view; nor retain her intereſt in her huſband, nor her power at court; for as ſoon as her father was dead, *Antiochus* diſmiſſed *Berenice* from his bed, and took *Laodice* his former wife again, by whom he had had two ſons, *Seleucus Callinicus*, and *Antiochus Hierax* [t]: *neither ſhall he ſtand, nor his arm*; neither *Antiochus*; for *Laodice* knowing that by the late treaty, the crown was ſettled upon the children of *Berenice*, who already had a ſon by him, and ſenſible of his fickleneſs, and fearing he might divorce her again, and take to *Berenice*, got him poiſoned by his ſervants: nor *Berenice* his queen, called *his arm*; who fleeing to *Daphne* for ſhelter, on hearing what was done, was there ſlain; or it may be his ſon he had by her, ſo it follows: *but ſhe ſhall be given up*; into the hands of *Seleucus Callinicus*, the ſon of *Laodice*; whom ſhe placed on the throne after the death of his father; and who ſent to *Daphne* to ſlay *Berenice*, which was accordingly done [u]: *and they that brought her*; into *Syria*; that attended her from *Egypt* at her marriage, and continued with her in the court of *Syria*, and fled with her to *Daphne*: *and he that begat her*; or, *whom ſhe brought forth*, as in the margin; her little ſon, who was murdered at the ſame time with her; for her father died before: *and he that ſtrengthened her in* theſe *times*; either her huſband, or her father, who were both dead before, and ſo ſtood not, and could not help her; unleſs this is to be underſtood of her brother, and the cities of the leſſer *Aſia*, who hearing of her diſtreſs at *Daphne*, ſet out for her relief, but came too late; ſhe and her ſon were both ſlain firſt [w].

℣. 7. *But out of a branch of her roots ſhall one ſtand up in his eſtate*, &c.] Or, *out of a branch of her roots a ſhoot thereof ſhall ſtand* or *riſe up* [x]; by *her roots* are meant her anceſtors, particularly *Ptolemy Lagus*; by a *branch* from thence, *Ptolemy Philadelphus* her father; and by the *ſhoot* out of that, or its plantation, as the *Vulgate Latin* verſion, is deſigned her brother, *Ptolemy Euergetes*; who ſucceeded her father in the kingdom, and ſtood firm in it; *upon his baſis* [y], as ſome render it: *which ſhall come with an army*; or, *to an army* [z]; as ſoon as he heard of his ſiſter's caſe, he put himſelf at the head of an army, and marched to her relief; but coming too late, he, and the forces of the leſſer *Aſia*, which came for the ſame purpoſe, joining him, reſolved to revenge the death of his ſiſter and her ſon, went with his army into *Syria*, as next foretold: *and ſhall enter into the fortreſs of the king of the north*; the king of *Syria*, *Seleucus Callinicus*: *Ptolemy* entered into *Syria* itſelf, as *Polybius* [a] ſays, into the fortified cities of it, and took them, the ſingular being put for the plural; unleſs *Seleucia* itſelf is particularly deſigned, which *Ptolemy* ſeized, and put a garriſon of *Egyptians* in it, which held it twenty ſeven years [b]: *and ſhall deal againſt them*; beſiege and take them at his pleaſure; the king of *Syria* not being able to ſtand againſt him and defend them: *and ſhall prevail*; over the king of *Syria*, and conquer great part of his dominions, as he did: he took *Syria* and *Cilicia*, and the ſuperior parts beyond *Euphrates*, and almoſt all *Aſia*, as *Jerom* relates; and had it not been for a ſedition in his own kingdom, which called him home, he had made himſelf maſter of the whole kingdom of *Seleucus*, as *Juſtin* [c] ſays.

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[p] Diodor. Sicul. Bibliothec. l. 19. p. 739. & l. 20. p. 761.

[q] See the Univerſal Hiſtory, vol. ix. p. 384.

[r] Univerſal Hiſtory, ibid. p. 196. & Jerom in loc.

[s] לעשות מישרים ad faciendum rectitudines, Pagninus; Michaelis; ut faciat rectitudines, Montanus; recta, Calvin.

[t] Univerſal Hiſtory, vol. ix. p. 196, 197.

[u] Ibid.

[w] Juſtin, l. 27. c. 1.

[x] כנן plantatio ejus, V. L.

℣. 8. *And ſhall alſo carry captive into Egypt their gods, with their princes*, &c.] *Jerom* relates, from the hiſtorians he converſed with, that *Ptolemy* carried captive with him into *Egypt* two thouſand five hundred images; among which were many of the idols which *Cambyſes*, when he conquered *Egypt*, carried from thence; and *Ptolemy* replacing them in their proper temples, gained him the affection of his people the *Egyptians*, who were much addicted to idolatry; hence they gave him the name of *Euergetes*, that is, *the benefactor*: *and with their precious veſſels of ſilver and of gold*; the ſame writer reports, that he brought with him out of *Syria*, and the places he conquered, forty thouſand talents of ſilver, and precious veſſels; veſſels of gold and ſilver, a prodigious number: *and he ſhall continue* more *years than the king of the north*; according to the canon of *Ptolemy*, this king of *Egypt* reigned twenty-five years; and, as Dr. *Prideaux* [d] obſerves, out-lived *Seleucus* king of *Syria* four years.

℣. 9. *So the king of the ſouth ſhall come into his kingdom*, &c.] Into his own kingdom, the kingdom of *Egypt*; or into the kingdom of *Syria*, the kingdom of *Seleucus*, and conquer great part of it, and ravage and ſpoil it: *and ſhall return into his own land*; the land of *Egypt*; he ſhall go and come with eaſe, and as he pleaſes, none to hinder him; and come back with a great ſpoil, as before related: *Cocceius* renders it, and ſomething *ſhall come in the kingdom of the king of the ſouth, and he ſhall return to his own land*; and thinks this refers to the ſedition raiſed there, before-mentioned, which obliged him to return ſooner than he intended. The *Septuagint* and *Arabic* verſions render it, *and he ſhall enter into the kingdom of the king of the ſouth, and he ſhall return to his own land*; that is, *Seleucus* ſhould attempt to enter into the kingdom of *Ptolemy* king of *Egypt*, in revenge of his having entered into his country and ſpoiled it; but ſhall be obliged to return to his own land without any ſucceſs: and ſo *Juſtin* [e] ſays, that he fitted out a great fleet, which was deſtroyed by a violent ſtorm; and after this he raiſed a great army to recover his dominion, but was defeated by *Ptolemy*, and fled in great terror and trembling to *Antioch*; and this ſuits well with what follows.

℣. 10. *But his ſons ſhall be ſtirred up*, &c.] Not of the king of the ſouth or *Egypt*, but of the king of the north or *Syria*; the ſons of *Seleucus Callinicus*, who died, as *Juſtin* [f] ſays, by a fall from his horſe; theſe were *Seleucus Ceraunus* and *Antiochus*, who was afterwards called the Great: theſe being irritated and provoked by what *Ptolemy Euergetes* had done in revenge of his ſiſter, taking part of their father's kingdom from him, and carrying off ſo rich a booty, joined together, and exerted themſelves to recover their dominions from him: *and ſhall aſſemble a multitude of great forces*; or, *a multitude* of men, even *large armies* [g]; which they put themſelves at the head of, in order to make war with the king of *Egypt*: *and one ſhall certainly come, and overflow, and paſs thro'*; this is to be underſtood of *Antiochus*; for *Seleucus* dying in the third year of his reign, being ſlain in *Phrygia*, thro' the treachery of *Nicator* and *Apaturius*, as *Jerom* relates; or, as others, poiſoned; *Antiochus* ſucceeded him, and alone headed the armies they had collected; and with which, like an inundation of water, to which armies are ſometimes compared, he attacked *Seleucia*, and took it; and entered into *Cœleſyria*, and over-ran it, being delivered into his hands by the treachery of *Theodotus*, who governed there for *Ptolemy*, whom he had offended: after this he came to *Berytus*, entered the province by a place which the countrymen called *the face of God*; and which *Grotius*, not improbably, takes to be *Phanuel*; took the town of *Botris*, and ſet fire to *Trieres* and *Calamus*, or *Calene*: he next invaded *Paleſtine*, and took ſeveral places in it; went as far as *Rabata Maſſane*, or *Rabatamana*, a city in *Arabia*, the ſame with *Rabbath Ammon*, which ſurrendered to him [h]: *then ſhall he return, and be ſtirred up even to his fortreſs*; the ſpring following he returned with a numerous army, and came to *Raphia*, a fortified city in *Egypt*, which lay between that and *Paleſtine*; where, as *Strabo* [i] ſays, *Ptolemy* the fourth (i. e. *Philopator*) fought with *Antiochus* the Great.

℣. 11. *And the king of the ſouth ſhall be moved with choler*, &c.] This is *Ptolemy Philopator*, who ſucceeded *Ptolemy Euergetes* in the kingdom of *Egypt*; ſo called *ironically*, becauſe of his murder of his father and mother, as *Juſtin* [k] relates; the ſame, tho' naturally ſluggiſh and ſlothful, was provoked and exaſperated at the proceedings of *Antiochus*, retaking *Cœleſyria*, invading *Paleſtine*, and coming up to the borders of his kingdom: *and ſhall come forth and fight with him, even with the king of the north*; he aſſembled an army, and marched with them, from the interior part of his kingdom, to the border of it, to *Raphia*, a city between *Rhinocorura* and *Gaza*; where he met with *Antiochus*, and a battel was fought, as before obſerved: *and he ſhall ſet forth a great multitude*; this is true of both kings, their armies were very large; that of *Ptolemy* king of *Egypt* conſiſted, according to *Polybius* [l], of ſeventy thouſand foot, five thouſand horſe, and ſeventy-three elephants; and that of *Antiochus* king of *Syria* conſiſted of ſixty-two, ſome ſay ſeventy-two, thouſand foot, ſix thouſand horſe, and a hundred and two elephants: the former army, that of the king of *Egypt*, ſeems rather deſigned, if the preceding clauſe is conſulted; tho' the latter, that of *Antiochus*, beſt agrees with what follows: *but the multitude ſhall be given into his hand*; that is, the multitude of the army of *Antiochus* ſhould be delivered into the hands of *Ptolemy Philopator*, and ſo it was; for *Antiochus* loſt ten thouſand foot, and three hundred horſe; four thouſand foot were taken, three elephants ſlain, and two wounded, which afterwards died, and moſt of the reſt were taken [k]: this victory is aſcribed to *Arſinoe* the ſiſter and wife of *Ptolemy*, who ran about the army with her hair diſhevelled, and by intreaties and promiſes greatly encouraged the ſoldiers to fight; of which ſee 3 *Maccab.* i. and with which *Polybius* [l] agrees.

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[y] Super baſi ſua, Pagninus, Gejerus.

[z] אל החיל ad exercitum, Pagninus, Montanus, Cocceius, Michaelis.

[a] Hiſt. l. 5.

[b] See Prideaux. Connexion, part 2. B. 2. p. 100.

[c] Ut ſupra.

[d] Ib. p. 81.

[e] Ut ſupra, c. 2.

[f] Ibid. c. 3.

[g] המון חילים רבים multitudinem, copias amplas, Junius & Tremellius.

[h] Vid. Polybium, l. 5. p. 256, 260, 261, 262. and Univerſal Hiſtory, vol. ix. p. 216, 218, 219.

[i] Geograph. l. 16. p. 522.

[k] E Trogo, l. 29. c. 1.

[l] Ibid. p. 266.

ỷ. 12. *And when he hath taken away the multitude*, &c.] That is, when *Ptolemy* king of *Egypt* had defeated the large army of *Antiochus*, killed great numbers of them, and taken many: *his heart ſhall be lifted up*; with pride, thro' the victory he obtained; and ſo he gave himſelf up to ſenſuality and luxury, judging himſelf now ſafe and ſecure in the poſſeſſion of his kingdom: or this may refer to his inſolence, when he entered into *Judea*, went to *Jeruſalem*, and forced his way into the holieſt of all to offer ſacrifice upon his victory; of which ſee 3 *Maccab.* i: *and he ſhall caſt down many ten thouſands*; or, *many thouſands*, as the *Vulgate Latin* verſion; or rather *ten thouſand* [m], either of the *Jews*, when he went into their country; or of the army of *Antiochus* the king of the north, as *Jacchiades*: and it may be rendered, *tho' he ſhall caſt down many thouſands* [n]; that is, caſt them down to the earth, ſlay them, as he did, even ten thouſand of them, the number here mentioned: *yet he ſhall not be ſtrengthened by it*; for *Antiochus* eſcaped out of his hands, nor did he purſue his victory, and take all the advantages of it as he might have done; for, as the hiſtorian [o] ſays, had he added valour to his fortune, he might have ſpoiled *Antiochus* of his kingdom; but, content with the recovery of the cities he loſt, made peace, and greedily took the advantage of eaſe, and rolled himſelf in luxury, uncleanneſs and intemperance.

ỷ. 13. *For the king of the north ſhall return*, &c.] As *Antiochus* king of *Syria* did, upon the death of *Ptolemy Philopator*, who was ſucceded by his ſon *Ptolemy Epiphanes*, a minor of five years of age: *Antiochus* took the advantage of this minority, and entered into a league with *Philip* king of *Macedon*, to divide the kingdom of *Egypt* between them; and marched an army into *Cœleſyria* and *Paleſtine*, and made himſelf maſter of thoſe countries: *and ſhall ſet forth a multitude greater than the former*; bring a larger army into the field than he had done before, which *Jerom* ſays he brought out of the upper parts of *Babylon*; ſome ſay it conſiſted of three hundred thouſand foot, beſides horſe and elephants: *and ſhall certainly come (after certain years) with a great army, and with much riches*; with all manner of proviſions to ſupply his numerous army, and all proper accommodations for it; money to pay his ſoldiers, and beaſts of burden to carry their baggage from place to place: this was about fourteen years after the former battel, as Dr. *Prideaux* [p] obſerves; and according to Biſhop *Uſher*'s annals, thirteen years.

ỷ. 14. *And in thoſe times there ſhall many ſtand up againſt the king of the ſouth*, &c.] The king of *Egypt*, *Ptolemy Epiphanes* being a minor; and while he was ſuch, *Antiochus* king of *Syria*, and *Philip* king of *Macedon*, joined in alliance together, as before obſerved, to ſeize upon his kingdom, and divide it between them; and accordingly *Antiochus* began the war in *Cœleſyria* and *Phœnicia*, and *Philip* went againſt *Egypt* and *Samos*, or *Caria*, according to *Polybius* [q]. *Agathocles* and *Agathoclea*, favourites of the former king of *Egypt*, laid a ſcheme of taking the regency into their hands during the minority of the young king; and theſe being perſons of diſſolute lives, were hated by the *Egyptians*, which cauſed inſurrections and ſeditions among themſelves; and *Scopas*, a principal general in the army of the king of *Egypt*, formed a deſign of taking the government to himſelf: *alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion*; this is directed to the prophet *Daniel*, and reſpects the *Jews* his countrymen, at leaſt ſome of them, refractory perſons that broke thro' all laws of God and men; ſeditious men, diſturbers of the public peace, and who lived upon the ſpoil and plunder of others; theſe either took the advantage of the diſturbances in *Egypt*, and went thither, and plundered what they could, in a bold and audacious manner, and ſo helped to fulfil this prophecy; or during the troubles in their own land, thro' the kings of *Egypt* and *Syria*, took the opportunity of committing thefts and robberies in a very daring manner, whereby they brought upon them thoſe evils threatened in the law to ſuch perſons; and particularly when the *Egyptians* prevailed, they ſided with them againſt *Antiochus*, eſpecially ſuch who apoſtatized from their religion to pleaſe the king of *Egypt*; but were aftewards puniſhed by *Antiochus*, as it follows: *but they ſhall fall*; be cut off and deſtroyed, as thoſe apoſtates that were of *Ptolemy*'s party were by *Antiochus*, when he invaded *Judea*, and became maſter of *Jeruſalem*, ; ſee 3 *Maccab.* i. Some underſtand this of the apoſtate *Jews*, who fled with *Onias* the high-prieſt to *Egypt*, and were there honourably received by *Ptolemy*, and obtained leave to build a temple there, under pretence of fulfilling the viſion or prophecy in *Iſ.* xix. 19. which continued many years to the times of the *Romans*, by whom it was deſtroyed; but this does not agree with the reign of this king of *Egypt*; for it was in the times of *Ptolemy Philometor* that this affair happened, as *Joſephus* [r] relates. Sir *Iſaac Newton* interprets it, of the *Samaritans* [s].

ỷ. 15. *So the king of the north ſhall come, and caſt up a mount, and take the moſt fenced cities*, &c.] That is, *Antiochus* the Great, king of *Syria*, ſhould come into *Cœleſyria* and *Phœnicia*, which was the part of the kingdom of *Egypt* he was to have by the league with *Philip* king of *Macedon*; and this is a prophecy of his expedition into thoſe parts, and the ſucceſs of it. *Scopas* a general of *Ptolemy* being ſent by him into *Cœleſyria*, had took many of the cities of it, and the land of *Judea*; but *Antiochus* coming into thoſe parts with his army, beat *Scopas* at the fountains of *Jordan*, and deſtroyed great part of his forces, and retook the cities of *Cæleſyria*, *Scopas* had made himſelf maſter of, and ſubdued *Samaria*; upon which the *Jews* voluntarily ſubmitted to him, and received him into their city, as *Joſephus* [t] relates; and *Polybius* [u], as quoted by him, ſays, that *Scopas* being conquered by *Antiochus*, he took *Batanea*, *Samaria*, *Abila* and *Gadara*, and that the *Jews* in a little time ſurrendered to him; and ſo *Livy* ſays [w], that *Antiochus* reduced all the cities that *Ptolemy* had in *Cæleſyria* into ſubjection to him; and theſe are the moſt fenced cities pointed at in this prophecy, againſt which the king of *Syria* caſt up mounts, in order to take them; or placed battering engines before them, as the word alſo ſignifies, as *Kimchi* obſerves [x], by which ſtones were caſt into the beſieged cities: *and the arms of the ſouth ſhall not withſtand, neither his choſen people*; *neither ſhall there be any ſtrength to withſtand*; all the forces of the king of *Egypt* muſtered together would not be able to withſtand the power of *Antiochus*, who would, as he did, carry all before him; not their moſt powerful armies, nor moſt courageous generals, nor valiant ſoldiers, the choiceſt of them, nor any auxiliaries called in to their aſſiſtance; for when *Scopas* was beat by *Antiochus* at *Jordan*, he fled to *Sidon* with ten thouſand ſoldiers, where he was ſhut up in a cloſe ſiege; and tho' *Ptolemy* ſent his famous and choiceſt commanders to his relief, *Eropus*, *Menocles*, and *Damoxenus*, as *Jerom* relates; yet they were not able to raiſe the ſiege, but by famine were forced to ſurrender; and he and his men were diſmiſſed naked.

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[k] Polybius, ib. p. 269.

[l] Ibid. p. 268.

[m] רבאות decem millia, Pagninus, Montanus, ſo Ben Melech.

[n] והפיל etiamſi dejiciet, Gejerus; quamvis proſtraverit, Michaelis.

[o] Juſtin, l. 30. c. 1.

[p] Connexion, Par. 2. B. 2. p. 140.

[q] Hiſt. l. 3. in initio.

[r] Antiq. l. 13. c. 3. §. 1.

[s] Vid. Joſeph. Antiq. l. 12. c. 4. §. 1.

℣. 16. *But he that cometh againſt him ſhall do according to his own will, and none ſhall ſtand before him*, &c.] *Antiochus* the Great, who came againſt *Ptolemy* king of *Egypt*, would do in thoſe parts where he came as he pleaſed; take cities, and diſpoſe of them at his pleaſure; the army of the king of *Egypt* not being able to oppoſe him, and ſtop his conqueſts in *Cæleſyria* and *Phænicia*; nor ſhould they hinder his entrance into *Judea*: *and he ſhall ſtand in the glorious land*; *Judea* ſo called, not only becauſe of its fertility, but chiefly becauſe of the worſhip of God in it; here *Antiochus* ſtood as a victorious conqueror; the *Jews* readily ſubmitting to him, and received him into their city, and aſſiſted him in reducing the caſtle where *Scopas* had placed a garriſon of ſoldiers: *which by his hand ſhall be conſumed*; by his numerous army, and the foraging of his ſoldiers, eating up and deſtroying the fruits of the earth wherever they came; otherwiſe the land of *Judea*, and the inhabitants of it were not conſumed and deſtroyed by him at this time; but rather brought into more flouriſhing circumſtances, having many favours and privileges beſtowed on them by him, on account of the reſpect they ſhowed him; for on his coming to *Jeruſalem*, the prieſts and elders went out to meet him, and gladly received him and his army, and furniſhed him with horſes and elephants, and helped him in reducing the garriſon *Scopas* had left [y], as before obſerved: hence ſome render the words, *which by his hand was perfected* [z]; reſtored to perfect peace and proſperity, which had been for ſome years harraſſed and diſtreſſed by the *Egyptians* and *Syrians*, in their turns being maſters of it; the elders, prieſts and Levites he freed from tribute, gave them leave to live according to their own laws, granted them cattel and other things for ſacrifice, and wood for the repairing and perfecting of their temple. The letters he wrote on this account are to be ſeen in *Joſephus* [a].

℣. 17. *He ſhall alſo ſet his face to enter with the ſtrength of his whole kingdom*, &c.] *Antiochus* having conquered *Cæleſyria*, *Phænicia* and *Judea*, ſhould ſet his face towards the land of *Egypt*, having a greedy deſire after it, and bend his mind and forces that way; form a deſign of invading it, and for that purpoſe determine to bring all the forces he could muſter together throughout his dominions. So *Juſtin* [b] ſays, that upon the death of *Ptolemy Philopator*, *Antiochus* king of *Syria* determined to ſeize on *Egypt*. The *Vulgate Latin* verſion is, *that he might come to lay hold on his whole kingdom*; to ſeize the whole kingdom of the king of *Egypt*: *and upright ones with him*; meaning, as many think, the *Jews* ſo called, to diſtinguiſh them from the heathens, and even from thoſe *Jews* who had took on the ſide of *Ptolemy*, and had changed their religion; but theſe perſevered in it, which *Antiochus* approved of; and had now a great opinion of them, and had beſtowed many favours upon them, as before obſerved; wherefore he might take ſome of them, and they might chooſe to go with him on this expedition, and eſpecially to aſſiſt in his intended agreement with the king of *Egypt*, and the marriage of his daughter to him; in bringing about which they were to have a concern, as being reckoned men of probity and uprightneſs: or rather the ſenſe is according to the *Vulgate Latin* verſion, *and he ſhall do right things*; in ſhow and appearance: or, *he ſhall make agreement*, or peace, as *Aben Ezra*; enter into covenants of alliance and marriage, upon ſeeming juſt conditions, with a great ſhow of ſincerity and uprightneſs: *thus ſhall he do*; in the following manner: or, *and he ſhall do* [c]; that is, ſucceed in his propoſals: *and he ſhall give him the daughter of women corrupting her*; this was the ſtratagem he uſed, finding he could not obtain the kingdom of *Egypt* by force of arms, for fear of the *Romans*, who were the guardians of the king of *Egypt*, he propoſed to give his daughter *Cleopatra* to him in marriage, a beautiful virgin; and therefore called the *daughter of women*; or rather becauſe ſhe was as yet under the care of the women ſhe was firſt committed to, as *Guſſetius* [d] obſerves; and ſo he did marry her, and gave for her dowry *Cæleſyria*, *Samaria*, *Judea* and *Phænicia* [e]: this was done at *Raphia* [f], a fortified city of *Egypt*, where the famous battel had been fought between him and *Ptolemy Philopator*; ſee ℣. 10. and if the former clauſe is rendered, as I think it may, *he ſhall alſo ſet his face to enter into the fortreſs of the whole kingdom*; this is the place intended, where he was deſirous of going to meet the king of *Egypt*, and execute this ſcheme of his; which, tho' done under a plauſible pretence of peace, and of putting an end to their quarrels, was with a view to get his kingdom into his hands; *corrupting* his daughter to betray the counſels of her huſband; or to put him to death by poiſon, or otherwiſe, that he might ſeize the kingdom on her behalf: or it may be rendered, to *corrupt* or *deſtroy it* [g],

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[t] Antiq. l. 12. c. 3. § 3.

[u] Hiſtor. l. 16. apud Joſeph. ib.

[w] Hiſt. l. 33.

[x] Sepher Shoraſh. rad. סלל.

[y] Joſephus, ut ſupra.

[z] וכלה בידו & perficietur per eum, Grotius.

[a] Joſephus, ut ſupra.

[b] E Trogo, l. 31. c. 1.

[c] ועשה & faciet, Pagninus, Montanus, Munſter, Gejerus; efficietque, Junius & Tremellius.

[d] Ebr. Comment. p. 540.

[e] Joſeph. Antiq. l. 12. c. 4. §. 1.

[f] Liv. Hiſt. l. 35. c. 13. p. 597.

[g] להשחיתה ad corrumpendum illam, Montanus, Gejerus.

the kingdom; he married his daughter to the king of *Egypt* with this view, to obtain the kingdom from him: *but ſhe ſhall not ſtand on his ſide, neither be for him*; being married, ſhe forgot her own people, and her father's houſe, and cleaved to her huſband; took his part, and not her father's, yea took part with her huſband againſt her father; for embaſſadors were ſent out of *Egypt* by both her huſband and herſelf, congratulating the *Romans* on the victory *Acilius* gained over *Antiochus* her father, and that he had drove him out of *Greece*, exhorting them to carry their army into *Aſia*[h]; and thus he was diſappointed of his deſign in this marriage: and this may be the meaning of the expreſſion here; for it may be rendered, *it ſhall not ſtand*[i]; his counſel ſhall not ſtand, his ſcheme ſhall not take place, but fall to the ground, and come to nothing: *and it ſhall not be for him*; the kingdom ſhall not be his, he ſhall never poſſeſs it, as he did not.

ỳ. 18. *After this he ſhall turn his face unto the iſles, and ſhall take many,* &c.] Finding himſelf diſappointed in his deſign on the kingdom of *Egypt*, he turned his face, and ſteered his courſe another way, and with a large fleet ſailed into the *Ægean* ſea; and, as *Jerom* relates, took *Rhodes*, *Samos*, *Colophon* and *Phocea*, and many other iſlands; and alſo ſeveral cities of *Greece* and *Aſia*, which lay on the ſea-coaſts; it being uſual with the *Jews* to call ſuch maritime places, iſlands: *but a prince for his own behalf ſhall cauſe the reproach offered by him to ceaſe*; the reproach that *Antiochus* caſt upon the *Romans*, by ſeizing on their provinces, taking their cities, doing injuries to their allies, and treating their embaſſadors with contempt: this the *Romans* wiped off by taking up arms againſt him, and gaining victories over him both by ſea and land. The *prince* here may deſign the *Romans* in general, who, on their own behalf, or for their own honour, ſent out armies and fleets againſt him, to put a ſtop to his inſults over them; or ſome particular leader and commander of theirs, not a king, but a general or admiral, as *Marcus Acilius*, who beat him at the ſtreights of *Thermopylæ*; alſo *Livius Salinator*, who got the victory over his fleet about *Phocea*, where he ſunk ten of his ſhips, and took thirteen; likewiſe *Æmilius Regillus*, who got the better of his fleet at *Myonneſus* near *Epheſus*; and eſpecially *Lucius Scipio*, who, in a land-fight, beat him at mount *Siphylus*, with an army of thirty thouſand againſt ſeventy thouſand, killed fifty thouſand foot of *Antiochus*'s army, and four thouſand horſe, and took fourteen hundred priſoners, with fifteen elephants and their commanders[k], and ſo drove him out of *Leſſer Aſia*: *without his own reproach he ſhall cauſe it to turn upon him*; without any reproach to the *Roman* general; the reproach which *Antiochus* caſt upon the *Roman* nation was turned upon his own head, by the many victories obtained over him by ſea and land, and eſpecially by the laſt and total defeat of him; for no other terms of peace could he obtain, but to pay all the expences of the war, quit all *Aſia* on that ſide *Taurus*, and give hoſtages, and his own ſon was one, 1 *Maccab*. i. 11.

ỳ. 19. *Then he ſhall turn his face towards the fort of his own land,* &c.] After his defeat he fled with a few to *Sardis*, and from thence to *Apamea*, ſo *Livy*; and to *Suſa*, and to the further parts of his dominions, as *Jerom*; or rather he betook himſelf to *Antioch* his capital city, called here *the fort of his own land*, where he was obliged to continue: *but he ſhall ſtumble and fall, and not be found*; the expences of the war which *Antiochus* agreed to pay being reckoned at fifteen thouſand *Eubœan* talents, five hundred talents were to be paid down; two thouſand five hundred at the ratification of the treaty by the ſenate of *Rome*; and the other twelve thouſand to be paid yearly, at a thouſand talents each year: now, being either in want of money, or thro' covetouſneſs, he attempted to rob the temple of *Jupiter Elymæus*, and went by night thither with his army for that purpoſe; but the thing being betrayed, the inhabitants got together, and ſlew him with all his ſoldiers, as *Juſtin*[l] relates. *Strabo*[m] ſays, that *Antiochus* the Great endeavouring to rob the temple of *Bel*, the barbarians near to (*Elymais*) roſe of themſelves, and ſlew him; and ſo never returned to *Syria* any more, but died in the province of *Elymais*, being ſlain by the *Perſians* there as related, and was never found more, or was buried; and this was the end of this great man, of whom ſo many things are ſaid in this prophecy, and others follow concerning his ſucceſſors. He died in the thirty-ſeventh year of his reign, and the fifty-ſecond of his age[n].

ỳ. 20. *Then ſhall ſtand up in his eſtate a raiſer of taxes in the glory of the kingdom,* &c.] This was not *Antiochus Epiphanes*, as *Theodoret*, he is deſigned in the next verſe; nor *Ptolemy Epiphanes*, as *Porphyry*, for he did not ſucceed *Antiochus* the Great; nor *Tryphon* tutor to *Antiochus*, as ſome *Jewiſh* writers; but *Seleucus Philopator*, the eldeſt ſon of *Antiochus* the Great; who ſucceeded him, and was ſettled in his kingdom in his father's room, and ſtood upon his baſis; and might well be called a raiſer of taxes, being not only a covetous man, and a lover of money above all things; and therefore laid heavy taxes on his ſubjects to gratify his avarice; but was indeed obliged to it, to raiſe the thouſand talents yearly to pay the *Romans*, which his father had laid himſelf under obligation to do; and this took up the whole life of this his ſucceſſor; for as there were twelve thouſand talents to pay, a thouſand each year, and *Seleucus* reigned in all but twelve years at moſt, he did nothing but raiſe taxes yearly to pay this tribute. It may be rendered, *then ſhall ſtand upon his baſis*; or, *in his room*, as the *Vulgate Latin* verſion, in the room of *Antiochus* the Great, *one that cauſes the exactors to paſs thro' the glory of the kingdom*[o]; that cauſes tax-gatherers to go thro' the kingdom, and collect the tax of the people, who are the glory of the kingdom, eſpecially the rich, the nobility, and gentry; or money, which is the glory of a nation: or, *ſhall cauſe the exactors to paſs over to the glory of the kingdom*; that is, cauſe a tax-gatherer to go over from *Syria* to the glorious land, or the glorious part of his dominion, the land of *Judea*; and ſo may have reſpect particularly to *Heliodorus* his treaſurer, whom he ſent to *Jeruſalem* to demand the treaſure of money he heard was laid up in the temple there; ſee 2 *Maccab*. iii. 7: *but within few days he ſhall be deſtroyed, neither in anger, nor in battel*; or, *within a few years*, as *Grotius* and *Prideaux* render it; *days* being often put for years.

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[h] Liv. ibid. l. 37. c. 3. p. 633.

[i] לא תעמד & non ſuccedet hoc, Grotius.

[k] See Liv. Hiſt. l. 36. & 37.

[l] E Trogo, l. 32. c. 2.

[m] Geograph. l. 16. p. 512.

[n] See the Univerſal Hiſtory, Vol. ix. p. 270.

[o] ועמד על כנו מעביר נוגש הדר מלכות ſtabit autem ſuper baſi illius, qui tranſire faciet exactorem per decus regni, Michaelis.

Seleucus reigned but twelve years at moſt, which were but few in compariſon of the long reign of his father, which was a reign of thirty-ſeven years; and he died not thro' the rage of the populace, or thro' the ſedition and rebellion of his ſubjects, nor in war with a foreign enemy; but thro' the treachery of *Heliodorus* his treaſurer, by whom he was poiſoned, as is ſuppoſed; either for the ſake of *Antiochus Epiphanes*, who was at that very time returning from *Rome*, where he had been an hoſtage ever ſince the defeat of his father, the money being now paid, which was ſtipulated; or rather on his own account, having a deſign to ſeize the kingdom for himſelf.

℣. 21. *And in his eſtate ſhall ſtand up a vile perſon*, &c.] Upon his baſis or ſtand, in the ſame place where *Seleucus Philopator* ſtood, ſucceeded *Antiochus Epiphanes* his brother; called *vile*, being a very immoral man, given to drunkenneſs, laſciviouſneſs, uncleanneſs and unnatural luſts, and a violent perſecutor of the church of God. The word ſignifies *deſpicable* [p]; he was a vile perſon, and juſtly contemned for his vices, and alſo for that mean and ignoble life he had lived at *Rome*, having been an hoſtage there for eleven or twelve years; and tho' the other hoſtages were changed at three years end, yet he remained; which ſhows what little account he was of even with his father; and was in no eſteem with the people, among whom, by his freaks and frolicks, he made himſelf very ridiculous; by rambling about ſtreets with a ſervant or two; converſing with tradeſmen about their trades; drinking with ſtrangers, and people of low life; revelling at merry bouts with young people; putting on ſtrange habits; throwing away his money among the rabble, and ſtones at thoſe that followed him; waſhing at public baths among the common people; all which, and many others, are reported [q] of him by hiſtorians; hence he was called by ſome *Epimanes* the madman; tho' he took to himſelf the title of *Epiphanes* the *illuſtrious*, the reverſe of his character. This is the little horn in ch. viii. 9. and who was an eminent type of antichriſt, with whom his character agrees, as well as other things: *to whom they ſhall not give the honour of the kingdom*; neither his father, nor his brother, nor the peers and people of the land of the kingdom of *Syria*; they never once thought of making him king; they neither choſe him, nor called him, nor crowned him: *but he ſhall come in peaceably, and obtain the kingdom by flatteries*; pretending to take it, not for himſelf, but for his nephew *Demetrius*, the ſon of his brother *Seleucus*, now an hoſtage at *Rome*, in his ſtead; ſo that the ſtates oppoſed him not, but quietly admitted him, thinking all was ſafe for the rightful heir and ſucceſſor; and when he had got poſſeſſion for his nephew, he obtained it for himſelf by his flattering ſpeeches to the nobles, and his gifts among the citizens, and his great pretenſions to clemency and humanity; or theſe *flatteries* may refer to the artifices he uſed to gain *Eumenes* king of *Pergamus*, and *Attalus* his brother, to aſſiſt him againſt *Heliodorus* the uſurper; and the promiſes of friendſhip and aſſiſtance againſt the *Romans* he made to them, and by whoſe help he came peaceably to the kingdom.

℣. 22. *And with the arms of a flood ſhall they be overflown from before him, and ſhall be broken*, &c.] That is, by the help of the forces of *Eumenes* and *Attalus*, which were like an inundation of water, the party that were on the ſide of *Heliodorus* the uſurper, were bore down, cruſhed and deſtroyed; and thereby *Antiochus* had a peaceable ſettlement in the kingdom: or, *the arms of a flood ſhall be overflowed from before him, and be broken* [r]; either the arms of *Heliodorus*, the forces he had got together; or the armies of the *Egyptians*, which, like an overflowing flood, had uſed to run over *Judea*, *Cœleſyria*, *Phœnicia*, and other places, and carry all before them, now ſhould be overflowed, and bore down themſelves; of which ſee more on ℣. 25: *yea, alſo the prince of the covenant*; which ſome underſtand of *Judas Maccabæus*, as *Jerom* and *Jacchiades*; others more probably of *Onias* the high-prieſt, whom *Antiochus* depoſed in the firſt year of his reign, and ſold the prieſthood to *Jaſon* his younger brother for 440 talents of ſilver; and who alſo promiſed to give him 150 more for a licenſe to erect a place of exerciſe for the training up of youth, according to the faſhion of the *Greeks*; which *Antiochus* greedily embraced, the public treaſury being empty thro' the large tribute paid to the *Romans* the laſt twelve years; ſee 2 *Maccab.* iv. 7, 8, 9, 34, 35. Others think *Seleucus Philopator* his brother is meant, which is not probable, his death being before deſcribed; rather *Demetrius* his nephew, with whom he covenanted to hold the kingdom for him, or thro' whom the covenant and peace with the *Romans* was continued ſo long, he being an hoſtage at *Rome*; tho' others are of opinion, that *Trypho* a peer of the realm of *Egypt* is deſigned, who was the principal perſon concerned in a covenant made between *Antiochus* and *Ptolemy Philometor* king of *Egypt*; tho' it is more likely that *Ptolemy* himſelf is the perſon pointed at.

℣. 23. *And after the league made with him*, &c.] The prince of the covenant; either *Demetrius* his nephew, or *Ptolemy Philometor* king of *Egypt*, with whom a league was made in the life-time of *Cleopatra* the ſiſter of *Antiochus*, and mother of *Ptolemy*: *he ſhall work deceitfully*; either with the princes and people of *Syria*, by good words and fair ſpeeches, and by gifts and preſents to get the kingdom for himſelf, tho' he had covenanted with his nephew to hold it for him, and reſign it to him at his return; and with the *Romans*, and among his friends in the ſenate, he artfully worked to detain him at *Rome*: or elſe with the king of *Egypt*, pretending great friendſhip to him, and to take the care and tuition of him during his minority; and at his coronation he ſent one *Apollonius* to be preſent at it, and to congratulate him upon it; ſee 2 *Maccab.* iv. 21: *for he ſhall come up, and ſhall become ſtrong with a ſmall people*; either he went into the heart of *Syria* with a ſmall number of men at firſt, and gathered together a large army; or into *Phœnicia* with a handful of men, where he ingratiated himſelf into the affections of the people by words and gifts, and became ſtrong; or he went up into *Egypt* accompanied only with a few, leſt the *Egyptians* ſhould be ſuſpicious of him; but theſe 'tis ſaid were valiant men, whom he placed in the forts of *Egypt*, and ſo became maſter of it, which is an inſtance of his deceitful working; and *Sutorius* an ancient hiſtorian, as quoted by *Jerom*, ſays that he ſubdued *Egypt* to himſelf with a very ſmall number of people.

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[p] נבזה deſpectus, Pagninus, Montanus; contemptus, Vatablus, Piſcator, Tigurine verſion.

[q] See Prideaux's Connexion, Par. 2. B. 3. p. 153, 154, out of Athenæus, Diodorus, &c. and the Univerſal Hiſtory, Vol. IX. p. 276, 277, 289, 290.

[r] וזרעות השטף ישטפו & brachia inundationis inundabuntur, Coccejus, Michaelis; brachia inundantia, Piſcator.

℣. 24. *He ſhall enter peaceably even upon the fatteſt places of the province*, &c.] Or, *into tranquillity, and the fatteſt places of the province* [s]; that is, into ſuch places as were in great tranquillity, and men thought themſelves ſafe and ſecure, and had no ſuſpicion of his deſigns upon them, and which abounded in wealth and riches: theſe were either the principal cities in the kingdom of *Syria*, which he viſited in order to eſtabliſh himſelf in their good opinion of him; or the chief places of the province of *Phœnicia*, where he endeavoured to make himſelf acceptable by his munificence; or it may be, the beſt parts of the kingdom of *Egypt* are meant, the richeſt of them, ſuch as *Memphis*, and the places about it; where, as *Sutorius* in *Jerom* ſays, he went; and which places being fat, producing a large increaſe, and abounding in wealth, invited him thither; and which wealth he took, and ſcattered among his friends and ſoldiers, as in a following clauſe: *and he ſhall do that which his fathers have not done, nor his fathers fathers*; none of his anceſtors more near, or more remote; not *Antiochus* the Great, nor *Seleucus Ceraunus*, nor *Seleucus Callinicus*, nor *Antiochus Theos*, nor *Antiochus Soter*, nor *Seleucus Nicator*, the founder of the *Syrian* empire; for however greater theſe might be in power or riches, they were inferior to him in ſucceſs; tho' they all, or moſt of them however, had their eye upon *Egypt*, and would gladly have been maſters of it; yet none of the kings of *Syria* prevailed over it, as *Antiochus* did; and this may alſo refer to what follows: *he ſhall ſcatter among them the prey, and ſpoil, and riches*; which he took from the fat places or rich cities he entered into; and theſe he plentifully and liberally diſperſed among his followers, his ſoldiers, *the ſmall people* he became ſtrong with, ℣. 23. whereby he gained their affections, and attached them to his intereſt; and in this his liberality and munificence he is ſaid to abound above all the kings that were before him, 1 *Mac.* iii. 30. and the character *Joſephus* [t] gives of him is, that he was a man of a large and liberal heart: *yea, and he ſhall forecaſt his devices againſt the ſtrong holds*; the fortreſſes of *Egypt*; as he got into the fat and richeſt parts of it, and diſtributed the wealth of them among his favourites and followers, which anſwered a good purpoſe; ſo he had his eye upon the fortified places of the kingdom, and contrived ways and means to get them into his poſſeſſion, as *Peluſium*, and other places; and how to keep them when he had got them, which he did: *even for a time*; till *Ptolemy Philometor* was at age, and freed himſelf from him; or till the *Romans* [u] put a ſtop to his power.

℣. 25. *And he ſhall ſtir up his power, and his courage againſt the king of the ſouth, with a great army*, &c.] That is, *Antiochus* ſhall arouſe himſelf, and exert his courage, and gather a large and powerful army, and ſet out with them to fight with *Ptolemy Philometor* king of *Egypt*: this is his ſecond expedition into *Egypt*, as is obſerved, 2 *Mac.* v. 1. before he went into *Egypt* more privately, with a few men, under a pretence of friendſhip; but now more openly as an enemy, with a large army; ſo it is ſaid in 1 *Mac.* i. 18. *and he entered into Egypt with a great multitude, with chariots and with elephants, and with horſes, and with a great fleet*; which account exactly agrees with this prophecy, and ſerves to illuſtrate it: *and the king of the ſouth ſhall be ſtirred up to battel with a very great and mighty army*; this is *Ptolemy Philometor* king of *Egypt*, who, hearing of the preparations of *Antiochus*, and of his deſign to enter his kingdom, gathered a large army together to give him battel: *but he ſhall not ſtand*; the king of *Egypt* could not ſtand againſt *Antiochus*; the two armies met between mount *Caſius* and *Peluſium*, where they came to a battel, and *Antiochus* got the victory: upon his ſecond victory over the forces of *Ptolemy*, he took *Peluſium*, and led his army into the very heart of the kingdom, and had it in his power to have cut off all the *Egyptians* to a man; he made himſelf maſter of *Memphis*, and all the reſt of *Egypt*, except *Alexandria*, which held out againſt him [w]: *for they ſhall forecaſt devices againſt him*; *Antiochus*, and thoſe that aſſiſted him with their counſels, formed ſchemes againſt *Ptolemy*, which ſucceeded: the loſs of the battel was not owing to want of the neceſſary preparations for it; or to an inſufficient number of men; or to a defect of military ſkill and courage; but to the treachery of his own courtiers and commanders, particularly *Eulæus* and *Lennæus*, to whom the blame was laid, and to the deſertion of *Ptolemy Macron*; which is more clearly expreſſed in the following verſe.

℣. 26. *Yea, they that feed of the portion of his meat ſhall deſtroy him*, &c.] Thoſe of his own houſhold, his familiar friends, his courtiers and counſellors, and the generals of his army; his deſtruction, or the loſs of the battel, was owing either to the bad counſels they gave him, or to their deſertion of him, being corrupted by *Antiochus*: *and his army ſhall overflow*; that is, the army of *Antiochus*, like a mighty inundation of water, which carries all before it, ſhould overflow, or bear down and deſtroy the army of *Ptolemy*, and overrun all *Egypt*, as it did, as before related; no more reſiſtance being to be made to it, than to a rapid flood of water: *and many ſhall fall down ſlain*; of the army of the king of *Egypt*. The account given of this affair in 1 *Mac.* i. 19. is, *that Ptolemy was afraid of him* (Antiochus) *and fled, and many wounded fell*; *and they ſeized the fortified cities in the land of Egypt, and took the ſpoils of the land of Egypt*. *Joſephus* ſays [x], that *Antiochus* "being "with a great army at *Peluſium*, and circumventing *Ptolemy Philometor* by fraud, ſeized on *Egypt*; "and being in the parts near to *Memphis*, and "taking it, he haſtened to *Alexandria* to beſiege "it, and got *Ptolemy*, reigning there, into his "hands."

℣. 27. *And both theſe kings hearts ſhall be to do miſchief*, &c.] *Antiochus Epiphanes* king of *Syria*, and *Ptolemy Philometor* king of *Egypt*, the latter being now in the hands of the former; whether he was taken by him, or voluntarily came to him, is not certain; but tho' they ſeemed to carry it very friendly to one another, yet at the ſame time they were contriving in their minds to do as much miſchief to each other as they could: *and they ſhall ſpeak lies at one table*; at an entertainment at *Memphis*, where they met to eat food together, which ſhows great familiarity; or at the council-table, where they pretended to conſult each other's good, and to ſecure the peace of both kingdoms, but impoſed on each other with lies. *Antiochus* pretended a great reſpect for *Ptolemy*, and that he had nothing more at heart than to take care of his affairs, and defend him againſt his brother *Euergetes*, whom the *Alexandrians* had ſet up for king; when his deſign was no other than to ſeize the kingdom of *Egypt* for himſelf: on the other hand, *Ptolemy* ſeemed greatly ſatisfied with his uncle's protection, and to place great confidence in him; when his view was to diſappoint his ſcheme, and come to an agreement with his brother; neither of them meant what they ſaid: *but it ſhall not proſper*; the conſultations they held, the ſchemes they laid, ſucceeded not; the peace made between them did not laſt: *for yet the end ſhall be at the time appointed*; by the Lord, by whom all events are pre-determined; whoſe counſel ſhall ſtand, notwithſtanding all the devices in the hearts of men, and of kings themſelves: the end of this peace between theſe two kings, and the end of the wars between them, yea the end of the two kingdoms, when they ſhould ceaſe, and come into other hands; all was fixed to a time appointed of God, and ſhould ſurely come to paſs, as he had decreed.

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[s] בשלוה ובמשמני in quietem & in pinguia, Montanus; in tranquillitatem & opima, Cocceius; in tranquillitatem & in pinguiſſima, Michaelis.

[t] Antiq. l. 12. c. 7. §. 2.

[u] Vid. Joſeph. Antiq. l. 12. c. 5. §. 2.

[w] See the Univerſal Hiſtory, Vol. IX. p. 280, 281.

[x] Antiq. l. 12. c. 5. §. 2.

℣. 28. *Then ſhall he return into his land with great riches*, &c.] That is, *Antiochus*, with the ſpoils of *Egypt*, and the gifts and preſents he had received there; ſo the author of the firſt book of *Maccabees* ſays, ch. i. 20, 21. *he took the ſpoils of the land of Egypt, and Antiochus returned after he had ſmote Egypt, in the hundred and forty-third year*; that is, of the æra of the *Seleucidæ*, and the fifth or ſixth year of his reign: *and his heart ſhall be againſt the holy covenant*; not the covenant he had made with *Ptolemy*, which was a fraudulent one; but the covenant between God and the *Jews*; whereby they became a diſtinct and peculiar people, having a religion, laws, and ordinances different from all others; for which reaſon they were hated by other nations, and particularly by *Antiochus*; and his heart was the more enraged againſt them at this time, for the following reaſon; a falſe rumour being ſpread in *Judea* that *Antiochus* was dead, *Jaſon* took the opportunity to recover the office of high-prieſt from his brother *Menelaus*; and with a thouſand men took the city of *Jeruſalem*, drove his brother into the caſtle, and ſlew many he took for his enemies. *Antiochus* hearing of this, concluded the whole nation of the *Jews* had revolted from him; and therefore took *Judea* in his way from *Egypt*, in order to ſuppreſs this rebellion; ſee 2 *Maccab*. v. 5, 6, 11: *and he ſhall do* exploits; in *Jeruſalem*, very wicked ones indeed! he ordered his ſoldiers to ſlay all they met without mercy, old and young, women and children, virgins and young men; and in three days time eighty thouſand were ſlain, forty thouſand bound, and no leſs ſold: he went into the temple, and took all the veſſels in it, and all the gold and ſilver, and hidden treaſures of it, to the value of a thouſand and eight hundred talents, 2 *Maccab*. v. 12, 13, 14, 15, 16, 21. 1 *Maccab*. i. 23, 24, 25: *and return to his own land*; having done theſe exploits, he made what haſte he could to *Antioch* with the ſpoils of *Egypt*, and the plunder of the temple at *Jeruſalem*, 1 *Maccab*. i. 24. 2 *Maccab*. v. 21.

℣. 29. *At the time appointed he ſhall return, and come toward the ſouth*, &c.] At the time appointed of God, he ſhould return from *Syria* again to *Egypt*; which was his third expedition thither, and was occaſioned by the *Alexandrians* ſetting up the brother of *Ptolemy Philometor* for king; wherefore he haſtened to *Egypt* with a large army, under a pretence of reſtoring the depoſed king; but in reality to ſeize the kingdom for himſelf [y]: *but it ſhall not be as the former, or as the latter*; this expedition ſhould not ſucceed ſo well as the two former, as it did not; he could not carry his point, neither ſubdue *Egypt*, nor get any of the two brothers into his hands, as he had done before; the reaſon of which follows:

℣. 30. *For the ſhips of Chittim ſhall come againſt him*, &c.] *Ptolemy* king of *Egypt*, and his brother being come to an agreement, ſent an embaſſy to the ſenate of *Rome* to implore their help and aſſiſtance againſt *Antiochus*, who was preparing to beſiege them in *Alexandria*; upon which they ſent their embaſſadors *Caius Popillius Lænas*, *Caius Decimus*, and *Caius Hoſtilius* in ſhips from *Macedonia* [z] or *Greece*, to *Antiochus*, to require him to deſiſt from making war upon *Ptolemy*, and that he quit the land of *Egypt*; ſee *Numb*. xxiv. 24. *Macedonia* is called the land of *Cittim*, 1 *Maccab*. i. 1. and viii. 5. *Jarchi*, *Aben Ezra*, *Saadiah*, and *Jacchiades* interpret it, of the *Romans*; and according to *Gorionides* [a], *Cittim* are the *Romans*; and *Jerom* here interprets them of them; and *Bochart* has proved at large [b], that they are meant. The word ſeems to be uſed both of *Grecians* and *Romans*, and here of *Romans* in *Grecian* ſhips: *therefore he ſhall be grieved and return*; being obliged to it ſore againſt his will: as ſoon as he ſaw *Popillius*, with whom he had contracted a friendſhip whilſt he was an hoſtage at *Rome*, he offered his hand to kiſs; but *Popillius* refuſed it, and obſerved that private friendſhip ſhould give way to public intereſt; and then produced the decree of the ſenate, and delivered it to him, and required his anſwer; but *Antiochus* delaying, telling him he would conſult his friends; *Popillius* with a rod in his hand drew a circle round him, and bid him conſult his friends directly; adding that he ſhould not ſtir from that circle till he had given a poſitive anſwer; which roughneſs ſtruck him, and heſitating a little, he replied he would obey the ſenate, as *Juſtin* [c], *Livy* [d], *Velleius Paterculus* [e], and other hiſtorians, relate; and upon which he at once departed with his army, tho' fretted and vexed to the laſt degree: *and have indignation againſt the holy covenant*; the *Jews*, God's covenant-people; on whom he gratified his revenge, ſending *Apollonius* with an army of twenty-two thouſand men, to whom he gave orders to ſlay the men, and ſell women and children; and who committed many outrages in the city and temple: now it was, the daily ſacrifice was made to ceaſe, and the abomination of deſolation ſet up, as in the following verſe, and all that done predicted ch. viii. 10, 11, 12. this was two years after his former expedition into *Egypt*, and the havock he made upon his return from thence, and in the eighth year of his reign, and 145th of the *Seleucidæ*; ſee 1 *Mac*. i. 30. 2 *Mac*. v. 24: *ſo ſhall he do*; ſuch wicked deeds as before declared, in his wrath and fury againſt the *Jews*, being provoked at his diſappointment in *Egypt*: *he ſhall even return, and have intelligence with them that forſake the holy covenant*; apoſtate *Jews*, who had renounced their religion, forſook the law of God, and the ordinances of his worſhip, and turned heathens; of whom it is ſaid, agreeably to the language of this prophecy, and ſeemingly with a view to it, that *they made themſelves uncircumciſed, and departed from the holy covenant*, 1 *Maccab.* i. 16. with theſe *Antiochus* kept an intelligence, and held a correſpondence, in order not only to know the affairs of the *Jews* from time to time, but to draw them off from their religion, and propagate heatheniſm among them; ſuch as *Jaſon*, *Menelaus*, and others; ſee 1 *Maccab.* i. 12, 13, 14, 15, 43, 44, 45.

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[y] See the Univerſal Hiſtory, Vol. IX. p. 282, 409.

[z] Vid. Liv. Hiſt. l. 45. c. 10.

[a] Heb. Hiſt. l. 1. c. 1. p. 7.

[b] Phaleg. l. 3. c. 5.

[c] E Trogo, l. 34. c. 2, 3.

[d] Hiſt. l. 45. c. 12.

[e] Roman. Hiſtor. l. 1.

℣. 31. *And arms ſhall ſtand on his part*, &c.] Powerful armies ſent by him into *Judea*; garriſons of ſoldiers placed in *Jeruſalem*; mighty generals and commanders who fought for him, as *Lyſias*, *Philip* the *Phrygian*, *Andronicus*, *Apollonius*, *Bacchides*, and others: *and they ſhall pollute the ſanctuary of ſtrength*; the temple, which ſtood in *Jeruſalem*, a fortified city, and was itſelf a building ſtrong and ſtable; and eſpecially it was ſo called, becauſe here the mighty God had his reſidence, the ſymbol of which was the ark of his ſtrength, and here he gave ſtrength unto his people: this holy place, ſacred to his worſhip and ſervice, the commanders and ſoldiers of *Antiochus* defiled, by entring into it, who were men unholy and unclean; by making it a place of luxury and rioting, of whoredom, and all manner of uncleanneſs; by bringing things into it which were not lawful, and filling the altar with what was abominable, 2 *Maccab.* vi. 4, 5. particularly by erecting an high place upon the altar, and ſacrificing ſwine upon it, as *Joſephus* [f] relates; with which agrees what is ſaid of *Antiochus*, 1 *Maccab.* i. 49, 50. he ordered "the holy place and holy "people to be defiled, and to build altars, tem- "ples, and places for idolatry, and to offer ſwine's "fleſh and unclean cattel:" *and ſhall take away the daily* ſacrifice; the ſacrifice of the lamb in the morning, and in the evening, which the prieſts were hindered from offering, by the crouds of heathens in the temple; or prohibited by the order of *Antiochus*; for he forbad burnt-offerings, ſacrifice, and libation to be made in the temple, 1 *Maccab.* i. 47. and *Joſephus* [g] expreſsly ſays, that he forbad the daily ſacrifices to be offered, which were uſed to be offered to God, according to the law: *and they ſhall place the abomination that maketh deſolate*; either a garriſon of heathen ſoldiers in the temple, which drove the prieſts and people from it, and made it deſolate; or rather an idol in it, it being uſual in ſcripture to call idols abominations, as they are to God and all good men; the image of *Jupiter Olympius*, as is thought, which was placed upon the altar of God by *Antiochus*, on the fifteenth day of the month *Ciſleu*, in the hundred and forty-fifth year of the *Seleucidæ*, and is called the abomination of deſolation, 1 *Maccab.* i. 57. and the temple itſelf was ordered to be called the temple of *Jupiter Olympius*, 2 *Maccab.* vi. 2. and what with this and other things that were done, the temple and city were left deſolate; for it is ſaid, "*Jeruſalem* was uninhabited as a deſert; there were "none that went in or out, of its children; and "the holy place was trodden down; and the ſons "of ſtrangers were in the tower, and it became "an habitation for *Gentiles*," 1 *Maccab.* iii. 45. it may be rendered, *the abomination that maketh aſtoniſhed* [h]; for it ſtruck the people of the *Jews* with aſtoniſhment; it amazed and ſtupified them, when they ſaw ſuch an idol placed in their temple. The *Karaite Jews*, who by the others are called *Sadducees*, give a very foreign interpretation of this paſſage, which *Aben Ezra* obſerves: "it is mar- "vellous, ſays he, that the wiſe men of the *Sad-* "*ducees* ſhould explain this of future time, and ſay "that this *ſanctuary* is *Mecca*, where the *Iſhmaelites* "or *Turks* keep a feaſt; *the daily ſacrifice*, to be re- "moved, their five prayers; and the *abomination* ſet "up, is their idolatrous worſhip." Sir *Iſaac Newton* underſtands all this of the *Romans*, and their building a temple to *Jupiter Capitolinus*, where the temple in *Jeruſalem* had ſtood.

℣. 32. *And ſuch as do wickedly againſt the covenant, ſhall be corrupted by flatteries*, &c.] That forſook the law of God, the book of the covenant, and did things contrary to it; and particularly violated the covenant of circumciſion, drawing on the foreſkin, and becoming uncircumciſed; as well as rejected other ordinances of religious worſhip, the *Jews* by covenant were obliged to obſerve: theſe apoſtates *Antiochus* corrupted by good words and fair ſpeeches, by gifts and preſents; and they became his tools, to do his pleaſure, and were his inſtruments to ſeduce the *Jews* to renounce their religion, and give in to his idolatry; ſuch as *Jaſon*, *Menelaus*, and others; ſee 1 *Maccab.* i. 16. 2 *Maccab.* iv. 13. and v. 15. and vi. 21: *but the people that do know their God, ſhall be ſtrong, and do* exploits; ſuch who knew the Lord God of *Iſrael* to be the true God, and owned and acknowledged him as ſuch; and not only profeſſed him, but ſerved and worſhipped him, having a ſpiritual knowledge of him, and communion with him; and therefore could not be drawn off from him and his worſhip, by flatteries or frowns, by promiſes or menaces: theſe were ſtrong in the Lord, and in the power of his might; they held faſt their religion, and the profeſſion of it, and were proof againſt all allurements or threatenings, and endured racks and tortures, all ſorts of puniſhment, and death in every ſhape, with the greateſt conſtancy and courage; ſuch as *Eleazar*, the mother and her ſeven ſons, and others; as well as others did many valiant actions in the defence of themſelves and country, as *Mattathias*, *Judas Maccabæus*, and his brethren; to which heroic actions the apoſtle refers in *Heb.* xi. 34—37. ſo *Joſephus* [i] ſays, "that many "of the *Jews* indeed, ſome willingly, and others "through fear of puniſhment, obeyed the king's "commands; but the more approved, and thoſe "of generous minds, had a greater regard to the "cuſtoms of their country, than to the puniſh- "ment threatened to the diſobedient; and for this "being continually haraſſed, and enduring grievous "puniſhments, died; ſome were ſcourged, and "their bodies mutilated, and being yet alive and "breathing, were crucified; women and their "children, whom they crucified, were by the "king's orders ſtrangled, and hanged about the "necks of their parents that were crucified;" ſee 1 *Maccab.* i. 63, 64, 65, 66.

℣. 33. *And they that underſtand among the people ſhall inſtruct many*, &c.] Such as had a better underſtanding of divine things than others, had more light and knowledge in the ſacred ſcriptures, in the law of God, and in his mind and will, and were capable of teaching others; and ſuch as theſe the Lord raiſes up among his people in the worſt of times, in the times of the greateſt apoſtacy and declenſion; and theſe are enabled to perform their duty, to inſtruct the people in their's, teach them what they ſhould do, and how they ſhould behave; exhort them to retain the doctrines and ordinances of their holy religion, and not embrace the doctrines and inventions of men, will-worſhip, ſuperſtition and idolatry; and ſo they inſtructed the ignorant, ſtrengthened the weak, and eſtabliſhed the wavering; ſuch were *Mattathias* the prieſt of *Modin*, and *Eleazar* one of the chief ſcribes, 1 *Maccab.* ii. 1. 2 *Maccab.* vi. 18. *Cocceius* applies this to the times of the apoſtles, who he thinks are here meant; ſo Sir *Iſaac Newton*: *yet they ſhall fall by the ſword*; by the ſword of *Antiochus* and his ſoldiers; as multitudes of the *Jews* did, even both the inſtructors and the inſtructed, who would not comply with his orders: *and by flame*; ſome were burnt alive in caves, where they fled for ſhelter; and others, as the mother and her ſeven ſons, were caſt into heated caldrons of braſs; ſee 2 *Maccab.* vi. 11. and vii. 3, 5: *by captivity*; ſo it is expreſsly ſaid of *Antiochus*, that he carried captive women and children; and at another time ordered the women and children to be ſold for ſlaves, 1 *Maccab.* i. 33. 2 *Maccab.* v. 24: *and by ſpoil* many *days*; being plundered of their ſubſtance, their houſes rifled, and their goods carried away; and this diſtreſs laſted *days*, a ſhort time only; *Joſephus*[k] reckons it at three years and a half. All this *Cocceius* interprets of the perſecutions of the chriſtians by the *Romans*; and likewiſe Sir *Iſaac Newton*.

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[f] Antiqu. l. 12. c. 5. §. 4.

[g] Ibid.

[h] השיקוץ משומם abominationem obſtupefacientem, Montanus; quæ obſtupefaciet, Calvin.

[i] Antiqu. l. 12. c. 5. §. 4.

℣. 34. *Now when they ſhall fall, they ſhall be holpen with a little help*, &c.] When the *Jews* ſhall be thus harraſſed and diſtreſſed by *Antiochus* and his armies, to the ruin of many, by the ſeveral ſorts of puniſhments inflicted on them; they ſhould be helped and eaſed a little by *Mattathias*, a prieſt of *Modin*, and his five ſons, commonly called the *Maccabees*; *Porphyry* himſelf interprets this of *Mattathias*: now the help and aſſiſtance which he and his ſons gave to the *Jews* was but *little*; if we conſider they were perſons of a ſmall figure, began with a handful of men, and could do but little, eſpecially at firſt; and tho' great exploits were done by them, conſidering their number and ſtrength, yet they were not able to reſtore the land to its former glory and liberty; nor did this help of theirs laſt long, but the enemy returned with great fierceneſs and cruelty, and ſadly afflicted the people of the *Jews*. *Cocceius* underſtands this of the help the chriſtians had under *Conſtantius Chlorus*, and *Conſtantine* the Great; and ſo does Sir *Iſaac Newton*, who agrees with him in interpreting this and the preceding verſe: he interprets *arms* in ℣. 31. of the *Romans*, and ſo *Jacchiades*; and makes this to be the beginning of the fourth kingdom that ſhould *ſtand*, ממנו *after him*; that is, after *Antiochus*; ſo the particle, he obſerves, is uſed in ℣. 8. and it muſt be owned, this is the ſenſe in which it is ſometimes uſed, of which *Noldius*[l] has given inſtances: and this ſeems to agree with the thread of hiſtory, and introduces the *Romans*, who muſt have a place in this prophecy, in a very proper manner; and carries on the account of things, through the times of Chriſt, his apoſtles, the firſt ages of chriſtianity under perſecution, until the riſe of antichriſt, ℣. 36. and throws light upon the text in *Matt.* xxiv. 15. the language of which ſeems beſt to agree with ℣. 31. and if ſo, muſt reſpect ſomething to be done, not in the times of *Antiochus*, but after the times of Chriſt. *But many ſhall cleave to them with flatteries*; ſeeing *Mattathias* and his ſons ſucceed, ſome of thoſe, who had been apoſtates from their religion, or not heartily friends to it, joined them, but not ſincerely; pretended to be on their ſide, and commended their bravery and courage; and being ambitious of honour and fame, took with them, in order to ſhare the glory of their actions; ſuch were *Joſeph* the ſon of *Zachariah*, and *Azarias*, 1 *Maccab.* v. 56, 57. and thoſe under whoſe cloaths were found idols, or what belonged to them, at *Jamnia*, when they were ſlain, 2 *Maccab.* xii. 40. and *Rhodocus*, a ſoldier of the *Jewiſh* army, who betrayed their ſecrets, 2 *Maccab.* xiii. 21. *Cocceius* applies this to antichriſt and his followers, pretending to be for Chriſt and his church, but were not.

℣. 35. *And ſome of them of underſtanding ſhall fall*, &c.] Not into ſin, or from the religion they profeſs, and the doctrines they have an underſtanding of, and have inſtructed others in; but into diſtreſſes and calamities for their ſtedfaſt adherence to the word, worſhip, and ordinances of God: *to try them, and purge and make* them *white*; to try their faith, patience, and other graces, and whether they would hold faſt their profeſſion, and perſevere in the good ways of God; and to purge and ſeparate them from others, that were like chaff, hypocrites, that ſo they might be manifeſt, both the one and the other; and theſe good men appear to be ſincere and upright: moreover, the beſt of men have their droſs, and chaff, and ſpots, to be removed from them; and this is one way of doing it, even by afflictions: the alluſion, in the firſt word, is to the melting, purifying, and refining of metals, gold and ſilver; the ſecond to the winnowing of a corn-floor, and ſeparating the chaff from the wheat; and the third to the cleanſing and whitening of cloths, and taking the ſpots out of them by the fuller. Afflictions are the furnace in which the Lord refines and purifies his people; the fan with which he purges his floor; and the fuller's ſoap with which he makes his people white; *by all this the iniquity of Jacob is purged*, and *the fruit* of it is *to take away ſin*, *Iſ.* xxvii. 9. ſo that afflictions are not hurtful, but beneficial to the ſaints, even thoſe more violent ones, ſevere perſecutions. Even *to the time of the end*, *becauſe* it is *yet for a time appointed*; theſe diſtreſſes, calamities and perſecutions, would have an end, and the time for it was appointed of God; as yet it was not come, but quickly would, and then an end would be put to the third or *Grecian* monarchy; an hint of the *Roman* power over that being given, ℣. 30. hence we have no further account of *Antiochus* or his ſons. Very remarkable are the words of *Æmilius Sura*[m], "the *Aſſyrians* firſt were poſſeſſors of "monarchy; then the *Medes*; afterwards the *Perſians*; then the *Macedonians*; from that time the "kings, *Philip* and *Antiochus*, who ſprung from "the *Macedonians*, being conquered, not long "after *Carthage* was ſubdued, the ſupreme power "of empire came to the *Roman* people;" of whom, under one character or another, the following part of the prophecy is chiefly to be underſtood. So another hiſtorian ſays[n], *Antiochus* being drove out of *Aſia*, the *Romans* firſt ſet footing there: and another[o] obſerves, that *Antiochus* being defeated by *L. Cornelius Scipio*, he took the name of *Aſiaticus*, becauſe he had conquered *Aſia*; as his brother was called *Africanus*, from his ſubduing *Africa*: wherefore *Aſia* and *Africa* being now in the hands of the *Romans*, the ſupreme power might well be ſaid to be with them; and therefore, hence forward, are only ſpoken of, and particularly the *Roman* antichriſt.

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[k] De bello Jud. l. 1. c. 1. §. 7.

[l] Concord. Part. Ebr. p. 557.

[m] De annis populi Romani apud Velleii Paterculi Hiſt. Roman. l. 1. c. 6.

[n] Feſti Breviarium, prope initium.

[o] Eutropii Hiſt. Rom. l. 4. So Plutarch. in vita Scipionis Africani.

ỳ. 36. *And the king ſhall do according to his will*, &c.] Not *Antiochus*, for he could not do as he would, being curbed by the *Romans*, as has been obſerved; and there are many things which follow, that cannot be applied to him: rather the *Roman* people, under the name of a king or kingdom, riſing up to univerſal monarchy, upon the decline of the *Grecian* empire, are meant; and who did what they would, ſubdued kingdoms at pleaſure, and gave laws to the whole world; and particularly in the little horn or *Rome* papal, antichriſt, ch. vii. 8, 20, 24, 25. of which *Antiochus* was a type, and is called by the ſame name, ch. viii. 9. and the tranſition is eaſy, from the type to the antitype, with whom every thing ſaid agrees: for the pope of *Rome* claiming infallibility, does, or has done, whatſoever he pleaſes; regarding neither the laws of God or man, but diſpenſing with both at his pleaſure; coining new doctrines; appointing new ordinances; ſetting himſelf up above councils and princes; taking upon him a power to depoſe kings, and ſet them up as he pleaſes; with many other things done by him in an arbitrary and deſpotic way, both civil and religious; and with none does the character agree as with him, as well as what follows: *and magnify himſelf above every God*; that is ſo called, whether angels whom he commands, or the kings of the earth he claims an authority over, thoſe gods in heaven, and gods on earth; which is the exact deſcription of antichriſt, as given by the apoſtle, who has manifeſtly a reference to this paſſage, 2 *Theſſ*. ii. 4. ſee the note there: *and ſhall ſpeak marvellous things againſt the God of gods*; the true God, to whom angels and civil magiſtrates are ſubject, being his creatures, and acting under him; but ſuch is the arrogance of the man of ſin, that he takes upon him to ſpeak againſt God, and ſuch things as are aſtoniſhing; and it may be extremely wondered at, that he ſhould dare to ſpeak them, as to call himſelf God on earth; to take ſuch things to himſelf, which only belong to God, as by claiming all power in heaven, earth, and hell; power to bind the conſciences of men, and impoſe what he pleaſes on them; to make new articles of faith; to pardon the ſins of men; to open and ſhut the gates of heaven when he pleaſes; with other blaſphemies againſt God, his mouth, given him to ſpeak, utters; ſee *Rev*. xiii. 5, 6: *and ſhall proſper until the indignation be accompliſhed*; the wrath of God upon the *Jewiſh* nation for their rejection of the Meſſiah; until the time of their converſion is come; and then antichriſt ſhall be deſtroyed, to make way for it; till that time he ſhall proſper and flouriſh, more or leſs, until the 1260 days or years are ended, the date of his reign, *Rev*. xi. 2, 3. and xiii. 5: *for that that is determined ſhall be done*; all the decrees and purpoſes of God ſhall be accompliſhed; all reſpecting the ſtate and condition of the people of God under antichriſt, particularly the people of the *Jews*, and concerning the reign and ruin of antichriſt.

ỳ. 37. *Neither ſhall he regard the God of his fathers*, &c.] Of the apoſtles of Chriſt, from whom he pretends to deſcend, and whoſe ſucceſſor he would be thought to be: now their God was the Lord Jeſus Chriſt, whom they worſhipped and adored, believed in, embraced, profeſſed, and preached; but whom antichriſt diſregards, tho' he would be thought to be his vicar on earth; yet ſlights him, yea oppoſes and acts contrary to him, in his offices of prophet, prieſt, and king, and therefore is rightly called antichriſt: *nor the deſire of women*; or *wives* [p]; not deſirous of having wives, or enjoying women in lawful marriage; but forbidding his prieſts to marry, as is notoriouſly a tenet of antichriſt, and foretold by the apoſtle in agreement to this prophecy, 1 *Tim*. iv. 3. otherwiſe, none more luſtful or deſirous of women in an unlawful way than the *Romiſh* prieſts: *nor regard any god*; either the true God and his laws, or any god in a metaphorical ſenſe, any king or potentate on earth; ſhewing no reſpect to any authority, or to any laws divine or human: *for he ſhall magnify himſelf above all*; above all gods, real or nominal, as in 2 *Theſſ*. ii. 4.

ỳ. 38. *But in his eſtate ſhall he honour the god of forces*, &c.] Or god *Mahuzzim* [q]; departed ſaints and their images, whom the papiſts make their protectors, defenders, and guardians: the word ſignifies towers, ſtrong-holds, fortreſſes; and by theſe titles the martyrs, ſaints departed, are called by the ancient fathers, who firſt introduced the worſhip of them. So *Baſil* [r], ſpeaking of the forty martyrs, ſays, "theſe are they, who obtaining "our country, like certain *towers*, afford us a re-"fuge againſt the incurſion of enemies:"—and a little after thus addreſſes them, "O ye common "keepers of mankind, the beſt companions of our "cares, the ſuffragans of our prayers and wiſhes, "*moſt powerful* ambaſſadors with God, *&c.*" and elſewhere [s] he prays, "that God would keep the "church unmoved, and fortified with the *great* "*towers* of the martyrs;" ſo *Chryſoſtom* [t] calls them patrons and protectors. Or, *with God he ſhall honour* [u]; theſe along with him, or beſides him; theſe ſhall be the objects of religious worſhip and honour, as they are: and that *in his eſtate*; or in his room and ſtead, that is, of the true God, our Lord Jeſus Chriſt, the only Mediator between God and man; and yet angels and departed ſaints are ſet up as mediators in his ſtead: *and a god whom his fathers knew not ſhall he honour*; the hoſt, the wafer, the breaden god, made a god by the words of a muttering prieſt; this is ſuch a god as the apoſtles, and *Peter* particularly, from whom the popes of *Rome* pretend to derive their ſucceſſion, never knew, nor once dreamed of; and yet this is received as a god, bowed unto, and worſhipped, and honoured: *with gold and ſilver, and with precious ſtones, and pleaſant things*; with rich and coſtly ornaments, with which the pyxis or box, in which it is carried in proceſſion, is adorned.

ỳ. 39. *Thus ſhall he do in the moſt ſtrong holds with a ſtrange god*, &c.] Or, *in the ſtrong holds of Mahuzzim* [w]; that is, in the temples, churches, and chapels, dedicated to angels and departed ſaints; deck and adorn their images with gold, ſilver, precious ſtones, and with deſirable things, which is notorious; as well as commit the groſſeſt idolatries with this ſtrange breaden god; which they hold up in ſuch places, cringe and bow to, and pay all religious worſhip and adoration to it: *whom he ſhall acknowledge, and increaſe with glory*; as really God; the wafer being tranſubſtantiated into the very body and blood of Chriſt, as is ſaid; and own it as ſuch, as very God, and heap religious honour and glory upon it, which is due to Chriſt: *he ſhall cauſe them to rule over many*; that is, the *Mahuzzim*, the departed ſaints; one ſhall rule over *England*, and be the patron and defender of it, as St. *George*; another over *Scotland*, as St. *Andrew*; another over *Ireland*, as St. *Patrick*; another over *France*, as St. *Dennis*; another over *Spain*, as St. *James*: *and ſhall divide the land for gain*; or *price*[x]; the whole *Romiſh* juriſdiction, all antichriſtian ſtates, which are divided among thoſe tutelar ſaints; each of them have their proper country aſſigned them they are to defend; but this is not done without gain, ariſing to the pope of *Rome* from thoſe countries, as by firſt-fruits, annates, *Peter*'s pence, *&c.*

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[p] נשים conjuges, Gejerus. [q] ולאלהוה מעזים deum Mahuzim, V. L. Pagninus, Montanus. [r] Homil. in 40 Martyr. p. 151. [s] Homil. de martyr. Mamant. p. 167. [t] Sermo in Berenice, Homil. 1. in 1 Theſſ. See Mede's works, B. 3. p. 673, 674. [u] Ad, *vel* juxta deum Mahuzzimos in ſede ejus honorabit, Medus, p. 667, 671. [w] למבצרי מעזים munitionibus Mahuzim, Pagninus, Montanus.

℣. 40. *And at the time of the end*, &c.] At the end of the time appointed of God, when antichriſt is arrived to the height of his power and authority: *ſhall the king of the ſouth puſh at him*; not *Philometor* king of *Egypt*; nor is *Antiochus* meant in the next clauſe by the king of the north; for after he was required by the *Romans* to quit the land of *Egypt*, there was no more war between him and the king of *Egypt*; rather therefore the *Saracens* are meant by the king of the ſouth, as Mr. *Mede*[y] and *Cocceius* think, who came from the ſouth, from *Arabia Felix*: and ſo *Gravius* interprets it of the king or *Caliph* of the *Saracens*, and his ſucceſſors; who extending their empire thro' *Aſia* and *Africa*, repreſſed the attempts of the *Roman* antichriſt affecting primacy in the eaſt; and this way goes Mr. *Mede*, who takes them to be the ſame with the locuſts in *Rev.* ix. 3. that diſtreſſed antichriſt: *and the king of the north ſhall come againſt him like a whirlwind*; not *Antiochus*, as before obſerved; but either emperors, kings, and chriſtian princes, the chief of which was *Godfrey* of *Bullain*, who was crowned king of *Jeruſalem*, as *Cocceius*: or the *Turks*, as *Jacchiades*, ſo Mr. *Brightman* on the place, and Mr. *Mede*; who were originally *Tartars* or *Scythians*, and came from the north, the ſame with the horſemen at *Euphrates*, *Rev.* ix. 15, 16. who alſo came againſt antichriſt; for he ſeems to be the *him* they both came againſt; both the king of the ſouth, and the king of the north, the two woes that came upon *Chriſtendom*; the *Saracens* are the firſt wo, and the *Turks* the ſecond; and who chiefly afflicted the antichriſtian ſtates, and came like a whirlwind upon them, ſuddenly, ſwiftly, and with great rapidity and force: *with chariots, and with horſeman, and with many ſhips*; which well agrees with the *Turks*, whoſe armies chiefly conſiſt of horſe: *and he ſhall enter into the countries, and ſhall overflow, and paſs over*; into the countries belonging to antichriſt; particularly the *Greek* or eaſtern empire; which they over-ran like a flood, ſeized it for themſelves, and ſet up an empire for themſelves, which ſtill continues; as well as entered into ſome parts of *Europe*, and did much damage.

℣. 41. *He ſhall enter alſo into the glorious land*, &c.] The land of *Iſrael*, as the *Syriac* verſion expreſſes it; or the land of *Judea*, which the *Turk* entered into, and got poſſeſſion of, and ſtill retains, notwithſtanding all the attempts made by the *European* princes to get it out of his hand: *and many countries ſhall be overthrown*; of which the eaſtern empire conſiſted, as *Bithynia*, *Myſia*, *Lycaonia*, *Phrygia* and *Caria*, and to the *Helleſpont* and the *Euxine* ſea, conquered by *Ottoman* and his ſon, *Urchenes*; *Callipolis*, *Hadrianople*, by *Amurath*; *Theſſalia*, *Macedonia*, *Phocis*, *Myſia*, and *Bulgaria*, by *Bajazet*; and at laſt *Conſtantinople* itſelf by *Mahomet* the Second, which put an end to the eaſtern empire: tho' perhaps thoſe countries and places may be here more eſpecially meant, which lay near *Judea*, and fell into the hands of the *Turk* when that did; as *Comagene* of *Syria*, *Antioch*, *Damaſcus*, *Tripolis*, *Berytus*, *Sidon*, and all *Paleſtine*, and all the ſea-coaſt to *Egypt*: *but theſe ſhall eſcape out of his hand, even Edom and Moab, and the chief of the children of Ammon*; by which, according to *Jerom*, is meant *Arabia*, left untouched by him; ſo Mr. *Mede* interprets them of *Arabia* and *Petræa*, which ſome of the above people formerly inhabited, as *Jacchiades* obſerves; and which *Arabians* were never ſubdued by the *Turks*, but are independent of them to this day; yea, the *Turks* pay a yearly tribute to them for the paſſage of their pilgrims to *Mecca*, as well as pay for the caravans that paſs thro' their country, as is affirmed[z] by modern travellers; and yet it may be obſerved, that theſe countries did not eſcape *Antiochus*, who particularly took *Rabbath* the metropolis of *Ammon*.

℣. 42. *He ſhall ſtretch forth his hand alſo upon the countries*, &c.] Before-mentioned, and take poſſeſſion of them, and rule over them, as the *Turk* does to this day: *and the land of Egypt ſhall not eſcape*; the hands of the *Turk*, by whom it was taken from the *Mamalucs*; and is now a province of the *Turkiſh* empire, and governed by a *Turkiſh Baſha*, with twenty-four princes under him[a]. This was not true of *Antiochus*, who after he had been checked by the *Romans*, never entered into *Egypt*, and much leſs became maſter of it, as the *Turk* now is.

℣. 43. *But he ſhall have power over the treaſures of gold and ſilver, and over all the precious things of Egypt*, &c.] The land of *Egypt*, as it is a very large, ſo a very rich country, abounding with gold, ſilver, and precious things; all which came into the hands of the *Turk* along with it; for when *Selim*, the ninth emperor of the *Turks*, conquered the *Mamalucs*, he cauſed five hundred of the chiefeſt *Egyptian* families to be tranſported to *Conſtantinople*; as likewiſe a great number of *Mamalucs* wives and children, beſides the *Sultan*'s treaſure, and other immenſe riches[b]. *And the Lybians, and the Ethiopians ſhall be at his ſteps*; at his command and pleaſure; ſhall follow him, being taken captive, or go where he orders them; that is, in all things ſhall be obedient to him. So we find that theſe very people will be in the army of *Gog* or the *Turk*, when he ſhall march againſt the land of *Judea*, to recover it from the *Jews*, when poſſeſſed of it, *Ezek.* xxxviii. 5. Theſe people, the *Africans* and *Ethiopians*, are near to *Egypt*, and therefore mentioned with it, and never were under the power of *Antiochus*, as *Jerom* obſerves; but are now ſubject to the *Ottoman* empire, and make a part of it; which is a very ſtrong evidence of the *Turk* being the king of the north here ſpoken of.

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[x] במחיר pro pretio, Vatablus, Junius & Tremellius, Piſcator.

[y] Works, B. 3, p. 674.

[z] See Dr. Newton's Diſſertations on the prophecies, p. 53, 54, &c.

[a] Ibid, p. 394.

[b] Ibid. p. 393.

℣. 44. *But tidings out of the eaſt, and out of the north ſhall trouble him*, &c.] This, and the following verſe, reſpect times and things yet to come, and the interpretation of them is not ſo certain: perhaps this clauſe may have a regard to the news brought to the *Turk* of the *Jews*, upon their converſion, being about to return to their own land, from the eaſtern and northern parts of the world, where they chiefly are at this day; which will greatly alarm him, ſince their land is part of his dominions: or it may be, out of the eaſt may come tidings of ſome commotions and diſturbances in the eaſtern part of the world, as *Tartary*, &c. which he may fear would be of bad conſequence to the *Ottoman* empire; and news out of the north, of the northern chriſtian princes preparing to aſſiſt the *Jews* in the repoſſeſſion of their country; all which may give him great uneaſineſs. *Therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many*; hearing the *Jews* are preparing to return to their own country, or that they have got poſſeſſion of it; he will be enraged and provoked to the laſt degree, and raiſe a prodigious army, and march out of his own land with them to *Judea*; and will *come like a ſtorm* with the utmoſt rage and fury, and *like a cloud* for number, and threaten utter ruin and deſtruction to the nation of the *Jews*; this will be his end in view in coming out, but he will not be able to accompliſh it; of all which ſee *Ezek*. xxxviii. 2—12. where the *Turk*, and this expedition of his, are propheſied of, and where he goes by the name of *Gog*.

℣. 45. *And he ſhall plant the tabernacles of his palace*, &c.] Or *pavilion*[c]; the tents for his princes and generals that come with him; which ſhall be placed about his own, and where he will think himſelf ſafe and ſecure, and ſure of victory. *Symmachus* renders the words, *the tents of his cavalry*[d]; or the ſtables of his horſes; which agrees well enough with the *Turks*, whoſe cavalry is uſually very large, their armies chiefly conſiſting of horſe; ſuch he ſhall bring into the land of *Judea*, and place them as after-mentioned, as if he had got the day, and had obtained a ſettlement. The word uſed has the ſignification of covering and clothing; hence ſome tranſlate it, *the tents of his curtain*[e]; tents covered with curtains or veils, ſuch as the tents of kings, generals, and principal officers were covered with, diſtinguiſhed from others by the ſplendor and magnificence of them. It ſeems to be derived from the ſame root as the *ephod*, a curious garment wore by the high-prieſt among the *Jews*; hence *Saadiah* interprets it here, a covering figured and wrought very artificially; and it is by ſome rendered, *the tents* or *tabernacles of his tunick* or *clothing*[f]. And it is an ingenious conjecture of a learned man of our own country[g], that it may refer to an ancient cuſtom of the *Roman* emperors, who uſed before a battel to have a ſcarlet coat ſpread over their tents, or hung up upon a ſpear, to give notice of it, as appears from *Plutarch*, *Iſidore*, and others; and ſo this furious enemy of the church of God, is here repreſented as ſetting up his bloody flag or enſign, and preparing for battel, threatening with utter deſolation and deſtruction. And this will be *between the ſeas, in the glorious holy mountain*; in the mountain or mountains of the land of *Iſrael*, upon which it is certain *Gog* or the *Turk* ſhall come, and there he ſhall fall, *Ezek*. xxxix. 2, 3, 4, 5. particularly the mountains about *Jeruſalem*, and more eſpecially mount *Zion*, or *Moriah*, as *Jacchiades*; on which the temple was built formerly, and was glorious and holy on that account, and for which reaſon the epithets may be retained; tho' it will now be glorious and holy, thro' a glorious and holy people the *Jews*, become chriſtian, reſiding and worſhipping in *Jeruſalem*; whoſe ſituation is between two ſeas, the *Mediterranean* ſea to the weſt, and the ſea of *Sodom*, or the *Syrian* or *Perſian* ſea, to the eaſt, called the hinder and the former ſeas in *Zech*. xiv. 8. Some take the word אפדנו *Apadno*, tranſlated *palace*, for the proper name of a place. *Theodoret* takes it to be a place near *Jeruſalem*; and *Jerom* ſays it was near *Nicopolis*, which was formerly called *Emmaus*; where the mountainous parts of *Judea* begin to riſe, and lay between the dead ſea on the eaſt, and the great ſea on the weſt, where he ſuppoſes antichriſt will pitch his tent: and *Porphyry*, as he relates, who interprets the whole of *Antiochus*, places it between the two rivers *Tigris* and *Euphrates*; he ſays, that *Antiochus* went on an expedition againſt *Artaxias* king of *Armenia*, and having ſlain many of his army, pitched his tent in the place *Apadno*, which is ſituated between two large rivers, *Tigris* and *Euphrates*; and that he afterwards went to the top of a mountain, in the province of *Elymais*, the further part of *Perſia* to the eaſt, with a deſign to rob the temple of *Diana*; but being diſcovered by the people was obliged to flee, and that he died with grief in *Tabes*, a town in *Perſia*: and Father *Calmet* is of opinion, that a place between thoſe two rivers before-mentioned is meant, and tranſlates the words thus, "he ſhall "pitch his tents in *Apadno* of the two ſeas;" or in *Padan* of two rivers, *Meſopotamia*, ſituated between the *Euphrates* and the *Tigris*, two large rivers, and juſtly compared with the ſea, particularly for their inundations. Dr. *Goodwin*[h] expreſſes his fears, that our *Britiſh* iſles are here intended, which ſo eminently ſtand between the ſeas, and which God has made the eminent ſeat of the church in theſe latter days; and his fears would ſeem to be too well grounded, were the *Romiſh* or weſtern antichriſt here deſigned; but the *Turk*, or the eaſtern antichriſt, is manifeſtly ſpoken of, as appears by the context: and the reaſon why he is ſo much obſerved, and ſo many things ſaid of him is, becauſe the *Jews* have, and will have, the greateſt concern with him, their country being in his hands; and it is for their ſakes chiefly, that the whole of this prophecy is delivered out; however, both antichriſts, the one and the other, ſhall come to utter deſtruction, as follows: *yet he ſhall come to his end, and none ſhall help him*; he ſhall fall upon the mountains of *Iſrael*, he and his princes, his generals, and captains, and mighty men; the whole *Ottoman* empire ſhall be deſtroyed, ſignified by the drying up of the river *Euphrates*, which is in his dominions, *Rev.* xvi. 12. and of the vaſt multitudes that ſhall come with him, *Perſia, Ethiopia, Lybia, Gomer,* and *Togarmah, Ezek.* xxxviii. 5, 6. and the numerous provinces he is maſter of; none ſhall be able to help him, or ſave him from ruin: of the deſtruction of the *Turk*, under the name of *Gog*, ſee *Ezek.* xxxix.

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[c] אפדנו prætorii ſui, Vatablus. So Aquila in Druſius.

[d] *Τας σκηνας τȣ ιππασιας αυτȣ*, Symm. papiliones equitatus ſui, interpr. Hieronymo; *vel potius* tentoria equilis ſui, *ſeu* ſtabuli equorum ſuorum, Fuller.

[e] Tentoria aulæi ſui, Schindler, col. 108.

[f] Tentoria tunicæ ſuæ, Fuller; tentoria hujus amictus, Cocceius, Lex. col. 57.

[g] Fuller. Miſcell. Sacr. l. 5. c. 18. So Lydius, De re militari, l. 4. c. 2. p. 155, 156.

[h] Expoſition of the Revelations, part 2. p. 166.

CHAP. XII.

THIS chapter begins with an account of a time of exceeding great trouble to the people of God, who are comforted with the conſideration of *Michael* the great prince being on their ſide, and with a promiſe of deliverance, with the reſurrection of the dead, and the glorious ſtate of wiſe and good men upon that, ℣. 1, 2, 3. and *Daniel* is ordered to ſhut up and ſeal the book of the prophecy, until a time when it ſhould be better underſtood, ℣. 4. next follows a queſtion put by an angel to Chriſt, and his anſwer to it, with reſpect to the time of the fulfilment of thoſe wonderful events, ℣. 5, 6, 7. *Daniel* not underſtanding what he heard, aſks what would be the end of thoſe things, ℣. 8. in anſwer to which he is bid to be content with what he knew; no alteration would be among men; things would be neither better nor worſe with them, ℣. 9, 10. a time is fixed for the accompliſhment of all, ℣. 11, 12. and it is promiſed him, that he ſhould have reſt after death, and riſe again, and have his lot and ſhare with the bleſſed, ℣. 13.

℣. 1. *And at that time ſhall Michael ſtand up,* &c.] The arch-angel, who has all the angels of heaven under him, and at his command, the Son of God, our Lord Jeſus Chriſt; who is as God, as the name ſignifies, truly and really God, and equal in nature, power, and glory, to his divine Father: *he ſhall ſtand up*; which is not to be underſtood of his incarnation, or manifeſtation in the fleſh, for this refers to times long after that; yet neither of his perſonal appearance in the clouds of heaven, and ſtanding upon the earth in the latter day; but of his ſpiritual preſence among his people, and protection of them, and continuance with them: this reſpects the ſpiritual reign of Chriſt, the Lamb's ſtanding upon mount *Zion*, and the 144,000 with him, *Rev.* xiv. 1. and this will be at *that time*, when the eaſtern antichriſt, the *Turk*, will be deſtroyed; for the words are cloſely connected with the laſt verſe of the preceding chapter; and when alſo the weſtern antichriſt, the pope of *Rome*, will come to his end; for as they roſe, ſo they will fall, much about the ſame time; and then Chriſt will riſe and ſtand up, as the glorious head of the church, and as a triumphant conqueror over all his enemies, and take to himſelf his great power and reign, and that kingdom which of right belongs to him. *The great prince which ſtandeth for the children of thy people*; the King of kings, and Lord of lords, the prince of the kings of the earth; great in his perſon, and in his office; great in dignity, power, and authority; who always did, and ever will, ſtand on the ſide of the true *Iſrael* of God: he eſpouſed their cauſe very early; he wrought out ſalvation for them in time; he intercedes for them now in heaven, and will appear to be their patron and defender againſt all their enemies in the latter day: here it ſeems to have ſpecial regard to the people of the *Jews, Daniel*'s people; whom Chriſt ſhall appear unto, and for, in an eminent manner, to convert and ſave them, help and aſſiſt them, protect and defend them. *And there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to the ſame time*; that is, ever ſince the world was, from the beginning of it, from the creation of the world; not only from the time that the *Jews* became a people, which was at their coming out of *Egypt*, as ſome underſtand it, but from the beginning of time; and ſo our Lord interprets it, who ſeems to have this paſſage in view in *Matt.* xxiv. 21. there have been many great and ſore troubles in the world, great confuſions in it, and convulſions of it, ſtrange and amazing changes in it; very afflictive and diſtreſſing times have been to ſeveral kingdoms, nations, and cities, which have been entirely overthrown; but never was any like to this; which reſpects not the diſtreſſes of the *Jews* in the times of *Antiochus*, or at the deſtruction of *Jeruſalem* by the *Romans*; nor does it ſeem to reſpect them at all, at leaſt they will have no further ſhare and concern in it, than as they will be in connexion with other people, among whom they will be at this time; and it will be to them rather a time of deliverance and ſalvation, than of diſtreſs; but it is that time of trial, and hour of temptation, that ſhall come upon all the world, *Rev.* iii. 10. as it may concern the church and people of God, it is the laſt ſtruggle of the beaſt, of antichriſt, at the time of his downfal and ruin, when he'll make his laſt effort; this will be the laſt perſecution of the ſaints, which will be ſhort and ſharp; the ſlaying of the witneſſes, which will affect the whole intereſt of Chriſt every where: and as this concerns others, it deſigns the pouring out of the vials of God's wrath upon all the antichriſtian ſtates, and all thoſe judgments and calamities which will come upon the nations of the world, ſignified by the harveſt and vintage; ſee *Rev.* xiv. 14—20. and xv. 1. and xvi. 1, *&c.* and this time of trouble, for the nature, quality, and extent of it, will exceed any and all that ever were in the world. *And at that time thy people ſhall be delivered*; the *Jews*, the people of *Daniel*; theſe ſhall be delivered not only from the then preſent outward troubles, not only from their preſent captivity and afflictions, but from their ſpiritual evils; from the bondage of ſin, and the captivity of ſatan; their diſbelief of the Meſſiah; their confidence in their own righteouſneſs, and attachment to the traditions of their fathers; they ſhall be turned from their tranſgreſſions, and return to the Lord their God, and *David* their king, and ſhall be truly converted, and ſpiritually and eternally ſaved, *Rom.* xi. 25, 26. *Every one that ſhall be found written in the book*; in the book of life, as *Jacchiades*; in the book of God's eternal purpoſes and decrees, concerning the ſalvation of his people by Chriſt; for it is according to theſe that God ſaves and calls men, whether *Jews* or *Gentiles*, 2 *Tim.* i. 9. ſee *Phil.* iv. 3. *Heb.* xii. 23. *Rev.* xx. 12, 15. and xxi. 27.

℣. 2. *And many of them that ſleep in the duſt of the earth ſhall awake,* &c.] Which is not to be underſtood in a figurative and metaphorical ſenſe, as by *R. Jeſhuah* the *Jew*, *Porphyry* the heathen, and by ſome chriſtian writers; neither of the deliverance of the *Jews* from the troubles of *Antiochus*, or their preſent captivity; nor of the ſpiritual reſurrection of them, or others, from their ſtate of infidelity to a profeſſion of the goſpel, which in ſome is real, in others only hypocritical; but in a literal ſenſe, of the reſurrection of the dead at the laſt day, which, with reſpect to the righteous, will take place upon the perſonal appearance of Chriſt at firſt, 1 *Theſſ.* iv. 16. for, as death is oftentimes compared to *ſleep*, in which the ſenſes are bound up, and the body is in a ſtate of inactivity; ſee *John* xi. 11. 1 *Cor.* xv. 20. 1 *Theſſ.* iv. 14. ſo the reſurrection from the dead is expreſſed by awaking out of ſleep, when the body ſhall riſe freſh and vigorous, in full health and ſtrength, as a man out of a comfortable ſleep; ſee *Pſ.* xvii. 15. *Iſ.* xxvi. 19. The word *many* is uſed, either becauſe as all will not ſleep, ſo all will not be awaked; there will be ſome that will be alive and awake at Chriſt's coming, 1 *Cor.* xv. 51. 1 *Theſſ.* iv. 17. or, as it ſignifies, a multitude, *Pſ.* xcvii. 1. and ſo here the innumerable multitude of the dead, who are afterwards diſtributively conſidered; and indeed the word is ſometimes uſed for *all*; ſee *Rom.* v. 15, 19: *ſome to everlaſting life*; to the enjoyment of everlaſting life and happineſs with Chriſt in the world to come; a phraſe often uſed in the New Teſtament, tho' never before in the Old; expreſſive of that felicity and bliſs which the ſaints enjoy in heaven after this life is over, firſt in the ſeparate ſtate of the ſoul, and then at the reſurrection in ſoul and body, and of the everlaſting continuance of it; they that ſhall enjoy this, are thoſe that are written in the Lamb's book of life, or are ordained unto eternal life; who are redeemed by the blood of Chriſt, regenerated by his Spirit and grace, juſtified by his righteouſneſs, adopted into the family of God, are heirs of God, and joint-heirs with Chriſt; theſe are the dead in Chriſt, which riſe firſt: *and ſome to ſhame and everlaſting contempt*; wicked men, who lived in a courſe of ſin in this world, without any remorſe or ſhame; but when they ſhall riſe from the dead, they'll riſe with all their ſins upon them, and with a full conviction of them in their conſciences; and will be aſhamed of them, and to appear before God the judge of all; and will be had in contempt by the Lord, by elect angels, and all good men; and this reproach ſhall never be wiped off; ſee *Iſ.* lxvi. 24. Our Lord ſeems manifeſtly to have reſpect to this paſſage, when he ſpeaks of men coming out of their graves at the laſt day, ſome *unto the reſurrection of life*, and others *unto the reſurrection of damnation*, *John* v. 28, 29. and upon theſe words it may well be thought the apoſtle *Paul* grounded his faith of the reſurrection of the dead, both juſt and unjuſt, *Acts* xxiv. 15. and tho' the reſurrection of both is ſpoken of here and elſewhere together, yet it will be at diſtinct periods of time; the reſurrection of the juſt at the beginning of the thouſand years, and that of the wicked at the end of them, *Rev.* xx. 5, 6. between which will be the intermediate ſtate of the ſaints dwelling with Chriſt on earth; where they will be favoured with his preſence, and the rewards of his grace, to which the following verſe has reſpect.

℣. 3. *And they that be wiſe ſhall ſhine as the brightneſs of the firmament*, &c.] That are wiſe, not in things natural and civil, but in things ſpiritual; who are wiſe unto ſalvation; that are wiſe to know themſelves, their ſtate and condition by nature; their impurity and impotence; the inſufficiency of their own righteouſneſs; the exceeding ſinfulneſs of ſin, and the dangerous circumſtances they are in; that are wiſe to know Chriſt, and him crucified; to believe in him, and truſt in him for everlaſting life and ſalvation: theſe at the reſurrection ſhall *ſhine*, both in body and ſoul; their bodies ſhall be faſhioned like to the glorious body of Chriſt; their ſouls ſhall be filled with perfect light and knowledge, and be completely holy, without any ſin upon them; and this light and glory that will be upon both ſoul and body, will be like the brightneſs of the heavens when the ſun is riſen; yea, it will be like the brightneſs and glory of the ſun itſelf, as our Lord affirms; having, as it ſeems, reſpect to this paſſage, *Matt.* xiii. 43. Some render it, *they that inſtruct* [i]; or make others wiſe, and ſo reſtrain it to miniſters of the word; but the more general ſenſe is beſt; and beſides, they are more particularly deſcribed in the next clauſe: *and they that turn many to righteouſneſs, as the ſtars for ever and ever*; or, *that juſtify many* [k]; that teach the doctrine of a ſinner's free juſtification by the righteouſneſs of Chriſt; that lead and direct ſouls ſenſible of ſin, and of the weakneſs of their own righteouſneſs, to the righteouſneſs of Chriſt, as being that only which juſtifies before God; otherwiſe it is God alone that juſtifies men, by imputing the righteouſneſs of his ſon unto them: but theſe ſhew men the way of juſtification, or that which God takes to juſtify ſinners; and this being the principal doctrine of the goſpel, they are denominated from it; and no man deſerves the name of a goſpel-miniſter, that does not preach it, tho' this is not all that they preach; they preach all other doctrines of the goſpel in connexion with it, and alſo inſtruct men thus juſtified to live ſoberly, righteouſly and godly: now, as theſe are ſtars in the church of Chriſt below, who receive their light from Chriſt the ſun of righteouſneſs, and communicate it to his people; ſo they will continue ſtars in the millennium-ſtate, and appear exceeding glorious, having the glory of God and Chriſt upon them, and not only then, but to all eternity. Theſe words are applied to the days of the Meſſiah by the *Jews* [l].

℣. 4. *But thou, O Daniel, ſhut up the words*, &c.] Of the book, in which he had wrote the viſions and prophecies delivered to him: this he is bid to *ſhut up*, to keep it from the common and profane people, who would only burleſque it; and to keep it to himſelf as a peculiar treaſure committed to his care; and tho' it was not kept from the ſaints and people of God, from their reading it, yet he was not to interpret and explain it to them; it was to remain a ſecret until the time of its accompliſhment was come, or however near at hand; ſo that this denotes the obſcurity of the prophecy, and the great difficulty of underſtanding it; it being like a book that is ſhut and ſealed, as follows; ſee *Rev.* v. 1—5: *and ſeal the book, even to the time of the end*; till the time comes appointed for the fulfilment of it, which ſhows that it reached to times at a great diſtance; that till theſe times were come, or near, it would be as a ſealed book, and yet the accompliſhment of it would be ſure and certain, as what is ſealed is: *many ſhall run to and fro, and knowledge ſhall be increaſed*; that is, towards the end of the time appointed, many perſons will be ſtirred up to inquire into theſe things delivered in this book, and will ſpare no pains or coſt to get knowledge of them; will read and ſtudy the ſcriptures, and meditate on them; compare one paſſage with another; ſpiritual things with ſpiritual, in order to obtain the mind of Chriſt; will peruſe carefully the writings of ſuch who have gone before them, who have attempted any thing of this kind; and will go far and near to converſe with perſons that have any underſtanding of ſuch things: and by ſuch means, with the bleſſing of God upon them, the knowledge of this book of prophecy will be increaſed; and things will appear plainer the nearer the accompliſhment of them is; and eſpecially when accompliſhed, when prophecy and facts can be compared together: and not only this kind of knowledge, but knowledge of all ſpiritual things, of all evangelic truths and doctrines, will be abundantly enlarged at this time; and the earth will be filled and covered with it, as the ſea with its waters; ſee *Iſ.* xi. 9. *Hab.* ii. 14.

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[i] משכילים erudiunt, Munſter; erudientes, Junius & Tremellius; qui alios inſtituerint, Grotius.

[k] מצדיקי juſtificantes, Pagninus, Montanus, Junius & Tremellius; qui juſtificaverint, Calvin, Piſcator.

[l] Shemot Rabba, §. 15. fol. 102. 4.

℣. 5. *Then I Daniel looked, and behold, there ſtood other two*, &c.] Other two angels, beſides the man clothed with linen, ℣. 6. or rather, beſides the angel who had given *Daniel* the long account of things that were to come to paſs, in the preceding chapter, and the beginning of this; whom *Daniel*, being attentive to that account, had not obſerved before; but now that being finiſhed, he looks about him, and takes notice of thoſe other two who were ſtanding, being miniſtring ſpirits to Chriſt, and ready to execute his orders: *the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river*; *Hiddekel* or *Tigris*, as appears from ch. x. 4. The reaſon of this poſition was chiefly on account of Chriſt, the man clothed with linen, who ſtood upon or above the water of the river, in the midſt of it; and to ſhew that they were waiting upon him, and ready to go every way he ſhould ſend them to do his will; and alſo on account of *Daniel*, that he might hear what was ſaid, whether to Chriſt, or to one another; ſince being at ſuch a diſtance, their voice muſt be loud; and indeed the deſign of all that follows to the end of the chapter is to inform him, and by him the church and people of God in all future ages, of the time and end of all theſe things before delivered in the prophecy.

℣. 6. *And one ſaid to the man clothed with linen*, &c.] One of the angels on one ſide of the bank of the river ſpoke to Chriſt, who appeared in an human form, as a preſage of his future incarnation; and as clothed in linen, expreſſive of his prieſtly office, and of his purity and holineſs, which qualified him for it; ſee the note on ch. x. 6. Which of the angels it was that ſpake is not ſaid, or on which ſide of the river he ſtood; very probably each of them ſpake in their turn, and joined in the ſame requeſt to Chriſt: *which was upon the waters of the river*; or *above* [m] them; denoting his power and dominion over men, kingdoms and nations, ſometimes ſignified by waters, and even over thoſe the moſt tumultuous and raging: *how long ſhall it be to the end of theſe wonders?* theſe wonderful things before predicted, concerning the ſtate and condition of the people of God, their troubles and afflictions, the fall and ruin of antichriſt, and the glorious things that ſhall follow upon that: angels, as they are inquiſitive creatures, and pry into the myſteries of grace, ſo into thoſe of providence; eſpecially ſuch as concern the church of God, for whom they have a great regard; of the ſecrets of which they have no knowledge until revealed unto them; tho' this queſtion ſeems to be put not ſo much for their own ſakes, as for the ſake of *Daniel*, who was preſent, but had not that courage and preſence of mind as they had; nor could uſe that freedom with Chriſt as they did, at leaſt at firſt, till encouraged by their example.

℣. 7. *And I heard the man clothed in linen, which was upon the waters of the river*, &c.] Chriſt, as he appeared in an human form, and as the high-prieſt of our profeſſion, and as the Mediator that has power over all fleſh; ſo he pronounced articulate ſounds with an human voice, and ſo loud, clear and diſtinct, that *Daniel* could hear every word he ſaid, and for whoſe ſake it was ſaid: *when he held up his right-hand, and his left-hand unto heaven*; the lifting up of the right-hand is a geſture uſed in ſwearing, and the lifting up of both hands is either for the greater ſolemnity of the action, or with reſpect to the two angels that ſtood one on one ſide of him, and the other on the other, that both might be eye-witneſſes of this ſolemn affair; tho' lifting up both hands is often a prayer-geſture, and there may be a mixture of both in this action, of both praying and ſwearing; Chriſt, as the high-prieſt, intercedes for his church and people, that their faith fail not till the end of their troubles comes: *and ſware by him that liveth for ever*; by the living God, the immortal one, who only hath immortality. *Maimonides* [n] interprets it, *by the life of the world*; that is, by God, who is the life of the world, that gives life and being to all creatures; all live, and move, and have their being in him, and ſo is greater than all, and by whom an oath is only to be taken. Chriſt, as man, ſwears by his divine Father, who, as ſuch, was greater than he; tho', if we underſtand it of God, Father, Son and Spirit, the one, only, true and living God, there is no impropriety in Chriſt's ſwearing by himſelf the living God, which is a character he ſometimes bears; ſee *Heb.* iii. 12. and vi. 13. what he here ſwears to is, *that it ſhall be for a time, times, and an half*; that it would be ſo long to the end of theſe wonderful things; or that the troubles of the church would laſt ſo long, and at the end of that date here fixed, a glorious ſcene would open, and amazing things appear, to the great joy and comfort of the ſaints. *Time* ſignifies a prophetic year, or 360 years; and *times* two prophetic years, or 720 years; and *half* a time half a prophetic year, or 180 years, in all 1260 years; which is the exact date and duration of the reign of antichriſt, of the church's being in the wilderneſs, and of the witneſſes propheſying in ſackcloth, and of the treading

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[m] ממעל למימי ſuper aquas, Pagninus; deſuper aquas, Montanus; ſupra aquas, Calvin, Cocceius, Michaelis.

[n] Moreh Nevochim, Par. 1. c. 72. p. 146. So R. Joſeph Albo, Sepher Ikkarim, l. 1. c. 69. בחי העולם per vitam æternitatis, ſo ſome in Gejerus.

ing under foot the holy city; expreſſed both by 1260 days, and by 42 months, which are the ſame; ſee *Rev.* xi. 2, 3. and xii. 6, 14. and xiii. 5: *and when he ſhall have accompliſhed to ſcatter the power of the holy people*; that is, either, *when he* (God) *ſhall have finiſhed the ſcattering the power of the holy people,* the *Jews*; when the diſperſion of them, who were formely an holy people to the Lord, and ſhall be ſo again, will be over; and they ſhall be gathered out of all nations where they have been diſperſed, and being converted, ſhall return to their own land: or, *when he* (antichriſt) *ſhall have done ſcattering,* the church and people of God in general; when his wars with the ſaints, and victories over them, will be ended; and particularly when the ſlaying of the witneſſes will be over, at which time there will be a great ſcattering of the ſaints; they will be as ſheep without a ſhepherd, their paſtors being ſmitten, ſlain, or removed into corners; all which things will be fulfilled about the end of the date before-mentioned: *and then all theſe things ſhall be finiſhed*; or, as the ſame glorious perſon explains it, *time* will *be no longer,* and *the myſtery of God will be finiſhed, Rev.* x. 6, 7. the time of antichriſt's reign, and of the troubles of the church, and the witneſſes propheſying in ſackcloth, will be protracted no longer than the time, and times, and half a time, or the 1260 days, or forty 2 months, that is, 1260 years; then all the afflictions of the church will be at an end, and glorious times will ſucceed, as before ſpoken of; the ſpiritual reign of Chriſt, the firſt reſurrection, and the millennium, in their order.

℣. 8. *And I heard, but underſtood not,* &c.] *Daniel* heard what Chriſt ſaid, in anſwer to the angel, but he did not underſtand the meaning of it, which he ingenuouſly confeſſes; he did not underſtand what was meant by *time,* and *times, and half* a time; what kind of time this was, and when and how it would end, and which he was very deſirous of knowing: *then ſaid I, O my Lord, what ſhall be the end of theſe* things? he applied not to the angel that put the above queſtion, but to the man clothed with linen; to Chriſt, whom he perceived to be a divine perſon, a perſon of dominion, power, and authority, ſuperior to angels, and his Lord and God; and who only could reſolve the queſtion he puts, which is ſomewhat different from that of the angel's, ℣. 6. that reſpects the length of time, to the accompliſhment of theſe things; this the quality of the end of them, what kind of end they ſhould have; or what the ſigns, ſymptoms, and evidences of the end of them, by which the true end of them might be known. Mr. *Mede* renders it, *what are theſe latter times?* perhaps it might be rendered better, *what is the laſt of theſe* things[*]? what is the laſt thing that will be done, that ſo it may be known when all is over?

℣. 9. *And he ſaid, go thy way, Daniel,* &c.] About thy buſineſs; attend to civil affairs, the affairs in which he was concerned in the king's court, and aſk no more queſtions concerning this matter; but be content with the prophecies that have been delivered to thee, and with what knowledge thou haſt of them: or he is bid to go and write in a book the ſeveral viſions he had ſeen, and the predictions related to him; that he might read them, and meditate on them, at his leiſure, and tranſmit them to future poſterity, for their uſe: or go the way of all fleſh, prepare for death and eternity; for in the preſent ſtate he was not to expect a full revelation of theſe things; but ſhould reſt ſatisfied with what he knew, and aſſure himſelf of the full performance of them, and that he ſhould have his ſhare of the bleſſed times in the millennium, and of the ultimate glory, as in ℣. 13. *For the words are cloſed up, and ſealed till the time of the end*; that is, till the time comes, or draws near, that they ſhall be accompliſhed; till then they would not be clearly underſtood, but remain in a great meaſure dark and obſcure, tho' ſure and certain: it is ſuggeſted they would not always remain ſo; time is the beſt interpreter of prophecy, and the nearer the time of the accompliſhment of it is, the clearer it appears, things leading the way to it being gradually fulfilled; but cleareſt of all when it is accompliſhed; then it is no more ſhut and ſealed, but open and manifeſt; ſee the note on ℣. 4.

℣. 10. *Many ſhall be purged, and made white, and tried,* &c.] Though Chriſt does not give in plain, clear, and explicit terms, an anſwer to the above queſtion, when, and how, and what would be the end of the church's troubles and afflictions; yet he here points out the uſe of them, which for the preſent ſhould be chiefly attended to; and when duly conſidered, would be a means of cauſing the ſaints to endure them with more patience and chearfulneſs: many ſhould be hereby made more pure and holy, and more free from their ſpots, their chaff, and their droſs; their corruptions, and the power of them, weakened; their graces tried, and become more bright and ſhining, and they themſelves a greater ornament to the religion they profeſs: hereby they ſhould be *purified,* or cleanſed from the chaff of their ſins; or be ſeparated as the chaff is by the fan, from hypocrites and ungodly men, who would not be able to endure perſecution for the ſake of the goſpel: and *be made white,* as cloth is by the fuller; freed both from their own ſpots in their garments, being led to the blood of Chriſt to waſh their garments, and make them white therein; which afflictions may be the means of guiding them to, under the direction of the bleſſed Spirit; and from ſuch perſons who were ſpots in their feaſts of love: and *be tried,* as gold and ſilver in the furnace, and ſo be rid of their own droſs, and of the wicked of the earth, who are like unto it; ſee the note on ch. xi. 35. *But the wicked ſhall do wickedly*; go on in a courſe of ſin, and be never the better for the afflictive diſpenſations of providence; theſe either mean, formal profeſſors, that turn apoſtates from the faith, and become openly wicked livers; or the profane world in common; and particularly furious perſecutors of the ſaints: ſuch as each of theſe, there will be till the end of things come; ſee *Rev.* xxii. 11: *and none of the wicked ſhall underſtand*; neither the doctrines of the goſpel ſpiritually and experimentally; nor the providences of God, and what he is doing in the world; and particularly not the prophecy of this book, and eſpecially what has been juſt delivered: *but the wiſe ſhall underſtand*; more or leſs of each of theſe things, ſuch as are wiſe unto ſalvation; that ſearch the ſcriptures, ſeek to God by prayer, and are much in meditation, and make uſe of every help for the underſtanding of divine things, and even of theſe prophecies; and eſpecially towards the cloſe of time, as the accompliſhment of them draws near.

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[*] מה אחרית אלה quid erit noviſſimum horum? Munſter; poſtremum horum? Calvin.

ℽ. 11. *And from the time that the daily ſacrifice ſhall be taken away*, &c.] This is in part an anſwer to the above queſtions, as they relate to the end of things: ſome dates are given, by which it might in general be known, when and how theſe things would end: and theſe dates begin with the removal of the daily ſacrifice; that is, the doctrine of atonement and ſatisfaction for ſin by the ſacrifice of Chriſt, the antitype of the daily ſacrifice under the law; this was taken away by antichriſt, when he got to his height; when he eſtabliſhed the doctrine of works, and oppoſed the merits of men to the merits of Chriſt, and his own pardons, indulgences, penances, *&c.* to the ſatisfaction of Chriſt: *and the abomination that maketh deſolate*; image-worſhip; the abomination of the maſs, and other acts of idolatry and ſuperſtition: *there ſhall be a thouſand two hundred and ninety days*; from the beginning of the reign of antichriſt, to the end of it, are one thouſand two hundred and ſixty days or years, or forty-two months, which is the ſame, according to *Rev.* xiii. 5. here thirty days or years are added, which begin where the other end, and is the time allotted for the converſion of the *Jews*, and other things, making way for the kingdom of Chriſt; and which the reign of antichriſt was an hindrance of, but ſhould now immediately take place.

ℽ. 12. *Bleſſed is he that waiteth, and cometh to the one thouſand three hundred five and thirty days.*] Which is an addition of forty-five days or years more, beginning at the end of one thouſand two hundred and ninety, and make up this ſum; during which time the vials will be poured out upon all the antichriſtian ſtates, and the *Turkiſh* empire be deſtroyed, and all the enemies of Chriſt and his church removed, and clear way made for the ſetting up of his kingdom in the world in a more viſible and glorious manner; and therefore happy is the man that will be found waiting for theſe times, and live to enjoy them. There are various ways taken in the computation and application of theſe one thouſand three hundred and thirty-five days by *Jews* and Chriſtians. *Lipman*[p] the *Jew* makes them to be the ſame with *time*, and *times*, and *half a time*, ℽ. 7. *time*, he ſuppoſes, deſigns the ſpace of four hundred and eighty years, from the *Iſraelites* going out of *Egypt*, to the building of the firſt temple; *times* the ſpace of four hundred and ten years, which is as long as that temple ſtood; and *half a time*, half of theſe two ſpaces, that is, four hundred and forty-five years; all which make up one thouſand three hundred and thirty-five; but ſtrange it is, that *time* ſhould ſignify a larger ſpace than *times*. Much more ingenious is the computation of *Jacchiades* on the text, who makes the account to deſcribe the ſpace of time from the days of *Daniel*, to the end of the world. He ſuppoſes there were three thouſand three hundred and ninety-one years, from the beginning of the world to *Daniel*; he then takes and joins the one thouſand two hundred and ninety days in the preceding verſe, which he underſtands of years, with the one thouſand three hundred and thirty-five days or years in this, which make together two thouſand ſix hundred and twenty-five; and added to the above, the whole is ſix thouſand and ſixteen years; which agrees with the opinion of *Elias* in the *Talmud*[q], that the world ſhall ſtand ſix thouſand years. Many chriſtian interpreters[r] apply it to the times of *Antiochus*, and reckon them thus, underſtanding them of days, and not years; from the time of his taking away the daily ſacrifice, to the reſtoration of it by *Judas Maccabæus*, were three years and a half and ſome days, in all one thouſand two hundred and ninety, as in the preceding verſe; during which time the temple was profaned by idolatrous worſhip, the altar demoliſhed, and the daily ſacrifice ceaſed, and was a time of great diſtreſs with the *Jews*; and which tho' greatly alleviated by the ſucceſs of *Judas*, yet their calamities were not over until the death of *Antiochus*, which happened forty-five days after; and theſe added to the above number, make one thouſand three hundred and thirty-five days; at the cloſe of which it was happy times with them, being delivered from ſo cruel and powerful an enemy; and therefore bleſſed were they that waited and came to this time. This paſſage Mr. *Brightman* applies to the *Turkiſh* empire; and thinks that time, and times, and half a time, ℽ. 7. meaſure the ſpace of the power of that empire; *time* ſignifying one hundred years; *times*, two hundred years; *half a time*, fifty years; in all three hundred and fifty years; which added to one thouſand three hundred, when that empire began, the date ends in one thouſand ſix hundred and fifty, when he ſuppoſes it would begin to decline; to which, if you add forty-five days or years, as here, it will bring it down to one thouſand ſix hundred and ninety-five, when he thought it would be utterly extinct; but time has ſhewn this to be a miſtake. Mr. *Mede*[s] thinks theſe numbers are to be reckoned from the profanation of the temple by *Antiochus*; and that the firſt number, one thouſand two hundred and ninety, ended in the year of Chriſt one thouſand one hundred and twenty-three, when antichriſt was come to his height, and was diſcerned by many to be the perſon that was propheſied of as ſuch; and the latter number, one thouſand three hundred and thirty-five, ended in the year of Chriſt one thouſand one hundred and ſixty-eight, when the *Waldenſes*, *Albigenſes*, and others, ſeparated from the church of *Rome* as antichriſtian, upon which violent perſecutions were raiſed upon them: but then not happy, but miſerable times, followed on theſe; unleſs this bleſſedneſs ſpoken of, is to be applied to the martyrs that died for the ſake of Chriſt, as in *Rev.* xiv. 13. Another learned man[t] was of opinion, that theſe numbers are to be counted from the deſtruction of *Jeruſalem* by *Titus Veſpaſian*, A. D. 71. from whence the firſt number fell on the year 1361, at which time the ſchool at *Prague* was founded by *Charles* king of *Bohemia*, and the errors and tyranny of antichriſt began to be openly oppoſed by the ſame; and the ſecond number ended in the year 1406, when the light of the goſpel broke out more clearly; ſo that the angel here pronounces thoſe bleſſed, who overlived theſe firſt ſeeds of the goſpel being brought to light; but ſomething of great importance, and cauſe of more joy, is here intended. Wherefore upon the whole, it ſeems beſt to interpret theſe numbers as at firſt, of the date of the reign of antichriſt, and as ſhewing the full and certain end of it; when there will be bleſſed times, *Halcyon* days indeed!

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[p] Nizzachon, N°. 332.

[q] T. Bab. Sanhedrin, fol. 97. 1

[r] Broughton in loc. L'Empereur, not. in Jacchiad. in loc. Hulſ. Theolog. Jud. par. 1. p. 77, 78.

[s] Works, B. 3. p. 720.

[t] Henr. Wolphius lib. de tempore apud Brightman. in loc.

℣. 13. *But go thou thy way till the end be,* &c.] Prepare for death, and expect to be under the power of it, to lie in the grave, till the end of the world, until the reſurrection-morn: *for thou ſhalt reſt*; from all toil and labour, from all ſin and ſorrow; his body in the grave, his ſoul in the boſom of Chriſt: *and ſtand in thy lot at the end of the days*; ſignifying, that he ſhould riſe again from the dead, have his part in the firſt reſurrection, his ſhare of the glory of the millennium-ſtate, and his portion in the heavenly inheritance of the ſaints; the antitype of *Canaan*, which was divided by lot to the children of *Iſrael*: and in the faith and hope of this, it became him to be contented and ſatisfied; believing the accompliſhment of all that had been ſhown him, and looking for the bleſſedneſs which was promiſed him. Agreeable to which is the paraphraſe of *Jacchiades*; "but thou, O "*Daniel*, go to the end of thy life in this world; "and after thou art dead, reſt in the reſt of paradiſe; and at the end of days, thou ſhalt "ſtand and live in the reſurrection of the dead, "and ſhalt enjoy thy good lot in the world to "come."

11 FE 59

H O S E A.

THIS Book in the *Hebrew* Bibles, at leaſt in ſome copies, is called *Sepher Hoſea*, the book of *Hoſea*; and in the *Vulgate Latin* and *Arabic* verſions, *the prophecy of Hoſea*; and in the *Syriac* verſion, *the prophecy of Hoſea the prophet*. It is the firſt of the twelve leſſer prophets, ſo called, not becauſe they were of leſs value, credit and authority than the other prophets; but becauſe of their ſmalneſs in bulk; and which, as *Kimchi* ſays, upon the authority of their *Rabbins*, were put together in one book, that no one of them might be loſt, becauſe of their ſmalneſs; and *Joſephus* [a] reckons them but as one book; and they are quoted in the New Teſtament under the name of *the book of the prophets* [b]. This prophet was one of them, and therefore placed here; tho', as *Kimchi* in his preface to this book, and *R. David Ganz* [c], obſerve, his prophecy was before the prophecy of *Iſaiah*; and yet he was not the firſt of theſe minor prophets, as to order of time; not only *Jonas*, but *Joel* and *Amos* were before him; and ſo they are placed by ſome writers; according to Mr. *Whiſton* [d], he began to propheſy about 3906 of the *Julian* period, and 808 before Chriſt. Mr. *Bedford* [e] places him in 804. His name is the ſame with *Joſhua* and *Jeſus*, and ſignifies a Saviour; and he was not only, as all the true prophets of the Lord, and faithful miniſters of the word are, the means and inſtruments in the hand of God of ſaving people; but he was a type of Chriſt the Saviour, as well as propheſied concerning him, and ſalvation by him. Of his parentage, and the time of his propheſying, ſee ch. i. 1. by which it appears that he lived in ſeveral reigns, and to a very great age. He chiefly propheſied againſt the ten tribes of *Iſrael*; reproved them for their ſins; exhorted them to repentance; threatened them with deſtruction in caſe of impenitence; and comforted the truly godly with the promiſe of the Meſſiah, and of the happy ſtate of the church in the latter day. His ſtile is ſhort and conciſe; in ſome places ſententious, and without connexion, obſcure and difficult of interpretation; and in others very pathetic and moving. Of the divine inſpiration and authority of this book, there is no room to doubt; ſince paſſages out of it are quoted and referred to by Chriſt and his apoſtles; by Chriſt himſelf, *Matt*. ix. 13. and xii. 7. out of ch. vi. 6. by the evangeliſt *Matthew*, *Matt*. ii. 15. out of ch. xi. 1. and by the apoſtle *Paul*, *Rom*. ix. 25, 26. out of ch. i. 10. and ii. 23. 1 *Cor*. xv. 55. from ch. xiii. 14. and by the apoſtle *Peter*, 1 *Pet*. ii. 10. from ch. ii. 23. There are ſome things ſaid of the deſcent, death and burial of this prophet, not to be depended on. *Pſeudo-Epiphanius* [f] and *Iſidorus* [g] ſay, he was of the tribe of *Iſſachar*, and born in *Belomoth* or *Bethlemoth*; and that he died in peace, and was buried in his own country; but according to a tradition of the *Jews* [h], he died in *Babylon*, and was buried in *Tzapheth*, a city in upper *Galilee*; but all this is uncertain, and not very probable, and is of no importance to be known.

CHAP. I.

AFTER the general inſcription of the book, in which the author, pen-man, and time of this prophecy are expreſſed, ℣. 1. The people of *Iſrael* are reproved for their idolatry, under the repreſentation of an harlot the prophet is bid to marry, which he is ſaid to do, ℣. 2, 3. and their ruin and deſtruction are foretold in the names of the children he had by her, and by what is ſaid on the occaſion of the birth of each, ℣. 4, 5, 6, 8, 9. but mercy and ſalvation are promiſed to *Judah*, ℣. 7. and the chapter is concluded with a glorious prophecy of the converſion of the *Gentiles*, and the calling of the *Jews* in the latter day; and of the union of *Judah* and *Iſrael* under one head and Saviour, Chriſt; and of the greatneſs and glory of that day, ℣. 10, 11.

℣. 1. *The word of the Lord, that came unto Hoſea*, &c.] Whoſe name is the ſame with *Joſhua* and *Jeſus*, and ſignifies a Saviour; he was in ſome things a type of Chriſt the Saviour, and propheſied of him, and ſalvation by him; and was the inſtrument and means of ſaving men, as all true prophets were, and faithful miniſters of the word are: to him the word of the Lord, revealing his mind and will, was brought by the Spirit of God, and impreſſed upon his mind; and it was committed to him to be delivered unto others. This is the general title of the whole book, ſhewing the divine original and authority of it: *the ſon of Beeri*; which is added to diſtinguiſh him from another of the ſame name; and perhaps his father's name was famous in *Iſrael*, and therefore mentioned. The *Jews* have a rule, that where a prophet's father's name is mentioned, it ſhews that he was the ſon of a prophet; but this is not to be depended upon; and ſome of them ſay, that this is the ſame with *Beerah* a prince of the *Reubenites*, who was carried captive by *Tiglath-Pileſer* king of *Aſſyria*, 1 *Chron*. v. 6. but the name is different; nor does the chronology ſeem ſo well to agree with him; and eſpecially he can't be the father of *Hoſea*, if he was of the tribe of *Iſſachar*, as ſome have affirmed: *in the days of Uzziah, Jotham, Ahaz, and Hezekiah*

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[a] Contr. Apion. l. 1. c. 8.

[b] Acts vii. 42.

[c] Tzemach David, fol. 12. 2.

[d] Chronological Tables. cent. 7.

[e] Scripture-Chronology, B 6. ch. 2. p. 645.

[f] De Prophet. Vit. &c. c. 11.

[g] De Vita & Mort. Sanct. c. 41.

[h] Shalſheleth Hakabala, fol. 12. 1.

kings of Judah; *and in the days of Jeroboam the ſon of Joaſh king of Iſrael*; from whence it appears, that *Hoſea* propheſied long, and lived to a great age; for from the laſt year of *Jeroboam*, which was the fifteenth of *Uzziah*, to the firſt of *Hezekiah*, muſt be ſixty-nine years; for *Jeroboam* reigned forty-one years, and in the twenty-ſeventh of his reign began *Uzziah* or *Azariah* to reign over *Judah*, and he reigned fifty-two years, 2 *Kings* xiv. 23. and xv. 1, 2. ſo that *Uzziah* reigned thirty-ſeven years after the death of *Jeroboam*, thro' which time *Hoſea* propheſied; *Jotham* after him reigned ſixteen years, and ſo many reigned *Ahaz*, 2 *Kings* xv. 23. and xvi. 2. ſo that without reckoning any part, either of *Jeroboam*'s reign, or *Hezekiah*'s, he muſt propheſy ſixty-nine years, and no doubt did upwards of ſeventy, very probably eighty, the *Jews* ſay ninety; and allowing him to be twenty-four or five years of age when he began to propheſy, or only twenty; for it is certain he was at an age fit to marry, as appears by the prophecy, he muſt live to be upwards of an hundred years; and in all probability he lived to ſee, not only part of *Iſrael* carried captive by *Tiglath-Pileſer*, which is certain; but the entire deſtruction of the ten tribes by *Salmaneſer*, which he propheſied of. *Jeroboam* king of *Iſrael* is mentioned laſt, tho' prior to theſe kings of *Judah*; becauſe *Hoſea*'s prophecy is chiefly againſt *Iſrael*, and began in his reign, when they were in a flouriſhing condition. It appears from hence, that *Iſaiah*, *Amos* and *Micah* were cotemporary with him; ſee *Iſ*. i. 1. *Amos* i. 1. *Mic*. i. 1. within this compaſs of time *Hoſea* propheſied, lived *Lycurgus* the famous law-giver of the *Lacedemonians*, and *Heſiod* the *Greek* poet; and *Rome* began to be built.

℣. 2. *The beginning of the word of the Lord by Hoſea*, &c.] Or, *in Hoſea* [i]; which was internally revealed to him, and was inſpired into him by the Holy Ghoſt, who firſt ſpake in him, and then by him; not that *Hoſea* was the firſt of the prophets to whom the word of the Lord came; for there were *Moſes*, *Samuel*, *David*, and others, before him; nor the firſt of the minor prophets, for *Jonah*, *Joel* and *Amos* are by ſome thought to be before him; nor the firſt of thoſe cotemporary with him, as the *Jewiſh* writers interpret it, which is not certain, at leaſt not all of them; but the meaning is, that what follows is the firſt part of his prophecy, or what it began with; by which it appears he was put upon hard ſervice at firſt, to propheſy againſt *Iſrael* an idolatrous people, and to do it in ſuch a manner as muſt be diſagreeable to a young man: *and the Lord ſaid to Hoſea, go take unto thee a wife of whoredoms, and children of whoredoms*; a woman given to whoredom, a notorious ſtrumpet, one taken out of the ſtews, and children that were ſpurious and illegitimate, not born in lawful wedlock. Some think this was really done; that the prophet took a whore, and cohabited with her, or married her; which, tho' forbidden an high-prieſt, was not forbid to a prophet; and had it been againſt a law, yet the Lord commanding it, made it lawful, as in the caſes of *Abraham*'s ſlaying his ſon, and the *Iſraelites* borrowing jewels of the *Egyptians*; but this ſeems not likely, ſince it would not only look like countenancing whoredom, which is contrary to the holy law of God; but muſt be very diſhonourable to the prophet, and render him contemptible to the people; and beſides, would not anſwer the end propoſed, to reprove the ſpiritual adultery or idolatry of *Iſrael*, but rather ſerve to confirm in it; for how ſhould that appear criminal and abominable to them, which was commanded the prophet by the Lord? others think that the woman he is bid to marry, tho' before marriage an harlot, was afterwards reformed; but this is directly contrary to ch. iii. 1. and beſides, the children born of her, whether reformed or not, yet in lawful wedlock, could not be called children of whoredom; nor would the above end be anſwered by it, ſince ſuch a perſon would be no fit repreſentative of *Iſrael* committing ſpiritual adultery or idolatry, and continuing in it; and moreover, whether this or the former was the caſe, the prophecy muſt be many years delivering; it muſt be near a year before the firſt child was born, and the ſame ſpace muſt be between the birth of each; ſo that here muſt be a long and frequent interruption of the prophecy, which does not ſeem likely: nor is it probable, that he took his own wife, which is the opinion of others, and gave her the character of a whore, and his children with her, and called them children of whoredom, in order to repreſent and reprove the idolatry of *Iſrael*: what *Maimonides* [k] and the *Jewiſh* writers in general give into is more agreeable, that this was all done in the viſion of prophecy; that it ſo ſeemed to the prophet in viſion to be really done, and ſo he related it to the people; but this is liable to objection, that ſuch an impure ſcene of things ſhould be repreſented to the mind of the prophet by the Holy Spirit of God; nor can the relation of it be thought to have any good effect upon the people, who would be ready to mock at him, and reproach him for it. It ſeems beſt therefore to underſtand the whole as a parable, and that the prophet in a parabolical way is bid to repreſent the treachery, unfaithfulneſs, and ſpiritual adultery of the people of *Iſrael*, under the feigned name of an unchaſte woman, and of children begotten in fornication; and to ſhew unto them, that their caſe was as if he had taken a woman out of the ſtews, and her baſtards with her; or, as if a wife married by him had defiled his bed, and brought him a ſpurious brood of children. So the *Targum* interprets it, "go propheſy a prophecy againſt the inhabitants of the idolatrous city, who add to ſin:" *for the land hath committed great whoredom, departing from the Lord*; or, "for the inhabitants of the land erring, erred from the worſhip of the Lord," as the *Targum*; that is, the inhabitants of the land of *Iſrael* had committed idolatry, which is often in ſcripture ſignified by adultery and whoredom; as an adulterous woman deals treacherouſly with her huſband, ſo theſe people had dealt with God, who ſtood in ſuch a relation to them; ſee *Jer*. iii. 1, 6, 9. *Ezek*. xvi. 17, 26, 28, 29. this interprets the parable, and ſhews the reaſon of uſing the following ſymbols and emblems.

℣. 3. *So he went and took Gomer the daughter of Diblaim*, &c.] In the courſe of propheſying he made mention of this perſon, who was a notorious common ſtrumpet; and ſuggeſted hereby, that they were juſt like her; or theſe were fictitious names he uſed to repreſent their caſe by. *Gomer* ſignifies both *conſummation* and *conſumption* [l]; and this harlot is ſo called, becauſe of her conſummate beauty, and her being completely miſtreſs of all the tricks of one; or being conſummately wicked, a perfect whore, common to all; and becauſe her ruin and deſtruction, perſiſting in ſuch practices, were inevitable, and ſo a fit emblem of the preſent and future condition of *Iſrael*. *Diblaim* may be conſidered, either as the name of a man, a word of the ſame form with *Ephraim*; or of a woman, the mother of *Gomer*; or elſe of a place, the wilderneſs of *Diblath*, *Ezek*. vi. 14. and ſignifies *a cake of dried figs* [m]; which, in that country, was reckoned delicious eating; and ſo denotes, either, that both the ſin and ruin of this people were owing to their luxury or indulging themſelves in carnal pleaſures, thro' the great affluence they were poſſeſſed of; or that their original was from a wilderneſs, and for their ſins ſhould be reduced to a deſolate ſtate again: *which conceived and bare him a ſon*; whoſe name, and what he was an emblem of, are declared in the following verſe. The *Targum* is, " and he went and propheſied over them, that if " they returned, it ſhould be forgiven them; but " if not, as fig-tree leaves drop off, ſo ſhould " they; but they added, and did evil works."

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[i] בהושע, ἐν Ὡσηέ, Sept. in Hoſea, Vulg. Lat. Pagninus, Montanus, Druſius, Tarnovius.

[k] Moreh Nevochim, Par. 2. 46. Aben Ezra & Kimchi in loc.

[l] A rad. גמר perfecit, deſiit, Guſſetius.

℣. 4. *And the Lord ſaid unto him, call his name Jezreel*, &c.] Which ſome interpret *the ſeed of God*, as *Jerom*; or *arm of God*, as others; and *Kimchi* applies it to *Jeroboam* the ſon of *Joaſh*, who was ſtrong and proſpered in his kingdom; but it rather ſignifies, *God will ſow*, or *ſcatter* [n]; denoting either their diſſenſions among themſelves; or their diſperſion among the nations, which afterwards came to paſs; and ſo the *Targum*, " call their " name *ſcattered*;" and alluding alſo to the city of *Jezreel*, where ſome of the idolatrous kings of *Iſrael* lived, and where much blood had been ſhed, which ſhould be avenged, as follows: *for yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu*; not the blood of *Naboth* the *Jezreelite*, that was ſhed by *Ahab*; but the blood of *Joram* the ſon of *Ahab*, and ſeventy other ſons of his, and all his great men, kinſfolks and prieſts, ſhed by *Jehu* in this place; and tho' this was done according to the will of God, and for which he received the kingdom, and it was continued in his family to the fourth generation; yet inaſmuch as this was not done by him from a pure and hearty zeal for the Lord and his worſhip, and with a ſincere view to his glory, but in order to gain the kingdom, increaſe his power, and ſatiate his tyranny and luſt; and becauſe, tho' he deſtroyed one ſpecies of idolatry, the worſhip of *Baal*, yet he continued another, the worſhipping of the calves at *Dan* and *Bethel*, and regarded not the law of the Lord, and ſo his ſucceſſors after him; and were the means of cauſing many to ſin, and ſo conſequently of the ruin of many ſouls, whoſe blood would be required of them, which ſome take to be the meaning here; this is threatened, ſee 2 *Kings* ix. 24, 25. and x. 1—7, 11, 16, 28, 29, 30, 31. It may be obſerved, that God ſometimes puniſhes the inſtruments he makes uſe of in doing his work; they either over doing it, exerciſing too much cruelty; and not doing it upon right principles, and with right views, as the kings of *Aſſyria* and *Babylon*, *Iſ*. x. 5, 7. *Zech*. i. 15. It is here ſaid to be but a *little while* ere this vengeance would be taken, it being at the latter end of *Jeroboam*'s reign when this prophecy was delivered out; and his ſon *Zachariah*, in whom the kingdom as in his family ceaſed, reigned but ſix months, being conſpired againſt and ſlain by *Shallum*, who reigned in his ſtead, 2 *Kings* xv. 8, 9, 10. The *Targum* is, " for " yet a little while I will avenge the blood of thoſe " that worſhip idols, which *Jehu* ſhed in *Jezreel*, " whom he ſlew becauſe they ſerved *Baal*; but " they turned to err after the calves which were " in *Bethel*; therefore I will reckon that innocent " blood upon the houſe of *Jehu*:" *and will cauſe to ceaſe the kingdom of the houſe of Iſrael*; that is, in the family of *Jehu*; *Zachariah* the ſon of the then reigning prince being the laſt, and his reign only the ſhort reign of ſix months; unleſs this has reference to the utter ceſſation of this kingdom as ſuch in the times of *Hoſhea* by *Salmaneſer* king of *Aſſyria*, 2 *Kings* xvii. 6—23.

℣. 5. *And it ſhall come to paſs at that day*, &c.] When the Lord ſhall take vengeance on the family of *Jehu*, and deprive them of the kingdom of *Iſrael*, and ſhall puniſh the idolatrous kings that ſucceed: *that I will break the bow of Iſrael in the valley of Jezreel*; of which valley ſee *Joſh*. xvii. 16. *Judg*. vi. 33. It is now called the plain of *Eſdraelon*; as it is in *Judith* i. 8. the great plain of *Eſdrelom*; according to *Adrichomius* [o], it is two miles broad, and ten miles long; its ſoil exceeding fat and fruitful, and abounding with corn, wine and oil; all travellers agree they never ſaw the like: one ſays [p] of this plain or valley, formerly the lot of the tribe of *Iſſachar*, this is the moſt fertile portion of the land of *Canaan*, where that tribe might well be ſuppoſed to have *rejoiced in their tents*, *Deut*. xxxiii. 18. at preſent indeed it is not manured, as another traveller [q] obſerves, and yet very fruitful; who ſays, it is of a vaſt extent, and very fertile, but uncultivated, only ſerving the *Arabs* for paſturage; and according to the ſame writer, the ancient river *Kiſhon* runs thro' the middle of it: from the largeneſs of it, it is frequently called by writers the great plain or valley; and ſometimes from the places near it, or on it, the great plain of *Legio*, the great plain of *Samaria*, the great plain or valley of *Megiddo*, 2 *Chron*. xxxv. 22. and the great plain of *Eſdraelon*, and here the valley of *Jezreel*; *Jezreel* or *Eſdraela* being ſituated in this great plain or valley between *Scythopolis* and *Legio*, a very large village, as *Jerom* ſays [r] it was in his days; and who alſo on this paſſage obſerves, that *Jezreel*, from whence this valley had its name, is now near *Maximianopolis*, and was the metropolis of the kingdom of *Samaria*, near which were very large plains, and a valley of a very great length, extending more than ten miles: here *Ahab* had a palace in his days, near to which was *Naboth*'s vineyard, and where God revenged his blood: this city is called by *Joſephus* [s], *Azare* and *Azarus*, or *Izarus*; and in the times of *Gulielmus Tyrius* [t], it went by the name of little *Gerinum*. The *bow* is put for all inſtruments of war, and every thing in which confidence was put, which was weakened or removed from them: this refers either to *Menachem*'s ſlaughter of *Shallum*, and waſting ſome parts of the land of *Iſrael*, 2 *Kings* xv. 14, 16. or rather it may be to a battel fought between *Hoſhea* king of *Iſrael* and *Salmaneſer* king of *Aſſyria* in this valley, which was not far from *Samaria*; in which the former was defeated, and the latter having

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[m] Vox דבלים ſignificat maſſas ficuum compreſſarum & ſiccatarum, Rivetus, Tarnovius.

[n] A rad. זרע ſeminavit, diſſeminavit, Schmidt.

[o] Theatrum Terræ Sanctæ, p. 35, 37.

[p] Dr. Shaw's Travels, Tom. II. ch. 1. p. 275. Ed. II.

[q] Maundrel's Journey from Aleppo, &c. p. 57. Ed. VII.

[r] De locis Hebraicis, fol 92. I.

[s] Antiq. l. 8. c. 13. §. 6, 8.

[t] Tyr. Hiſt. l. 22. c. 26.

ing the victory, proceeded to *Samaria*, beſieged and took it, 2 *Kings* xvii. 6. tho' of the action the ſcripture is ſilent; but it is not improbable. The *Targum* is, "I will break the ſtrength of the warriors of *Iſrael* in the valley of *Jezreel*;" which ſeems to confirm the ſame conjecture. Some render it, *becauſe of the valley of Jezreel* [u]; that is, becauſe of the idolatry, bloodſhed, and other ſins committed there.

℣. 6. *And ſhe conceived again, and bare a daughter,* &c.] One of the weaker ſex; denoting the weaker ſtate of the kingdom of *Iſrael* after *Jeroboam*, as *Kimchi* thinks; *Zachariah* his ſon reigning but ſix months, and *Shallum* the ſon of *Jabeſh* his ſucceſſor, reigned but one month, 2 *Kings* xv. 8, 13: *and God ſaid unto him, call her name Lo-ruhamah*; which ſignifies, *ſhe hath not obtained mercy*; and what follows, explains it to the ſame ſenſe. The *Targum* is, "and they added and did evil works; and he ſaid unto him call their name, who obtained not mercy by their works:" *for I will no more have mercy upon the houſe of Iſrael*; as he had heretofore, ſparing them time after time, though they continued to ſin againſt him; but now he would ſpare them no longer, but deliver them up into the hands of their enemies, as he did a part of them, firſt into the hands of *Tiglath-Pileſer* king of *Aſſyria*, and then to *Salmaneſer*, 2 *Kings* xv. 29. and xvii. 6. otherwiſe in the latter day, mercy will be ſhewn them again, eſpecially in a ſpiritual way, when they ſhall be converted, and believe in Chriſt, and all *Iſrael* ſhall be ſaved, as well as poſſeſs their own land again; ſee ℣. 10, 11. *Rom.* 11, 26: *but I will utterly take them away*; out of their land, from being a kingdom and nation, which was done by *Salmaneſer*, another king of *Aſſyria*, 2 *Kings* xvii. 6. or, *bringing I will bring into them*, or *againſt them* [w]; that is, an enemy, the ſame king of *Aſſyria*: or, *but forgetting I will forget them* [x], as ſome render it, and remember them no more, till the fulneſs of time comes: or, *thro' pardoning I have pardoned*, or *ſpared them* [y]; that is, in times paſt. The *Targum* is, "but if they return, pardoning I will pardon them;" which will be done in the latter day.

℣. 7. *But I will have mercy on the houſe of Judah,* &c.] The two tribes of *Judah* and *Benjamin*, which retained the true worſhip of God among them; ſee ch. xi. 12. and tho' they often ſinned againſt the Lord, he ſhewed them mercy, and ſpared them longer than the ten tribes; and tho' he ſuffered them to be carried captive into *Babylon*, he returned them again after ſeventy years: this is mentioned as an aggravation of the puniſhment of *Iſrael*, that *Judah* was ſpared, when they were not; and to ſhew that God will have a people to ſeek and ſerve him, and when he rejects ſome, he'll make a reſerve of others: *and will ſave them by the Lord their God*; by his own arm and power, and not theirs, or any creatures; nor by any warlike means or inſtruments whatever, as follows: *and will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſemen*; which may reſpect either the deliverance of the *Jews* from the invaſion and ſiege of *Sennacherib*'s army; which was done without ſhooting an arrow, or drawing the ſword, or engaging in a pitched battel, or by a cavalry ruſhing into his camp, diſcomfiting his army; and purſuing them; but by an angel ſent from heaven, which in one night deſtroyed an hundred and fourſcore and five thouſand, 2 *Kings* xix. 35. or elſe refers to *Cyrus* being ſtirred up by the Lord to iſſue forth a proclamation, giving liberty to the *Jewiſh* captives to go free, without price or reward; and ſo was brought about, not by the might and power of man, but by the Spirit of the Lord; ſee *Ezra* i. 1. *Iſ.* xlv. 13: *Zech.* iv. 6, tho' a greater ſalvation is pointed at, or at leaſt ſhadowed forth by this, even the ſpiritual and eternal ſalvation of God's elect by Chriſt; which is the fruit of mercy, and not the effect of the merits of men; is obtained not by human power, or by man's righteouſneſs; but by the Lord Jeſus Chriſt, who is Jehovah our righteouſneſs, the Lord God of his people; who ſtands in a relation to them prior to his being the Saviour of them; to which work and office he is equal, being the eternal Jehovah, and the true and living God. So the *Targum*, "and I will ſave them by the word of the Lord their God;" the eternal word, that was with God, is God, and became incarnate, God in our nature.

℣. 8. *Now when ſhe had weaned Lo-ruhamah,* &c.] That is, when *Gomer* had weaned her daughter of this name, ℣. 6. This ſome interpret of the people of *Iſrael* being deprived of the word and ordinances, compared to milk and breaſts, having a famine of them; and ſo were like children weaned from the milk, and drawn from the breaſt; tho' others think, this is expreſſive of the patience of God in bearing with this people, after he had before threatened them with the ſubverſion of their kingdom and ſtate; and even after the prophecy had took place in part, in cauſing the kingdom to ceaſe in the houſe of *Jehu*, he bore with them about forty years before they were entirely carried captive; ſuckling and weaning before the conception and birth of another child, denoting ſome ſtop and ſtay; but rather this intends the taking away ſome part of the land of *Iſrael*, as a child when weaning is taken away from its mother; and may reſpect the carrying captive many of the *Iſraelites* in divers parts, particularly out of *Gilead*, *Galilee* and *Naphtali*, by *Tiglath-Pileſer* king of *Aſſyria*, 2 *Kings* xv. 29. This cannot be underſtood of the captivity of the *Jews* in *Babylon*, as *Cocceius*; for this is a reſumption and continuation of the prophecy concerning the ten tribes, after inſerting a promiſe of the ſalvation of *Judah* in the preceding verſe: *ſhe conceived and bare a ſon*; according to *Kimchi*, as the weaning of *Lo-ruhamah* points at the times of weakneſs, from *Zachariah* the ſon of *Jeroboam* to the times of *Pekahiah*, when the reigns were ſhort and troubleſome; ſo this ſon conceived and born repreſents the ſtate of the nation in the times of *Pekah*; who reigned twenty years, and was too powerful for the kingdom of *Judah*, ſlew multitudes of them, and carried others captive, and aſſiſted *Rezin* king of *Syria* againſt *Ahaz* king of *Judah*: but according to the ſeries of the prophecy, it ſeems beſt to agree with the times of *Hoſhea* king of *Iſrael*, who was not ſo bad as ſome of his predeceſſors; was a man of ſpirit and courage; caſt off the *Aſſyrian* yoke, and neglected to give preſents to the king of *Aſſyria*; and *Samaria* in his time held out a three years ſiege againſt that king, 2 *Kings* xvii. 1—5. The *Targum*

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[u] בעמק יזרעאל propter vallem Jiſreelis, Junius & Tremellius, Piſcator.

[w] נשא אשא להם adducendo adducam contra eos, Munſter; importando importabo eis, Druſius, ſo Kimchi and Ben Melech.

[x] Obliviſcendo obliviſcar eorum, Vulg. Lat. Pagninus.

[y] Quamvis omnino condonaverim eis, Piſcator; quamvis hactenus condonando condonaverim eis, ſo ſome in Druſius.

gum is, “and the generation of them who are carried captive among the nations, are found not to have obtained mercy by their works, but they added and did evil works.”

℣. 9. *Then ſaid* God, *call his name Lo-ammi*, &c.] Which *Aben Ezra* interprets of the children of the ten tribes born in captivity, who never returned; but it rather ſignifies the ten tribes themſelves, who were carried captive, and had this name given them for the reaſon following: *for ye are not my people*; tho' he had choſen them to be his people above all people, and had diſtinguiſhed them from others by various bleſſings and privileges; yet they did not behave as ſuch to him; they did not ſerve, obey and worſhip him, but the calves at *Dan* and *Bethel*; and therefore did not deſerve the name of his people: hence he ſays, *and I will not be your*, or *yours* [a]; that is, as we ſupply it, and ſo *Aben Ezra*, *your God*; will not behave toward you as ſuch; will not take you under my care and protection, or continue you in your land, and in the enjoyment of the bleſſings of it; will not be your king, patron and defender, but give you up into the hands of your enemies. This reſpects the captivity of the ten tribes by *Salmaneſer*, *2 Kings* xvii. 6. The *Targum* is, “for ye are not my people; becauſe ye do not confirm the words of my law, my word ſhall not be your help.”

℣. 10. *Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered*, &c.] Tho' called *Lo-ammi*, and rejected from being the people of God; yet there is a time when their number, according to the promiſe made to *Abraham*, ſhall be as the ſand of the ſea, and the ſtars of heaven; which, as the one cannot be meaſured, the other cannot be numbered; which was to be, not at the return of the *Jews* from the *Babyloniſh* captivity, when ſome of the ten tribes of *Iſrael* returned with them, as *Theodoret*, and others think; for they were but few that then returned: but rather at the firſt times of the goſpel, when multitudes that came from ſeveral parts of the world were converted at the day of *Pentecoſt*, and greater numbers, who were met with in the miniſtry of the word, in the ſeveral parts of the world, where they were diſperſed, and the goſpel came, to whom *Peter* and *James* wrote their epiſtles; and not theſe only are meant, but the vaſt numbers of *Gentiles*, who were effectually called by grace every where, and were true *Iſraelites*, the ſpiritual ſeed of *Abraham*; and to whom the apoſtle *Paul* applies theſe words, producing them as a teſtimony of the election and calling, not of the *Jews* only, but of the *Gentiles* alſo, *Rom.* ix. 24, 25, 26. and which will have a further accompliſhment in the latter day, when the fulneſs of the *Gentiles* will be brought in, the *Jews* will be converted, and all *Iſrael* ſaved, *Rom.* xi. 25, 26. then the numbers of the *Iſrael* of God, both of *Jews* and *Gentiles*, will be as the ſand of the ſea indeed! *and it ſhall come to paſs*, that *in the place where it was ſaid unto them, ye are not my people, there it ſhall be ſaid unto them, ye are the ſons of the living God*; that is, in ſuch places where it uſed to be ſaid, here live *Pagans*, *Turks*, or *Jews*, who worſhip not the true God, or at leaſt not aright, nor believe in Chriſt, and profeſs his name; *there it ſhall be ſaid to them*, by the Lord himſelf, by his Spirit witneſſing their relation to them, and by all good men, and even by the world in general; not only that they are *the people of God*, but have a ſuperior privilege, a greater character, and an higher relation, *the ſons of the living God*; the ſons of God, not by nature, as Chriſt; nor by creation, as angels; nor by office, as civil magiſtrates; or by profeſſion merely, as nominal chriſtians; but by adopting grace; which exceeds all other bleſſings, even of ſanctification and juſtification; makes men honourable; is attended with various privileges, and always continues. The epithet of *the living God*, is not without cauſe put; it ſtands in oppoſition to dead idols before worſhipped by ſome, who will now be the children of God; and who, as he has life in himſelf, gives it to others; to all natural life and breath, and to his children ſpiritual and eternal life; and as he lives for ever, ſo ſhall they his ſons likewiſe. The *Targum* is, “and it ſhall be in the place where they have been carried captive, when they tranſgreſſed the law; and it was ſaid to them, ye are not my people; there they ſhall be converted and increaſed (or made great); and it ſhall be ſaid to them, O ye people of the living God.”

℣. 11. *Then ſhall the children of Judah, and the children of Iſrael be gathered together*, &c.] Not at the return from the *Babyloniſh* captivity; for tho' ſome of the ten tribes might be mixed with the *Jews* when they went into captivity, and came out with them, and others might join them from the ſeveral nations where they had been diſperſed; yet they did not gather together with them in a body, only the tribes of *Judah* and *Benjamin*, thoſe were the chief; of the children of *Iſrael*, but few, *Ezra* i. 5. Some refer this to the firſt times of the goſpel, when the *Galileans* were gathered to Chriſt by his miniſtry, who inhabited the countries where ſome of the tribes of *Iſrael* dwelt; and who might, at leaſt ſome of them, deſcend from them: and when thoſe in *Jeruſalem* and in *Judea*, who alſo believed in Chriſt, united with them in their profeſſion of him, and in affection to one another; or to the time of Chriſt's death, by which the whole *Iſrael* of God, who were ſcattered abroad, were gathered together in one; and even *Jews* and *Gentiles* were made one body, and one new man in Chriſt, the partition-wall being broken down: or to the times of the apoſtles, who were ſucceſsful in the converſion and gathering of many of the *Jewiſh* nation, and alſo of the *Samaritans*; and of forming churches in *Judea* and *Samaria* under one head, in whom they agreed; and likewiſe of many others, both *Jews* and *Iſraelites*, in the ſeveral parts of the world, where they carried the goſpel; and who coaleſced with the believing *Gentiles* in one church-ſtate, under Chriſt their head: tho' it ſeems beſt to interpret this of the latter day, when the children of *Iſrael* and *Judah* ſhall join together in ſeeking the Lord their God, and the true Meſſiah, and ſhall be turned, and gathered to him; when they ſhall be no more two kingdoms, or two nations, but be one under the Meſſiah, who ſhall be their king and prince; when all their animoſities ſhall be laid aſide, and they ſhall no more envy or vex one another; but ſhall meet together in the ſame church-ſtate, and worſhip the Lord with one ſhoulder and conſent, being of one mind and ſentiment in religious things, and when all *Iſrael* ſhall be ſaved, *Jer.* l. 4, 5. *Ezek.* xxxvii. 19—22. *Iſ.* xi. 13. *Zeph.* iii. 9: *and appoint themſelves one head*; not *Sennacherib*, as *Aben Ezra*, very abſurdly; nor *Hezekiah*, nor *Joſiah*, as others;

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[a] לא אהיה לכם non ero veſter, Pagninus; nec ego ſum futurus veſter, Junius & Tremellius, Piſcator.

nor *Elijah* the prophet, as ſome in *Kimchi*; nor *Zerubbabel*, to which the *Targum* ſeems to incline, paraphraſing it, "one head of the houſe of *David*;" but better as *Jarchi*, *David* their king; that is, the Meſſiah, as *Kimchi* and *Ben Melech* expreſsly interpret it; and ſo *Abarbinel*[b], tho' he underſtands it of the Meſſiah the ſon of *Joſeph*; and undoubtedly the ſame is meant by the one head, as *David* their king and prince, ch. iii. 5. *Ezek.* xxxvii. 24, 25. even Chriſt, who is the head of angels, yea the head of every man, but in a ſpecial and peculiar ſenſe the head of the body, the church; he is the federal and repreſentative head of his people, both in eternity, and in time; and in ſuch ſenſe an head to them, as a king is head of his ſubjects, an huſband of his wife, a father of his family, and a maſter of his ſervants; and alſo as a natural head is to its body, of the ſame nature with it; in union to it; lives the ſame life; is above it, and more excellent than it: a perfect head Chriſt is, there being nothing wanting in him as ſuch; he has his eyes ſet upon his people; his ears are open to their cries; he ſmells a ſweet ſavour of reſt in their perſons and ſervices; he taſtes and eats their pleaſant fruits, and feels all their infirmities, troubles and afflictions; and has a tongue to ſpeak a word in ſeaſon for them: there are no vicious humours in this head to affect the body; no deformity in it, and all fulneſs therein to ſupply its wants; he is an everliving and everlaſting head, and the *one*, and only one; there is no other, neither the pope of *Rome*, nor any other; nor will true *Iſraelites* acknowledge any other: and tho' this head is of God the Father's appointing, who has given him to be the head; ſet him as king over *Sion*; raiſed him up to be a prince and a Saviour; yet he is alſo of the ſaints chooſing and appointing; they approve of him as ſuch, embrace him, own him, and ſubmit to him, as the *Jews* will at the laſt day, tho' their forefathers have rejected him: *and they ſhall come up out of the land*; not of *Iſrael*, as *Schmidt*, who interprets this of the apoſtles going out from thence, and ſpreading the goſpel in the world; but out of the ſeveral lands and countries where *Iſrael* and *Judah* have been diſperſed, and return to their own land; ſee *Jer.* iii. 18. *Ezek.* xxxiv. 13. and xxxvii. 21. So the *Targum*, "and they ſhall come "up out of the land of their captivity:" or it may be underſtood figuratively and ſpiritually, of their coming up out of their captivity to ſin, ſatan, the law and the world, as well as out of their preſent temporal captivity: and *out of the earth*[c], as it were, as it may be rendered; out of their earthly ſtate, from the graves of ſin; leaving their earthly affections, and becoming ſpiritual and heavenly-minded; willing to quit all that is dear unto them, even the country in which they were born and long lived, to follow Chriſt their head and king: *for great ſhall be the day of Jezreel*; or, *tho' great* has been or is *the day of Jezreel*[d]; tho' it has been a great and long day of trouble and affliction to them, ſignified by *Jezreel*; ſee ℣. 4, 5. yet all theſe good things promiſed ſhall ſurely be accompliſhed: indeed, the day of *Jezreel* may be taken in a good ſenſe, not for a time of diſperſion and diſtreſs, but of great comfort, joy, and happineſs; the word ſignifying, according to ſome, *the ſeed of God*, or *the arm of God*: and *Jerom* applies it to Chriſt, the ſeed of God; and the whole goſpel-diſpenſation may be called his day, the day of ſalvation, the joyful day the Lord has made: or rather by *Jezreel*, the ſeed of God, are meant his ſpritual offſpring, the children of *Judah* and *Iſrael*; who ſhall now be gathered, by *the arm of God*, his powerful and efficacious grace, and that in large numbers, ſo that great will be their day; ſo the *Targum* paraphraſes it, "for great will be the day "of their gathering." It reſpects the latter day-glory, when will be the converſion of the *Jews*, and the bringing in of the fulneſs of the *Gentiles*; when there will be great peace and proſperity; great love and unity; great holineſs and purity; great light and knowledge; great enjoyment of God, and of the preſence of the Redeemer; great glory upon the churches, and upon that a defence: in ſhort, all the great and glorious things ſpoken of will now be compleated; perfect deliverance from all afflictions and troubles; an entire deſtruction of all enemies; and a full enjoyment of the word and ordinances, in the purity of them, and large converſions every where.

CHAP. II.

THIS chapter is an explanation of the former, proceeding upon the ſame argument in more expreſs words. The godly *Iſraelites* are here called upon to lay before the body of the people their idolatry, ingratitude, obſtinacy and ignorance of the God of their mercies; and to exhort them to repentance, leſt they ſhould be ſtripped of all their good things, and be brought into great diſtreſs and difficulties; all their joy and comfort ceaſe, and be expoſed to ſhame and contempt, ℣. 1—13. yet notwithſtanding, many gracious promiſes are made unto them, of their having the alluring and comfortable word of the goſpel; of a door of hope; of ſalvation being opened to them; of faith in the Lord, and affection to him as their huſband; of the removal of all idolatry from them; of ſafety from all enemies; of their open eſpouſal to Chriſt; of his hearing of their prayers, and giving them plenty of all good things; and of their multiplication, converſion, and covenant-relation to God, ℣. 14—23.

℣. 1. *Say ye unto your brethren, Ammi, and to your ſiſters, Ruhamah.*] Theſe words are to be conſidered either in connexion with the latter part of the preceding chapter, and as directed to the ſons of the living God, who had not been, but now were, *Ammi*, the Lord's people; and who had not, but now have, *Ruhamah*, obtained mercy; which grace and mercy ſhewn them, it became them to ſpeak of one to another, to affect their hearts mutually with it, and to glorify God for it, *Mal.* iii. 16. as alſo to ſpeak of it to their carnal relations, that ſo if it was the will of God, it might be of uſe to them, to ſhew them the ſtate they were in, the danger of it, their need of the grace and mercy of God, and the hope there was by their own inſtance and example of obtaining it; ſee *Rom.* ix. 1,

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[b] Maſhmiah Jeſhuah, fol. 53. 3.

[c] מן הארץ e terra.

[d] כי quamvis; ſo ſome in Druſius, Rivet.

1, 2, 3. and x. 1. or as directed to the converted *Jews* that appointed Chriſt their head, and believed in him; exhorting them to own the believing *Gentiles* as their brethren and ſiſters, ſince they were the ſpiritual ſeed of *Abraham* their father, and walked in the ſteps of his faith; and to call them *Ammi* and *Ruhamah*, ſince they who were not the people of God, now were, and who had not obtained mercy, now have obtained mercy, 1 *Pet*. ii. 10. or elſe they may be conſidered as in connexion with the following words, *plead with your mother*; and that either as ſpoken to the two tribes of *Judah* and *Benjamin*, who were the people of God, retained the pure worſhip of God, and obtained mercy of the Lord, chap. i. 7. and xi. 12. "O "ye *Ammi* and *Ruhamah*, that are the Lord's people, and he has had mercy on; ſtir up and exhort your brethren and ſiſters of the ten tribes, "for ſo they were, notwithſtanding their ſeparation, 1 *Kings* xii. 24. to contend with their mother, the body of the nation, about idolatry "and departure from God;" or as ſpoken to the godly among the ten tribes, who were the real people of God, and ſharers in his grace and mercy; the remnant he reſerved for himſelf, who had not bowed their knees to idols; or as the command of God by the prophet, to the people of *Iſrael*, to exhort one another to contend with their mother, who were, as yet, the Lord's people, had mercy ſhown them, when this prophecy was delivered out; though, in caſe of obſtinacy and impenitence, they were threatened with a *Lo-ammi* and *Lo-ruhamah*; ſo *Schmidt*, who thinks, that *Ammi* and *Ruhamah* are put by way of *appoſition* to *your brethren* and *ſiſters*, in which he ſeems to be right. *Aben Ezra* thinks the words are ſpoken ironically, like thoſe in *Eccl*. xi. 9. and others, but without reaſon. The *Targum* is, "O ye prophets, ſay to "your brethren, and my people, and I will have "mercy on your congregation;" but rather the words are ſpoken to the *Jewiſh* converts who firſt believed in Chriſt, were his people, received grace and mercy from him, and ſtood in the relation of brethren and ſiſters to one another, both in a natural and ſpiritual ſenſe, to ſtir up one another to reprove their mother, the *Jewiſh* church, for rejecting Chriſt, ſaying, as follows:

ỳ. 2. *Plead with your mother, plead*, &c.] The congregation of *Iſrael*, as the *Targum*; the body of the *Jewiſh* nation, which, with reſpect to individuals, was as a mother to her children; ſee *Matt*. xxi. 37. that is, lay before her her ſin, in rejecting the Meſſiah, the head and huſband of his true church and people; endeavour to convince her of it; reprove her for it; expoſtulate with her about it; argue the caſe with her, and ſhew her the danger of perſiſting in ſuch an evil, as the apoſtles did, *Acts* ii. 23, 36. and iii. 14. and vii. 52. and xiii. 27, 40. for *ſhe is not my wife, neither am I her huſband*; for tho' there had been ſuch a relation between them, yet it was now diſſolved; ſhe had broken the marriage-covenant and contract, and God had given her a bill of divorce, *Jer*. xxxi. 32. *Iſ*. l. 1. or however, as ſhe behaved not as a wife towards him, ſhewing love and affection, honour and reverence, and performing duty, and yielding obedience; ſo he would not carry it as an huſband towards her, nouriſhing and cheriſhing her, providing for her, and protecting and defending her; but leave her to ſhift for herſelf, and to the inſults and abuſes of others; having been guilty of idolatry, which is ſpiritual adultery, as the *Iſraelites* before the captivity were; and as the *Jews* in Chriſt's time were guilty of rejecting the word of God, and preferring their own traditions to it: hence it follows, *let her therefore put away her whoredoms out of her ſight*, or *from her face*[e], *and her adulteries from between her breaſts*; alluding to the cuſtom of harlots, who uſed to paint their faces, and to allure with their looks, words and actions, and to make bare their breaſts, or adorn them, or carry in them what were enticing and alluring. Theſe adulteries and whoredoms, which are the ſame thing, may ſignify the many idolatries of the people of *Iſrael* before their captivity, and which were the cauſe of it; or the ſins of the *Jews* before their diſperſion; or their evil works, as the *Targum*, by which they departed from God and the true Meſſiah, and went a whoring after other lovers: thus they rejected, tranſgreſſed, and made of none effect the commandments of God by their traditions; paid tithe of mint, anniſe and cummin, and neglected the weighty matters of the law; ſought not the honour of God, but that which comes from men; and therefore confeſſed not the true Meſſiah, though under convictions of him, and went about to eſtabliſh their own righteouſneſs, and ſubmitted not to his; theſe were the idols of their hearts, and the whoredoms and adulteries, the *Jewiſh* converts, that truly believed in Chriſt, are ordered to exhort them to put away. The *Septuagint* and *Arabic* verſions are, *I will take away her whoredoms*, &c.

ỳ. 3. *Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born*, &c.] Alluding to the caſe of an infant when born, which comes naked into the world; and referring to the ſtate and condition of the *Iſraelites* in *Egypt*, which was the time of their nativity, as a people and church; ſee *Zech*. xvi. 4. and when they were in a ſtate of ſervitude and bondage, and had no wealth and ſubſtance, and without poſſeſſions and lands, and had no country of their own to inhabit; and ſignifying that this ſhould be their caſe again, if they perſiſted in their idolatry, impenitence, and unbelief; as has been the caſe of the ten tribes upon their captivity, when they were ſtripped of all their wealth and riches, carried away out of their own land, and ſcattered among the nations, and have never returned ſince; and as was the caſe of the *Jews* in their laſt deſtruction, for the rejection of Chriſt, they were ſtripped of their civil and religious privileges, of their temporal and ſpiritual mercies as a nation and church; what they feared is come upon them, that the *Romans* would come and take away their place and nation, *John* xi. 48. *and make her as a wilderneſs, and ſet her like a dry land*; having ſome reſpect to her former condition in the wilderneſs, where they had no food nor drink, but what they had from God, as *Abarbinel* thinks; or elſe to the deſtruction and conſumption of them in the wilderneſs, their carcaſes falling there, who ſinned againſt the Lord, as the *Targum* and *Jarchi*; and denoting the utter deſtruction of their commonwealth and church, when their land was laid waſte, their city deſtroyed, their houſe and temple left deſolate and burnt, and they deprived of all the neceſſaries of life, which was their caſe at their laſt deſtruction by the *Romans*; and to this day they are as they are deſcribed, ch. iii. 4: *and ſlay her with thirſt*; after their vainly expected Meſſiah, which has brought them to deſperation; or with a thirſt, not for water, but of hearing the word of the Lord, *Amos* viii. 11. the goſpel, and the ordinances of it, being taken away from them, and the clouds ordered to drop down no rain upon them; that is, the miniſters of the word not to preach the goſpel to them; and ſo are left deſtitute of the means of grace, and of ſpiritual life, and of eſcaping eternal death, *Matt.* xxi. 43. *Iſ.* v. 6. The *Targum* of the whole is, "leſt I remove my *Shekinah* from "her, and take away her glory, and ſet her for-"ſaken, as in the days of old, before ſhe came to "my worſhip; and my fury ſhall remain upon "her, as it remained upon the people of that ge-"neration that tranſgreſſed my law in the wilder-"neſs; and I will ſet the land deſolate, and kill "her with thirſt."

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[e] מפניה a facie ſua, Calvin, Pagninus, Piſcator, Cocceius; a faciebus ſuis, Montanus, Schmidt.

ỳ. 4. *And I will not have mercy upon her children,* &c.] The poſterity of the *Jews* in ſucceeding ages, until the time of their converſion comes; they perſiſting in the ſins of their forefathers, filling up the meaſure of their iniquities; remaining in their obſtinate rejection of the Meſſiah, and in the ſame impenitence and unbelief, and having his blood imprecated upon them: *for they be the children of whoredoms*; begotten and born in whoredom, ſpurious and illegitimate; or that commit whoredoms; imitate their parents; are guilty of the ſame vices; a generation of vipers. So the *Targum*, "for they "are children that commit idolatry;" retain the traditions of the elders; go about to eſtabliſh their own righteouſneſs, and reject the Meſſiah.

ỳ. 5. *For their mother hath played the harlot,* &c.] Or committed idolatry; which is the reaſon why ſhe is to be pleaded with, and why the Lord will not own her as his wife, or be an huſband to her; and why ſhe is to be exhorted to put away her whoredoms from her; and was in danger of all the above evils coming upon her, continuing in the ſame practice; and why her children were children of whoredoms. Tho' the connexion may be with the verſe following, *for* or *becauſe their mother hath played the harlot*, &c. *therefore I will hedge up* her *way*, &c. *She that conceived them hath done ſhamefully*; all ſin is ſhameful and ſcandalous, eſpecially adultery; it brings a reproach and a blot upon a perſon, that will not be wiped off; and ſo idolatry, worſhipping ſtocks and ſtones inſtead of the living God; and particularly the ſin of the *Jewiſh* church, in rejecting the true Meſſiah and his righteouſneſs, and ſetting up their own, and tenaciouſly adhering to the traditions of the elders; and ſo departing from the true God, and his word and worſhip, which is no other than ſpiritual adultery or idolatry. The *Targum* is, "becauſe their "congregation hath erred after the falſe prophets, "their teachers are confounded;" and which *Jarchi* interprets of the wiſe men that teach doctrines, who are aſhamed becauſe of the people of the earth; to whom they ſay, ye ſhall not ſteal, and yet they ſteal themſelves; ſee *Rom.* ii. 21—24. Or, *ſhe hath made aſhamed*[f]; her huſband, and her children: or, ſhe is *confounded*[g], and *aſhamed* herſelf, for what ſhe has done. *For ſhe ſaid, I will go after my lovers*; her idols, as the ten tribes did after the calves at *Dan* and *Bethel*. So *Kimchi*'s father interprets it of the ſun, moon, and ſtars they worſhipped; tho' he himſelf underſtands it of the *Aſſyrians* and *Egyptians* they were in alliance with, and truſted in. Some join together the *Gentile* nations and their gods. Or elſe it may be underſtood of the *Jews* ſeeking to the *Romans*, and courting their favour and friendſhip; deſiring to be governed not by their own kings, but by the *Romans*[h]; declaring they had no king but *Cæſar*, and rejecting Chriſt as ſuch, *John* xix. 12, 15. *Acts* xvii. 7. or rather of their beloved tenets, concerning traditions, the rites and ceremonies of the law, ſelf-righteouſneſs, *&c.* the words are expreſſive of impudence, obſtinacy, and ſelf-will; reſolving to purſue their own fancies, and have their own wills, be it as it would. *That give me my bread and my water, my wool and my flax, mine oil and my drink*; or *drinks*[i]; wine and other liquors, as *Kimchi*; theſe take in every thing belonging to food and raiment, and all the neceſſaries, and even delights and pleaſures of life: *bread and water*; all ſorts of food: *wool and flax*; all ſorts of clothing, both woollen and linen, for outward or inward covering: and *oil*, and *drinks*, or *liquors*; every thing for pleaſure and delight; all which ſhe aſcribed not to God, from whence all good things come; but, which was an aggravation of her ſin, to her lovers, her allies, or her idols; as the *Jews* did their plenty of victuals to the queen of heaven, and their worſhip of her, *Jer.* xliv. 17, 18. and as in the times of Chriſt, they aſcribed not only their enjoyment of temporal good things, but their righteouſneſs, life, and ſalvation, to their obſervance of traditions, rites, and ceremonies, and the externals of religion.

ỳ. 6. *Therefore behold, I will hedge up thy way with thorns,* &c.] As fields and vineyards are fenced with thorn-hedges to keep out beaſts; or rather as cloſes and fields are fenced to keep cattel in, from going out and ſtraying elſewhere; which may be expreſſive of afflictions, and particularly wars among them, that they could not ſtir out and go from place to place: *and make a wall that ſhe ſhall not find her paths*; to go to *Dan* and *Bethel*, and worſhip the calves there, as ſome; or to go to the *Egyptians* and *Aſſyrians* for help, as *Jarchi* and *Kimchi*; tho' it was by the latter that they were hedged in, and walled and cooped up, when the city of *Samaria* was beſieged three years: rather this reſpects the ſtraits and difficulties the *Jews* have been reduced to by the deſtruction of *Jeruſalem*, and the continuance of them ever ſince; ſo that they are not able to offer their daily ſacrifice, kill and eat their paſſover-lamb, and perform other rites and ceremonies they uſed in their own land; which they would fain perform, tho' aboliſhed by Chriſt, but are reſtrained by this hedge and wall, the deſtruction of their temple and altar, and not being ſuffered to poſſeſs their land; hence they are ſaid to be without a ſacrifice and an ephod, ch. iii. 4. ſee *Dan.* ix. 27.

ỳ. 7. *And ſhe ſhall follow after her lovers,* &c.] Before-mentioned; that is, in her affections and deſires, with great eagerneſs and earneſtneſs, as men purſue what they are bent upon; otherwiſe, being hedged in and walled up, ſhe could not go after them in a proper ſenſe: *but ſhe ſhall not overtake them*; they fleeing from her, and ſhe pent up: *ſhe*

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[f] הובישה pudefecit, Junius apud Rivet.

[g] Confuſa, *vel* pudefacta, Pagninus, Montanus; pudore ſuffuſa eſt. Guſſetius.

[h] Joſeph. Antiqu. l. 17. c. 13. §. 2.

[i] שקויי potationes meas, Montanus; potiones meas, Junius & Tremellius, Piſcator; potus meos, Cocceius, Schmidt.

ſhe ſhall ſeek them, but ſhall not find them; ſhall not be able to enjoy them, or act according to her wiſhes and deſires, with reſpect to the performance of ſacrifices, rites, and ceremonies, as before obſerved: *then ſhall ſhe ſay*; in her heart, finding all endeavours fruitleſs, and that the things ſought after were never to be had; the hedges and wall, the obſtructions in the way were never to be removed, whilſt in ſuch a purſuit; wherefore after a long time, many hundreds of years, even in the latter day, being convinced of her ſin and folly in rejecting Chriſt, and purſuing after other objects, ſhe will take up the following reſolution: *I will go and return to my firſt huſband*; either the God of *Iſrael*, whom the ten tribes departed from by worſhipping the calves *Jeroboam* ſet up; but in the latter day will ſeek the Lord their God again, who was an huſband to them, and ſhall cleave to him again, and all *Iſrael* ſhall be ſaved: ſo the *Targum*, "I will go and return to the ſervice of my firſt "maſter, for it was well with me when I ſerved "him; henceforth I will not ſerve idols:" or Chriſt, who was promiſed and propheſied of as an huſband to the *Jewiſh* church, *Iſ.* liv. 5. and whom they believed in, and expected as ſuch, but when he came rejected him; but now being convinced of their error ſhall ſeek *David* their king, appoint themſelves one head, and embrace Chriſt as their huſband, and adhere to him; ſee ch. iii. 5: *for then was it better with me than now*; whilſt in the faith, and hope, and expectation of the true Meſſiah; having a ſpiritual apprehenſion of him, true faith in him, and comfort from him, as held forth in the promiſe; being then poſſeſſed of the good land, in the enjoyment of the word and ordinances, and of all religious and civil privileges, but now deprived of them. This may be applied to the caſe of true believers in Chriſt, having partially departed from him, and being reſtored. Chriſt is an huſband to them, who has betrothed them to himſelf, and they have given themſelves to him, and have been loved, nouriſhed, cheriſhed, and provided for by him, and for a while had much nearneſs, familiarity, and communion with him; but unbelief prevailing, firſt love waxing cold, and being got into a carnal and ſleepy frame, neglect both private and public worſhip, fall into ſin, and removed from church-communion, and ſo may be ſaid to have departed from Chriſt their huſband; but being recovered by divine grace, and ſenſible of their ſins, reſolve to return to him again by repentance and acknowledgment, by doing their firſt works, and by attendance on his word and ordinances; inſtigated hereunto very much by remembring how it has been with them when they kept cloſe to him, and obſerving the difference between thoſe times and the preſent; how they had then the preſence of God and Chriſt, and communion with them, and the ſecret diſcoveries of the love of God; in what lively exerciſe the graces of the Spirit were; what delight and profit they had in ordinances, and what peace, joy, and comfort in their ſouls; all which now they want; ſee *Job* xxix. 2, 3, 4, 5.

℣. 8. *For ſhe did not know that I gave her corn, and wine, and oil*, &c.] This is a reaſon, not of her reſolution to return to her firſt huſband, but to go after lovers, and of her aſcribing theſe things to them, ℣. 5. and why the Lord would behave towards her as he determined to do, ℣. 6, 7. this ignorance was wilful and affected, and therefore blameable; ſhe might have known, but ſhe would not; ſhe did not ſet her mind to know; ſhe did not conſider who gave her theſe things, nor behave as if ſhe knew, as *Jarchi*: or ſhe did not own and acknowledge God to be the author and giver of them, as ſhe ſhould have done; which was ingratitude, rather than ignorance, and is a hainous ſin, and to be reſented; ſince all good things temporal and ſpiritual, as daily bread, all the neceſſaries of life, ſignified by theſe things, ſo the word, and ordinances, and ſpiritual gifts, which they may be emblems of, come from God, and ſhould be acknowledged; but the *Jews*, as in the times of *Iſaiah*, did not know him, and acknowledge his benefits, *Iſ.* i. 2, 3. ſo in the times of Chriſt, they did not know him to be the God of *Iſrael*, God over all, bleſſed for ever; from whom, and for whoſe ſake, who was to be, and was born of them, they enjoyed the privileges they did, *John* i. 10, 11. *Rom.* ix. 4, 5. *And multiplied her ſilver and gold*, which *they prepared for Baal*; the relative *which* may refer to all that goes before; and the ſenſe be, that theſe gifts of God, and which ſhould have been owned as ſuch, and employed in his ſervice, and to his glory; ſome were made uſe of in meat and drink-offerings to *Baal*; and others in decking themſelves to appear in his worſhip to his honour; or in ornamenting the idol therewith, or in making it thereof, ſo the *Targum* and *Syriac* verſion: and all this may be ſaid to be done, when theſe things are ſpent in the ſervice of other lords than the Lord himſelf; when they are abuſed to ſinful purpoſes, and conſumed on the luſts of men, to gratify their ſenſuality, pride, and vanity, which the *Jews* did.

℣. 9. *Therefore will I return and take away*, &c.] Or, *take away again*[k]; an uſual *Hebraiſm*: *my corn in the time thereof, and my wine in the ſeaſon thereof*; for tho' theſe are the gifts of God to men for their uſe, and to diſpoſe of for the good of others; yet he retains his property in them, and can and will call them to an account for their ſtewardſhip; and when he pleaſes, take away both their office, and the good things they were intruſted with, not making a right uſe of them; and this he does in his own appointed time and ſeaſon, or at ſuch a time when theſe are at the beſt, and the greateſt good is expected from them, and which therefore is the more afflictive; as in the time of harveſt and vintage, ſo *Kimchi*, when corn and grapes are fully ripe; or, as the *Targum*, in the time of the corn being on the floor, and of the preſſure of the wine: *and will recover my wool, and my flax*, given *to cover her nakedneſs*; or, *I will take away*; by force and violence, as out of the hands of thieves, and robbers, and uſurpers, who have no right to them, being forfeited; theſe were given to cover her nakedneſs, but not to deck herſelf with for the honour of her idols, or to cheriſh pride and ſuperſtition; ſee *Matt.* xxiii. 5. theſe were all taken away, when the *Romans* came and took away their place and nation, *John* xi. 48. The *Septuagint* and *Arabic* verſions give the ſenſe as if theſe were taken, *that they might not cover her nakedneſs*, or *ſhame*; but that it might be expoſed, as follows:

℣. 10. *And now will I diſcover her lewdneſs in the ſight of her lovers*, &c.] The people, her lovers, as the *Targum*; which is by many underſtood of the *Egyptians* and *Aſſyrians*; but rather means the *Romans*, whom the *Jews* courted as their friends: tho' it ſeems beſt to interpret it in a more general way, that the ſin and folly of the *Jews* in rejecting Chriſt, and adhering to their beloved tenets, ſhould be diſcovered and made manifeſt to all in the moſt public manner by their puniſhment; by being ſcattered among the nations, and becoming a taunt, reproach, and a curſe every where: *and none ſhall deliver her out of my hand*; none of her lovers, as *Kimchi*, nor any other: it denotes the utter, total, and final deſtruction of the *Jews*, wrath being come upon them to the uttermoſt; and which is irrecoverable by human help, has continued for many hundred years, and will until the times of the *Gentiles* are fulfilled, or till the fulneſs of the *Gentiles* be come in, *Luke* xxi. 24. *Rom.* xi. 25.

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[k] אשוב ולקחתי iterum capiam, Druſius; recipiam, Liveleus.

℣. 11. *I will alſo cauſe all her mirth to ceaſe*, &c.] As it muſt in courſe, this being her caſe, as before deſcribed, whether conſidered in individuals, or as a body politic, or in their church-ſtate, as follows: *her feaſt-days*; which the *Jews* underſtand of the three feaſts of tabernacles, paſſover, and pentecoſt; typical of Chriſt's tabernacling in human nature; of his being the paſſover ſacrificed for us; and of the firſt fruits of the Spirit; which being come, the ſhadows are gone and vaniſhed, and theſe feaſts are no more: *her new moons, and her ſabbaths*; the firſt day of every month, and the ſeventh day of every week, obſerved for religious exerciſes; typical of the light the church receives from Chriſt, and the reſt it has in him; and he, the body and ſubſtance of them, being come, theſe are no more, *Col.* ii. 16, 17: *and all her ſolemn feaſts*; all others, whether of God's appointment or their own; all are made to ceaſe of right, if not in fact; the law of commandments, contained in ordinances, being aboliſhed by Chriſt, and the *Jews* without a prieſt, ſacrifice, and ephod, *Eph.* ii. 14, 15, 16. *Hoſ.* iii. 4.

℣. 12. *And I will deſtroy her vines, and her fig-trees*, &c.] Which are mentioned for the reſt, being the moſt fruitful and beneficial: this was done when *Judea* was invaded, over-run and waſted, by the *Roman* army; and when many were cut down, as *Joſephus* obſerves, to build forts, and caſt up mounts againſt *Jeruſalem*; ſo that he ſays [l], the appearance of the earth was miſerable, for what before was adorned with trees and gardens, looked now like a wilderneſs: *whereof ſhe hath ſaid, theſe are my rewards that my lovers have given me*; alluding to the hire of harlots, given them by their gallants; theſe ſhe aſcribed, as ſhe did before, her bread, water, wool, flax, and oil, ℣. 5. not to God, the author and giver of them, but to the people her lovers, as the *Targum*; or to her idols, or to her beloved tenets, and doing according to them; and which is here mentioned as a reaſon of the divine reſentment, and why he deſtroyed theſe fruitful trees: *and I will make them a foreſt, and the beaſts of the field ſhall eat them*; make the vines and fig-trees like foreſt-trees, barren and unfruitful; the fruitful land of *Judea* ſhould be turned into a foreſt, or become like a deſert or wilderneſs, and all the fruits of it ſhould be eat up by wild beaſts; by their enemies, compared to the beaſts of the field, particularly the *Romans*, the fourth beaſt; ſee *Iſ.* lvi. 9. *Dan.* vii. 7.

℣. 13. *And I will viſit upon her the days of Baalim*, &c.] That is, puniſh them for all the idolatries committed by their forefathers, in the days that the ſeveral *Baals*, as *Baal Peor*, and *Baal Berith*, and others, were worſhipped by them; they their children, tho' not worſhipping theſe *Baalim*, yet other lords, luſts and idols, they ſet up of themſelves, and in their own hearts; ſee *Matt.* xxiii. 32—36: *wherein ſhe burnt incenſe to them*; to the *Baalim*; this one ſpecies of idolatrous worſhip being put for the reſt: *and ſhe decked herſelf with her ear-rings, and her jewels*; with her beſt and richeſt attire; the latter word ſignifying in the *Arabic* language, as *Jarchi* obſerves, the ornaments of women; this was done to grace the idolatrous worſhip, and for the honour of the idols: *and ſhe went after her lovers*; the traditions of the elders; the weak and beggarly elements of the ceremonial law now aboliſhed, and their own legal righteouſneſs: *and forgot me, ſaith the Lord*; or, "left my "worſhip," as the *Targum*; forgot and rejected the true Meſſiah, his word and ordinances.

℣. 14. *Therefore behold, I will allure her*, &c.] Since theſe rough ways will not do, I'll take another, a more mild and gentle way; inſtead of threatening, terrifying, and puniſhing, I'll allure, perſuade, and entice, giving loving words and winning language: or *nevertheleſs*, or *notwithſtanding* [m]; ſo *Noldius* and others render the particle; tho' they have thus behaved themſelves, and ſuch methods have been taken with them to no purpoſe, yet I'll do as follows: the words may be underſtood of the call and converſion of the people of God, the ſpiritual *Iſrael* of God, both *Jews* and *Gentiles*, in the firſt times of the goſpel, as ℣. 23. is quoted and applied by the apoſtle *Paul*, *Rom.* ix. 24, 25. and be underſtood alſo of the call of the believing *Jews* out of *Jeruſalem*, before the deſtruction of it, *Luke* xxi. 21. from whence they removed to *Pella*, as *Euſebius* [n] relates: and of the apoſtles out of the land of *Judea*, into the wilderneſs of the people, the *Gentile* world, to preach the goſpel there; where vineyards or churches were planted; the door of faith and hope were opened to the *Gentiles*, that had been without hope; and the converſions now made, both among *Jews* and *Gentiles*, opened a door of hope, or were a pledge of the converſion of the *Jews*, and the bringing in of the fulneſs of the *Gentiles* in the latter day; to which times alſo theſe words may be applied, when the *Jews* ſhall be allured and perſuaded to ſeek the Lord their God, and *David* their king, and join goſpel-churches in the wilderneſs of the people, and ſhall have abundance of ſpiritual conſolation and joy; and they may alſo be applied to the converſion of ſinners in common, and ſet forth the methods of God's grace in dealing with them: there is throughout an alluſion to *Iſrael*'s coming out of *Egypt*, from whence the Lord allured and perſuaded them by *Moſes* and *Aaron*; and then brought them into the wilderneſs, where he fed and ſupplied them, and ſpoke comfortably to them, and gave them the lively oracles; and from whence, from the borders of it, they had and entered into the vineyards in the land of *Canaan*; and in the valley of *Achor* eat of the corn of the land, which was a door of hope to them they ſhould enjoy the whole land; and when they rejoiced exceedingly, particularly at the *Red-ſea*, at their firſt coming out. The word rendred *allure*, ſignifies to *perſuade* [o], as in *Gen.* ix. 27. and in converſion the Lord perſuades men, not merely by moral ſuaſion, or the outward miniſtry of the word, but by powerful and efficacious grace; opening the heart to attend to things ſpoken, and the eyes of the underſtanding to behold wondrous things in the word of God; working upon the heart, and removing the hardneſs and impenitence of it; quickening the ſoul, drawing it with the cords of love, and ſweetly operating upon the will; and on a ſudden and unawares making the ſoul, like the chariots of *Amminadib*, or a willing people; perſuading it to true repentance for ſin, to part with ſins and ſinful companions, and with its own righteouſneſs, and to come to Chriſt, and to look to him, and lay hold on him as the Saviour, and to ſubmit to his ordinances: moreover, the Lord perſuades men at converſion of his love to them, and of their intereſt in Chriſt, and all the bleſſings of grace in him. *Kimchi*'s note is, "I "will put into her heart to return by repentance;" and compares with it *Ezek.* xxxvi. 26. The *Targum* is, "I will ſubject her to the law." *And bring her into the wilderneſs*; ſo in converſion the Lord calls and ſeparates his people from the world, as the *Iſraelites* were from the *Egyptians*, when brought into the wilderneſs; and when they are ſolitary and alone, as they were, and ſo in a fit circumſtance to be ſpoken unto, and to hear comfortable words, as follows; and when the Lord feeds them with the corn of heaven, with hidden manna, the food of the wilderneſs; and when they come into trouble and affliction for the ſake of Chriſt and his goſpel. Some underſtand this of the church into which they are brought, becauſe ſeparate from the world, and attended with trouble; but this is rather a garden than a wilderneſs. Some, as *Noldius* and others, render it, *when* or *after I have brought her into the wilderneſs* [p]; ſo after the Lord has ſhown men their ſin and danger, their wilderneſs, deſolate ſtate and condition, and ſtripped them of all ſuccour elſewhere; or has brought them under afflictive diſpenſations of providence; then he does what he ſaid before, and follows after. *And ſpeak comfortably unto her*; or, *ſpeak to her heart* [q], as in *Iſ.* xl. 2. as he does when he tells them their ſins are forgiven; that he has loved them with an everlaſting love; what exceeding great and precious promiſes he has made unto them; and when he ſpeaks to them by the Spirit and comforter, who takes his and the things of Chriſt, and ſhews them unto them; and in his word, written for their conſolation; and by his miniſters, who are *Barnabaſes*, ſons of comfort; and in the ordinances, thoſe breaſts of conſolation. The *Targum* is, "and I "will do for her wonders and great things, as I "did for her in the wilderneſs; and by the hand "of my ſervants the prophets, I will ſpeak com-"forts to her heart." The *Jewiſh* writers [r] interpret this of the Meſſiah's leading people into a wilderneſs in a literal ſenſe; they aſk where will he (the Meſſiah) lead them? the anſwer of ſome is, to the wilderneſs of *Judea* (ſee *Matt.* iii. 1, 13.) and of others is, to the wilderneſs of *Sihon* and *Og* (the wilderneſs the *Iſraelites* paſſed thro' when they came out of *Egypt*): they who are on the ſide of the firſt anſwer, urge in favour of it *Hoſ.* xii. 9. and they who are for the latter, produce this paſſage.

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[l] De bello Jud. l. 6. c. 1. §. 1.

[m] לכן atqui, *vel* attamen, Glaſſius.

[n] Hiſt. Eccleſ. l. 3. c. 5.

[o] מפתיה perſuadendo inducam eam, Munſter; perſuadebo illi, Calvin; perſuadens, *vel* perſuadebo illi, Schmidt.

℣. 15 *And I will give her vineyards from thence*, &c.] Either from the wilderneſs into which ſhe is brought; or from the time of her being brought there, allured and ſpoke comfortably to; which are put for all temporal bleſſings, and as emblems of ſpiritual ones: and ſo from the time that the Lord deals thus graciouſly, as before expreſſed; he gives more grace, larger meaſures, and continual ſupplies of it, and withholds nothing good, comfortable, and uſeful to them: the *Vulgate Latin* verſion renders it, *her vine-dreſſers*; and the *Targum*, her governors: *and the valley of Achor for a door of hope*; this valley was ſo named from *Achan*, who was ſtoned in it in the days of *Joſhua*; who is by *Joſephus* [s], *Theodoret* [t], and others, called *Achar*, and ſo in 1 *Chron.* ii. 7. and the ſignification of its name is the valley of trouble, becauſe that he both troubled *Iſrael* by his evil actions, which brought them into diſtreſs; and becauſe he was here troubled himſelf, being here puniſhed for his ſin, *Joſh.* vii. 24, 25, 26. *Jerom* [u] ſays it lies to the north of *Jericho*, and is ſtill called by its old name by the inhabitants of it. Some take it to be the ſame with the valley of *Engedi*, which 'tis certain was near *Jericho*. Now as the valley of *Achor* was at the entrance of the *Iſraelites* into the land of *Canaan*, and gave them hope of poſſeſſing the whole land; ſo what the people of God enjoy at firſt converſion, lays a foundation for hope of eternal glory and happineſs; as the Lord's being given them as their portion, Chriſt as their Saviour, and all things freely with him; the Spirit and his grace as the earneſt and pledge of the eternal inheritance: grace and glory are ſo ſtrictly connected, that the one is a door of hope to the other. *And ſhe ſhall ſing there*; either in the wilderneſs, where the Lord ſpeaks comfortably to her; or in the vineyards ſhe has from thence; alluding to the ſongs of joy at the time of vintage, or preſſing of the grapes: or in the valley of *Achor*, there rejoicing in hope of the glory of God, ſinging the ſongs of electing, redeeming, pardoning, and juſtifying grace: *as in the days of her youth, as in the day when ſhe came up out of the land of Egypt*; as when the people of *Iſrael* were firſt brought into their civil and eccleſiaſtic ſtate, which were the days of their youth as a people; and that was when they came out of *Egypt*, and had paſſed the *Red-ſea*, at the ſhore of which they ſung; and to which is the alluſion here; ſee *Exod.* xv. 1. *Rev.* xv. 3. this paſſage is applied to the times of the Meſſiah in the *Talmud* [w].

℣. 16. *And it ſhall be at that day, ſaith the Lord*, &c.] The goſpel-day, the times of the goſpel-diſpenſation, the latter part of them; at the time of the converſion of the *Jews*, and the bringing in of the fulneſs of the *Gentiles*; at the time when God will allure and perſuade them to ſeek the Meſſiah, and they ſhall turn to him; when he ſhall ſpeak comfortably to them, and give them a door of hope, and all ſpiritual bleſſings, and cauſe them to ſing as when they came out of *Egypt*: that *thou ſhalt call me Iſhi*; or, *my huſband* [x]; returning to Chriſt their firſt huſband, and being received by him, ſhall have faith and intereſt in him, and full aſſurance of it; and ſhall not only be allowed to call him their huſband, but in the ſtrength of faith, and with great freedom of ſoul, ſhall call him ſo, and ſay as the church did, *my beloved is mine, and I am his*, *Cant.* ii. 16: or, *my man* [y]; the man the Lord, the man Jehovah's fellow, *Immanuel*

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[p] והלכתיה המדבר poſtquam duxero eam in deſertum, Calvin, Druſius; quum deduxero, Junius & Tremellius, Piſcator.

[q] על לבה ad cor ejus, Pagninus, Cocceius; ſuper cor ejus, Munſter, Montanus, Schmidt.

[r] Shir-haſhirim Rabba, fol. 11. 2. Midraſh Ruth, fol. 33. 2.

[s] Antiqu. l. 5. c. 1. §. 10, 14.

[t] Comment. in loc.

[u] De locis Hebr. fol. 88. B. tom. 3.

[w] T. Bab Sanhedrin, fol. 111. 1.

[x] אישי maritus meus, Vatablus, Pagninus, Montanus; marite mi, Schmidt.

[y] Vir meus, V. L. mi vir, Junius & Tremellius, Piſcator, Liveleus.

manuel God with us, God in human nature; and ſo more manifeſtly points at Chriſt, who moſt properly ſpeaking, ſtands in the relation of an huſband to his people: or, *my ſtrength*, as ſome interpret it; the huſband being the ſtrength, protection, and defence of the wife, the weaker veſſel; ſo Chriſt is the ſtrength of his ſaints, in whom they have righteouſneſs and ſtrength, and thro' whoſe ſtrength they can do all things: *and ſhalt call me no more Baali*; which ſignifies *my huſband* too, and is uſed of God and Chriſt; he is called *Baal*, and the church is called *Beulah*, becauſe married together, *Iſ.* liv. 5. and lxii. 4, 5. *Jer.* xxxi. 32. but it ſignifies a lordly and imperious huſband; and the other word, *Iſhi*, a loving one: ſo *Jarchi* obſerves that the ſenſe is, that they ſhould ſerve the Lord from love, and not fear; *Iſhi* being a word expreſſive of marriage and love, and *Baali* of lordſhip and fear: hence ſome have thought this to be the reaſon, why the one ſhould be uſed, and the other not, under the goſpel-diſpenſation; becauſe ſaints now have not the ſpirit of bondage to fear, but the ſpirit of adoption, whereby they call God their father, and Chriſt their huſband: tho' rather the reaſon is, becauſe the word *Baal*, as R. *Marinus* obſerves, is of doubtful ſignification, an ambiguous word, uſed for the idol *Baal*, as well as ſignifies lord and huſband; and therefore to be laid aſide, leſt when they mentioned it, it ſhould be thought they ſpoke of *Baal*, and not of the Lord; or ſhould be led to think of that idol, and remember him.

ỳ. 17. *For I will take away the names of Baalim out of her mouth*, &c.] Out of the mouth of *Iſrael*, as *Saadiah*; out of the mouth of the converted *Jews*, and even out of the mouth of the *Gentiles*, as *Kimchi* owns; the ſeveral *Baals*, as *Baal-Peor*, *Baal-Berith*, and *Baal-Zebub*, and others: the names of them ſhould be no more uſed, ſhould not be ſpoken of, unleſs with deteſtation and abhorrence; not with honour and reſpect, with love and affection, or ſo as to yield worſhip and homage to them; or otherwiſe their names may be lawfully mentioned, as in *Rom.* xi. 4. there ſeems to be ſome reference to the law in *Exod.* xxiii. 13. the ſenſe is, that idolatry ſhall be utterly aboliſhed, even of every kind; not the worſhip of *Baalim* only, but of all other idols: and ſo the *Targum* is, "and I "will take away the name of the idols of the "people out of their mouth;" and may deſign the idolatry of the church of *Rome*; their worſhip of images, of gold and ſilver, wood, braſs, and ſtone; in whoſe communion are many of the *Jews* at this time; but when the time of their converſion comes, all this will be aboliſhed among them, and among the *Gentiles* alſo: *and they ſhall no more be remembred by their name*; or made mention of by name; the ſame thing as before in other words, repeated for the confirmation of it.

ỳ. 18. *And in that day will I make a covenant for them with the beaſts of the field*, &c.] That is, ſo as to be at peace with them, as the *Targum* is; ſee *Job* v. 23. the ſenſe is, the Lord here promiſes this unto them, and that it ſhall be as ſure and firm, and to be as much depended upon as if it was eſtabliſhed and ſettled by covenant, and ſhould be enjoyed as a covenant-mercy and bleſſing; and the creatures ſhould as ſtrictly obſerve it, and anſwer to it, as if bound by covenant: and this ſhould reach not only to the beaſts of the field, the wild beaſts of prey, but *the fowls of heaven*; as the locuſts and others, as *Kimchi* obſerves, which ſhould not eat up the fruits and increaſe of the earth: and *the creeping things of the ground*; as ſerpents and ſcorpions, as the ſame writer ſuggeſts. Some think this was fulfilled in the firſt times of the goſpel, when the apoſtles took up ſerpents, and trod on ſcorpions, without any hurt; but then nothing was more common, than for the chriſtians to be thrown to the lions, and devoured by beaſts of prey. Others refer it to the laſt days, the times of the reſtitution of all things, when they ſuppoſe all creatures will be reſtored to their paradiſiacal eſtate, and be in entire ſubjection to men. Rather the ſenſe is, that whereas noiſome beaſts, and other things, were one of God's ſore judgments, with which he threatened his people, when they ſinned againſt him, now they ſhould no more be hurt by them in a way of judgment; and indeed, ſhould ceaſe from being among them, ſo that they ſhould be in no fear of them any more; ſee *Lev.* xxvi. 22. *Ezek.* xiv. 21. and xxxiv. 25, 28. Tho' the words may be underſtood figuratively and myſtically, either of deliverance from all ſpiritual enemies by Chriſt, as ſin, ſatan, and the world, and all others; or of freedom from all wicked men, cruel and crafty ones, open and ſecret perſecutors of the ſaints: perſecution will ceaſe at the time of the *Jews* converſion; antichriſt, and all the antichriſtian ſtates, will be deſtroyed; the beaſt and falſe prophet will be taken and caſt into the furnace of fire; the old ſerpent, the devil, will be bound, during the millennium; and there will be none to hurt in God's holy mountain, neither in the ſpiritual nor perſonal reign of Chriſt. *And I will break the bow, and the ſword, and the battel out of the earth*; all the inſtruments of war ſhall be no more, theſe mentioned being put for all the reſt; and there ſhall be no more battels fought after that at *Armageddon*; ſwords ſhall be beat into plowſhares, and ſpears into pruning-hooks; there ſhall be no more wars, nor rumours of wars, but perfect external peace from all enemies on all ſides, as well as ſpiritual and internal peace in the breaſt of the ſaints; and of both there ſhall be abundance, and without end, *Pſ.* lxxii. 7. *Iſ.* ii. 4. and ix. 7: *and will make them to lie down ſafely*; under the protection of the king Meſſiah, *David* their prince, who ſhall be over them, and whom they ſhall own, acknowledge, and ſerve, and ſo dwell in the utmoſt ſafety and ſecurity, not fearing any enemy whatever; they may lie down on their couches at meals, or on their beds at night for reſt, or as flocks of ſheep in their folds and paſtures, and none make them afraid; ſee *Jer.* xxiii. 5.

ỳ. 19. *And I will betroth thee unto me for ever*, &c.] Which is taking them into a marriage-relation with himſelf; and is to be underſtood not of the whole body of God's elect, who were ſecretly betrothed to Chriſt in the everlaſting covenant from eternity; for this reſpects what is yet to come; but of the people of the *Jews* when converted in the latter day, when will be the marriage of the Lamb with them, and with the fulneſs of the *Gentiles* then brought in; of which ſee *Rev.* xix. 7, 8, 9. who will then return to their firſt huſband; and tho' the *Jews* have been divorced, they will be received again, and be afreſh betrothed; a new covenant or contract will be made with them, and which ſhall laſt for ever, *Jer.* xxxi. 31, 32. and this may be applied to every particular ſoul at converſion, which is the day of their open eſpouſals to Chriſt; and they are viſibly brought into a marriage-relation with him, than which nothing is more near; they become fleſh of his fleſh, bone of his bone, yea one ſpirit with him, and are indulged with near communion with him; and hence is that ſympathy he has with them in all their afflictions, temptations, and exerciſes, and takes that as done to him, which is done to them, whether good or ill; hence all their debts or ſins become his, and he ſatisfies for them, and his righteouſneſs becomes theirs: this is a very endearing relation; there is a mutual delight and complacency they take in each other; and a moſt honourable one it is; hence they are called by his name, chriſtians, and partake of his honour; he is king, and they queen; and a very beneficial relation it is, for all that Chriſt is, and has, are theirs: and a moſt marvellous and wondrous thing it is, that he ſhould betroth them to himſelf, when he is the Son of the living God, himſelf the true God, God over all bleſſed for ever, the maker and governor of the world, and heir of all things; and tho' they in their ſecret betrothment were conſidered as ſinleſs creatures, yet in their open eſpouſals at converſion are fallen ſinners, in a very low eſtate indeed; under ſentence of condemnation and death; devoid of the image of God; depraved, polluted, and guilty creatures; in deep debt, and extreme poverty; it is as if a prince, heir apparent to the throne, ſhould take a convict or condemned malefactor out of her cell, or a common ſtrumpet out of the ſtews, or a bankrupt and beggar from the dunghil, and marry her: and this relation will continue *for ever*; the marriage-covenant or contract is an everlaſting one; the bond of union, which is everlaſting and unchangeable love, is indiſſoluble; death cannot take place in either party; both ſhall live for ever; and this is a ſtrong proof of the final perſeverance of the ſaints. *Yea, I will betroth thee unto me in righteouſneſs*; either in truth, in ſincerity, heartily, and without any hypocriſy or diſſimulation; or conſiſtent with righteouſneſs, with his love of righteouſneſs and holineſs, and hatred of ſin: or rather in his own juſtifying righteouſneſs; not in their own righteouſneſs, which is as rags; for tho' he finds them in ſuch rags, he ſtrips them of them, and puts on the wedding-garment, the robe of his own righteouſneſs, and garment of ſalvation; when they become as a bride, adorned with ornaments, and ſo made ready for the nuptials, and in this he betroths them; ſee *Iſ.* lxi. 10. *Matt.* xxii. 12. *Rev.* xix. 7, 8: *and in judgment*; in ſanctification, according to ſome, the work being now begun by the Spirit of God, as a ſpirit of judgment; or in a judicious way, not raſhly and precipitantly, but with mature deliberation, and of choice ariſing from judgment; or rather abſolving them from the ſentence of condemnation and death by his righteouſneſs, and protecting and defending them from their enemies, for the ſake of which, and other things, he takes them into this relation: *and in loving-kindneſs, and in mercies*; denoting both the love, which is the ſpring and ſource of this relation, and not any merits of theirs; and the kind and tender manner in which he betroths them; as well as the numerous favours he beſtows upon them; as pardon of ſin; juſtification of life; ſpiritual peace; ſupplies of all grace, and eternal life; all the effects of free grace, unmerited love, and ſovereign mercy.

℣. 20. *I will even betroth thee unto me in faithfulneſs,* &c.] Which lies in keeping the marriage-contract inviolable; Chriſt will never ſuffer his faithfulneſs to fail, nor break his covenant; as he is faithful to his Father that appointed him, ſo he is, and will be, to his church and people, and to every believer, to whom he is eſpouſed; and it is he that makes them faithful unto him, and gives them faith to believe in him, receive, embrace, own, and acknowledge him as their huſband: and in this ſenſe ſome underſtand it, rendering it, *in faith* [z]; ſo the *Targum* and others. This is the third time the word *betroth* is uſed, or this promiſe made; which, according to *Jerom*, refers to the eſpouſing of the *Jews* in *Abraham*, at mount *Sinai*, and in the times of Chriſt; and according to *Kimchi*, to the three captivities of the *Jews*, in *Egypt*, in *Babylon*, and that in which they now are: and ſome chriſtian writers think, the myſtery of the Trinity is here pointed at; and the ſenſe to be, that all the three divine perſons, Father, Son, and Spirit, would eſpouſe them; but rather it is ſo often repeated to confirm it, and expreſs the certainty of it, which might on many accounts ſeem a thing incredible. *And thou ſhalt know the Lord*; that the Meſſiah is Jehovah, and that he is their huſband; they ſhall all know him, from the leaſt to the greateſt; they ſhall have a ſaving knowledge of him, which will iſſue in eternal life; they ſhall own him, and acknowledge him, ſerve and obey him, as their Lord, head, and huſband, as well as love him, and believe in him. The *Targum* is, "and ye ſhall know to fear before "the Lord;" ſee *Jer.* xxxi. 34. Let it be obſerved, here are no conditions throughout, it is only *I will*, and *thou ſhalt*.

℣. 21. *And it ſhall come to paſs in that day*, &c.] When theſe eſpouſals ſhall be made, when the marriage of the Lamb will be come, and his bride will be betrothed to him; then the whole creation, the heavens and the earth, ſhall contribute of their riches and plenty, to make a marriage-feaſt for them; or then ſhall the ſpouſe of Chriſt, in a very viſible and plentiful manner, by virtue of the marriage-union between them, partake of all his good things, both temporal and ſpiritual; and eſpecially the latter, as ſignified by the former; but yet in the uſe of means, and as the effect of prayer, as follows: *I will hear, ſaith the Lord*; the petitions of his new married bride, which he can't deny her: or, *I will anſwer* [a]; men oftentimes hear, and anſwer not; but when the Lord hears his people, he anſwers them, and grants them their requeſts; he is a God hearing and anſwering prayer. So the *Targum*, "I will receive your prayer, ſaith the "Lord." *I will hear the heavens, and they ſhall hear the earth*; in theſe and the following words, is an elegant proſopopeia, a figure by which inanimate creatures are repreſented as perſons ſpeaking, praying, aſking, and being heard and anſwered; and a beautiful climax, or a chain of ſecond cauſes linked together, and as depending upon the firſt cauſe, the Lord himſelf; the heavens are repreſented as deſiring the Lord of nature, the maker and ſupporter of them, having been like braſs and ſhut up, that they might have leave to let down their refreſhing dews, and gentle ſhowers of rain, upon the earth; and the earth as being dry and thirſty, as gaping, opening its mouth, and imploring theſe benign influences of the heavens; and both as anſwered: for ſo it may be rendered, *I will anſwer the heavens, and they ſhall anſwer the earth*;

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[z] באמונה in fide, V. L. &c.

[a] אענה reſpondebo, Calvin, Druſius, Tarnovius, Cocceius.

earth[b]; the Lord promiſes to anſwer the deſires of the heavens, and allow them to drop their dew, and diſtil their rain; and ſo they ſhall anſwer the cravings of the earth. The ſpiritual ſenſe may be according to *Schmidt*; Chriſt is he on whom all bleſſings depend; *heaven* may ſignify the Holy Spirit Chriſt gives, who intercedes with him for the ſaints; the *earth* the miniſtration of the word and ordinances, by which the Spirit is given, invoked by the miniſters of them. Or, as *Cocceius*, the *heavens* may deſign the miniſters of the church who govern in it, and who pray and plead for help, aſſiſtance, and ſucceſs; and the *earth* the audience, the common people, who alſo pray, and are heard and anſwered, when miniſters let down the dew and rain of evangelical doctrine upon them, and water them, and refreſh them with it; and ſuch precious ſeaſons as theſe, as the fruit of prayer, will the ſaints have in the latter day.

℣. 22. *And the earth ſhall hear the corn, and the wine, and the oil,* &c.] Or *anſwer*; here the corn, and vines, and olive-trees, are repreſented as requeſting the earth to be let into it, and receive moiſture from it, that they may grow and increaſe, and bring forth fruit; by which may be meant the fruits and graces of the Spirit, and all ſpiritual gifts, communicated by means of the word and ordinances; or the fruits brought forth by the church, under the miniſtry of the word; which ſerves like *corn* to nouriſh and ſtrengthen; like *wine* to comfort, chear, and revive; and like *oil* to heal and ſoften, as well as make glad. *And they ſhall hear Jezreel*; or *anſwer*; that is, theſe trees and fruits ſhall anſwer to the requeſts and deſires of *Jezreel*, who ſhall be abundantly bleſſed with them. By *Jezreel* is not meant the name of a place, as *Aben Ezra*; but the people of *Iſrael*, who had before been ſignified by a ſon of the prophet of this name, ch. i. 4. and which name is here continued, to ſhew how unworthy they were of ſuch favours in themſelves, and the riches of God's grace in beſtowing them on them: or elſe the word here has a different ſignification; whereas before it ſignified their being ſcattered and diſperſed, here their being the ſeed of God; and which is confirmed by the following words, *I will ſow her unto me*, &c. the ſum of the whole is, that at the prayers of the Lord's people, abundance of ſpiritual bleſſings ſhall be beſtowed upon them from Chriſt by the Spirit, under the miniſtration of the word and ordinances. The *Targum* of both verſes is, "I "will command the heavens, and they ſhall let "down rain upon the earth; and the earth ſhall "produce corn, and wine, and oil, and they ſhall "be ſufficient for the captivity of the people." *Kimchi* ſays this belongs to the time of ſalvation; and *Aben Ezra* to time to come.

℣. 23. *And I will ſow her unto me in the earth,* &c.] That is *Jezreel*, or the people of God, the church betrothed; this is another bleſſing following upon the marriage-relation between Chriſt and his people, both *Jews* and *Gentiles*, in the latter day, a multiplication of a ſpiritual ſeed and offſpring. So *Kimchi* and *Aben Ezra* obſerve, that the words ſignify, that the people of *Iſrael* ſhall increaſe and be fruitful as the ſeed of the earth. Theſe now are good ſeed which the Lord ſows; ſuch as are born not of corruptible, but incorruptible ſeed; are quickened by the Spirit of God; have a good work of grace begun in them; and tho' they may lie for ſome time under the clouds in darkneſs and obſcurity, yet ſhall riſe up in the green blade of a lively profeſſion, and bring forth the fruits of righteouſneſs. Seed for ſowing is the choiceſt and moſt precious, and of greateſt eſteem and value, and is ſeparated from the reſt for that uſe, tho' but little and ſmall in quantity in compariſon of it; all which is applicable to the people of God. This is ſaid to be ſown *in the earth* or *land*; either in their own land, the land of *Iſrael*, into which they ſhall now be brought, *Ezek.* xxxvii. 21, 22. *Amos* ix. 15. or in the field of the world, the nations and people of the earth, according to *Zech.* x. 9. or rather in the churches of Chriſt on earth, the churches in the *Gentile* world, into which the *Jews*, when converted, ſhall be brought, and increaſe and multiply; and this will be all the Lord's doing. *I will ſow her*; he will quicken and convert them, and place and plant them in goſpel-churches, tho' miniſters may be inſtruments in his hands; and all their fruitfulneſs and increaſe will be *unto him*, for his ſervice, the promotion of his intereſt, and for his honour and glory. The *Targum* is, "I will eſtabliſh you before me in the "land of my *Shekinah* or majeſty." *And I will have mercy on her that had not obtained mercy*; upon *Lo-Ruhamah*, or the people of *Iſrael*, ſignified by her, ch. i. 6. and alſo the *Gentiles*, for to both *Jews* and *Gentiles* the apoſtle applies the words in *Rom.* ix. 24, 25. and they were fulfilled in part in his time, by the converſion of ſome of the *Jews*, and by the calling of the *Gentiles*; but will have a larger accompliſhment in the latter day, when all *Iſrael* ſhall obtain mercy, and be ſaved; ſee *Rom.* xi. 26, 30, 31, 32. and are applicable to the people of God at all times, when called by grace; for tho' before converſion there is mercy for them in the heart of God, which is from everlaſting; and in his purpoſe and reſolution to beſtow; and which is diſplayed in his choice of them, conſidered in the decree of the means as fallen creatures, and ſo veſſels of mercy; and which is laid up in covenant for them, which is full of the ſure mercies of *David*; and appears in the miſſion of Chriſt, and their redemption by him; and in ſparing and ſaving them before calling; as well as in their regeneration, which is the fruit of abundant mercy; yet is not manifeſted to them till converted, when they openly obtain it: the Lord has mercy on them, and brings them out of the horrible pit of the ſtate of nature; plucks them as brands out of the burning; opens the priſon-doors, knocks off their fetters, and ſets them free; feeds their hungry, and clothes their naked ſouls; heals their diſeaſes, and pardons their iniquities, and ſaves them with an everlaſting ſalvation. *And I will ſay to them which were not my people, thou art my people*; or to *Lo-ammi*, the people of *Iſrael*, ſignified by the prophet's child of that name, ch. i. 9. who ſhould no more be called ſo, but *Ammi*, my people, ch. ii. 1. which, as before obſerved, was in part fulfilled in the firſt times of the goſpel; but will be more fully accompliſhed at the converſion of the *Jews*, and the bringing in the fulneſs of the *Gentiles*; who tho' choſen to be the people of God, and are ſo federally, and were given in covenant to Chriſt as ſuch, and ſo redeemed and ſaved by him from their ſins; yet are not till converſion laid hold on by the Lord, and formed as his people for himſelf, and are without knowledge of him, and communion with him: nor are they called his people by themſelves or others; but when converted, they have the characters, and enjoy the privileges of God's people; they have the witneſs of the relation to themſelves by the Spirit of God, and are known and acknowledged by others; the Lord ſays this unto them, and avouches them for his people: *and they ſhall ſay thou art my God*; in the ſtrength of faith, under the teſtimony of the Spirit of God, they ſhall claim their intereſt in God, as their Covenant-God in Chriſt; which is made known in effectual vocation by the work of grace on their hearts; by the bleſſings of grace beſtowed on them; and by the Lord's dwelling among them, and his protection of them.

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[b] אענה את שמים respondebo cœlo, & illud reſpondebit terræ, Cocceius, Druſius.

CHAP. III.

IN this chapter is an order to the prophet to love an adulterous woman beloved of her friend, and by this parable to expreſs the love of God to *Iſrael*, and their ingratitude to him, ℣. 1. the prophet's execution of that order, making a purchaſe of her, and a covenant with her, which ſet forth the captive, ſervile, mean and abject ſtate of that people, ℣. 2, 3. which is explained of their being deprived for a long time of civil and eccleſiaſtic government, ℣. 4. and the chapter is concluded with a prophecy and promiſe of their converſion to Chriſt in the latter day, ℣. 5.

℣. 1. *Then ſaid the Lord unto me*, &c.] Or as the *Targum*, *the Lord ſaid unto me again*; for the word *yet* or *again* is to be joined to this, and not the following clauſe; and ſhews that this is a new viſion, prophecy, or parable, tho' reſpecting the ſame perſons and things: *go, love a woman beloved of her friend, yet an adultereſs*; not the prophet's wife, not *Gomer*, but ſome other feigned perſon; beloved either of her own huſband, as the *Targum* and *Jarchi*, notwithſtanding her unchaſtity and unfaithfulneſs to him; or of another man, as *Aben Ezra*, who had a very great reſpect for her, courted her, and perhaps had betrothed her, but had not yet conſummated the marriage; and tho' an harlot, loved her dearly, and could not get off his affections from her, but hankered after her; or of the prophet, as *Kimchi*, who paraphraſes it, "thou ſhalt love her, and be to her a friend;" to protect and defend her, as harlots uſed to have one in particular they called their friend, by whoſe name they were called, and was a cover to them. The ſenſe is, that the prophet was to go to the people of *Iſrael*, and deliver this parable to them, ſetting forth their ſtate and condition, and their behaviour towards God, and his great love to them, notwithſtanding all their baſeneſs and ingratitude; 'twas as if a woman that was either married or betrothed, or that either had a huſband or a ſuitor that ſo dearly loved her, that tho' ſhe was guilty of uncleanneſs, and continued in it, yet would not leave her; and which is thus expreſſed by the *Targum*, "go, deliver a prophecy againſt "the houſe of *Iſrael*, who are like a woman dear "to her huſband; and tho' ſhe commits fornica-"tion againſt him, yet he ſo loves her that he "will not put her away:" *according to the love of the Lord toward the children of Iſrael*; or ſuch is the love of the Lord to them; for tho' they were guilty of idolatry, intemperance, and other immoralities, yet ſtill he loved them, and formed deſigns of grace and goodneſs for them. And thus, tho' God does not love ſinners as ſuch; yet he loves them, tho' they are ſinners, and when and while they are ſuch; as appears by his choice of them, and covenant with them, by Chriſt's dying for them while ſinners, and by his quickening them when dead in treſpaſſes and ſins: *who look to other gods*; or *tho' they look to other gods*[c]; look to them and worſhip them, pray unto them, put their truſt in them, and expect good things from them: *and love flagons of wine*, or *tubs of grapes*[d]; or of wine made of them; or lumps of raiſins, cakes or junkets made of them and other things, as the *Septuagint*; and may reſpect either the drunkenneſs and intemperance of the ten tribes, ſee *Iſ.* xxviii. 1. they loved, as *Kimchi* ſays, the delights of the world, and not the law and commandments of God; or the feaſts that were made in the temples of their idols; they loved good eating and drinking, and that made them like idolatry the better for the ſake of thoſe things; ſee *Exod.* xxxii. 6. for the heathens uſed to eat and drink to exceſs at their ſacrifices: hence *Diogenes*[e] the philoſopher was very angry with thoſe who ſacrificed to the gods for their health, yet in their ſacrifices feaſted to the prejudice of their health.

℣. 2. *So I bought her to me for fifteen* pieces *of ſilver*, &c.] Or *fifteen ſhekels*, which was about one pound ſeventeen ſhillings and ſix pence of our money, reckoning a ſhekel at two ſhillings and ſix pence; tho' ſome make it to be but two ſhillings and four pence; this was but half the price of a ſervant, *Exod.* xxi. 32. and alludes to the dowry which men uſed to give to women at their marriage; ſee 1 *Sam.* xviii. 25. The word here uſed has the ſignification of digging; hence the *Vulgate Latin* verſion renders it, *I dug her*; and the abetters and defenders of it think it refers to the digging, or boring the ears of a ſervant that choſe to continue with his maſter, *Exod.* xxi. 6. but the word is uſed in the ſenſe of buying, *Gen.* l. 5. *Deut.* ii. 6. and ſo *Jarchi* ſays it has the ſenſe of merchandiſe or bargaining; and in the ſea-coaſts he obſerves, that they call מכירה a purchaſe, כירה. Perhaps the word is better rendred by the *Septuagint* and *Arabic* verſions, *hired*; and كرا *cara* in the *Arabic* language ſignifies to *hire*; ſo it is uſed in *Acts* xxviii. 30. So with the *Turks*, as Monſieur *Thevenot*[f] obſerves, a letter out of beaſts to hire is called *moucre* or *moukir*, which comes from the *Arabic* word *kira*, he ſays, which ſignifies to let or hire; and is here fitly uſed of an harlot. The *Jews* have many whims and fancies about theſe fifteen pieces of ſilver. The *Targum* and *Peſikta* in *Jarchi*, make them to reſpect the fifteenth day of *Niſan*, on which the *Iſraelites* were redeemed out of *Egypt*; according to *Aben Ezra*, they deſign the fifteen kings of *Judah*, from *Rehoboam* to the captivity, reckoning the ſons of *Joſiah* as one, being brethren; according to others, in *Kimchi*, *Abraham*, *Iſaac* and *Jacob*, and the twelve tribes; and according to *Abarbinel*, the fifteen prophets that propheſied of the redemption: *and for*

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[c] והם פנים quamvis reſpiciant, Piſcator.

[d] אשישי ענבים dolia uvarum, Pagninus, Montanus, Zanchius; ſo ſome in Druſius.

[e] Laertius in vit. Diogenis, p. 382.

[f] Travels, part 2. b. 1. ch. 3. p. 11.

an homer of barley, and an half homer of barley; an *homer* held ten *ephahs*, and a *lethec*, or half *homer*, five *ephahs*, or ſo many buſhels, theſe making the number fifteen: again, according to *Saadiah*, they deſign *Moſes*, *Aaron* and *Miriam*, and the twelve tribes; and according to *Aben Ezra*, the number of the high-prieſts in the kingdom of *Judah* and *Jeruſalem*, a homer making thirty ſeahs, and an half homer fifteen, in all forty-five; but according to others, in *Kimchi*, theſe deſign the forty-five days between the coming of the *Iſraelites* out of *Egypt*, and their receiving the law: but leaving theſe fancies; as the number of ſhekels given for her was but a low price, and ſhows what an eſtimate was made of her; and barley being the coarſeſt of grain, and bread made of it, that of the worſt ſort, which the poorer people eat; may be expreſſive of the captive, ſervile, mean, and abject ſtate of the people of *Iſrael*, from the time of their captivity to their converſion to Chriſt, as is after more fully explained.

℣. 3. *And I ſaid unto her*, &c.] Having bought or hired her; this was the covenant or agreement he made with her, *thou ſhalt abide for me many days*; dwell alone in ſome ſolitary and ſeparate place, and have no converſation with any, eſpecially with men; live like a widow that has loſt her huſband, and ſo wait for a long time till the prophet ſhould think fit to take her to his houſe and bed: *thou ſhalt not play the harlot, and thou ſhalt not be for* another *man*; neither proſtitute herſelf, as ſhe had done to her lovers; nor marry another, but keep herſelf chaſte and ſingle: *ſo* will *I alſo* be *for thee*; wait for thee, and not take another wife; or will be thy huſband, after having made proper trial and full proof of thy conduct and behaviour: the *Targum* paraphraſes it thus, "Say, O prophet, to her, O congregation of "*Iſrael*, your ſins are the cauſe that you are carried captive many days; ye ſhall give yourſelves "to my worſhip and not err, nor ſerve idols, and "even I will have mercy on you." The whole is explained in the following words:

℣. 4. *For the children of Iſrael ſhall abide many days without a king, and without a prince*, &c.] Without any form of civil government, either regal or princely; without any civil magiſtrate, either ſuperior or ſubordinate, of their own; being ſubject to the kings and princes of other nations, as the ten tribes were from their captivity by *Salmaneſer*, to the coming of Chriſt, which was about ſeven hundred years; and from that time the tribes of *Judah* and *Benjamin* have had no kings and princes among them, for the ſpace of ſeventeen hundred years, which may very well be called *many days*. This anſwers to the harlot's abiding for the prophet many days, in the parable: *and without a ſacrifice*; the daily ſacrifice, which has ceaſed as long as before obſerved; and any other ſacrifice of ſlain beaſts, as the paſſover-lamb, *&c.* the *Jews* not thinking it lawful to offer ſacrifice in a ſtrange land, or any where but upon the altar in *Jeruſalem*; and to this day have no ſuch ſacrifices among them, tho' they have no notion of the abrogation of them, as the Chriſtians have; but ſo it is ordered in providence, that they ſhould be without them, being kept out of their own land, that this and other prophecies might be fulfilled: *and without an image*, or *ſtatue*; ſuch as were made for *Baal*, or as were the calves at *Dan* and *Bethel*; and tho' the people of *Iſrael* were very ſubject to idolatry, and ſet up images and ſtatues for worſhip before their captivities, yet ſince have nothing of image-worſhip among them, but ſtrictly obſerve the command. *And without an ephod*; a linen garment wore by the high-prieſts under the law, to which the breaſt-plate was faſtened, which had in it the *Urim* and *Thummim*; and which were wanting in the ſecond temple, and have been ever ſince; ſo that theſe people have been ſo long without this way and means of enquiry of God about future things, ſee *Ezra* ii. 63. this may be put for the whole prieſthood, now ceaſed in a proper ſenſe; and ſo the *Septuagint* render it, *without a prieſthood*; ſo that the *Jews* are without any form of government, civil or eccleſiaſtical; they have neither princely nor prieſtly power: *and* without *teraphim*; which ſome underſtand to be the ſame with the *Urim* and *Thummim*; and ſo the *Septuagint* render it, *without manifeſtations*; by which they are thought to mean the *Urim*, which according to them ſo ſignifies: but the word is generally thought to deſign ſome little images or idols, like the penates or houſhold gods of the *Romans*, which were conſulted about future things; and ſo the *Jews* commonly underſtand it, and ſome deſcribe them thus [s], "what are the *teraphim?* they ſlay the firſt-born "of a man, cut off his head, and pickle it with "ſalt and oil, and inſcribe on a plate of gold the "name of an unclean ſpirit, and put that under "his tongue; then they place it in a wall, and "light candles before it, and pray unto it, and "it talks with them." But now, according to this prophecy, the *Jews* in their captivity ſhould have no way and means of knowing future things, either in a lawful or unlawful manner; ſee *Pſ.* lxxiv. 9. How the whole of this prophecy is now fulfilled in them, hear what they themſelves ſay, particularly *Kimchi*; "theſe are the days of the "captivity in which we now are at this day; we "have no king nor prince out of *Iſrael*; for we "are in the power of the nations, and of their "kings and princes; and have no ſacrifice for "God, nor image for idols; no *ephod* for God, "that declares future things; and no *teraphim* for "idolatry, which ſhew things to come, according "to the mind of thoſe that believe in them;" and ſo *Jarchi*, "without a ſacrifice in the ſanctuary in "*Judah*; without an image of *Baal* in *Samaria*, "for the kings of *Iſrael*; without an ephod of "*Urim* and *Thummim*, that declares hidden things; "and *Teraphim* made for a time to ſpeak of, and "ſhew things, that are ſecret;" and to the ſame purpoſe *Aben Ezra*. The *Targum* is, "without a "king of the houſe of *David*, and without a ruler "over *Iſrael*; without ſacrifice for acceptance in "*Jeruſalem*; and without an high place in *Samaria*; and without an ephod, and him that ſhews;" *i. e.* what ſhall come to paſs. The *Syriac* verſion renders the laſt clauſe, *without one that offers incenſe*; and the *Arabic* verſion, *without one that teaches*.

℣. 5. *Afterward ſhall the children of Iſrael return*, &c.] The ten tribes of *Iſrael*, and alſo the two tribes of *Judah* and *Benjamin*, which are included in the name of *Iſrael*, as *Aben Ezra* interprets it; and theſe are joined together in parallel places; ſee *Jer.* xxx. 3, 9. and l. 4, 5. for tho' they did not go into captivity together, yet their return and converſion will be at the ſame time; and they are all ſpoken of under the name of *Iſrael* by the apoſtle *Paul*, when he foretels their converſion and ſalvation, *Rom.* xi. 26. The *return* of them, here propheſied of, does not barely mean their return to their own land, which will be at this time; ſee *Jer.* xxx. 3. *Ezek.* xxxvii. 21, 22. *Amos* ix. 15. but their return to the Lord by repentance; when they ſhall repent of, and turn from their ſinful courſe of life, and particularly of their unbelief and rejection of the true Meſſiah, and embrace him; and of their traditions and falſe ways of worſhip which they ſhall diſcard; and of their own righteouſneſs they ſhall now renounce; and ſhall turn to the Lord Jeſus Chriſt, and believe in him for righteouſneſs, life and ſalvation: *and ſeek the Lord their God, and David their king*; theſe may be conſidered either as two diſtinct perſons, Jehovah the Father, and the Meſſiah, as in *Ezek.* xxxiv. 23, 24. and xxxvii. 23, 24. and ſo the *Targum*, "and "ſeek the worſhip of the Lord their God, and "obey Meſſiah the ſon of *David* their king;" who will be both equally ſought after, and unto, by them; and which is a proof of the divinity of the Meſſiah, and of his equality with God his father; as well as points out the right way in which Jehovah is to be ſought, namely with Chriſt, or in him, in whom he is a God gracious and merciful; and to ſeek and know both the one and the other, is eternal life, *John* xvii. 3. or elſe all this is to be underſtood of the Meſſiah, rendering the words, *and ſeek the Lord their God, even David their king*; as alſo *Jer.* xxx. 9. *Jud.* 3. may be rendered; and ſo theſe are all epithets, titles, and characters of him: he is Jehovah, the everlaſting I AM; the true God, and eternal life; *Immanuel*, God with us; God in our nature, manifeſt in the fleſh; the ſon of *David*, and his antitype, often called *David* in ſcripture, *Pſ.* lxxxix. 3, 4. *Ezek.* xxxiv. 24 and xxxvii. 24. king of kings, king of the ſaints, of his church, and will be owned as ſuch by the *Jews* at the time of their converſion, though they have rejected him; but now they'll receive him, and be ſubject to him; they'll ſeek to him for ſalvation, for the pardon of their ſins, for righteouſneſs, for reſt, for food, for protection and ſafety, and to ſerve and obey him: and this ſeeking will not be out of curioſity, or in a carnal way, or for ſelfiſh ends; nor hypocritically, but with their whole hearts, and diligently, and in earneſt. Not only the *Targum* interprets this of Meſſiah the ſon of *David*, but *Aben Ezra* on the place ſays, this is the Meſſiah; and it is applied to him, and his times, by other *Jewiſh* writers, both antient and modern. In an antient book[h] of theirs, ſpeaking of *David*, it is ſaid, the holy bleſſed God is well pleaſed with him in this world, and in the world to come; in this world, as it is written, *and I will defend this city for mine own ſake, and for my ſervant David's ſake*, 2 *Kings* xx. 6. and in the world to come, as it is written, *they ſhall ſeek the Lord their God, and David their king*, &c. *David* was king in this world, and *David* ſhall be king in the time to come. And in both *Talmuds* the words are applied to the Meſſiah; in one of them[i], after quoting this text, it is added, the *Rabbins* ſay this is the king Meſſiah; if of the living, *David* is his name; if of the dead, *David* is his name. And in the other[k], it is ſaid, when *Jeruſalem* is built, *David* comes; that is, the ſon of *David*, the Meſſiah; which is proved by this paſſage, *afterwards the children of Iſrael ſhall return, and ſeek the Lord their God, and David their king*; that is, as the *gloſs* interprets it, after they ſhall return to the houſe of the ſanctuary, or the temple: ſo *Abarbinel*, both in his commentary upon this place, and elſewhere[l], as he interprets the *one head* in ch. i. 11. of *Meſſiah ben Ephraim*, whom he, with the reſt of his tribe, feign ſhall periſh in war; ſo he obſerves, that then *Iſrael* ſhall ſeek *David* their king, the rod out of the root of *Jeſſe*, whom the Lord ſhall chuſe, and cauſe to reign over them. And another of their later writers[m] interprets the paſſage of the Meſſiah, and produces it to prove againſt the Chriſtians, that he ſhould come in the end of days, or in the latter days; as it is plain and certain that our Jeſus, the true Meſſiah, came at the end of the *Jewiſh* world, in the laſt days of their civil and church-ſtate; ſee *Heb.* i. 1, 2. and ix. 26. *and ſhall fear the Lord, and his goodneſs in the latter day*; not man, but the Lord; not his wrath and vengeance, but his goodneſs; not with a ſervile, but with a godly, filial fear; a fear influenced by the bleſſings of goodneſs they ſhall now be partakers of, particularly pardoning grace and mercy, *Pſ.* cxxx. 3, 4. they ſhall fear the Lord who is good, and goodneſs itſelf, and Chriſt, in whom the goodneſs of God is diſplayed, and who is prevented with the bleſſings of goodneſs for his people: it may be rendred, they *ſhall fear*, or *come fearing to the Lord, and his goodneſs*[n], being ſenſible of their ſin, danger, and miſery; they ſhall flee to the Lord as to their city of refuge, and to the bleſſings of his goodneſs they ſee their need of; and this they ſhall do in haſte, as *Aben Ezra* interprets it, comparing it with ch. xi. 11. The *Septuagint* verſion is, *they ſhall be amazed at the Lord, and his good things*; the *Syriac* verſion, *they ſhall know the Lord, and his goodneſs*; the *Arabic* verſion, *they ſhall confeſs the Lord, and his benefits*; the *Targum*, "they ſhall "give themſelves to the ſervice of the Lord, and "his goodneſs ſhall be multiplied, which ſhall "come to them in the end of days;" or, as *Aben Ezra*, in the end of the prophecy of the prophets; in future time, in the times of the Meſſiah; which, as *Kimchi* obſerves, are always meant by the laſt days; and here it ſignifies the latter day of the laſt days, or of the goſpel-diſpenſation.

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[s] Pirke Eliezer, c. 36. fol. 40. 1.

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[h] Zohar in Exod. fol. 93. 3.

[i] T. Hieroſ. Beracot, fol. 5. 1.

[k] T. Bab. Megillah, fol. 18. 1.

[l] Maſhmiah Jeſhuah, fol. 55. 4.

[m] R. Iſaac Chizzuk Emunah, par. 1. p. 44.

[n] ופחדו אל יהוה ואל טובו pavebunt ad dominum, Montanus; pavidi accedent ad Jehovam, & ad bonitatem ejus, Junius & Tremellius, Piſcator, Druſius; & cum timore venient ad Jehovam, & ad bonum ejus, Schmidt; ſo Ben Melech interprets it, they ſhall fear, and be afraid of him, flow to him, and to his goodneſs; and which, he ſays, Saadiah explains of his glory, agreeable to Exod. xxxiii. 19.

CHAP.

CHAP. IV.

THIS chapter contains a new ſermon or prophecy, delivered in proper and expreſs words, without types and figures, as before; in which the people of *Iſrael* are ſummoned to appear at the tribunal of God, to hear the charge brought againſt them, and the ſentence to be pronounced upon them, and which would be executed. They are charged with ſins of omiſſion and commiſſion; with want of truth and mercy to men, and with ignorance of God; with ſwearing, lying, murder, theft, and adultery, ℣. 1, 2. the puniſhment threatned, is the ſword, famine, and peſtilence; which ſhould affect the whole land, and all creatures in it, men, beaſts, fowls, and fiſhes, ℣. 3. then the prieſts and falſe prophets are threatened with falling into calamities along with the people, and with rejection from their office, and forgetfulneſs of their poſterity, and a taking away their glory from them, becauſe of their ſtriving with the true prophets; their rejection of knowledge; forgetfulneſs of the law of God; covetouſneſs, adultery, and drunkenneſs, ℣. 4—11. then the diſcourſe is turned to the people again, who are charged with divination and idolatry, which is ſpiritual adultery; and therefore, by way of retaliation, their wives and daughters would be left to commit adultery and fornication, ℣. 12, 13, 14. and the chapter is concluded with advice to *Iſrael*, not to tempt *Judah* to ſin; or to *Judah* not to do the like, after the example of *Iſrael*, who were backſliders, idolaters, left of God and alone; guilty of bribery, and the like ſhameful things, and would be ſuddenly filled with ſhame, ℣. 15, 16, 17, 18, 19.

℣. 1. *Hear the word of the Lord, ye children of Iſrael*, &c.] The people of the ten tribes, as diſtinct from *Judah*, ℣. 15. the prophet having finiſhed his parables he was ordered to take up and deliver, and his explanations of them, and concluded with a gracious promiſe of the converſion of the *Jews* in the latter day; enters upon a new diſcourſe, which begins with reproof for various ſins; ſince what had been delivered in parables and types had had no effect upon them, they are called upon to hear what the Lord would ſay to them by the prophet, in more clear and expreſs terms; ſilence is ordered, and attention required to what follows: *for the Lord hath a controverſy with the inhabitants of the land*; the land of *Iſrael*; againſt him they had ſinned, before him they ſtood guilty; he had ſomething, yea many things againſt them; a charge is brought into open court, the indictment is read, an anſwer muſt be made: God is the antagoniſt, that moves and brings on the controverſy in a judicial way, and who can anſwer him for one of a thouſand? or ſtand before him, or in court with him, when he marks iniquity? the charge is as follows, *becauſe there is no truth*; none that do or ſpeak truth; that are true and faithful men, true to their word, and faithful to their truſt; no truth of grace in them, nor truth of doctrine held and received by them; truth failed from among them, and none were valiant for it; no truth or civil faith with reſpect to men, nor any truth of word or worſhip with reſpect to God: *nor mercy*; to poor and indigent creatures; no compaſſion ſhown them; no offices of humanity, or acts of beneficence exerciſed towards them; tho' theſe are more deſirable by the Lord than, and are preferred by him to, all ceremonial ſacrifices, ch. vi. 6. or no piety, religion, godlineſs, powerful godlineſs, which has the promiſe of this life, and that to come: *nor knowledge of God in the land*; in the land of *Iſrael*, where God was uſed to be known; where he had been worſhipped; where his word had been diſpenſed, and his prophets had been ſent, and his ſaints that knew him, and his mind, and will, formerly had dwelt; but now a company of atheiſts, at leaſt that lived as ſuch, and had no true ſpiritual ſaving knowledge of God, and communion with him; they had not true love to him, nor a godly reverence of him, which this implies; and that was the ſource of all the wickedneſs committed by them, afterwards expreſſed. The *Targum* is, "there are none that do truth, nor diſpenſe mercy, nor walk in the fear of the Lord, "in the land."

℣. 2. *By ſwearing, and lying*, &c.] Which ſome join together, and make but one ſin of it, falſe ſwearing, ſo *Jarchi* and *Kimchi*; but that ſwearing itſelf ſignifies, as the *Targum* interprets it; for it not only takes in all curſing and imprecations, profane oaths, and taking the name of God in vain, and ſwearing by the creatures, but may chiefly deſign perjury; which, tho' one kind of *lying*, may be diſtinguiſhed from it here; the latter intending *lying* in common, which the devil is the father of, mankind are incident unto, and which is abominable to God, whether in civil or in religious things: *and killing, and ſtealing, and committing adultery*; murders, thefts, and adulteries, were very common with them; ſins againſt the ſixth, eighth, and ſeventh commandments: *they break out*; thro' all the reſtraints of the laws of God and man, like an unruly horſe that breaks his bridle and runs away; or like wild beaſts, that break down the fences and incloſures about them, and break out, and get away; or like a torrent of water, that breaks down its dams and banks, and overflows the meads and plains; ſuch a flood and deluge of ſin abounded in the nation. Some render it, *they thieve* [°]; or act the part of thieves and robbers: and the *Targum*, "they beget ſons of "their neighbours wives;" and ſo *Abarbinel* interprets it, of breaking thro' the hedge of another man's wife; but theſe ſins are obſerved before: *and blood toucheth blood*; which ſome underſtand of ſins in general, ſo called, becauſe filthy and abominable; and of the addition and multiplication of them, there being as it were heaps of them, or rather a chain of them linked together. So the *Targum*, "and they add ſins to ſins." Others interpret it of impure mixtures, of inceſtuous luſts, or marriages contrary to the ties of blood, and laws of conſanguinity, *Lev.* xviii. 6. *Ezek.* xxii. 11. or rather it is to be underſtood of the great effuſion of blood, and frequency of murders; ſo that there was ſcarce any interval between them, but a continued ſeries of them. Some think reſpect is had to the frequent ſlaughter of their kings; *Zachariah* the ſon of *Jeroboam* was ſlain by *Shallum*, when he had reigned but ſix months; and

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[°] פרצו latrocinantur, *vel* latrones agunt, Schmidt.

and *Shallum* was ſlain by *Menahem*, when he had reigned but one month; and this *Menahem* was a murderer of many, ſmote many places, and ript up the women with child; *Pekahiah* his ſon was killed by *Pekah* the ſon of *Remaliah*, and he again by *Hoſhea*, 2 *Kings* xv. 8, 10, 13, 14, 16, 25, 30.

ỳ. 3. *Therefore ſhall the land mourn*, &c.] Becauſe of the calamities on it, the devaſtations made in it; nothing growing upon it through a violent drought; or the graſs and corn being trodden down, or eaten up, by a foreign army: *and every one that dwelleth therein ſhall languiſh*; that is, every man, an inhabitant thereof, ſhall become weak, languiſh away, and die thro' wounds received by the enemy; or for want of food, or being infected with the waſting and deſtroying peſtilence: *with the beaſts of the field, and with the fowls of heaven*; the one ſhall die in the field for want of graſs to eat, and the other ſhall drop to the earth thro' the infection of the air: *yea, the fiſhes of the ſea alſo ſhall be taken away*; or *gathered* [p]; to ſome other place, ſo as to diſappear; or they ſhall be conſumed and die, as *Kimchi* interprets it; and as all theſe creatures are for the good of men, for ſuſtenance, comfort, and delight, when they are taken away, it is by way of puniſhment for their ſins. So the *Targum*, "the fiſhes of the ſea ſhall be leſſened for their ſins."

ỳ. 4. *Yet let no man ſtrive, nor reprove another*, &c.] Or rather, *let no man ſtrive, nor any man reprove us* [q]; and are either the words of the people, forbidding the prophet, or any other man, to contend with them, or reprove them for their ſins, tho' guilty of ſo many, and their land in ſo much danger on that account: ſo the *Targum*, "but yet they ſay, let not the ſcribe teach, nor the prophet reprove:" or elſe they are the words of God to the prophet, reſtraining him from ſtriving with, and reproving ſuch a people, that were incorrigible, and deſpiſed all reproof; ſee *Ezek*. iii. 26. or of the prophet to other good men, to forbear any thing of this kind, ſince it was all to no purpoſe; it was but caſting pearls before ſwine; it was all labour loſt, and in vain: *for thy people are as they that ſtrive with the prieſt*; they are ſo far from receiving correction and reproof kindly from any good men, that they will riſe up againſt, and ſtrive with, the prieſts, to whom not to hearken was a capital crime, *Deut*. xvii. 12. *Abarbinel* interprets it, and ſome in *Abendana*, like the company of *Korah*, that contended with *Aaron*; ſuggeſting that this people were as impudent and wicked as they, and there was no dealing with them. So the *Targum*, "but thy people contend with their teachers;" and will ſubmit to no correction, and therefore it is in vain to give it them. Tho' ſome think the ſenſe is, that all ſorts of men were ſo corrupt, that there were none fit to be reprovers; the people were like the prieſts, and the prieſts like the people, ỳ. 9. ſo that when the prieſts reproved them, they contended with them, and ſaid, phyſician heal thyſelf; take the beam out of your own eye; look to yourſelves, and your own ſins, and don't reprove us.

ỳ. 5. *Therefore ſhalt thou fall in the day*, &c.] Either, O ye people, every one of you, being ſo refractory and incorrigible; or, O thou prieſt, being as bad as the people; for both, on account of their ſins, ſhould fall from their preſent proſperity and happineſs, into great evils and calamities; particularly into the hands of their enemies, and be carried captive into another land: and this ſhould be *in the day*, or *to-day* [r]; immediately, quickly, in a very ſhort time; or in the day-time, openly, publickly, in the ſight of all, of all the nations round about, who ſhall rejoice at it; or in the day of proſperity, while things go well, amidſt great plenty of all good things, and when ſuch a fall was leaſt expected: *and the prophet alſo ſhall fall with thee in the night*; or the falſe prophets that are with you, as the *Targum*, and ſo *Jarchi*; either with you, O people, that dwell with you, teach you, and cauſe you to err; or with thee, O prieſt, being of the ſame family, as the prophets, many of them, were prieſts; now theſe ſhould fall likewiſe into the ſame calamities, as it was but juſt they ſhould, being the occaſion of them: and this ſhould be *in the night*; in the night of adverſity and affliction, in the common calamity; or in the night of darkneſs, when they could not ſee at what they ſtumbled and fell, and ſo the more uncomfortable to them; or as the one falls in the day, the other falls in the night; as certainly as the one falls, ſo ſhall the other, and that very quickly, immediately, as the night follows the day: *and I will deſtroy thy mother*; either *Samaria*, the metropolis of the nation; or the whole body of the people, the congregation, as the *Targum*, and *Kimchi*, and *Ben Melech*, being as a mother with reſpect to individuals; and are threatened with deſtruction, becauſe the corruption was general among prophets, prieſts, and people, and therefore none could hope to eſcape.

ỳ. 6. *My people are deſtroyed for lack of knowledge*, &c.] This is not to be underſtood of thoſe who are the Lord's people by ſpecial grace; for they cannot be deſtroyed, at leaſt with everlaſting deſtruction; God's love to them, his choice of them, covenant with them, the redemption of them by Chriſt, and the grace of God in them, ſecure them from ſuch deſtruction: nor can they periſh thro' want of knowledge; for tho' they are by nature as ignorant as others, yet it is the determinate will of God to bring them to the knowledge of the truth, in order to ſalvation; and that ſame decree which fixes ſalvation as the end, ſecures the belief of the truth as the means; and the covenant of grace provides for their knowledge of ſpiritual things, as well as other ſpiritual bleſſings; in conſequence of which their minds are enlightened by the Spirit of wiſdom and underſtanding, and they have the knowledge of God and Chriſt given them, which is life eternal. But this is to be underſtood of the people of the ten tribes of *Iſrael*, who were nationally and nominally the people of God, were ſo by profeſſion; they called themſelves the people of God; and tho' they were idolaters, yet they profeſſed to worſhip God in their idols; and as yet God's *Lo-ammi* had not taken place upon them; he ſtill ſent his prophets among them, to reprove and reform them, and they were not as yet finally rejected by him, and caſt out of their land. Theſe may be ſaid to be *deſtroyed*, becauſe they were threatened with deſtruction, and it was near at hand, they were juſt upon the brink of it; and becauſe of the certainty of it, and this *through lack of knowledge*; either in the people, who were ignorant of God, his mind, and will, and worſhip, and without fear and reverence of him, which was the cauſe of all the abominations they ran into, for which they were threatened with ruin; or in the prieſts, whoſe buſineſs it was to teach and inſtruct the people; but inſtead of teaching them true doctrine, and the true manner of worſhip, taught them falſe doctrine, and led them into ſuperſtition and idolatry; and ſo they periſhed thro' the default of the prieſts in performing their office; which ſenſe is confirmed by what follows: *becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me*; the prieſts that *Jeroboam* made were of the loweſt of the people, ignorant and illiterate men, 1 *Kings* xii. 31. and xiii. 33. and they choſe to continue ſuch; they rejected with contempt and abhorrence, as the word ſignifies, the knowledge of God, and of all divine things; of the law of God, concerning what was to be done, or not to be done by the people; and of all ſtatutes and ordinances relating to divine worſhip, and the performance of the prieſtly office: and though there might be ſome of *Aaron*'s line that continued in the land of *Iſrael*, and in their office; yet theſe affected the ſame ignorance, and therefore the Lord threatens them with a rejection from the prieſthood; or however, that they ſhould be no prieſts to him, or in his account, but ſhould be had in the utmoſt abhorrence and contempt. The word here uſed has a letter in it more than uſual [s], which may ſignify the utter rejection of them, and the great contempt they were had in by the Lord; this was to take place, and did, at the captivity by *Salmaneſer*. *Seeing thou haſt forgotten the law of thy God*; which he had given them, who was their God by profeſſion; and which they had forgot as if they never had read or learnt it; and ſo as not to obſerve and keep it themſelves, nor teach and inſtruct others in it: *I will alſo forget thy children*; have no regard to them, take no notice and care of them, as if they were never known by him; meaning either the people in general, their diſciples and ſpiritual children; or elſe their natural children, who ſhould be cut off, and not ſucceed them in the prieſthood. The words are very emphatical, *I will forget* them, *even I* [t]; which expreſſes the certainty of it more fully, as well as more clearly points at the juſtneſs of the retaliation.

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[p] יאספו congregabuntur, V. L. colligentur, Montanus, Vatablus, Druſius, Schmidt.

[q] ואל יוכח איש & ne reprehendito quiſquam, *ſcil.* nos, Schmidt.

[r] היום hodie, Munſter, Montanus, Druſius, Tarnovius, Rivet; hoc tempore, Pagninus. So Kimchi and Ben Melech.

℣. 7. *As they were increaſed, ſo they ſinned againſt me*, &c.] As the children of the prieſts increaſed and grew up, they ſinned againſt the Lord, imitating their parents; they were as many ſinners as they were perſons, not one to be excepted: this expreſſes their univerſal depravity and corruption. Some underſtand it of their increaſe as in number, ſo in riches, wealth, honour, dignity, and authority, and yet they ſinned more and more; which ſhews their ingratitude. So the *Targum*, "as I "have multiplied fruits unto them, *&c.*" *Therefore will I change their glory into ſhame*; take away their prieſthood from them, ſo that they ſhall be no more prieſts, and as if they never had been; and reduce them to a ſtate of poverty, meanneſs, and diſgrace; and cauſe them to go into captivity with the meaneſt of the people; and be in no more honour, but ſubject to as much ſcorn and contempt as they.

℣. 8. *They eat up the ſin of my people*, &c.] That is, the prieſts did ſo, as the *Targum*, the prieſts of *Jeroboam*; they eat up the ſacrifices which the people brought for their ſins: and their fault was, either that they eat that which belonged to the true prieſts of the Lord, ſo *Jarchi*; or they did that, and had no concern to inſtruct the people in the right way; all that they regarded were good eating and drinking, and living voluptuouſly; and were altogether careleſs about inſtructing the people in the nature of ſacrifices, and in the way of their duty: or this may regard the *Bacchanalian* feaſts, as ſome think, which the people made in the temples of idols, and ſo ſinned; and of which the prieſts greatly partook, and encouraged them in, and ſo were partakers not only of their banquets, but of their ſins. *They ſet their heart on their iniquity*; either their offerings for their iniquity, or their iniquity itſelf: or, *lift up their ſoul* [u] *to* it; diligently looking after it, not caring how much they committed; ſince the more ſin-offerings would be brought, which would be to their advantage. Tho' ſome think the ſin of whoredom, frequently and impudently committed at theſe idol-feaſts, is meant, which the prieſts were much addicted to, and very greedy of; they committed uncleanneſs with greedineſs, *Eph.* iv. 19.

℣. 9. *And there ſhall be like people like prieſt*, &c.] No difference between them in their feſtivals, the one being as greedy of committing intemperance and uncleanneſs as the other, and in their common converſation of life; tho' the prieſts ought both to have given good inſtructions, and to have ſet good examples; but inſtead of that were equally guilty as the people, and ſo would be alike in their puniſhment, as it follows: *and I will puniſh them for their ways*; their evil ways, as the *Targum*; their wicked manner of life and converſation, both of the people and the prieſts; eſpecially the latter are meant: or, *I will viſit upon him his ways* [w]; upon every one of the prieſts, as well as the people; which viſit muſt be underſtood in a way of wrath and vengeance: *and reward them their doings*; reward them according to their doings, as their ſins deſerve, and as it is explained in the next verſe: or, *I will return their doings to them* [x]; bring them back again, when they ſeemed to be paſt and gone, and ſet them before them, and charge them with them, and puniſh for them.

℣. 10. *For they ſhall eat, and not have enough*, &c.] Namely, the prieſts; for of them the words are continued, who eat of the ſacrifices of the people, and of the feaſts made in honour of idols; and yet, either what they eat did not ſatisfy or nouriſh them, or elſe their appetites were ſtill greedy after more of the ſame kind: or this may reſpect a famine, either at the ſiege of *Samaria*, or in their captivity; when they who had lived ſo voluptuouſly ſhould have ſo little to eat, that it ſhould not ſatisfy them: or though, as others, they eat to the honour of their idols, expecting to be bleſſed with plenty by them, they ſhall not have it: *they ſhall commit whoredom, and ſhall not increaſe*; that is, their offſpring; they ſhall not beget children, ſo the *Targum*, *Jarchi*, and *Kimchi*; or the children they beget ſhall quickly die; yea, tho' they commit whoredom in the idols temple with that view, where the women proſtituted themſelves for that purpoſe: *becauſe they have left off to take heed to the Lord*; to his word, and worſhip, and ordinances, which they formerly had ſome regard unto, but now had relinquiſhed: or, *the Lord they have forſaken*, or *left off to obſerve* [y]; his ways, his word and worſhip. R. *Saadiah* connects this with the following words, they have forſaken the Lord to obſerve fornication and wine; but wrongly.

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[s] ואמאסאך the laſt א is ſuperfluous; the reaſon of the word being ſo written, Ben Melech confeſſes his ignorance of.

[t] גם אני etiam ego, Pagninus, Montanus, Zanchius, Cocceius, Rivet, Schmidt.

[u] ואל עונם ישאו נפשו et ad iniquitatem eorum levaverunt animam ſuam, Montanus, Pagninus, Tigurine verſion; attollunt, Junius & Tremellius, Piſcator; et ad iniquitatem eorum tollunt animam ſuam, Schmidt.

[w] ופקדתי עליו דרכיו et viſitabo ſuper eum vias ejus, V. L. Pagninus, Montanus, Cocceius, Schmidt.

[x] ומעלליו אשיב לו et opera ejus redire faciam, Zanchius.

℣. 11. *Whoredom and wine, and new wine, take away the heart.*] Uncleanneſs and intemperance beſot men, deprive them of reaſon and judgment, and even of common ſenſe, make them downright fools, and ſo ſtupid as to do the following things; or they take away the heart from following the Lord, and taking heed to him, and lead to idolatry; or they *occupy* [z] the heart, and fill it up, and cauſe it to prefer ſenſual luſts and pleaſures to the fear and love of God: their ſtupidity brought on hereby is expoſed in the next verſe; though it ſeems chiefly to reſpect the prieſts, who erred in viſion thro' wine and ſtrong drink, and ſtumbled in judgment, *Iſ.* xxviii. 7.

℣. 12. *My people aſk counſel at their ſtocks*, &c.] Or *at his wood* [a], or ſtick; his wooden image, as the *Targum*; their wooden gods, their idols made of wood, mere ſtocks and blocks, without life or ſenſe, and much leſs reaſon and underſtanding, and ſtill leſs divinity. Reference is here had either to the matter of which an idol was made, being the trunk of a tree, or a block of wood; as the poet [b] introduces *Priapus* ſaying, *olim truncus eram ficulnus, inutile lignum*: or to ſticks of wood themſelves, without being put into any form or ſhape; for ſo it is reported [c], that the ancient idolaters uſed to receive for gods, with great veneration, trees or pieces of wood, having the bark taken off; particularly the *Carians* worſhipped for *Diana* a piece of wood, not hewed, ſquared, or planed [d]: tho' the firſt ſeems rather to be the ſenſe here; and either was extremely fooliſh. And yet ſuch was the ſtupidity of this people, whom God had formerly choſe for his people, and had diſtinguiſhed them by his favours from others, and they had profeſſed themſelves to be his people, and as yet were not utterly caſt off, as to forſake him and his divine oracles, and all methods of knowing his will; as to aſk counſel of ſuch wooden deities in matters of moment and difficulty, what ſhould be done by them, or concerning things to come. *And their ſtaff declareth unto them*; what methods are to be taken by them in the preſent caſe, or what ſhall come to paſs as they fanſy; that is, either their idol, made of a ſtaff or ſtick of wood, or a little image carried on a ſtaff; ſuch as probably were the teraphim they conſulted, inſtead of the *Urim* and *Thummim*; and imagined they declared to them what they ſhould do, or what would befal them. *Kimchi*'s father interprets it of the falſe prophets on whom they depended, and whoſe declarations they received as oracles. Perhaps ſome reſpect is had to a ſort of divination uſed among the heathens by rods and ſtaves, called *Rabdomancy*, which the *Jews* had learnt of them; like that by arrows uſed by *Nebuchadnezzar*, *Ezek.* xxi. 21. This was performed by ſetting up a ſtick or ſtaff, and as that fell, ſo they judged and determined what was to be done. The manner, according to *Theophylact*, on the place, was this, "they ſet up two rods, and muttered ſome verſes "and enchantments; and then the rods falling "thro' the influence of dæmons, they conſidered "how they fell, whether forward or backward, to "the right or the left; and ſo gave anſwers to the "fooliſh people, uſing the fall of the rods for "ſigns." The *Jews* take this to be forbid by that negative precept, *Deut.* xviii. 10. *there ſhall not be found among you any that uſeth divination.* So *Jarchi* and *Baal Hatturim* on that text explain a diviner, by one that holds his ſtaff; and the former adds and ſays, ſhall I go, or ſhall I not go? as it is ſaid, *my people aſk counſel at their ſtocks*, &c. the manner of which they thus deſcribe [e], "when they "are about to go a journey, they enquire before "they ſet out, *i. e.* whether it will be proſperous "or no; and the diviner takes a branch of a tree, "and takes off the bark on one ſide, and leaves "it on the other, and then throws it out of his "hand; if, when it falls, the bark is uppermoſt, "he ſays this is a man; then he caſts it again, and "if the white is uppermoſt, this is a woman; to "a man, and after that a woman, this is a good "ſign, and he goes his journey, or does what he "deſires to do: but if the white appears firſt, and "after that the bark, then he ſays, to a woman, "and after that a man, and he forbears (that is, "to go his journey, or do what he deſired): but "if the bark is uppermoſt in both (throws), or "the white uppermoſt in both, to a man after a "man, and a woman after a woman, then his journey (as to the ſucceſs of it) is between both; "and ſo they ſay they do in the land of *Slavonia*." And from the *Slavonians*, *Grotius* ſays, the *Germans* took this way of divination, of which *Tacitus* [f] gives an account; and it ſeems by him, that the *Chaldeans* alſo had it, from whom the *Jews* might have it. This way of divination by the ſtaff, is a little differently given in *Haſcuni* [g]: the diviner meaſures his ſtaff with his finger, or with his hand; one time he ſays, I will go; another time, I will not go; but if it happens at the end of the ſtaff, I will not go, he goes not. *For the ſpirit of whoredom hath cauſed them to err*; a violent inclination and biaſs of mind to idolatry, which is ſpiritual adultery, and a ſtrong affection for it, ſtirred up by an evil ſpirit, the devil; which ſo wrought upon them, and influenced them, as to cauſe them to wander from the true God, and his worſhip, as follows: *and they have gone a whoring from under their God*; or "erred from the worſhip of their "God," as the *Targum*; from the true God, who ſtood in the relation of an huſband to them; but led by a ſpirit of error, they departed from him, and committed ſpiritual adultery, that is, idolatry; which is explained and enlarged upon in the next verſe.

℣. 13. *They ſacrifice upon the tops of the mountains*, &c.] The higheſt part of them, neareſt to the heavens, where they built their altars to idols, and offered ſacrifice unto them, as we often read in ſcripture they did: *and burn incenſe upon the hills*; to their idols, which was one kind of ſacrifice put for all others: *under oaks, and poplars, and elms*; and

[y] את יהוה עזבו לשמר Jehovam deſierunt obſervare, Junius & Tremellius, Piſcator, Rivetus, Liveleus; ad obſervandum, Schmidt; reliquerunt obſervare, Cocceius; deſeruerunt obſervare, ſo ſome in Vatablus. [z] יקח לב occupant cor, ſo ſome in Calvin and Rivet; occupavit cor, Schmidt. [a] בעצו in ligno ſuo, V. L. Montanus, Calvin; lignum ſuum, Pagninus, Junius & Tremellius, Piſcator. [b] Horat. Sermon. l. 1. Satyr. 8. [c] Alexand. ab Alex. Genial. Dier. l. 6. c. 26. [d] Arnobius adv. Gentes, l. 6. p. 232. [e] Moſes Kotſenſis precept. neg. 52. [f] De moribus German. c. 10. [g] Apud Druſium in Deut. xviii. 10.

and indeed under every green tree that grew upon them, where there were groves of them raiſed up for this purpoſe; ſee *Jer.* ii. 20. and iii. 6: *becauſe the ſhadow thereof* is *good*; the ſhadow of theſe trees, of each of them, was large, and preſerved them from the ſultry heat of the ſun, as well as hid them from the ſight of men; they could perform their idolatrous rites, as well as gratify their impure luſts, with more privacy and ſecrecy; and perhaps they thought the gods delighted in ſuch ſhady places, and that theſe were frequented by ſpirits, and the departed ſouls of men; in ſuch places the heathens, whom the *Jews* imitated, built their temples, and offered their ſacrifices [g]. The *oak* is a very ſpreading tree; its branches are large, and its ſhadow very great: hence the religious heathens in ancient times uſed to live under them, and worſhip them as gods, and dedicate temples to them, becauſe they furniſhed them with acorns for food, and a ſhelter from the rain, and other inclemencies of the heavens [h]; particularly the oak was conſecrated to *Jupiter*, as appears from what *Virgil* ſays [i]. The oak at *Dodona* is famous for its antiquity, where were a fountain and groves, and a temple dedicated to the ſame heathen deity; and from whence oracles were given forth [k]. The *Druids* here in *Britain* choſe to have their groves of oaks; nor did they perform any of their ſacred rites without the leaves of them: hence *Pliny* [l] ſays they had their name. The *poplar* mentioned, is the white poplar, as the word uſed ſignifies, and which affords a very hoſpitable ſhadow, as the poet [m] calls it; and this was a tree alſo with the heathens ſacred to their gods, particularly to *Hercules* [n]; becauſe it is ſaid he brought it firſt into *Greece* from the river *Acheron*, where it grew; and the wood of no other tree would the *Eleans* uſe, in preparing the ſacrifices for *Jupiter Olympius* [o]. The *elm* is alſo a very ſhady tree; hence *Virgil* [p] calls it, *ulmus opaca, ingens*; and under this tree ſacrifices uſed to be offered to idols, as is evident from *Ezek.* vi. 13. where the ſame word is uſed as here, tho' it is there rendered an *oak*; but that it is different from the oak, appears from theſe two words being read together, ſo that they cannot be names of one and the ſame tree, *Iſ.* vi. 13. where it is rendered the *tey-tree*, as diſtinct from the oak. Now theſe trees being very ſhady ones, and under which the *Gentiles* uſed to perform their religious rites, the *Jews* imitated them therein, which is here complained of. *Therefore your daughters ſhall commit whoredoms, and your ſpouſes ſhall commit adultery*; or their *ſons wives* [q]; either ſpiritually, that is, commit idolatry by the example of their parents and huſbands; or corporally, being left at home whilſt their parents and huſbands were worſhipping their idols upon the mountains, as *Aben Ezra* and *Kimchi*: and ſo this is to be conſidered as a puniſhment of the idolatry of their parents and huſbands; that as they commit ſpiritual adultery againſt God, or idolatry, their daughters and wives ſhall be given up to ſuch vile affections, or by force ſhall be made, to commit corporal adultery againſt them; or rather the ſenſe is, led by the example of their parents and huſbands, whom they ſee not only ſacrifice to idols in the above places, but commit uncleanneſs with harlots there, they will throw off all ſhame, and commit whoredom with men: for ſo the words may be rendered, *hence your daughters*, &c. ſo *Abarbinel*.

℣. 14. *I will not puniſh your daughters when they commit whoredoms*, nor *your ſpouſes when they commit adultery*, &c.] Either not puniſh them at all, ſo that they ſhall go on in ſin, and to a greater degree, to the diſgrace and reproach of their parents and huſbands; or not as yet, or not ſo ſeverely in them, becauſe it was by their example they were led into it. *Jarchi*'s note is very impertinent, that God threatens them with the diſuſe of the bitter waters of jealouſy. The words are by ſome rendered interrogatively, *ſhall I not puniſh your daughters*, &c [r]. verily I will; and not them only, but their parents and huſbands too, who deſerve more ſevere corrections: *for themſelves are ſeparated with whores, and ſacrifice with harlots*; they ſeparated themſelves to *Baal-Peor*, that ſhameful idol, ch. ix. 10. the *Priapus* of the *Gentiles*, in whoſe idolatrous worſhip many obſcene rites were uſed; theſe men ſeparated themſelves from their wives, as well as from God and his worſhip, and from the company and converſation of men, and in private committed uncleanneſs with the women that attended, and with the ſhe-prieſts that officiated at the worſhip of idols; thoſe *ſanctified* ones, as the word may be rendered; and after that eat of things offered to idols with them. So the *Targum*, "they "aſſociated themſelves with whores, and eat and "drank with harlots." Some verſions underſtand the latter of catamites, or ſodomitical perſons, and of the wickedneſs practiſed by them in ſuch places. *Therefore the people that doth not underſtand*; the law, as the *Targum*; what is to be done, and what to be avoided; the difference between the true and falſe religion; have no knowledge of divine and ſpiritual things, at leaſt are very wavering and unſettled in their minds about religion, having thought little, and know leſs of the matter: *ſhall fall*; into idolatry and adultery, led by ſuch examples. So the *Septuagint* verſion, *is implicated with a whore*; or *embraces a whore*, as the *Syriac* and *Arabic* verſions; ſee *Prov.* vii. 22. and xxii. 14. or ſhall fall into calamities, ruin, and deſtruction; *ſhall be daſhed*, as the *Targum*; ſo the *Arabic* interpreter of *Mark* ix. 26. *Luke* ix. 42. uſes the word: tho' *Aben Ezra* and *Kimchi* ſay, that in the *Arabic* language it ſignifies to be perplexed and diſturbed, ſo as not to know what to do [s]. The firſt ſenſe ſeems to be beſt, of being ſcandalized, offended, and ſtumbling and falling into ſin; and which *Abarbinel* ſuggeſts, and it agrees with what follows concerning *Judah*.

℣. 15.

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[g] Lucus in urbe fuit media, lætiſſimus umbra:
Hîc templum Junoni ingens Sidonia Dido
Condebat. Virgil. Æneid. l. 1.

[h] Vid. Chartarii imagines deorum, p. 5.

[i] Sicubi magna Jovis antiquo robore quercus,
Ingenteis tendat ramos—— Georgic. l. 3.
Altiſſima quercus erat Jovis ſignum. Alex. ab Alex. Genial. Dier. l. 4. c. 12.

[k] Vid. Pauſan. Attica, ſive l. 1. p. 30. Achaica, ſive l. 7. p. 438. Arcadica, ſive l. 8. p. 490. & Alex. ab Alex. Genial. Dier. l. 6. c. 2.

[l] Nat. Hiſt. l. 16. c. 44.

[m] Qua pinus ingens albaque populus,
Umbram hoſpitalem conſociare amant
Ramis—— Horat.

[n] Populus Alcidæ gratiſſima, Virgil. Bucolic. Eclog. 7. Vid. Æneid. l. 1. Herculi populus, Plin. Nat. Hiſt. l. 12. c. 1.

[o] Pauſan. Eliac. 1. ſive l. 5. p. 313.

[p] Æneid. l. 6.

[q] כלותיכם nurus veſtræ, Montanus, Vatablus, Piſcator, Liveleus, Cocceius, Schmidt, Guſſetius.

[r] So Junius & Tremellius, Piſcator, Schmidt.

[s] Vid. R. Sol. Urbin. Ohel Moed, fol. 43. 2.

℣. 15. *Though thou Iſrael play the harlot, yet let not Judah offend*, &c.] That is, tho' the *Iſraelites*, the people of the ten tribes, committed adultery, both corporal and ſpiritual, in their idolatrous worſhip, as before obſerved, to which they had been uſed ever ſince the times of *Jeroboam* the Firſt, and were hardened therein, and from which there were little hopes of reforming them; yet let not the men of *Judah* be guilty of the ſame crimes, who have as yet retained the pure worſhip of God among them; where the houſe of God is, and the prieſts of the Lord officiate, and ſacrifices are offered up to him according to his will, and all other parts of religious ſervice are performed: or the whole ſeems to be directed to *Iſrael*, as an exhortation to them, that tho' they had given into ſuch abominations, yet ſhould be careful not to offend *Judah*, or cauſe them to ſtumble and fall, and become guilty of the ſame ſins, and ſo be expoſed to the ſame puniſhment; and which would be an aggravation of *Iſrael*'s ſin, to draw others into it with them: *and come not ye unto Gilgal, neither go ye up to Bethaven*; to worſhip idols in thoſe places; otherwiſe it might be lawful to go to them on any civil accounts: *Gilgal* was upon the borders of the ten tribes, between them and *Judah*, where *Joſhua* circumciſed the *Iſraelites*; kept the firſt paſſover in the land; and where the ark and tabernacle were for a time; and perhaps for theſe reaſons was choſen for a place of idolatrous worſhip: *Bethaven* is the ſame with *Bethel*, the name *Jacob* gave it, ſignifying the houſe of God; but when *Jeroboam* ſet up one of his calves here, the prophets, by way of contempt, called it *Bethaven*, the houſe of iniquity, or the houſe of an idol; though there was a place called *Bethaven* near *Bethel*, and *Ai*, as *Kimchi* obſerves, and as appears from *Joſh*. vii. 2. yet *Bethel* was ſometimes ſo called, as it ſeems to be here, becauſe of the idolatry in it; and ſo the *Talmudiſts* [u] ſay, the place called *Bethel*, is now called *Bethaven*. Now the queſtion is, whether *Judah* or *Iſrael* are here addreſſed; many interpreters carry it in the former ſenſe, as if the men of *Judah* were diſſuaded from going to theſe places for worſhip, when the temple, the proper place of worſhip, was in their own tribe; but the ſpeech ſeems rather to be directed to the *Iſraelites*, to leave off going to theſe places for worſhip; for being ſo near to *Judah*, they might be the means of enſnaring and drawing them into the ſame idolatrous practices: *nor ſwear the Lord liveth*; or ſwear by the living God, ſo long as they worſhipped idols; for it was not well pleaſing to God, to have his name uſed by idolaters, or joined with their idols; eſpecially as they meant their idol, when they ſwore by the Lord.

℣. 16. *For Iſrael ſlideth back, as a backſliding heifer*, &c.] A heifer or young cow *Iſrael* is compared unto; the rather, becauſe of the object of their idolatrous worſhip, the calves at *Dan* and *Bethel*: the *Septuagint* calls them *heifers*; which they are hereby put in mind of, and upbraided with; as alſo to expreſs their brutiſh ſtupidity in worſhipping ſuch idols, in which they obſtinately perſiſted; and ſo were like a *refractory* and *untamed* heifer, as ſome [w] render it, which will not be kept within bounds, either within doors or without, but breaks through, and paſſes over, all fences and incloſures; as they did, who tranſgreſſed the laws of God, and would not be reſtrained by them: or like an heifer unaccuſtomed to the yoke, which will not ſubmit to it, but wriggles its neck from under it; ſo the *Iſraelites* would not be ſubject to the yoke of the law of God, were ſons of *Belial*, children without a yoke; or like one tho' yoked, yet would not draw the plough, but ſlip back in the furrows, even tho' goaded; ſo they, tho' ſtimulated by the prophets, whoſe words were as goads and pricks to puſh them on, yet would not hearken to them, but pulled away the ſhoulder, and ſlid back from the ways and worſhip of God; hence called backſliding *Iſrael*, *Jer*. iii. 6. and this is either a reaſon why *Judah* ſhould not follow their example becauſe backſliders, or why they ſhould be puniſhed, as follows: *now* or *therefore* [x], *the Lord will feed them as a lamb in a large place*; not that they were like lambs for the good properties of them, innocence, harmleſſneſs, meekneſs, and patience; nor fed as the Lord feeds his lambs, and gathers them in his arms; but either as an heifer in ſheep-paſture, in ſhort commons, for that creature can't live where ſheep and lambs can; or rather as a lamb that is alone, ſeparate from the flock, not under the care of any ſhepherd; but expoſed to every beaſt of prey upon a large common, on a wild deſert and uncultivated place; afraid of every thing it hears and ſees; bleating after its dam, of whoſe ſuſtenance and nouriſhment it is deſtitute; and ſo is expreſſive of the ſtate and condition of *Iſrael* in captivity, in the large *Aſſyrian* empire; and diſperſed among the nations, where they were weak and helpleſs, deſtitute of all good things, and expoſed to all dangers, and to every enemy. *Aben Ezra* and *Kimchi* underſtand the words in a good ſenſe, that the Lord would have fed them as lambs in a large place, in an affluent manner, but that they rebelled and backſlided: and to this ſenſe the *Targum* ſeems to incline, which paraphraſes the whole verſe thus, "for as an ox which is fattened and kicks, ſo *Iſrael* rebels becauſe of the multitude of good things; now the Lord will lead them as a choice lamb in a valley," or plain: and ſo *Noldius*, *though Iſrael is refractory*, &c. *notwithſtanding the Lord will feed them*, &c. and indeed the phraſe is uſed in a good ſenſe in *Iſ*. xxx. 23. but there herds and flocks are ſpoken of, and not a ſingle lamb, as here; tho' *Kimchi* thinks the ſingular is put for the plural, lamb for lambs.

℣. 17. *Ephraim is joined to idols*, &c.] That is, the ten tribes of *Iſrael*, frequently ſo called after their ſeparation from the reſt, becauſe that *Jeroboam*, by whom the revolt was made, was of that tribe; and becauſe that tribe was the principal of them, and *Samaria*, the metropolis of their kingdom, was in it: and ſo the *Targum* here renders it, "the houſe of *Iſrael* are joined to idols;" to the calves at *Dan* and *Bethel*; to *Baal*, and other idols, they worſhipped: the phraſe expreſſes their ſtrong affection for them, their conſtant worſhip of them, and their obſtinate perſiſting therein, and the difficulty there was of bringing them off of it; they cleaved to their idols, were glued, and as it were wedded unto them, and there was no ſeparating of them; as men are, who are addicted to the luſts of the fleſh, to the mammon of unrighteouſneſs, or to their own ſelf-righteouſneſs, or to any idol they ſet up in their hearts as ſuch: hence it follows, *let them alone*; which are either the words of the Lord to the prophet, enjoining him to propheſy no more to them; to reprove them no more for their ſins, ſince it was all to no purpoſe, there was no reclaiming them, ſo *Jarchi* and *Kimchi*; and therefore let them alone, let them go on in their ſins, and in their errors, and in their ſuperſtition and idolatry; ſee *Ezek.* iii. 26. *Matt.* xv. 14. God was determined to let them alone himſelf, and therefore bids his prophet do ſo likewiſe: and ſad is the caſe with men when he lets them alone, and will not diſturb their conſciences any more by jogs and convictions, but gives them up to a ſeared conſcience, to hardneſs of heart, and to their own luſts; when he will not hedge up their way with thorns, or diſtreſs them with afflictive providences, and hinder them from going on in a courſe of ſin and wickedneſs; nor give them reſtraining grace, but ſuffer them to go on in the broad road, till they drop into hell; and ſays of them, *let him that is filthy be filthy ſtill*, *Rev.* xxii. 11. or elſe they are the words of the prophet to the men of *Judah*, to have nothing to do with *Iſrael*, ſince they were ſuch backſliders and idolaters; to have no communion and converſation with them, but let them be alone, and worſhip alone for them; ſince what fellowſhip has righteouſneſs with unrighteouſneſs, light with darkneſs, Chriſt with *Belial*, a believer with an infidel, or the temple of the living God with idols and idolaters? 2 *Cor.* vi. 14, 15. *Eph.* v. 11. ſome take them to be the words of the prophet to God concerning *Iſrael*, approving of his righteous judgments, in threatening to feed them as a lamb in a large place; diſmiſs him thither, ſuffer and leave him to feed there. The *Targum* interprets it of their ſin, and not their puniſhment, "they have left their worſhip;" the ſervice of God.

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[u] T. Hieroſ. Avoda Zara, fol. 43. 1.

[w] סררה refractaria, Junius & Tremellius, Piſcator, Tarnovius, Schmidt; indomita, Calvin, Druſius.

[x] ועתה quare, ideo, nunc itaque, Schmidt; igitur nunc, Cocceius.

℣. 18. *Their drink is ſour*, &c.] In their ſtomachs, having drank ſo much that they can't digeſt it; hence nauſeous eructations, with a filthy ſtench, are belched out; ſo it is a charge of drunkenneſs which *Ephraim* or the ten tribes were addicted to, and are accuſed of, *Iſ.* xxviii. 1. or, *their drink is gone*[y]; it has loſt its colour, brightneſs, ſmell and flavour, it is turned to vinegar; expreſſive of the general corruption and depravity of manners and religion among them; ſee *Iſ.* i. 22. or *their drink departeth*, or *cauſeth to depart*; or is *refractory*[z]; that is, it made them refractory, like a refractory heifer, as before; cauſed them to depart from God and his worſhip, and led them into all ſin and irreligion, particularly what follows: *they have committed whoredom continually*; corporal whoredom, which drunkenneſs leads to; and ſpiritual whoredom or idolatry, which they had committed, and continued in, ever ſince the days of *Jeroboam* the ſon of *Nebat*, and increaſed therein: *her rulers* with *ſhame do love*, *give ye*; or *her ſhields*[a]; thoſe that ſhould have been the protectors of *Iſrael*, compared before to an heifer, and preſerved them not only from their external enemies, but from all innovations in religion; and which we rightly enough render *rulers*, civil and eccleſiaſtic, kings, princes, and prieſts; ſee *Pſ.* xlvii. 9. theſe *loved*, *give ye*, which was a *ſhame* to them: the ſenſe is, either they loved gifts and bribes, and were continually ſaying, *give*, *give*, when cauſes were to be tried, and ſo perverted juſtice and judgment, which was very ſhameful; or they loved wine and ſtrong drink, and therefore required it to be continually given them, which was very ſcandalous in rulers more eſpecially, *Prov.* xxxi. 4. or they loved whoredom, both in a corporal and ſpiritual ſenſe, and deſired more harlots, and more idols, and added to their old ones, which was very abominable and ignominious. So the *Targum*, "they turned themſelves after fornication they loved, which brought ſhame unto them;" and theſe may be conſidered as ſo many reaſons why *Judah* ſhould have nothing to do with *Iſrael*.

℣. 19. *The wind hath bound her up in her wings*, &c.] That is, the wind in its wings hath bound up *Ephraim*, *Iſrael* or the ten tribes, compared to an heifer; meaning, that the wind of God's wrath and vengeance, or the enemy the *Aſſyrian* ſhould come like a whirlwind, and carry them ſwiftly, ſuddenly, and irreſiſtibly, out of their own land, into a foreign country: the paſt tenſe for the future, as is common in prophecy, becauſe of the certainty of it; ſo *Jarchi* and *Joſeph Kimchi*: but *Aben Ezra*, *David Kimchi*, *Abarbinel*, and *Abendana*, render it, *ſhe*, that is, *Iſrael*, *hath bound up the wind in her wings*[b]; meaning, that they had laboured in vain in their idolatrous worſhip; and it was all one as if a man ſhould attempt to gather the wind, and bind it up in the ſkirts of his garment, and when he opens them there is nothing to be found: and to this ſenſe is the *Targum*, "the works of their great men are not right, as it is impoſſible to bind the wind in a wing;" referring to the ſins of their rulers, as before: or rather the ſenſe is, the wind ſhall get into the looſe ſkirts of the garments of the *Iſraelites*, which ſhall be as a ſail to it, as *Schmidt* obſerves, and ſhall carry them into diſtant lands; which falls in with the firſt ſenſe of the words, and is beſt: *and they ſhall be aſhamed becauſe of their ſacrifices*; they of the ten tribes, the people of *Iſrael*; or their ſhields, their rulers, as *Aben Ezra*, ſhall be filled with ſhame, being diſappointed of the help they expected from their idols, to whom they offered ſacrifices; and the more, inaſmuch as they will find that theſe idolatrous ſacrifices are the cauſe of their ruin and deſtruction. The *Targum* is, "becauſe of the altars of their idols;" and ſo the *Septuagint*, *Syriac*, and *Arabic* verſions, *becauſe of their altars*.

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[y] סר סבאם receſſit potus eorum, Montanus, Druſius; receſſit vinum eorum, Schmidt.

[z] Recedere fecit merum eorum, Tarnovius; refractarium eſt merum eorum, Junius & Tremellius, Piſcator.

[a] מגניה clypei ejus, Montanus, Vatablus; ſcuta ejus, Druſius, Tarnovius; cujus clypei, Cocceius.

[b] צרר רוח אותה בכנפיה ligavit illa ventum in alis ſuis, Munſter, Calvin, Tigurine verſion.

CHAP. V.

THE deſign of this chapter is to expoſe the ſins of *Iſrael* and of *Judah*, and to declare the judgment of God upon them for them. Men of all ranks in *Iſrael* are ſummoned to attend to the charge brought againſt them, and the ſentence on them, ℣. 1. The charge exhibited is, that they were guilty of enſnaring men to the ſlaughter of idolatrous ſacrifices, tho' they had been ſufficiently rebuked and corrected, ℣. 1, 2. of both corporal and ſpiritual adultery, whereby they were defiled, and which was well known to the Lord, ℣. 3. of obſtinate perſiſtence in impenitence, owing to the efficacy of an unclean ſpirit in them, and their want of the knowledge of God, ℣. 4. of open pride, which ſtared them in the face, and for which they fell into calamities, and *Judah* with them, and ſhould not be able with all their ſacrifices to find favour with God, who had withdrawn himſelf from them, ℣. 5, 6. alſo of treacherous dealing with the Lord by their ſpiritual adultery, and begetting ſtrange children, ℣. 7. next their puniſhment is denounced, of which notice was to be given them by the ſound of the trumpet, as an alarm of war, or as calling for mourning, ℣. 8. ſince *Ephraim* would become deſolate, of which notification had been made among the tribes, ℣. 9. and wrath would be poured out in great abundance on the princes of *Judah*, who were very wicked men, ℣. 10. and *Ephraim* would be oppreſſed and broken by the judgment of God, who would be as a moth unto them, and alſo rottenneſs to *Judah*, becauſe they followed the commandments of men, ℣. 11, 12. and what was ſtill more provoking, when they were ſenſible of their calamities and diſtreſſes, they ſought not help from the Lord, but from men that could do them no good; and therefore he threatens to be as a devouring lion to them, ℣. 13, 14. and yet the chapter concludes with a promiſe of the converſion of theſe people, after the Lord had dealt with them in an angry manner, ℣. 15.

℣. 1. *Hear ye this, O prieſts*, &c.] Tho' idolatrous ones, who called themſelves prieſts, and were reckoned ſo by others, tho' not of the tribe of *Levi*, but ſuch as *Jeroboam* had made prieſts, or were their ſucceſſors; and there might be ſome of the family of *Aaron* and tribe of *Levi*, that might continue in the cities of *Iſrael*, and who gave in to the idolatrous worſhip of thoſe times. Some render it *princes*[c], and the word ſignifies both; *and hearken ye houſe of Iſrael*; not the kingdom of *Judah*, as *Kimchi*, for this is manifeſtly diſtinguiſhed from *Iſrael* in this chapter; nor the *ſanhedrim*, to which ſenſe *Aben Ezra* ſeems to incline; but the ten tribes, the whole kingdom of *Iſrael*, the common people in it: *and give ye ear, O houſe of the king*; of the king of *Iſrael*, who at this time is thought to be *Menahem*; the royal family, the princes of the blood, and all that belonged to the king's court; all of every office, prieſtly or kingly, of every rank, high and low, are called upon to hearken to what is about to be ſaid, both concerning their ſin and puniſhment: *for judgment is toward you*; either to know and do that which is juſt and right; it belonged to the prieſts to know and teach divine judgment, to inſtruct the people in the knowledge of the judgments, ſtatutes and laws of God; and it belonged to the king to execute human judgment, to do juſtice and judgment according to the laws of God, and of the realm; and it belonged to the people to attend to both: ſo the *Targum*, "does "it not *belong* to you to know judgments?" or rather this is to be underſtood of punitive juſtice and judgment, of the ſentence of condemnation, or denunciation of puniſhment for ſin: the reaſons of which follow, *becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor*; theſe were two high mountains in the land of *Iſrael*; the former was near *Hermon* and *Lebanon*, and the ſame with *Gilead*, *Joſh*. xi. 3. *Judg*. xi. 29. the latter was a mountain in *Galilee*, between *Iſſachar* and *Zebulun*, two leagues from *Nazareth*: it was, according to *Joſeph ben Gorion*[d], thirty furlongs high, had on the top of it a plain of twenty-three furlongs; the true *Joſephus*[e] ſays, twenty-ſix; ſee the note on *Jer*. xlvi. 18. the *Jews*[f] have a tradition, that *Jeroboam* ſet ſpies upon theſe mountains at the time of the ſolemn feaſts, to watch who went to them out of *Iſrael*, and to inform againſt them; but theſe could not command all the roads leading to *Jeruſalem*. It may be theſe mountains were much infeſted with hawkers and hunters, to which there may be an alluſion; and the ſenſe be, ye prieſts, people and king are like to thoſe that ſet ſnares and nets on thoſe hills, as they to enſnare and catch creatures, ſo ye to enſnare and draw men into idolatrous practices; or rather, ſince there is no note of compariſon, the meaning is, that they ſet up altars, and offered ſacrifices on theſe hills, and thereby enſnared not only thoſe of their own tribes, but drew and enticed many of the tribes of *Judah* and *Benjamin* to fall in with the ſame idolatrous practices.

℣. 2. *And the revolters are profound to make ſlaughter*, &c.] The *revolters* are the king, prieſts, and people, who had revolted from the true worſhip and ways of God unto idolatry. Theſe formed deep-laid ſchemes, and took crafty methods, like hawkers, who lay themſelves flat upon the ground to manage their ſnares and nets, and obſerve the creatures that fall into them, and take them, and whom they artfully decoy, to which the alluſion is; and that either to ſlay thoſe who would not comply with their falſe worſhip; or rather to multiply the ſacrifices of ſlain beaſts, and offer them with a great ſhow of devotion and religion, and thereby beguile, entice, and enſnare ſimple and unwary ſouls: ſo the *Targum*, "they "ſacrifice to idols abundantly;" and which, in the ſight of God, was mere ſlaughter and butchery: *though I have been a rebuker of them all*; king, prieſts and prophets; thoſe idolaters, revolters, or worſhippers of *Baal*, as *Aben Ezra* calls them: this is to be interpreted either of the prophet, who had freely, faithfully and openly reproved all orders of men for their departure from God, and his worſhip, and for their idolatrous practices; or of the Lord himſelf, which comes to the ſame ſenſe, who had rebuked them by his prophets, and corrected them by his judgments, but to no purpoſe; and therefore they could not plead ignorance, or excuſe themſelves upon that account.

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[c] הכהנים ſignificat ſacerdotes & principes, vid. 2 Sam. viii. 18. Sacerdotes ac domum regis, i. e. regem cum principibus & aulicis, Liveleus.

[d] Hiſt. Heb. l. 4. c. 25. p. 635.

[e] De bello Jud. l. 4. c. 1. §. 8.

[f] Jarchi ex Tanchuma, Abendana ex Midraſh.

℣. 3. *I know Ephraim, and Iſrael is not hid from me,* &c.] Though they may cover their deſigns from men, and ſeek deep to hide their counſel from the Lord, and make plauſible pretences for what they do, and put on an appearance of religion; yet God, who knows all men, and their hearts, cannot be deceived; he judges not according to outward appearance; all things are naked and open to him; nor can any hide themſelves from him, he knows their perſons, intentions and deſigns, as well as actions. *Kimchi* interprets *Ephraim* of *Jeroboam*, the ſon of *Nebat*, who was of that tribe; others, of the tribe itſelf, and *Iſrael* of the other nine tribes; others take *Ephraim* for the ten tribes, and *Iſrael* for the two tribes: but it is beſt to underſtand *Ephraim* and *Iſrael* of the ſame, even of the ten tribes; whoſe works, as the *Targum* paraphraſes it, the Lord knew, particularly what follows: *for now, O Ephraim, thou committeſt whoredom*; both corporal and ſpiritual adultery, which frequently went together, as obſerved in the preceding chapter; the Lord knew their corporal whoredom, tho' ever ſo ſecretly committed, and their ſpiritual adultery or idolatry, under all the ſpecious pretences of worſhipping him; which was an abhorrence to him, as well as a pollution to them: *and Iſrael is defiled*; with the ſame ſins: for all ſin is of a defiling nature, and eſpecially thoſe mentioned, which defile body and ſoul, and render men loathſome and abominable in the ſight of God.

℣. 4. *They will not frame their doings to turn unto their God,* &c.] Either their evil doings; they will not leave, as the *Targum* and *Jarchi*[g]; their evil ways and worſhip, their adultery and idolatry; which was neceſſary to repentance and true converſion to God, whom they yet profeſſed to be their God, tho' they had ſo ſadly departed from him: or their good works; they did not chuſe to do them, which were leading ſteps to repentance and converſion, or fruits and evidences of it: they had no mind to repent of their ſins, and turn from them to the Lord; they had no thought, care or concern about theſe things, but obſtinately perſiſted in their ſins, and in their impenitence: their wills were wretchedly depraved and corrupted; their hearts hard, perverſe and obſtinate; they had no will to that which is good: *for the ſpirit of whoredom is in the midſt of them*; an unclean ſpirit, that prompts them to, and puſhes them on to commit corporal and ſpiritual whoredom; the biaſs and inclination of their minds were this way, which put them upon ſuch evil practices; the ſpirit of error, which cauſed them to err, as the *Targum* and *Kimchi*; the lying ſpirit in the falſe prophets, which encouraged them therein; and even ſatan himſelf, the ſpirit that works in the children of diſobedience: *and they have not known the Lord*; ignorance of God, his nature and perfections, his will, word and worſhip, was the cauſe of their idolatry, and other ſins; ſee ch. iv. 1. and this was wilful and affected ignorance; they knew not, nor would they underſtand; they rejected the knowledge of God, and the means of it; ſo the *Targum*, "and they ſought not inſtruction (or doctrine) from the Lord."

℣. 5. *And the pride of Iſrael doth teſtify to his face,* &c.] Or *does* or *ſhall anſwer to his face*[h]; contradicts him, convicts him, and fills him with ſhame; the pride of his heart, and of his countenance, and which appears in all his actions, and which is open and manifeſt to all, ſhall ſtare him in the face, and confound him; even all the ſinful actions done by him in a proud and haughty manner, in contempt of God, and of his laws, ſhall fly in his face, and fill him with dread and horror. The *Targum* is, "the glory of *Iſrael* ſhall be humbled, and they ſeeing *it*:" inſtead of greatneſs, glory and honour, they formerly had, they ſhall be in a mean, low condition, even in their own land, before they go into captivity; and which their eyes ſhall behold, as *Kimchi* explains the paraphraſe; and to this ſenſe *Jarchi* and *Aben Ezra* incline; and ſo read the *Septuagint*, *Syriac* and *Arabic* verſions. Some underſtand this of God himſelf, who formerly, at leaſt, was the pride, glory and excellency of *Iſrael*; of whom they were proud, and boaſted, and gloried in; even he ſhall be a ſwift witneſs againſt them: *and therefore ſhall Iſrael and Ephraim fall in their iniquity*; that is, the ten tribes ſhall fall by, and for their iniquities, ſuch as before mentioned, into ruin and miſery; it has reſpect to their final deſtruction and captivity by the *Aſſyrians*; they firſt fell into ſin, and then by it into ruin; ſee chap. xiv. 1. *Judah alſo ſhall fall with them*; the two tribes of *Judah* and *Benjamin*, as they fell into idolatry, and were guilty of the ſame crimes, ſo ſhould be involved in the ſame or like puniſhment, tho' not at the ſame time; for the *Babyloniſh* captivity, in which *Judah* was carried captive, was many years after *Iſrael* was carried captive by the *Aſſyrians*: unleſs this is to be underſtood of the low, afflicted and diſtreſſed condition of *Judah*, in the times of *Ahaz*, by *Tiglath Pileſer*, king of *Aſſyria*, who had a little before carried captive part of *Iſrael*, and by others; and in which times *Judah* fell into idolatrous practices, and fell by them; ſee 2 *Kings* xv. 29. and xvi. 7, 8. 2 *Chron.* xxviii. 5, 6, 16—20.

℣. 6. *They ſhall go with their flocks, and with their herds, to ſeek the Lord,* &c.] Not only the two tribes of *Judah* and *Benjamin*, to whom *Kimchi*, *Aben Ezra*, and *Abarbinel* reſtrain the words; but the ten tribes of *Iſrael* alſo, who, when in diſtreſs, and ſeeing ruin coming upon them, ſhould ſeek the Lord; ſeek help from him againſt their enemies, and the pardon of their ſins; ſeek his face and favour, and to appeaſe his wrath, by bringing a multitude of ſacrifices out of their flocks and herds; ſuch a number of them, as if they brought all their flocks and herds with them; but not with true repentance for their ſins, nor with faith in the great ſacrifice, which legal ſacrifices, rightly performed, prefigured. *Kimchi* refers this to the times of *Joſiah*; but, as it reſpects *Iſrael*, as well as *Judah*, it ſeems to deſign ſome time a little before the ruin of them both: *but they ſhall not find him*; ſhall not find grace and mercy with him; he will not be favourable to them, will not afford them any help, but give them up to utter ruin and deſtruction; as he did *Iſrael* at the *Aſſyrian* captivity, and *Judah* at the *Babyloniſh* captivity: *he hath withdrawn himſelf from them*; the glory of the Lord departed from them; his Shekinah or divine majeſty, as the *Targum*, removed from them, becauſe of their idolatry, and other ſins; they ſought him not where and while he was to be found; and therefore when they ſought him, found him not, becauſe he had withdrawn his preſence from among them, being provoked by their iniquities.

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[g] So R. Sol. Urbin. fol. 68. 2.

[h] ענה בפניו reſpondebit, Montanus, Zanchius, Tarnovius, Rivet, Schmidt; reſpondit, Cocceius.

℣. 7. *They have dealt treacherouſly againſt the Lord*, &c.] Which was the reaſon of his departure from them; as a woman deals treacherouſly with her huſband when ſhe is unfaithful to him, and commits adultery; ſo *Iſrael* and *Judah* dealt treacherouſly with the Lord, who ſtood in the relation of an huſband to them in covenant, by committing idolatry: *for they have begotten ſtrange children*; either of ſtrange women, the daughters of idolatrous heathens they married, ſo the *Targum*, *Jarchi* and *Kimchi*; or rather their natural children, tho' born of *Iſraelitiſh* or *Jewiſh* parents, both ſuch; yet being educated by them in an idolatrous way, and brought up in the commiſſion of the evils their parents were guilty of, are ſaid to be ſtrange children to the Lord, alienated from him and his worſhip, and as ſuch to be begotten: *now ſhall a month devour them with their portions*; the *Jews* underſtand this literally of the month *Ab*, the time of *Jeruſalem*'s deſtruction, ſo *Jarchi* and *R. Jeſhuah* in *Aben Ezra* and *Ben Melech*; or the month *Tammuz*, in which the city was broke up, and the month *Ab*, in which it was deſtroyed, as *Kimchi*; or rather, which is alſo a ſenſe he mentions, it ſignifies a ſhort time, a very little while ere the deſtruction ſhould come; and compares it with *Zech.* xi. 8. tho', according to the *Targum*, it is to be underſtood of every month; and ſo denotes the continual deſolation that ſhould be made, until they were utterly deſtroyed; but others ſeem better to interpret it, of their new moon, or firſt day of the month, which they obſerved in a religious way, by offering ſacrifice, *&c.* and on which they depended; but this ſhould be ſo far from being of any ſervice to them, that it ſhould turn againſt them; and becauſe of the idolatry committed in them, the Lord would hate them, and deſtroy them on account of them; even their farms, and fields, and vineyards, which were their portions and inheritances; ſee *Iſ.* i. 13, 14. unleſs it is rather to be underſtood of the parts of the beaſts ſlain in ſacrifice on thoſe days to appeaſe the Lord; which would be ſo far from doing it, that they would provoke him yet more to wrath, and ſlay them.

℣. 8. *Blow ye the cornet in Gibeah, and the trumpet in Ramah*, &c.] As an alarm of war, to give notice that the enemy is at hand, juſt ready to invade the kingdoms of *Iſrael* and *Judah*, and bring deſtruction upon them; according to the *Targum*, the words are directed to the prophets, "O ye prophets, lift up your voice like a trumpet;" to declare to the people of *Judah* their ſins and tranſgreſſions, and the puniſhment that would be inflicted on them for them; or it may be, this is a call of the people to faſting, mourning and lamentation, as in *Joel* ii. 1, 15. *Gibeah* is the ſame which is called *Gibeah of Saul*, 1 *Sam.* xi. 4. it being the birth place of that prince; and which *Joſephus* [i] calls *Gabath-Saoule*, and interprets it the hill of *Saul*, and ſays it was diſtant from *Jeruſalem* about thirty furlongs; tho' elſewhere [k] he repreſents it as but twenty furlongs; perhaps in the latter place there is a corruption in the number; for, according to *Jerom*, it was near *Ramah*, which was ſeven miles from *Jeruſalem*; he ſays, it is called alſo *Gibeah of Benjamin*, 1 *Sam.* xiii. 2. becauſe it was in that tribe, as was alſo *Ramah*; which, according to *Euſebius* [l], was ſix miles from *Jeruſalem*, theſe were near to each other; ſee *Judg.* xix. 13. ſo that the calamity threatened is what reſpects the two tribes: *cry aloud at Bethaven*; the ſame with *Bethel*, or a place near unto it, in the tribe of *Benjamin*, or on the borders of *Ephraim*; ſee ch. iv. 15. According to the above writer [m], it lay about twelve miles from *Jeruſalem*, in the way to *Sichem*; and being upon the borders both of *Benjamin* and *Ephraim*, it ſometimes belonged to *Iſrael*, and ſometimes to *Judah*; ſee 2 *Chron.* xiii. 19. and ſeeing, as *Jerom* obſerves, that *Benjamin* was at the back of it, for where the tribe of *Benjamin* ended, not far in the tribe of *Ephraim*, according to him, was this city built, it therefore very beautifully follows, *after thee, O Benjamin*; that is, either the enemy is after thee, O *Benjamin*, is juſt at hand, ready to fall upon thee, and deſtroy thee, as *Jarchi*, *Kimchi*, and *Ben Melech*; or rather, after the trumpet is blown in *Gibeah* and *Ramah*, cities which belonged to *Benjamin*, let it be blown, either in *Bethaven*, on the borders of *Benjamin* and *Ephraim*; or let it be blown in the tribe of *Judah*, ſo that all the twelve tribes may have notice, and prepare for what is coming upon them.

℣. 9. *Ephraim ſhall be deſolate in the day of rebuke*, &c.] The country of the ten tribes ſhall be laid deſolate, the inhabitants of them deſtroyed either by the ſword, or famine, or peſtilence, and the reſt carried captive, as they were by *Salmaneſer*; and this was the day of the Lord's rebuke and chaſtiſement of them: or of the reward of their ſins, as the *Targum*, when the Lord puniſhed them for them; and this is what the trumpet was to be blown for, in order to give notice of, or to call for mourning on account of it: *among the tribes of Iſrael have I made known that which ſhall ſurely be*; this deſolation was foretold by the prophets, and publiſhed in all the tribes of *Iſrael*, as what ſhould certainly come to paſs; and therefore they could not plead ignorance of it, or ſay they had no notice given them, or they would have repented of their ſins. The *Targum* is, "in the "tribes of *Iſrael* I have made known the law;" ſo *Jarchi*; which they tranſgreſſed, and therefore were made deſolate; or the word of truth, as *Kimchi*; the true and faithful Word, that if they walked in his ways, hearkened unto him, it would be well with them, but if not, he would deſtroy their land, and carry them captive.

℣. 10. *The princes of Judah were like them that remove the bound*, &c.] Or landmark, which to do was contrary to the law, *Deut.* xix. 14. and has always been reckoned an hainous ſin among all nations, and is only done by ſuch who have no regard to right and wrong, and by them ſecretly; and ſuch were the kings, princes and nobles of *Judah*, they ſecretly committed the groſſeſt iniquities, yea were abandoned to their vile luſts, and could not be contented within any bounds. The *Caph* here uſed, is, according to *Kimchi* and *Ben Melech*, not a note of ſimilitude, but of certainty; and then the ſenſe is, that the princes of *Judah* did remove the bound; either in a literal ſenſe, by force and violence ſeized on the poſſeſſions and inheritances of their neighbours which lay next to theirs; or, in a figurative ſenſe, they broke thro' all bounds and limits, and tranſgreſſed the laws of God and men, being not to be reſtrained by either: *therefore I will pour out my wrath upon them like water*; in great abundance, and with ſuch force and vehemence, as not to be ſtopped, but utterly deſtroy; like a flood of water, which overflows the banks, or breaks them down, and carries all before it; or like the flood of water that came upon the earth, and carried off the world of the ungodly; in like manner ſhould the wrath of God be poured down from heaven upon theſe princes without meaſure, exceeding all bounds, in juſt retaliation for their removing the bounds of their neighbours, or tranſgreſſing the laws of God: this was fulfilled either in the times of *Ahaz*, when *Rezin* king of *Syria*, and *Pekah* king of *Iſrael*, as well as *Tiglath-Pileſer* king of *Aſſyria*, greatly afflicted *Judah*, 2 *Chron.* xxviii. or at the time of the *Babyloniſh* captivity.

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[i] De bello Jud. l. 5. c. 2. §. 1.

[k] Antiq. l. 5. c. 2. §. 8.

[l] Apud Reland. Paleſtina Illuſtrata, l. 3. tom. 2. p. 963.

[m] Apud Reland. ib. p. 637.

ỷ. 11. *Ephraim is oppreſſed, and broken in judgment*, &c.] Here the prophet again returns to the ten tribes, who were oppreſſed and broken, either by their own judgments, as the *Targum*; by the tyranny of their kings, and the injuſtice of their judges, who looked only for the mammon of unrighteouſneſs; or by the judgment of their enemies, the *Aſſyrians*, the taxes they laid upon them, the devaſtations they made among them, and by whom, at laſt, they were carried captive; or by the judgments of God upon them; for all the enemy did was by his permiſſion, and according to his will: *becauſe he willingly walked after the commandment*; not after the commandment of God, but after the commandment of men, as *Aben Ezra*; or after the commandment of the prophets of *Baal*, as *Jarchi*; or after the commandment of *Jeroboam* the ſon of *Nebat*, as *Kimchi*, by worſhipping the calves at *Dan* and *Bethel* he ſet up there.

ỷ. 12. *Therefore will I be unto Ephraim as a moth*, &c.] Which eats garments, penetrates into them, feeds on them privately, ſecretly, without any noiſe, and gradually and ſlowly conſumes them; but at laſt utterly, that they are of no uſe and profit: this may ſignify the various things which befel the ten tribes in the reigns of *Zachariah*, *Shallum*, *Menachem*, *Pekahiah*, and *Pekah*, which ſecretly and gradually weakened them; and the utter conſumption of them in the times of *Hoſhea* by *Salmaneſer*: *and to the houſe of Judah as rottenneſs*; as rottenneſs in the bones, *Prov.* xii. 4. which can never be got out or cured; or as a worm that eats into wood, as *Jarchi* interprets it; and gets into the very heart of a tree, and eats it out: thus the Lord threatens the houſe of *Judah*, or the two tribes, with a gradual, yet thorough ruin and deſtruction.

ỷ. 13. *When Ephraim ſaw his ſickneſs, and Judah ſaw his wound*, &c.] That their civil ſtate were in a ſickly condition, very languid, weak, feeble and tottering, juſt upon the brink of ruin; ſee *Iſ.* i. 6: *then went Ephraim to the Aſſyrian, and ſent to king Jareb*; that is, the ten tribes, or the king of them, went and met the *Aſſyrian* king; and *Judah* the two tribes, or the king of them, ſent embaſſadors to king *Jareb*; which ſenſe the order of the words, in connexion with the preceding clauſe, ſeems to require: by the *Aſſyrian* and king *Jareb*, we are to underſtand one and the ſame, as appears from the following words, *yet could he not heal*, &c. whereas, if they were different, it would have been expreſſed, *yet could they not heal*, &c. and the king of *Aſſyria* is meant, who alſo is called king *Jareb*, or rather king of *Jareb*[n]; ſee ch. x. 6. for this does not ſeem to be the name of the king of *Aſſyria* himſelf; tho' it may be, that *Pul*, or *Tiglath-Pileſer*, or *Salmaneſer*, might have more names than one, whoever is meant; but rather it is the name of ſome place in *Aſſyria*, as *Aben Ezra*, *Kimchi*, and *Ben Melech*, from which the country may be here denominated; tho' the *Targum* takes it to be, not the proper name of a man or place, but an appellative, paraphraſing it, "and ſent to the king that ſhall come to avenge them;" and ſo other interpreters[o] underſtand it, rendring it, either the king that ſhould defend, as *Tremellius*; or the king the adverſary, or litigator, as *Cocceius*, *Hillerus*[p], and *Guſſetius*[q]; a court-adverſary, that litigates a point, contends with one, and is an advocate for another; or, as *Hiller* elſewhere[r] renders it, the king that lies in wait: this was fulfilled with reſpect to *Ephraim*, when *Menachem* king of *Iſrael*, or the ten tribes, often meant by *Ephraim*, went and met *Pul* king of *Aſſyria*, and gave him a thouſand talents to depart out of his land; perceiving his own weakneſs to withſtand him, and in order to ſtrengthen and confirm the kingdom in his hand, 2 *Kings* xv. 19. or when *Hoſhea* king of *Iſrael* gave preſents to *Salmaneſer* king of *Aſſyria*, and became a ſervant to him, till he could get ſtronger, and ſhake off his yoke, 2 *Kings* xvii. 3. and with reſpect to *Judah* it had its accompliſhment, when *Ahaz* king of *Judah* ſent meſſengers to *Tiglath-Pileſer* king of *Aſſyria* to come and help him againſt the kings of *Syria* and *Iſrael*, finding he was not ſtrong enough to oppoſe them himſelf, 2 *Kings* xvi. 7. now all this was highly provoking to the Lord, that when both *Iſrael* and *Judah* found themſelves in a weak condition, and unable to reſiſt their enemies, inſtead of ſeeking to him for help, they applied to a foreign prince, and which proved unſucceſsful to them: *yet could he not heal you, nor cure you of your wound*; but, on the contrary, afflicted them, hurt and deſtroyed them; there being a *Meioſis* in the words, which expreſſes leſs than is deſigned; for tho' with reſpect to *Ephraim* or *Iſrael*, *Pul* king of *Aſſyria* deſiſted from doing any damage to *Iſrael*, yet a ſucceſſor of his, *Tiglath-Pileſer*, came and took ſeveral places of *Iſrael*, and carried the inhabitants captive; and at laſt came *Salmaneſer*, and took *Samaria* the metropolis of the land, and carried all the ten tribes captive, 2 *Kings* xv. 29. and xvii. 4, 5, 6. and ſo with reſpect to *Judah*, *Tiglath-Pileſer*, whom *Ahaz* ſent unto for help, not only did not help and ſtrengthen him, but afflicted him, 2 *Chron.* xxviii. 20. thus when ſenſible ſinners ſee their ſpiritual maladies, and feel the ſmart of their wounds, and make a wrong application for relief, to their tears, repentance and humiliation, and to works of righteouſneſs, or to any thing or perſon ſhort of Chriſt the great phyſician, they meet with no ſucceſs, find no relief until better directed.

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[n] אל מלך ירב ad regem Jarebi, Zanchius, Liveleus, Druſius, ſo Luther in Tarnovius.

[o] ירב ultorem, Vulg. Lat. qui eum vindicaret, Tigurine verſion; propugnaturum, Junius & Tremellius; qui litigaret, Piſcator.

[p] Onomaſt. Sacr. p. 219.

[q] Ebr. Comment. p. 780.

[r] Onomaſt. Sacr. p. 430.

℣. 14. *For I will be unto Ephraim as a lion, and as a young lion to the houſe of Judah*, &c.] Being provoked by their above conduct and behaviour in ſeeking to others, and not to him for help, he threatens to puniſh them in a more public and ſevere manner; not be to them only as a moth and rottenneſs, but as a lion, and as a young lion, creatures ſtrong and fierce, that deſtroy and devour all that come into their hands, and from whom there is no deliverance: thus the Lord was both to *Iſrael* and *Judah*, by means of the *Aſſyrians* and *Babylonians*; the former are compared to a lion; that devoured *Iſrael*; and the latter to a young lion, that broke the bones of *Judah*; ſee *Jer.* l. 17. and laſt of all by means of the *Romans*, eſpecially to *Judah*: *I, even I will tear and go away*; as a lion tears its prey in pieces it ſeizes upon, and goes away, and leaves it torn, having ſatisfied itſelf, and is in no fear of being purſued, or any vengeance taken on him for what he has done; ſo the Lord would deſtroy *Iſrael* and *Judah*, and leave them in their ruinous ſtate, none being able to riſe up and avenge their cauſe. The *I* is doubled to expreſs the certainty of it: *I will take away, and none ſhall reſcue him*; as the lion, having glutted itſelf with its prey, takes the reſt away, and carries it to its den, where none dare come and take it from him; ſo the Lord ſignifies, that thoſe of *Iſrael* and *Judah* that periſhed not by the ſword of the enemy, or by famine or peſtilence, ſhould be carried captive, and none ſhould be able to return them till he pleaſes: under the wrath and diſpleaſure of God, and under this tearing, rending and afflictive diſpenſation they now are, and will continue till the time of their converſion.

℣. 15. *I will go and return to my place*, &c.] Leave the countries of *Iſrael* and of *Judah*, where he had uſed to grant his gracious and ſpiritual preſence unto his people, and watched over them, and cared for them, and beſtowed many favours on them, and go up to heaven the place of his more glorious preſence, as the *Targum*, *Jarchi*, and *Kimchi* interpret it; and there, as it were, ſhut himſelf up, particularly with reſpect to theſe people, as if he had no more thought of them, or concern for them: this is to be underſtood in a ſenſe becoming and agreeable to the omnipreſence of God: *till they acknowledge their offence, and ſeek my face*; till the *Iſraelites* acknowledge their idolatry, and the *Jews* their diſbelief and rejection of the Meſſiah, and all other ſins; till they ingenuouſly confeſs themſelves to be guilty, or know and acknowledge they have ſinned, as the *Targum*; and then humbly ſeek the face and favour of God, the remiſſion of their ſins from him, and acceptance with him: *in their affliction they will ſeek me early*; in the morning, betimes, early, and earneſtly; which affliction may be underſtood both of the *Aſſyrian* and *Babyloniſh* captivity; or rather of their preſent affliction toward the cloſe of it, when they ſhall be ſenſible of their ſins, and confeſs them, and look to him whom they have pierced, and mourn, and ſeek for pardon, righteouſneſs and ſalvation from him; and ſo all *Iſrael* ſhall be ſaved, of whoſe converſion this is a prophecy.

CHAP. VI.

THIS chapter gives an account of ſome who were truly penitent, and ſtirred up one another to return to the Lord, encouraged by his power, grace and goodneſs, ℣. 1, 2, 3. and of others, who had only a form of religion, were very unſtable in it; regarded more the ceremonial law, and the external ſacrifices of it, than the moral law; either that part of it which reſpects the love of the neighbour, or that which concerns the knowledge of God; and dealt treacherouſly with the Lord, tranſgreſſing the covenant, ℣. 4, 5, 6, 7. particularly the city of *Gilead* is repreſented as full of the workers of iniquity, and is charged with bloodſhed, ℣. 8. yea even the prieſts were guilty of murder and lewdneſs, ℣. 9. and *Iſrael* or the ten tribes in general are accuſed of whoredom, both corporal and ſpiritual, with which they were defiled, ℣. 10. nor was *Judah* clear of theſe crimes, and therefore a reckoning-day is ſet for them, ℣. 11.

℣. 1. *Come, and let us return unto the Lord*, &c.] The *Septuagint* and *Arabic* verſions connect theſe words with the laſt clauſe of the preceding chapter, adding the word, *ſaying*; and ſo the *Targum* and *Syriac* verſions, *they ſhall ſay*; and very rightly as to the ſenſe; for they are the words of thoſe perſons under the afflicting hand of God, and being brought thereby to a ſenſe of their ſins, acknowledge them, and ſeek to the Lord for pardon, and encourage one another ſo to do; as *Iſrael* and *Judah* will in the latter day, when the veil ſhall be taken off their minds, the hardneſs of their heart removed, and they ſhall be converted, and turn to the Lord, and ſeek him together, weeping as they go; having both faith in Chriſt, and repentance towards God, by which they will return unto him; ſee 2 *Cor.* iii. 16. *Jer.* l. 4, 5. ſo all ſinners ſenſible of their departure from God by ſin, and of the evil and danger of it, repent of it, and loath it, confeſs and acknowledge it, depart from it, and forſake it; and return to the Lord, having ſome view and apprehenſion of him as a God, gracious and merciful in Chriſt; imploring the forgiveneſs of their ſins, with ſome degree of faith and confidence in him; and not having only love to their own ſouls, and the welfare of them, but alſo to the ſouls of others, exhort and encourage them to join with them in the ſame acts of faith, repentance and obedience. The *Targum* is, "let us return to the worſhip of the Lord;" from which they have ſadly departed. The arguments or reaſons follow, *for he hath torn, and he will heal us*; *he hath ſmitten, and he will bind us up*; the ſame hand that has torn will heal, and that has ſmitten will bind up, and none elſe can; and therefore there is a neceſſity of returning to him for healing and a cure, *Deut.* xxxii. 39. and his tearing is in order to heal, and his ſmiting in order to bind up; and as ſure as he has done the one, he'll do the other, and therefore there is great encouragement to apply to him; all which the *Jews* will be ſenſible of in the laſt day; and then the Lord, who is now tearing them in his wrath, and ſmiting them in his ſore diſpleaſure, both in their civil and church-ſtate, diſperſing them among the nations, and has been ſo doing for many hundred years, will *bind up the breach of his people, and heal the ſtroke of their wound*, Iſ. xxx. 26. and ſo the Lord deals with all his people, who are truly and really converted by him; he rends their heart, tears the caul of it; pricks and cuts them to the heart; ſmites them with the hammer of his word; wounds their conſciences with a ſenſe of ſin; lets in the law into them, which works wrath, whereby they become broken and contrite; and all this in order to their turning to him that ſmites them, and be healed, and in love to their ſouls, tho' for the preſent grievous to bear: and then the great phyſician heals them by his ſtripes and wounds; by the application of his blood; by means of his word, the goſpel of peace and pardon; by a look to him, and a touch of him by faith; by diſcoveries of his love, and particularly his pardoning grace and mercy, which as oil and wine he pours into the wounds made by ſin, and binds them up; and which he heals univerſally, both with reſpect to perſons and diſeaſes, for which he is applied unto, and infallibly, thoroughly, and perfectly, and all freely.

℣. 2. *After two days will he revive us, in the third day he will raiſe us up*, &c.] The *Jews*, in their preſent ſtate, are as dead men, both in a civil and ſpiritual ſenſe, and their converſion and reſtoration will be as life from the dead; they are like perſons buried, and when they are reſtored, they'll be raiſed out of their graves, both of ſin and miſery; ſee *Rom.* xi. 15. *Ezek.* xxxvii. 11, 12, 13, 14. the time of which is here fixed, after two days, and on the third; which *Jarchi* interprets of the two temples that have been deſtroyed, and of the third temple to be built, which the *Jews* expect, but in vain, and when they hope for good times: *Kimchi* explains it of their three captivities, in *Egypt*, *Babylon*, and the preſent one, and ſo *Ben Melech*, from which they hope to be raiſed, and live comfortably; which ſenſe is much better than the former: and with it may be compared *Vitringa*'s [a] notion of the text, that the firſt day was between *Iſrael*'s coming out of *Egypt* and the *Babyloniſh* captivity; the ſecond day between that and the times of *Antiochus*, which was the third night; then the third day followed, which is the times of the Meſſiah: but the *Targum* comes nearer the truth, which paraphraſes the words thus, "he will quicken us in the days of conſolation "which are to come, and in the day of the reſur-"rection of the dead he will raiſe us up;" where by days of conſolation are meant the days of the Meſſiah, with which the *Jews* generally connect the reſurrection of the dead; and if we underſtand them of the laſt days of the Meſſiah, it is not much amiſs; for the words reſpect the quickening and raiſing up of the *Jews* in the latter day, the times of Chriſt's ſpiritual coming and reign: and theſe two and three days may be expreſſive of a long and ſhort time, as interpreters differently explain them; of a long time, as the third day is a long time for a man to lie dead, when there can be little or no hope of his reviving, *Luke* xxiv. 31. or of a ſhort time, for which two or three days is a common phraſe; and both true in this caſe: it is a long time *Iſrael* and *Judah* have been in captivity, and there may ſeem little hope of their reſtoration; but it will be a ſhort time with the Lord, with whom a thouſand years are as one day, and one day as a thouſand years: and this I take to be the ſenſe of the words, that after the ſecond millennium, or the Lord's two days, and at the beginning of the third, will be the time of their converſion and reſtoration, reckoning from the laſt deſtruction of them by the *Romans*; for not till then were *Iſrael* and *Judah* wholly in a ſtate of death: many of *Iſrael* were mixed among thoſe of *Judah* before the *Babyloniſh* captivity, and many returned with them from it; but when deſtroyed by the *Romans*, there was an end of their civil and church-ſtate; which will both be revived on a better foundation at this period of time: but if this conjecture is not agreeable, for I only propoſe it as ſuch; the ſenſe may be taken thus, that in a ſhort time after the repentance of *Iſrael*, and their converſion to the Lord, they will be brought into a very comfortable and happy ſtate and condition, both with reſpect to things temporal and ſpiritual. *And we ſhall live in his ſight*; comfortably, in a civil ſenſe, in their own land, and in the poſſeſſion of all their privileges and liberties; and in a ſpiritual ſenſe, by faith on Jeſus Chriſt, whom they ſhall now embrace, and in the enjoyment of the goſpel and goſpel-ordinances; and the prophet repreſents the penitents and faithful among them as believing and hoping for theſe things. This may be applied to the caſe of ſenſible ſinners, who as they are in their natural ſtate dead in ſin, and dead in law, ſo they ſee themſelves to be ſuch when awakened; and yet entertain a ſecret hope, that ſooner or later they ſhall be revived and refreſhed, and raiſed up to a more comfortable ſtate, and live in the preſence of God, and the enjoyment of his favour. The ancient fathers generally underſtood theſe words of Chriſt, who was buried on the ſixth day, lay in the grave the whole ſeventh day, and after theſe two days, on the third, roſe again from the dead; and to this paſſage the apoſtle is thought to have reſpect, 1 *Cor.* xv. 3. and alſo of the reſurrection of his people in and with him, and by virtue of his: and true it is, that Chriſt roſe from the dead on the third day, and all his redeemed ones were quickened and raiſed up together with him as their head and repreſentative, *Eph.* ii. 5, 6. and it is in virtue of his being quickened, that they are regenerated and quickened, and made alive, in a ſpiritual ſenſe; he is the author of their ſpiritual life, and their life itſelf; ſee 1 *Pet.* i. 3. and not only in virtue of his reſurrection, is their ſpiritual reſurrection from the death of ſin to a life of grace, but even their corporal reſurrection at the laſt day; and as in conſequence of their ſpiritual reſurrection, they live in the ſight of God a life of grace and holineſs by faith in Chriſt, and in a comfortable view and enjoyment of the divine favour; ſo they ſhall live eternally in the preſence of God, where are fulneſs of joy, and pleaſures for evermore: but the firſt ſenſe is beſt, and moſt agreeable to the context and ſcope of it.

℣. 3. *Then ſhall we know*, if *we follow on to know the Lord*, &c.] The word *if* is not in the original text, and the paſſage is not conditional, but abſolute; for as perſons, when converted, know Chriſt, and not before, when he is revealed to them, and in them, as the only Saviour and Redeemer, ſo they continue and increaſe in the knowledge of him; they earneſtly deſire to know more of him, and eagerly purſue thoſe means and methods by which they attain to a greater degree of it: for ſo the words are, *and we ſhall know, we ſhall follow on to know the Lord*[t]; that grace, which has given the firſt meaſure of ſpiritual and experimental knowledge of him, will influence and engage them to ſeek after more. The *Jews*, when they are quickened, and turn to the Lord, will know him, own and acknowledge him, as the Meſſiah, the only Redeemer and Saviour; and will be ſo delighted with the knowledge of him, that they will be deſirous of, and ſeek after, a larger meaſure of it; and indeed they ſhall all know him, from the leaſt to the greateſt, when the covenant of grace ſhall be renewed with them, manifeſted and applied to them. The words may be conſidered as a continuation of their exhortation to one another from ℣. 1. thus, *and let us acknowledge, let us follow on to know him*[u]; let us own him as the true Meſſiah, whom we and our fathers have rejected; and let us make uſe of all means to gain more knowledge of him: or let us follow after him, to ſerve and obey him, which is the practical knowledge of him; let us imitate him, and follow him the Lamb of God, embrace his goſpel, and ſubmit to his ordinances. So *Kimchi* interprets it, *to know him*; that is, to ſerve him; firſt know him, then ſerve him. *His going forth is prepared as the morning*; that is, the Lord's going forth, who is known, and followed after to be more known; and is to be underſtood, not of his going forth in the council and covenant of grace from everlaſting; nor of his incarnation in time, or of his reſurrection from the dead; but of his ſpiritual coming in the latter day, with the brightneſs of which he will deſtroy antichriſt; or of his going forth in the miniſtration of the goſpel to the converſion of *Jews* and *Gentiles*, the light of which diſpenſation will be very great; it will be like a morning after a long night of darkneſs with the *Jewiſh* and *Pagan* nations; and be as grateful and delightful, beautiful and chearful, as the morning-light; and move as ſwiftly and irreſiſtibly as that, and be alike growing and increaſing: and ſo the words are a reaſon of the increaſing knowledge of the Lord's people in thoſe times, becauſe he ſhall go forth in the miniſtration of the word like the morning-light, which increaſes more and more till noon; and of the evidence and clearneſs of it, it being like a morning without clouds; with which agrees the note of *Joſeph Kimchi*, "we ſhall know him, and it will be as clear "to us as the light of the morning without "clouds:" and alſo of the firmneſs and certainty of it; for both the increaſing knowledge of the ſaints, and the going forth of Chriſt in a ſpiritual manner, is *firm* and *ſure* (which may be the ſenſe of the word[w]) as the morning; for as ſure as the night cometh, ſo alſo the morning. *And he ſhall come unto us as the rain, as the latter and former rain unto the earth*; in the land of *Iſrael* they had uſually two rains in a year; the one in autumn, or quickly after the ſeed was ſown; the other in the ſpring, when the corn was ripe, and harveſt near, and which was very reviving and refreſhing to the earth, and the fruits of it; and ſuch will be the coming of Chriſt unto his people, in the miniſtration of the goſpel in the latter day, which will drop as the rain, and diſtil as the dew, as the ſmall rain on the tender herb, and as ſhowers upon the graſs; and in the diſcoveries of his favour and love to them, and in the diſtribution of the bleſſings of his grace among them. Much the like phraſes are uſed of the ſpiritual coming of Chriſt in the latter day, *Pſ.* lxxii. 6. The *Targum* is, "and "we ſhall learn, and we ſhall follow on, to know "the fear of the Lord, as the morning-light, which "darts in its going out; and bleſſings will come "to us as a prevailing rain, and as the latter rain "which waters the earth."

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[a] Comment. in Iſ. viii. 20.

℣. 4. *O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee?* &c.] Or, *for thee*[x]? The Lord having obſerved the effect and conſequence of his going and returning to his place, of his leaving his people for a long time under afflictions and in diſtreſs; namely, their thorough converſion to him in the latter day, and the bleſſings attending it; returns to the then preſent times again, and to the ſtate and condition in which *Ephraim* and *Judah*, the ten and two tribes, were, and ſpeaks as one at a loſs, and under difficulties, to know what to do with them and for them; how as it were to give them up to ruin and deſtruction; and yet having tried all ways with them, and in vain, aſks what further was to be done, or could be done, to bring them to a ſenſe of their ſins, to reform them, and cauſe them to return to him. *For your goodneſs is as a morning-cloud, and as the early dew it goeth way*; meaning not the goodneſs of God beſtowed upon them, and the mercy he ſhowed to them; but the goodneſs that appeared in them, and all the good things done by them, their repentance, reformation, holineſs, and righteouſneſs; theſe, which were only in ſhew, did not laſt long, came to nothing, and diſappeared; like a light cloud in the morning, which vaniſhes away when the ſun riſes; or like the dew that falls in the night, which is quickly dried up and gone, after the ſun has been up a ſmall time. Thus it was with *Ephraim*, or the ten tribes, in the time of *Jehu*; there was a ſhew of zeal for religion, and a reformation from idolatry, but it did not go on, nor laſt long; and with the two tribes of *Judah* and *Benjamin* in the times of *Hezekiah* and *Joſiah*, who did that which was right in the eyes of the Lord; but then the *Jews*, in the times of their ſucceſſors, returned to their former evil ways. And ſo the beſt works, holineſs and righteouſneſs of men, can no more ſtand before the juſtice of God, and the ſtrict examination of it, than a thin light morning-cloud, or the ſmall drops of dew before the light, force, and heat of the ſun; nor do formal and carnal profeſſors continue in theſe things; they may run well for a while, and then drop their profeſſion and religion, and turn from the holy commandment. And this being the caſe, what can they expect from the Lord?

℣. 5. *Therefore have I hewed them by the prophets, I have ſlain them by the words of my mouth*, &c.] Sharply reproved them for their ſins by the prophets, who were as lapidaries that cut ſtone, or as hewers of timber that cut off the knotty parts; ſo theſe by preaching the terrors of the law, which is a killing letter, and by delivering out the threatnings of the Lord, and denouncing his judgments upon them for their ſins, cut them to the heart, and killed them; for their foretelling and propheſying of their being ſlain, ruined, and deſtroyed, was a ſlaying of them; ſee *Jer.* i. 10. The *Targum*

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[t] ונדעה נרדפה לדעת את יהוה ſciemuſque, ſequemur ad ſciendum Dominum, Montanus; & cognoſcemus, & perſequemur ad cognoſcendum Jehovam, Zanchius; ſciemus, perſequemur, Liveleus.

[u] Cognoſcamus, *ſive* agnoſcamus, & perſequamur ſcientiam Domini, Schmidt.

[w] נכון firmum certum notat, ſic quidam in Schmidt; firmatus ac ſtabilitus, Tarnovius.

[x] לך in tuum commodum, Schmidt.

gum is, “ becauſe I admoniſhed them by the meſ“ ſage of my prophets, and they returned not, I “ will bring upon them thoſe that ſlay, becauſe “ they have tranſgreſſed the word of my will.” But the *Septuagint*, *Syriac*, and *Arabic* verſions, and ſo *Aben Ezra* and *Joſeph Kimchi*, underſtand theſe words, not of hewing, and cutting, and ſlaying of the people by the prophets, but of the cutting and ſlaying the prophets themſelves, and read the words, *therefore have I cut off the prophets, and ſlain them*, &c. either the falſe prophets, ſome of them that cauſed the people to err, that they might not repent, as *Aben Ezra*; as the prophets of *Baal* in the times of *Elijah*, and the ſcribes and phariſees in Chriſt's time, who were in the way of the peoples repentance, reformation, and reception of Chriſt; theſe he cut off, and their doctrine, and condemned by his own and the doctrine of his apoſtles, the words of the Lord's mouth; ſee *Zech.* xi. 8. and this he did for the good of his people, in anſwer to the queſtion put by himſelf in the preceding verſe, ſo *Schmidt* interprets it: or elſe the true prophets of God, who were expoſed to death, to be cut off and ſlain, for the meſſages they were ſent with: or thoſe meſſages were ſuch as were killing to them, to carry them, and deliver them; and they were ſo conſtantly employed, early and late, in ſuch ſervice, that for the work of the Lord they were often nigh unto death: but our verſion, and the ſenſe agreeable to it, ſeem beſt. *And thy judgments* are as *the light* that *goeth forth*; that is, their judgments, the people's, a ſudden change of perſon: meaning either the ſtatutes and judgments preſcribed them by the Lord, and to be obſerved by them; which were clear and plain as the light at noon-day, and therefore could not plead any excuſe of ignorance of them, that they did not obſerve them: or the judgments of God upon them for their ſins; which were open and manifeſt to all, and increaſing like the light, more and more, and no more to be reſiſted than that; and the righteouſneſs of God in them was very conſpicuous, his judgments were manifeſt, and the juſtice of them. Some underſtand this of the judgments or righteouſneſſes of the ſaints both imputed and inherent, *Rom.* v. 16. *Luke* i. 6. which appear light and clear, the darkneſs of phariſaiſm being removed by Chriſt. The *Targum* is, “ my judgment goes forth as the light.”

℣. 6. *For I deſired mercy, and not ſacrifice*, &c.] That is, the one rather than the other, as the next clauſe explains it. Sacrifices were of early uſe, even before the law of *Moſes*; they were of divine appointment, and were approved and accepted of by the Lord; they were types of Chriſt, and led to him, and were continued unto his death; but in compariſon of moral duties, which reſpect love to God, and to our neighbour, the Lord did not will them, deſire them, and delight in them; or he had more regard for the former than the latter; ſee 1 *Sam.* xv. 22. *Mark* xii. 33, 34. nor did he will or accept at all of the ſacrifices offered to the calves at *Dan* and *Bethel*; nor others, when they were not ſuch as the law required, or were not offered up in the faith of Chriſt, attended with repentance for ſin, and in ſincerity, and were brought as real expiatory ſacrifices for ſin, and eſpecially as now abrogated by the ſacrifice of Chriſt. And as theſe words are twice quoted by our Lord, at one time to juſtify his mercy, pity, and compaſſion, to the ſouls of poor ſinners, by converſing with them, *Matt.* ix. 13. and at another time to juſtify the diſciples in an act of mercy to their bodies when hungry, by plucking ears of corn on the ſabbath-day, *Matt.* xii. 7. *mercy* may here reſpect both acts of mercy ſhewn by the Lord, and acts of mercy done by men; both which the Lord wills, deſires, and delights in: he takes pleaſure in ſhewing mercy himſelf, as appears by his free and open declarations of it; by the throne of grace and mercy he has ſet up; by the encouragement he gives to ſouls to hope in his mercy; by the objects of it, the chief of ſinners; by the various ways he has taken to diſplay it, in election, in the covenant of grace, in the miſſion of Chriſt, in the pardon of ſin by him, and in regeneration; and by his oppoſing it to every thing elſe, in the affair of ſalvation. And he likewiſe has a very great regard to mercy as exerciſed by men; as this is one of the weightier matters of the law, and may be put for the whole of it, or however the ſecond table of it, which is love to our neighbours, and takes in all kind offices done to them; and eſpecially deſigns acts of liberality to neceſſitous perſons; which are ſacrifices God is well pleaſed with, even more than with the ceremonious ones; theſe being ſuch in which men reſemble him the merciful God, who is kind to the unthankful, and to the evil. *And the knowledge of God more than burnt-offerings*; which were reckoned the greateſt and moſt excellent ſacrifices, the whole being the Lord's; but knowledge of God is preferred to them; by which is meant, not the knowledge of God by the light of nature, which men might have, and not glorify him; nor by the law of *Moſes*, as a lawgiver, judge, and conſuming fire; but a knowledge of him in Chriſt, as the God and Father of Chriſt, as the God of all grace, gracious and merciful in him; as a covenant-God and Father in him, which is thro' the goſpel by the Spirit, and is eternal life, *John* xvii. 3. this includes in it faith and hope in God, love to him, fear of him and his goodneſs, and the whole worſhip of him both internal and external. Theſe words ſeem deſigned to expoſe and remove the falſe ground of truſt and confidence in ſacrifices, the people of *Iſrael* were prone unto; as we find they were in the times of *Iſaiah*, who was cotemporary with *Hoſea*; ſee *Iſ.* i. 12—15. The *Targum* interprets them of thoſe that exerciſe mercy, and do the law of the Lord.

℣. 7. *But they like men have tranſgreſſed the covenant*, &c.] The falſe prophets, as *Aben Ezra*, whom he threatened to cut off and ſlay, ℣. 5. or rather *Ephraim* and *Judah*, whoſe goodneſs was ſo fickle and unſtable; and who inſtead of doing acts of mercy, and ſeeking after the true knowledge of God and his worſhip, which are preferable to all ſacrifices, they tranſgreſſed the law of God, which they promiſed at mount *Sinai* to obey; the precepts of the moral law, even of both tables, which concern both God and man; and alſo the ceremonial law, by appointing prieſts to ſacrifice, who were not of the tribe of *Levi*, as did *Ephraim* or the ten tribes under *Jeroboam*; and by offering ſacrifices to their calves, and by not obſerving the ſolemn feaſts; and the precepts relating to both theſe laws, conſtitute the covenant made with the children of *Iſrael* at *Sinai*, *Exod.* xxiv. 3—8. which they tranſgreſſed, either *like Adam* [r] the firſt man, as *Jarchi*; who tranſgreſſed the covenant of works in paradiſe God made with him, and all mankind in him: or like the men of old, the former generations, as the *Targum*; meaning either the old inhabitants of the land, the *Canaanites*; or the men of the old world at the time of the flood, who were a very wicked and abandoned generation of men; or like men in common, depraved and degenerated, fickle and inconſtant, vain and deceitful, and not at all to be depended upon; eſpecially like the lower ſort of men, the common people, who have no regard to their word, covenant, and agreement; or particularly like ſuch men that are given to perjury, and make no conſcience of oaths and covenants ever ſo ſolemnly made: or as others read the words, *but they have tranſgreſſed the covenant like man's* [z]; making no more account of it, than if it was a man's covenant. *There have they dealt treacherouſly againſt me*; in the covenant they entered into, by breaking it, not performing their promiſes; and even in the very ſacrifices they offered, and were ſo fond of, and put their confidence in; either by offering ſuch ſacrifices as were not legal, or by offering them to idols, under a pretence of offering them to God, which was dealing treacherouſly againſt him; and in all other acts of religion, in which they would be thought to have regard to the covenant of God, his laws and precepts, and to be very ſerious and devout, yet acted the hypocritical part, were falſe and deceitful, and devoid of all ſincerity: or there, in the promiſed land, where the Lord had ſo largely beſtowed his favours on them; ſo *Jarchi*, *Kimchi*, and *Abarbinel*, agreeable to the *Targum*, which paraphraſes it thus, "and in the good land which "I gave unto them to do my will, they have dealt "falſly with my word."

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[r] כאדם ſicut Adam, V. L. Pagninus, Montanus, Tigurine verſion, Caſtalio, Grotius. Cocceius.

℣. 8. *Gilead* is *a city of them that work iniquity*, &c.] The chief city in the land of *Gilead*, which lay beyond *Jordan*, inhabited by *Gad* and *Reuben*, and the half tribe of *Manaſſeh*; and ſo belonged to the ten tribes, whoſe ſins are here particularly obſerved. It had its name from the country, or the country from that, or both from the mountain of the ſame name. It is thought to be *Ramoth-Gilead*, a city of refuge, and put for all the cities of refuge in thoſe parts, which were inhabited by prieſts and *Levites*; and who ought to have had knowledge of the laws, and inſtructed the people in them, and obſerved them themſelves, and ſet a good example to others; but inſtead of this, the whole courſe of their lives was vicious; they made a trade of ſinning, did nothing elſe but work iniquity; and this was general among them, the city or cities of them conſiſted of none elſe; and all manner of iniquity was committed by them, particularly idolatry: for ſo the words may be rendred, *a city of them that ſerve an idol* [a]; not only at *Dan* and *Bethel*, but in the cities of the prieſts, idols were ſet up and worſhipped; this ſhows the ſtate to be very corrupt: *and is polluted with blood*; with the blood of murderers harboured there, who ought not to have been admitted; or with the blood of ſuch who were delivered up to the avenger of blood, that ought to have been ſheltered, and both for the ſake of money; or with the blood of children, ſacrificed to *Molech*: the word uſed has the ſignification of ſupplanting, lying in wait, and ſo is underſtood of a private, ſecret ſhedding of blood, in a deceitful and inſidious way: hence ſome render it, *cunning for blood* [b]; to which the *Targum* ſeems to agree, calling it a city "of them that ſecretly "or deceitfully ſhed innocent blood." It has alſo the ſignification of the heel of a man's foot, and is by ſome rendered, *trodden by blood* [c]; that is, by bloody men: or *footed* or *heeled by blood* [d]; that is, ſuch an abundance of it was ſhed, that a man could not ſet his foot or his heel any where but in blood.

℣. 9. *And as troops of robbers wait for a man*, &c.] As a gang of highwaymen or footpads lie in wait in a ditch, or under a hedge, or in a cave of a rock or mountain, for a man they know will come by that way, who is full of money, in order to rob him; or as *Saadiah* interprets it, as fiſhermen ſtand upon the banks of a river, and caſt in their hooks to draw out the fiſh; and to the ſame purpoſe is *Jarchi*'s note from R. *Meir*: ſo *the company of prieſts murder in the way by conſent*; not only encourage murderers, and commit murders within the city, but go out in a body together upon the highway, and there commit murders and robberies, and divide the ſpoil among them; all which they did unanimouſly, and were well agreed, being brethren in iniquity, as well as in office: or, *in the way of Shechem* [e]; as good people paſſed by *Gilead* to *Shechem*, and ſo to *Jeruſalem*, to worſhip there at the ſolemn feaſts, they lay in wait for them, and murdered them; becauſe they did not give into the idolatrous worſhip of the calves at *Dan* and *Bethel*: or, *in the manner of Shechem* [f]; that is, they murdered men in a deceitful treacherous manner, as the *Shechemites* were murdered by *Simeon* and *Levi*: *Joſeph Kimchi* interprets this of the princes and great men, ſo the word *Cohanim* is ſometimes uſed; but the context ſeems to carry it to the prieſts: *for they commit lewdneſs*; or *enormity*; the moſt enormous crimes, and that purpoſely, with deliberation deviſing and contriving them.

℣. 10. *I have ſeen an horrible thing in the houſe of Iſrael*, &c.] Idolatry, the calves ſet up at *Dan* and *Bethel*, which God ſaw with abhorrence and deteſtation; or the prophet ſaw it, and it made his hair ſtand upright as it were, as the word [g] ſignifies, that ſuch wickedneſs ſhould be committed by a profeſſing people: *there is the whoredom of Ephraim*; in the houſe of *Iſrael* is the whoredom of *Jeroboam*, who was of the tribe of *Ephraim*, and cauſed *Iſrael* to ſin, to go a whoring after idols; or the whoredom of the tribe of *Ephraim*, which belonged to the houſe of *Iſrael*, and even of all the ten tribes; both corporal and ſpiritual whoredom, or idolatry, are here meant: *Iſrael is defiled*; with whoredom of both kinds; it had ſpread itſelf all over the ten tribes; they were all infected with it, and polluted by it; ſee ch. v. 3.

℣. 11. *Alſo, O Judah, he hath ſet an harveſt for thee*, &c.] That is, God hath ſet and appointed a time of wrath and vengeance for thee, which is ſometimes ſignified by an harveſt, *Rev.* xiv. 15. becauſe thou haſt been guilty of idolatry alſo, as well as *Ephraim* or the ten tribes: or rather it may be rendered, *but, O Judah* [h], *he*, that is, God *hath ſet an harveſt for thee*; appointed a time of joy and gladneſs, as a time of harveſt is: *when I returned*, or *return the captivity of my people* [i]; the people of *Judah* from the *Babyloniſh* captivity; ſo that here is a prophecy both of their captivity, and of their return from it: and it may be applied unto their return from their ſpiritual captivity, to ſin, ſatan, and the law, through the goſpel of Chriſt and his apoſtles, firſt publiſhed in *Judea*, by means of which there was a large harveſt of ſouls gathered in, and was an occaſion of great joy.

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[z] Tanquam hominis, *ſub.* pactum, Vatablus, Junius & Tremellius, Zanchius.

[a] קרית פעלי און civitas operantium idolum, V. L.

[b] עקבה מדם callida & aſtuta ſanguine, ſo ſome in Vatablus; callida ſanguine, Caſtalio.

[c] Calcata a ſanguine, Piſcator.

[d] Veſtigiata a ſanguine, Capellus, Tarnovius; veſtigiis ſanguinolentis, Junius & Tremellius.

[e] שכמה Sichemam verſus, Guſſetius, Schmidt; approv'd by Reinbeck. De accent. Heb. p. 442 qua itur Sichem, Tigurine verſion; quâ via ad Shechemum *factum* occidunt, Junius & Tremellius; quæ ducit ad Sichemum, Piſcator. So Abendana.

[f] Sicemice, ſo ſome in Druſius,

[g] שעריריה a שער pilus.

[h] גם ſed, V. L. Munſter, Grotius.

CHAP. VII.

THIS chapter either begins a new ſermon, diſcourſe, or prophecy, or it is a continuation of the former; at leaſt it ſeems to be of the ſame argument with the latter part of it, only it is directed to *Iſrael* alone; and conſiſts of complaints againſt them, becauſe of their manifold ſins, and of denunciations of puniſhment for them. They are charged with ingratitude to God, ſinning in a daring manner againſt mercy, and with falſhood, thefts, and robberies, ℣. 1. with want of conſideration of the omniſcience of God, and his notice of their ſins, which ſurrounded them, ℣. 2. with flattery to their king and princes, ℣. 3. with adultery, which luſt raged in them like an heated oven, ℣. 4. with drunkenneſs, aggravated by drawing their king into it, ℣. 5. with raging luſts, which devoured their judges, made their kings to fall, and brought on ſuch a general corruption, that there were none that called upon the Lord, ℣. 6, 7. with mixing themſelves with the nations of the earth, and ſo learning their ways, and bringing their ſuperſtition and idolatry into the worſhip of God, ſo that they were nothing in religion, like an half-baked cake, ℣. 8. with ſtupidity and inſenſibility of their declining ſtate, ℣. 9. with pride, impenitence, and ſtubbornneſs, ℣. 10. with folly, in ſeeking to *Egypt* and *Aſſyria* for help, and not to the Lord; for which they would be taken as birds in a net, and ſorely chaſtiſed, ℣. 11, 12. with ingratitude, hypocriſy, and deceitfulneſs; for all which they are threatened with deſtruction, v. 13, 14, 15, 16.

℣. 1. *When I would have healed Iſrael*, &c.] Or rather, *when I healed Iſrael* [k]; for this is not to be underſtood of a velleity, wiſh, or deſire of healing and ſaving them, as *Jarchi*; nor of a bare attempt to do it by the admonitions of the prophets, and by corrections in providence, but of actual healing them; and by which is meant, not healing them in a ſpiritual and religious ſenſe, as in ch. vi. 1. but in a political ſenſe, of the reſtoring of their civil ſtate to a more flouriſhing condition; which was done in the times of *Jeroboam* the ſon of *Joaſh*, as *Kimchi* rightly obſerves; who reſtored the coaſt of *Iſrael*, from the entring of *Hamath*, unto the ſea of the plain, 2 *Kings* xiv. 25, 26: *then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria*; ſome refer this to the times of *Jeroboam* the Firſt, and that the ſenſe is, that the Lord having cured *Iſrael* of the idolatry introduced by *Solomon*, quickly a new ſcene of idolatry broke out in *Ephraim* or the ten tribes, of which *Samaria* was the metropolis; for *Jeroboam* ſoon ſet up the calves at *Dan* and *Bethel* to be worſhipped; but it does not appear that *Iſrael* was corrupted with the idolatry of *Solomon*, and needed a cure then; nor was *Samaria* built in *Jeroboam*'s time: others apply it to the times of *Jehu*, who, tho' he ſlew the worſhippers of *Baal*, and broke his images, and deſtroyed him out of *Iſrael*, yet retained the worſhip of the calves at *Dan* and *Bethel*, 2 *Kings* x. 25--30. ſo tho' they were healed of one ſort of idolatry, another prevailed. It is right in both theſe ſenſes, that the iniquity of *Ephraim*, and wickedneſs or wickedneſſes of *Samaria*, are taken for the idolatrous worſhip of the golden calves; but then it reſpects the times of *Jeroboam* the Second, the ſon of *Joaſh*, in whoſe days *Iſrael* was proſperous; and yet theſe ſuperſtitious and idolatrous practices of worſhip were flagrant and notorious, were countenanced by the king and his courtiers that dwelt at *Samaria*, as is clear from *Amos* vii. 10—13. which was an inſtance of great ingratitude to the Lord. *For they commit falſhood*; among themſelves, lying to one another, and deceiving each other; or to God, deal falſly with him, are guilty of falſe worſhip, worſhipping idols, which are vanities and lies: *and the thief cometh in, and the troop of robbers ſpoileth without*; which may be interpreted either of their ſins, their ſins in general, both private and public; and their ſins of theft and robbery in particular; both ſuch as were committed in houſes by the thief privately entring there, and by a gang of robbers in the ſtreets, or on the highway: ſo the *Targum*, "in the night they thieve in "houſes, and in the day they rob on the plain," or fields: or elſe of puniſhment for their ſins; and then the words may be rendered [l], *therefore the thief entereth in, and the troop* or *army ſpreads without*; this thief was *Shallum*, who came in to kill and to ſteal; he ſlew *Zachariah* the ſon of *Jeroboam*, after he had reigned ſix months, and uſurped the kingdom, and ſo put an end to the family of *Jehu*, according as the Lord had threatened, 2 *Kings* viii. 12. the troop or army is the *Aſſyrian* army under *Pul*, who came againſt *Menahem* king of *Iſrael*, of whom he exacted a tribute, and departed, 2 *Kings* xv. 19, 20. ſo *Cocceius*.

℣. 2. *And they conſider not in their hearts that I remember all their wickedneſs*, &c.] That is, the people of the ten tribes, and the inhabitants of *Samaria*, whoſe iniquity and wickedneſs are ſaid to be diſcovered, and to be very notorious: and yet *they ſaid not to their hearts* [m], as in the original text; they did not think within themſelves; they did not commune with their own hearts; they did not put themſelves in mind, or put this to their conſciences, that the Lord ſaw all their wicked actions, their idolatry, falſhood, thefts and robberies, and whatſoever they were guilty of; that the Lord took notice of them, and put them down in the book of his remembrance, in order to call them to an account, and puniſh them for them: *now their own doings have beſet them about*; or, *that now their own doings*, &c [n]. they don't conſider in their hearts, that in paradiſe God made with him, and all mankind in him: or like the men of old, the former generations, as the *Targum*; meaning either the old inhabitants of the land, the *Canaanites*; or the men of the old world at the time of the flood, who were a very wicked and abandoned generation of men; or like men in common, depraved and degenerated, fickle and inconſtant, vain and deceitful, and not at all to be depended upon; eſpecially like the lower ſort of men, the common people, who have no regard to their word, covenant, and agreement; or particularly like ſuch men that are given to perjury, and make no conſcience of oaths and covenants ever ſo ſolemnly made: or as others read the words, *but they have tranſgreſſed the covenant like man's* [z]; making no more account of it, than if it was a man's covenant. *There have they dealt treacherouſly againſt me*; in the covenant they entered into, by breaking it, not performing their promiſes; and even in the very ſacrifices they offered, and were ſo fond of, and put their confidence in; either by offering ſuch ſacrifices as were not legal, or by offering them to idols, under a pretence of offering them to God, which was dealing treacherouſly againſt him; and in all other acts of religion, in which they would be thought to have regard to the covenant of God, his laws and precepts, and to be very ſerious and devout, yet acted the hypocritical part, were falſe and deceitful, and devoid of all ſincerity: or there, in the promiſed land, where the Lord had ſo largely beſtowed his favours on them; ſo *Jarchi*, *Kimchi*, and *Abarbinel*, agreeable to the *Targum*, which paraphraſes it thus, “and in the good land which “I gave unto them to do my will, they have dealt “falſly with my word.”

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[i] בשובי cum ego reduco, Calvin.

[k] כרפאי dum curo, Junius & Tremellius; dum medeor, Piſcator, Zanchius, Calvin; quando ſanavi, vel ſano, Schmidt.

[l] וגנב יבוא פשט גדוד בחוץ ideo fur ingreditur, Munſter. So ſome in Druſius.

[m] ובל יאמרו ללבבם & non dicebant ad cor ſuum, Cocceius; & non dicunt cordi ſuo, Schmidt.

[n] עתה סבבום מעלליהם quòd circumdent ipſos opera eorum, Schmidt.

℣. 8. *Gilead is a city of them that work iniquity*, &c.] The chief city in the land of *Gilead*, which lay beyond *Jordan*, inhabited by *Gad* and *Reuben*, and the half tribe of *Manaſſeh*; and ſo belonged to the ten tribes, whoſe ſins are here particularly obſerved. It had its name from the country, or the country from that, or both from the mountain of the ſame name. It is thought to be *Ramoth-Gilead*, a city of refuge, and put for all the cities of refuge in thoſe parts, which were inhabited by prieſts and *Levites*; and who ought to have had knowledge of the laws, and inſtructed the people in them, and obſerved them themſelves, and ſet a good example to others; but inſtead of this, the whole courſe of their lives was vicious; they made a trade of ſinning, did nothing elſe but work iniquity; and this was general among them, the city or cities of them conſiſted of none elſe; and all manner of iniquity was committed by them, particularly idolatry: for ſo the words may be rendred, *a city of them that ſerve an idol* [a]; not only at *Dan* and *Bethel*, but in the cities of the prieſts, idols were ſet up and worſhipped; this ſhows the ſtate to be very corrupt: *and is polluted with blood*; with the blood of murderers harboured there, who ought not to have been admitted; or with the blood of ſuch who were delivered up to the avenger of blood, that ought to have been ſheltered, and both for the ſake of money; or with the blood of children, ſacrificed to *Moloch*: the word uſed has the ſignification of ſupplanting, lying in wait, and ſo is underſtood of a private, ſecret ſhedding of blood, in a deceitful and inſidious way: hence ſome render it, *cunning for blood* [b]; to which the *Targum* ſeems to agree, calling it a city “of them that ſecretly “or deceitfully ſhed innocent blood.” It has alſo the ſignification of the heel of a man's foot, and is by ſome rendered, *trodden by blood* [c]; that is, by bloody men: or *footed* or *heeled by blood* [d]; that is, ſuch an abundance of it was ſhed, that a man could not ſet his foot or his heel any where but in blood.

℣. 9. *And as troops of robbers wait for a man*, &c.] As a gang of highwaymen or footpads lie in wait in a ditch, or under a hedge, or in a cave of a rock or mountain, for a man, they know will come by that way, who is full of money, in order to rob him; or as *Saadiah* interprets it, as fiſhermen ſtand upon the banks of a river, and caſt in their hooks to draw out the fiſh; and to the ſame purpoſe is *Jarchi*'s note from R. *Meir*: ſo *the company of prieſts murder in the way by conſent*; not only encourage murderers, and commit murders within the city, but go out in a body together upon the highway, and there commit murders and robberies, and divide the ſpoil among them; all which they did unanimouſly, and were well agreed, being brethren in iniquity, as well as in office: or, *in the way of Shechem* [e]; as good people paſſed by *Gilead* to *Shechem*, and ſo to *Jeruſalem*, to worſhip there at the ſolemn feaſts, they lay in wait for them, and murdered them; becauſe they did not give into the idolatrous worſhip of the calves at *Dan* and *Bethel*: or, *in the manner of Shechem* [f]; that is, they murdered men in a deceitful treacherous manner, as the *Shechemites* were murdered by *Simeon* and *Levi*: *Joſeph Kimchi* interprets this of the princes and great men, ſo the word *Cohanim* is ſometimes uſed; but the context ſeems to carry it to the prieſts: *for they commit lewdneſs*; or *enormity*; the moſt enormous crimes, and that purpoſely, with deliberation deviſing and contriving them.

℣. 10. *I have ſeen an horrible thing in the houſe of Iſrael*, &c.] Idolatry, the calves ſet up at *Dan* and *Bethel*, which God ſaw with abhorrence and deteſtation; or the prophet ſaw it, and it made his hair ſtand upright as it were, as the word [g] ſignifies, that ſuch wickedneſs ſhould be committed by a profeſſing people: *there is the whoredom of Ephraim*; in the houſe of *Iſrael* is the whoredom of *Jeroboam*, who was of the tribe of *Ephraim*, and cauſed *Iſrael* to ſin, to go a whoring after idols; or the whoredom of the tribe of *Ephraim*, which belonged to the houſe of *Iſrael*, and even of all the ten tribes; both corporal and ſpiritual whoredom, or idolatry, are here meant: *Iſrael is defiled*; with whoredom of both kinds; it had ſpread itſelf all over the ten tribes; they were all infected with it, and polluted by it; ſee ch. v. 3.

℣. 11. *Alſo, O Judah, he hath ſet an harveſt for thee*, &c.] That is, God hath ſet and appointed a time of wrath and vengeance for thee, which is ſometimes ſignified by an harveſt, *Rev.* xiv. 15. becauſe thou haſt been guilty of idolatry alſo, as well as *Ephraim* or the ten tribes: or rather it may be rendered, *but, O Judah* [h], *he*, that is, God *hath ſet an harveſt for thee*; appointed a time of joy and gladneſs, as a time of harveſt is: *when I returned*, or *return the captivity of my people*[i]; the people of *Judah* from the *Babyloniſh* captivity; ſo that here is a prophecy both of their captivity, and of their return from it: and it may be applied unto their return from their ſpiritual captivity, to ſin, ſatan, and the law, through the goſpel of Chriſt and his apoſtles, firſt publiſhed in *Judea*, by means of which there was a large harveſt of ſouls gathered in, and was an occaſion of great joy.

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[z] Tanquam hominis, *ſub.* pactum, Vatablus, Junius & Tremellius, Zanchius.
[a] קרית פעלי און civitas operantium idolum, V. L.
[b] עקבה מדם callida & aſtuta ſanguine, ſo ſome in Vatablus; callida ſanguine, Caſtalio.
[c] Calcata a ſanguine, Piſcator.
[d] Veſtigiata a ſanguine, Capellus, Tarnovius; veſtigiis ſanguinolentis, Junius & Tremellius.
[e] שכמה Sichemam verſus, Guſſetius, Schmidt; approv'd by Reinbeck, De accent. Heb. p. 442 qua itur Sichem, Tigurine verſion; quâ via ad Shechemum *factum* occidunt, Junius & Tremellius; quæ ducit ad Sichemum, Piſcator. So Abendana.
[f] Sicemice, ſo ſome in Druſius.
[g] שעריריה a שער pilus.
[h] גם ſed, V. L. Munſter, Grotius.

CHAP. VII.

THIS chapter either begins a new ſermon, diſcourſe, or prophecy, or it is a continuation of the former; at leaſt it ſeems to be of the ſame argument with the latter part of it, only it is directed to *Iſrael* alone; and conſiſts of complaints againſt them, becauſe of their manifold ſins, and of denunciations of puniſhment for them. They are charged with ingratitude to God, ſinning in a daring manner againſt mercy, and with falſhood, thefts, and robberies, ℣. 1. with want of conſideration of the omniſcience of God, and his notice of their ſins, which ſurrounded them, ℣. 2. with flattery to their king and princes, ℣. 3. with adultery, which luſt raged in them like an heated oven, ℣. 4. with drunkenneſs, aggravated by drawing their king into it, ℣. 5. with raging luſts, which devoured their judges, made their kings to fall, and brought on ſuch a general corruption, that there were none that called upon the Lord, ℣. 6, 7. with mixing themſelves with the nations of the earth, and ſo learning their ways, and bringing their ſuperſtition and idolatry into the worſhip of God, ſo that they were nothing in religion, like an half-baked cake, ℣. 8. with ſtupidity and inſenſibility of their declining ſtate, ℣. 9. with pride, impenitence, and ſtubbornneſs, ℣. 10. with folly, in ſeeking to *Egypt* and *Aſſyria* for help, and not to the Lord; for which they would be taken as birds in a net, and ſorely chaſtiſed, ℣. 11, 12. with ingratitude, hypocriſy, and deceitfulneſs; for all which they are threatened with deſtruction, v. 13, 14, 15, 16.

℣. 1. *When I would have healed Iſrael*, &c.] Or rather, *when I healed Iſrael*[k]; for this is not to be underſtood of a velleity, wiſh, or deſire of healing and ſaving them, as *Jarchi*; nor of a bare attempt to do it by the admonitions of the prophets, and by corrections in providence, but of actual healing them; and by which is meant, not healing them in a ſpiritual and religious ſenſe, as in ch. vi. 1. but in a political ſenſe, of the reſtoring of their civil ſtate to a more flouriſhing condition; which was done in the times of *Jeroboam* the ſon of *Joaſh*, as *Kimchi* rightly obſerves; who reſtored the coaſt of *Iſrael*, from the entring of *Hamath*, unto the ſea of the plain, 2 *Kings* xiv. 25, 26: *then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria*; ſome refer this to the times of *Jeroboam* the Firſt, and that the ſenſe is, that the Lord having cured *Iſrael* of the idolatry introduced by *Solomon*, quickly a new ſcene of idolatry broke out in *Ephraim* or the ten tribes, of which *Samaria* was the metropolis; for *Jeroboam* ſoon ſet up the calves at *Dan* and *Bethel* to be worſhipped; but it does not appear that *Iſrael* was corrupted with the idolatry of *Solomon*, and needed a cure then; nor was *Samaria* built in *Jeroboam*'s time: others apply it to the times of *Jehu*, who, tho' he ſlew the worſhippers of *Baal*, and broke his images, and deſtroyed him out of *Iſrael*, yet retained the worſhip of the calves at *Dan* and *Bethel*, 2 *Kings* x. 25—30. ſo tho' they were healed of one ſort of idolatry, another prevailed. It is right in both theſe ſenſes, that the iniquity of *Ephraim*, and wickedneſs or wickedneſſes of *Samaria*, are taken for the idolatrous worſhip of the golden calves; but then it reſpects the times of *Jeroboam* the Second, the ſon of *Joaſh*, in whoſe days *Iſrael* was proſperous; and yet theſe ſuperſtitious and idolatrous practices of worſhip were flagrant and notorious, were countenanced by the king and his courtiers that dwelt at *Samaria*, as is clear from *Amos* vii. 10—13. which was an inſtance of great ingratitude to the Lord. *For they commit falſhood*; among themſelves, lying to one another, and deceiving each other; or to God, deal falſly with him, are guilty of falſe worſhip, worſhipping idols, which are vanities and lies: *and the thief cometh in, and the troop of robbers ſpoileth without*; which may be interpreted either of their ſins, their ſins in general, both private and public; and their ſins of theft and robbery in particular; both ſuch as were committed in houſes by the thief privately entring there, and by a gang of robbers in the ſtreets, or on the highway: ſo the *Targum*, "in the night they thieve in "houſes, and in the day they rob on the plain," or fields: or elſe of puniſhment for their ſins; and then the words may be rendered[l], *therefore the thief entereth in, and the troop or army ſpreads without*; this thief was *Shallum*, who came in to kill and to ſteal; he ſlew *Zachariah* the ſon of *Jeroboam*, after he had reigned ſix months, and uſurped the kingdom, and ſo put an end to the family of *Jehu*, according as the Lord had threatened, 2 *Kings* viii. 12. the troop or army is the *Aſſyrian* army under *Pul*, who came againſt *Menahem* king of *Iſrael*, of whom he exacted a tribute, and departed, 2 *Kings* xv. 19, 20. ſo *Cocceius*.

℣. 2. *And they conſider not in their hearts that I remember all their wickedneſs*, &c.] That is, the people of the ten tribes, and the inhabitants of *Samaria*, whoſe iniquity and wickedneſs are ſaid to be diſcovered, and to be very notorious: and yet *they ſaid not to their hearts*[m], as in the original text; they did not think within themſelves; they did not commune with their own hearts; they did not put themſelves in mind, or put this to their conſciences, that the Lord ſaw all their wicked actions, their idolatry, falſhood, thefts and robberies, and whatſoever they were guilty of; that the Lord took notice of them, and put them down in the book of his remembrance, in order to call them to an account, and puniſh them for them: *now their own doings have beſet them about*; or, *that now their own doings*, &c[n]. they don't conſider in their hearts, that their ſins are all around them, on every ſide, committed by them openly, and in abundance, and are notorious to all their neighbours, and much more to the omniſcient God: and that *they are before my face*; ſo the *Targum*, "which are re- "vealed before me;" were manifeſt in his ſight, before whom all things are; but this they did not conſider, and therefore went on in that bold and daring manner they did. Some underſtand theſe clauſes of the puniſhment of their ſins, which ſhould ſurround them on every ſide, that they ſhould not be able to eſcape, like perſons cloſely beſieged in a city, that they cannot get out; alluding to the future ſiege of *Samaria*, when it would be a plain caſe, tho' they did not now think of it, that all their ſins were before the Lord, and were obſerved by him.

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[i] בשובי cum ego reduco, Calvin.

[k] כרפאי dum curo, Junius & Tremellius; dum medeor, Piſcator, Zanchius, Calvin; quando ſanavi, vel ſano, Schmidt.

[l] וגנב יבוא פשט גדוד בחוץ ideo fur ingreditur, Munſter. So ſome in Druſius.

[m] ובל יאמרו ללבבם & non dicebant ad cor ſuum, Cocceius; & non dicunt cordi ſuo, Schmidt.

[n] עתה סבבום מעלליהם quòd circumdent ipſos opera eorum, Schmidt.

℣. 3. *They make the king glad with their wickedneſs*, &c.] Not any particular king; not *Jeroboam* the firſt, as *Kimchi*; nor *Jehu*, as *Grotius*; if any particular king, rather *Jeroboam* the ſecond; but their kings in general, as the *Septuagint* render it, in ſucceſſion one after another; who were highly delighted and pleaſed with the prieſts in offering ſacrifice to the calves, and with the people in attending to that idolatrous worſhip, by which they hoped to ſecure the kingdom of *Iſrael* to themſelves, and prevent the people going to *Jeruſalem* to worſhip: it made them glad to the heart to hear them ſay, that God was as well pleaſed with ſacrifices offered at *Dan* and *Bethel*, as at *Jeruſalem*: *and the princes with their lies*; with their idols and idolatrous practices, which are vanity and a lie; tho' ſome interpret this of their flatteries, either of them, or their favourites; and of their calumnies and detractions of ſuch they had a diſlike of.

℣. 4. *They are all adulterers*, &c.] King, princes, prieſts and people, both in a ſpiritual and corporal ſenſe; they were all idolaters, given to idolatry, eager of it, and conſtant in it, as the following metaphors ſhew; and they were addicted to corporal adultery; this was a prevailing vice among all ranks and degrees of men. So the *Targum*, "they all deſire to lie with their neighbours wives;" ſee *Jer.* v. 7, 8. and ix. 2: *as an oven heated by the baker*; which, if underſtood of ſpiritual adultery or idolatry, denotes their eagerneſs after it, and fervour in it, excited by their king, or by the devil and his inſtruments, the prieſts and falſe prophets; and if of bodily uncleanneſs, it is expreſſive of the heat of that luſt, which is ſometimes ſignified by *burning*; and is ſtirred up by the devil and the corrupt hearts of men to ſuch a degree, as to be raiſed to a flame, and be like a raging fire, or a heated oven; ſee *Rom.* i. 27. 1 *Cor.* vii. 9: *who ceaſeth from raiſing*; that is, the baker having heated his oven, ceaſeth from raiſing up the women to bring their bread to the bakehouſe; or he ceaſeth from waking, or from watching his oven; he lays himſelf down to ſleep, and continues in it: *after he hath kneaded the dough, until it be leavened*; having kneaded the dough, and put in the leaven, he lets it alone to work till the whole maſs is leavened, taking his reſt in the mean while: as the former clauſe expreſſes the vehement deſire of the people after adultery, ſpiritual or corporal, this may ſignify their continuance in it; or rather the wilful negligence of the king, prieſts and prophets, who, inſtead of awaking them out of their ſleep on a bed of adultery, let them alone in it, until they were all infected with it.

℣. 5. *In the day of our king*, &c.] Either his birth-day, or his coronation-day, when he was inaugurated into his kingly office, as the *Targum*, *Jarchi*, and *Kimchi*; or the day on which *Jeroboam* ſet up the calves, which might be kept as an anniverſary: or, *it is the day of our king* [o]; and may be the words of the prieſts and falſe prophets, exciting the people to adultery; and may ſhew by what means they drew them into it, ſaying this is the king's birth-day, or coronation-day, or a holyday of his appointing, let us meet together, and drink his health; and ſo by indulging to intemperance, thro' the heat of wine, led them on to adultery, corporal or ſpiritual, or both: *the princes have made him ſick with bottles of wine*; that is, the courtiers who attended at court on ſuch a day to compliment the king upon the occaſion, and to drink his health, drank to him in bumpers, perhaps a bottle of wine at once; which he pledging them in the ſame manner, made him ſick or drunk: to make any man drunk is criminal, and eſpecially a king; as it was alſo a weakneſs and ſin in him to drink to exceſs, which is not for kings, of all men, to do: or it may be rendered, *the princes became ſick thro' the heat of wine* [p], ſo *Jarchi*; they were made ſick by others, or they made themſelves ſo by drinking too much wine, which inflamed their bodies, gorged their ſtomachs, made their heads dizzy, and them ſo *weak*, as the word [q] alſo ſignifies, that they could not ſtand upon their legs; which are commonly the effects of exceſſive drinking, eſpecially in thoſe who are not uſed to it, as the king and the princes might not be, only on ſuch occaſions: *he ſtretched out his hand with ſcorners*; meaning the king, who, in his cups, forgetting his royal dignity, uſed too much familiarity with perſons of low life, and of an ill behaviour, irreligious ones; who, eſpecially when drunk, made a jeſt of all religion; ſcoffed at good men, and every thing that was ſerious; and even ſet their mouths againſt the heavens; denied there was a God, or ſpoke very indecently and irreverently of him; theſe the king made his potcompanions, took the cup, and drank to them in turn, and ſhook them by the hand; or admitted them to kiſs his hand, and were all together, hail fellows well met. *Joſeph Kimchi* thinks theſe are the ſame with the princes, called ſo before they were drunk, but afterwards *ſcorners*.

℣. 6. *For they have made ready their heart like an oven, whiles they lie in wait*, &c.] The prince, people, and ſcorners before-mentioned, being heated with wine, and their luſt enraged, they were ready for any wickedneſs; for the commiſſion of adultery, lying in wait for their neighbours wives to debauch them; or for rebellion and treaſon againſt their king, and even the murder of him, made drunk by them, whom they now deſpiſed, and waited for an opportunity to diſpatch him: *their baker ſleepeth all the night: in the morning it burneth as a flaming fire*; as a baker having put wood into his oven, and kindled it, leaves it, and ſleeps all night, and in the morning it is all burning, and in a flame, and his oven is thoroughly heated, and fit for his purpoſe; ſo the evil concupiſcence in theſe mens hearts made hot like an oven, reſts all night, deviſing miſchief on their beds, either againſt the chaſtity of their neighbours wives, or againſt the lives of others, they bear an ill-will to, particularly againſt their judges and their kings, as the next verſe ſeems to intimate; and in the morning this luſt of uncleanneſs or revenge is all in a flame, and ready to execute the wicked deſigns contrived; ſee *Mic.* ii. 1. Some, by *their baker*, underſtand ſatan; others, their king aſleep and ſecure; others *Shallum*, the head of the conſpiracy againſt *Zachariah*.

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[o] יום מלכנו dies regis noſtri, Vulg. Lat. Calvin, Tigurine verſion, Tarnovius, Coccelus, Schmidt.

[p] החלו שרים חמת מיין ægrotarunt principes a calore vini, Liveleus; morbo afficiunt ſe calore ex vino, Tarnovius.

[q] Quem infirmant principes æſtu a vino, Cocceius; infirmum fecerunt, Munſter; infirmant, Schmidt.

ỳ. 7. *They are all hot as an oven*, &c.] Eager upon their idolatry, or burning in their unclean deſires after other mens wives; or rather raging and furious, hot with anger and wrath againſt their rulers and governors, breathing out ſlaughter and death unto them: *and have devoured their judges*; that ſtood in the way of their luſts, reproved them for them, and reſtrained them from them; or were on the ſide of the king they conſpired againſt, and were determined to depoſe and ſlay: *all their kings are fallen*; either into ſin, the ſin of idolatry particularly, as all from *Jeroboam* the firſt did, down to *Hoſhea* the laſt; or they fell into calamities, or by the ſword of one another, as did moſt of them; ſo *Zachariah* by *Shallum*, *Shallum* by *Menahem*, *Pekahiah* by *Pekah*, and *Pekah* by *Hoſhea*; ſee 2 *Kings* xv. So the *Targum*, "all their kings are "ſlain:" *there is none among them that calleth unto me*; either among the kings, when their lives were in danger from conſpirators; or none among the people, when their land was in diſtreſs, either by civil wars among themſelves, or by a foreign enemy; ſuch was their ſtupidity, and to ſuch a height was irreligion come to among them!

ỳ. 8. *Ephraim, he hath mixed himſelf among the people*, &c.] Either locally, by dwelling among them, as ſome of them at leaſt might do among the *Syrians*; or carnally, by inter-marrying with them, contrary to the command of God; or civilly, by entring into alliances and confederacies with them, as *Pekah* the ſon of *Remaliah* king of *Iſrael* did with *Rezin* king of *Syria*, *Iſ.* vii. 2, 5. or by ſeeking to them for help, calling to *Egypt*, and going to *Aſſyria*, as in ỳ. 11. ſo *Aben Ezra*; or morally, by learning their manners, and conforming to their cuſtoms, eſpecially in religious things: tho' ſome underſtand this as a puniſhment threatened them for their above ſins, that they ſhould be carried captive into foreign lands, and ſo be mixed among the people, and which is *Jarchi*'s ſenſe; but it is rather to be conſidered as their evil in joining with other nations in their ſuperſtition, idolatry, and other impieties; and it is highly offenſive to God, when his profeſſing people mix themſelves with the world, keep company with the men of it, faſhion themſelves according to them, do as they do, and wilfully go into their converſation, and repeat it, and continue therein, and reſolve to do ſo: for ſo it may be rendered, *he will mix himſelf*[r]; it denotes a voluntary act, repeated and perſiſted in with obſtinacy. 4 *Ephraim is a cake not turned*; like a cake that is laid on coals, if it is not turned, the nether part will be burnt, and the upper part unbaked, and ſo be good for nothing; not fit to be eaten, being nothing indeed, neither bread nor dough; and ſo may ſignify, that *Ephraim* having introduced much of the ſuperſtition and idolatry of the *Gentiles* into religious worſhip, was nothing in religion, neither fiſh nor fleſh, as is proverbially ſaid of perſons and things of which nothing can be made; they worſhipped the calves at *Dan* and *Bethel*, and yet ſwore by the name of the Lord; they halted between two opinions, and were of neither; they were like the hotch-potch inhabitants of *Samaria* in after-times, that came in their room, that feared the Lord, and ſerved their own gods: and ſuch profeſſors of religion there are, who are nothing in religion; nothing in principle, they have no ſcheme of principles; they are neither one thing nor another; they are nothing in experience, if they have a form of godlineſs, they deny the power of it; they are nothing in practice, all they do is to be ſeen of men; they are neither hot nor cold, eſpecially not throughout, or on both ſides, like a cake unturned; but are lukewarm and indifferent, and therefore very diſagreeable to the Lord. Some take this to be expreſſive of puniſhment, and not of fault; either of their partial captivity by *Tiglath-Pileſer*, when only a part of them was carried captive; or of the ſwift and total deſtruction of them by their enemies, who would be like hungry and half-ſtarved perſons, who, meeting with a cake on the coals half baked, ſnatch it up, and eat it, not ſtaying for the turning and baking it on the other ſide; and thus it ſhould be with them. So the *Targum*, "the houſe of *Ephraim* is like to a cake "baked on coals, which before it is turned is "eaten."

ỳ. 9. *Strangers have devoured his ſtrength*, &c.] 4 Or his ſubſtance, as the *Targum*; his wealth and riches, fortreſſes and ſtrong holds: theſe ſtrangers were either the *Syrians*, who, in the times of *Jehoahaz* deſtroyed *Ephraim* or the *Iſraelites*, and ſo weakened them, as to make them like the duſt by threſhing, 2 *Kings* xiii. 7. or the *Aſſyrians*, firſt under *Pul* king of *Aſſyria*, who came out againſt *Menahem* king of *Iſrael*, and exacted a tribute of a thouſand talents of ſilver, and ſo drained them of their treaſure, which was their ſtrength, 2 *Kings* xv. 19, 20. and then under *Tiglath-Pileſer*, another king of *Aſſyria*, who came and took away from them many of their fortified places, and carried the inhabitants captive, ỳ. 29: *and he knoweth it not*; is not ſenſible how much he is weakened by ſuch exactions and depredations; or does not take notice of the hand of God in all this; does not conſider from whence it comes, what is the cauſe of it, and for what ends: *yea, gray hairs are here and there upon him, yet he knoweth not*; or, *old age has ſprinkled itſelf upon him*[s]; or, *gray hairs are ſprinkled on him*; gray hairs, when thick, are a ſign that old age is come; and when ſprinkled here and there, are ſymptoms of its coming on, and of a perſon's being on the decline of life; and here it ſignifies the weak and declining ſtate of *Iſrael*, thro' the exactions and depredations of their neighbours, and that their utter ruin was near; and yet they did not know nor conſider their latter end, nor repent of their ſins, and acknowledge them, and return unto the Lord, and implore his mercy: ſo carnal profeſſors, who mix with the men of the world, that are ſtrangers to God and godlineſs, and every thing that is divine and good, are devoured by them; they loſe their time and ſubſtance, and their precious ſouls, and are not aware of it. The ſymptoms of the declining ſtate of the church of God are at this time upon us, and yet not taken notice of; ſuch as great departures from the faith; a number of falſe teachers riſen up; great fallings off of profeſſors, and of ſuch who have made a great figure in the church; a ſmall number of faithful men; great coldneſs and lukewarmneſs to ſpiritual things; little faith on the earth; great neglect of goſpel-worſhip and ordinances; much ſleepineſs and drowſineſs; great immorality and profaneneſs: as alſo the ſymptoms of the declining ſtate of the world, and of its drawing to its period; as wars, and rumours of wars, famine, peſtilence, and earthquakes in divers places; volcanos, burning mountains, eruptions of ſubterraneous fire, which portend the general conflagration; and yet theſe things are little attended to.

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[r] הוא יתבולל miſcebit ſeſe, Zanchius.

[s] שיבה זרקה בו canities ſparſit ſe in eo, Pagninus, Montanus, Cocceius, Schmidt; cani ſparſi ſunt, Tigurine verſion; canities aſpergit eum, Junius & Tremellius, Piſcator; ſo Latin writers: ſparſerit & nigras alba ſenecta comas. Propert. l. 3. Eleg. 4.
Jam mihi deterior canis aſpergitur ætas. Ovid. de Ponto, l. 1. Eleg. 5.

℣. 10. *And the pride of Iſrael teſtifieth to his face,* &c.] See the note on ch. v. 5. notwithſtanding their weak and declining ſtate, they were proud and haughty; entertained a high conceit of themſelves, and of their good and ſafe condition; and behaved inſolently towards God, and were not humbled before him for their ſins. Their pride was notorious, which they themſelves could not deny; they were ſelf-convicted, and ſelf-condemned: *and they do not return to the Lord their God*; by acknowledgment of their ſins, repentance for them, and reformation from them; and by attendance on his worſhip, from which they had revolted; ſo the *Targum*, "they return not to the worſhip of the Lord their God:" *nor ſeek him for all this*; tho' they are in this waſting, declining condition, and juſt upon the brink of ruin, yet they ſeek not the face and favour of the Lord; they don't aſk help of him, or implore his mercy; and tho' they have been ſo long in theſe circumſtances, and have been gradually conſuming for many years, yet in all this time they have made no application to the Lord, that he would be favourable, and raiſe their ſinking ſtate, and reſtore them to their former glory.

℣. 11. *Ephraim alſo is like a ſilly dove, without heart*, &c.] Or underſtanding; which comes and picks up the corns of grain, which lie ſcattered about, and does not know that the net is ſpread for it; and when its young are taken away, it is unconcerned, and continues its neſt in the ſame place ſtill; and when frightened, repairs not to its dovehouſe, where it would be ſafe, but flies about here and there, and ſo becomes a prey to others. Thus *Ephraim* going to *Egypt* and *Aſſyria* for help, were enſnared by them, not having ſenſe enough to perceive that this would be their ruin; and tho' they had heretofore ſuffered by them, yet ſtill they continued to make their addreſſes to them; and inſtead of keeping cloſe to the Lord, and to his worſhip, and the place of it, and aſking counſel and help of him, they ran about and ſought for it here and there: *they call to Egypt*; that is, for help; as *Hoſhea* king of *Iſrael*, when he ſent meſſengers to *So* or *Sabacon* king of *Egypt*, for protection and aſſiſtance, 2 *Kings* xvii. 4. Such a fooliſh part, like the ſilly doves, did they act; ſince the *Egyptians* had been their implacable enemies, and their fathers had been in cruel bondage under them: *they go to Aſſyria*; ſend gifts and preſents, and pay tribute to the kings thereof, to make them eaſy; as *Menahem* did to *Pul*, and *Hoſhea* to *Salmaneſer*, 2 *Kings* xv. 19. and xvii. 3. Some underſtand this laſt clauſe, not of their ſin in going to the *Aſſyrian* for help; but of their puniſhment in going or being carried captive thither; and ſo the *Targum* ſeems to interpret it, "they go captive, or are carried captive into *Aſſyria*."

℣. 12. *When they ſhall go*, &c.] That is, to *Egypt* or *Aſſyria*: *I will ſpread my net upon them*; bring them into great ſtraits and difficulties; perhaps the *Aſſyrian* army is meant, which was the Lord's net, guided, and directed, and ſpread by his providence, and according to his will, to take this ſilly dove in; and which incloſed them on all ſides, that they could not eſcape; ſee *Ezek.* xii. 13. *Hoſhea* the king of *Iſrael* was taken by the *Aſſyrian*, and bound and ſhut up in priſon; *Samaria* the capital city was beſieged three years, and then taken, 2 *Kings* xvii. 4, 5, 6: *I will bring them down as the fowls of the heaven*; tho' they fly on high, ſoar aloft, and behave proudly, and fanſy themſelves out of all danger; yet, as the flying fowl, the eagle, and other birds, may be brought down to the earth by an arrow from the bow, or by ſome decoy; ſo ſhould they be brought down from their fanſied ſafe and exalted ſtate, and be taken in the net, and become a prey to their enemies: *I will chaſtiſe them as their congregation hath heard*; what was written in the law, and in the prophets, were read and explained in the congregations of *Iſrael* on their ſtated days they met together on for religious worſhip; in which it was threatened, that if they did not obſerve the laws and ſtatutes of the Lord their God, but neglected and broke them, they ſhould be ſeverly chaſtized and corrected with his ſore judgments, famine, peſtilence, the ſword of the enemy, and captivity: and now the Lord would fulfil his word, agreeable to what had often been heard by them, but not regarded; ſee *Lev.* xxvi. and *Deut.* xxviii.

℣. 13. *Wo unto them, for they have fled from me*, &c.] From the Lord, from his worſhip, and the place of it; from obedience to him, and the ſervice of him; as birds fly from their neſts, and leave their young, and wander about; ſo they had deſerted the temple at *Jeruſalem*, and forſaken the ſervice of the ſanctuary, and ſet up calves at *Dan* and *Bethel*, and worſhipped them; and inſtead of fleeing to God for ſuccour in time of diſtreſs, fled further off ſtill, even out of their own land to *Egypt* or *Aſſyria*: the conſequence of which was, nothing but ruin, and ſo lamentation and woes: *deſtruction unto them, becauſe they have tranſgreſſed againſt me*; againſt the laws which God gave them; ſetting up idols, and worſhipping them, and ſo broke the firſt table of the law; committing murder, adultery, thefts and robberies, with which they are charged in the preceding part of this chapter, and ſo tranſgreſſed the ſecond table of the law; and by all brought deſtruction upon themſelves, which was near at hand, and would certainly come, as here threatened; tho' they promiſed themſelves peace, and expected aſſiſtance from neighbouring nations, but in vain, having made the Lord their enemy, by breaking his laws: *tho' I have redeemed them*; out of *Egypt* formerly, and out of the hands of the *Moabites*, *Ammonites*, *Philiſtines*, and others, in the times of the judges; and more lately in the times of *Joaſh* and *Jeroboam* the ſecond, who recovered many cities out of the hands of the *Syrians*. *Aben Ezra*, *Jarchi*, and *Kimchi*, interpret this of the good diſpoſition of God towards them, having it in his heart to redeem them now from their preſent afflictions and diſtreſſes, but that they were ſo impious and wicked, and ſo unfaithful to him: *yet they have ſpoken lies againſt me*; againſt his being and providence, being atheiſtically inclined; or pretending repentance for their ſins, when they were hypocrites, and returned to their former courſes; or ſetting up idols in oppoſition to him, which were vanity to him; attributing all their good things to them, and charging him with all their evils. *Abendana* reads the words interrogatively, *ſhould I redeem them, when they have ſpoken lies againſt me*[t]? no, I will not.

ỳ. 14. *And they have not cried unto me with their heart*, &c.] In their diſtreſs indeed they cried unto the Lord, and ſaid they repented of their ſins, and promiſed reformation, and made a ſhow of worſhipping God; as invocation is ſometimes put for the whole worſhip of God; but then this was not heartily, but hypocritically; their hearts and their mouths did not go together, and therefore was not reckoned prayer; nothing but howling, as follows: *when they howled upon their beds*; lying ſick or wounded there; or as ſome in their idol-temples, thoſe beds of adultery, where they pretended to worſhip God by them, and to pray to him thro' them; but ſuch idolatrous prayers were no better than the howlings of dogs to him; even tho' they expreſſed outwardly their cries with great vehemency, as the word uſed denotes, having one letter more in it than common: *they aſſemble themſelves for corn and wine*; either at their banquets to feaſt upon them, as *Aben Ezra*; or to the markets to buy them, as *Kimchi* ſuggeſts; or rather to their idol-temples to deprecate a famine, and to pray for rain and fruitful ſeaſons; or if they gather together to pray to the Lord, it is only for carnal and worldly things; they only ſeek themſelves, and their own intereſt, and not the glory of God; and aſk for theſe things to conſume them on their luſt. The *Septuagint* verſion is, *for corn and wine they were cut*, or cut themſelves, as *Baal*'s prieſts did, when they cried to him, 1 *Kings* xviii. 28. and *Theodoret* here obſerves, that they performed the heathen rites, and in idol-temples made inciſions on their bodies: *and they rebel againſt me*; not only flee from him, tranſgreſs his laws, but caſt off all allegiance to him, and take up arms, and commit hoſtilities againſt him. The *Targum* joins this with the preceding clauſe, "becauſe of the multitude of corn and wine which "they have gathered, they have rebelled againſt "my word;" and to the ſame ſenſe *Jarchi*; thus, *Jeſhurun* waxed fat and kicked.

ỳ. 15. *Though I have bound, and ſtrengthened their arms*, &c.] As a ſurgeon ſets a broken arm, and ſwathes and binds it, and ſo reſtores it to its former ſtrength, or at leaſt to a good degree of ſtrength again, ſo the Lord dealt with *Iſrael*; their arms were broken, and their ſtrength weakened, and they greatly diſtreſſed and reduced by the *Syrians* in the times of *Jehoahaz*; but they were brought into a better ſtate and condition in the times of *Joaſh* and *Jeroboam* the ſecond; the former retook ſeveral cities out of the hands of the *Syrians*, and the latter reſtored the border of *Iſrael*, and greatly enlarged it; and as all this was done thro' the bleſſing of divine providence, the Lord is ſaid to do it himſelf. Some render it, *tho' I have chaſtized, I have ſtrengthened their arms*[u]; tho' he corrected them for their ſins in the times of *Jehoahaz*, and ſuffered their arms to be broken by their enemies, for their inſtruction, and in order to bring them to repentance for their ſins; yet he ſtrengthened them again in the following reigns: *yet do they imagine miſchief againſt me*; ſo ungrateful were they, they contrived to do hurt to his prophets that were ſent to them in his name, to warn them of their ſins and danger, and exhort them to repent, and forſake their idolatrous worſhip, and other ſins; and they ſought by all means to diſhonour the name of the Lord, by imputing all their ſucceſs in the reigns of *Joaſh* and *Jeroboam* to their idols, and not unto him; and ſo hardened themſelves againſt him, and in their evil ways.

ỳ. 16. *They return, but not to the Moſt High*, &c.] To *Egypt*, and not to *Jeruſalem*, and the temple there, and the worſhip of it; to their idols, and not to him whoſe name alone is *Jehovah*, and is the Moſt High in all the earth, the God of gods, and Lord of lords, and King of kings; tho' they made ſome feint as if they would return, and did begin, and take ſome ſteps towards repentance and reformation; but then they preſently fell back again, as in *Jehu*'s time, and did not go on to make a thorough reformation; nor returned to God alone, and to his pure worſhip, they pretended to, and ought to have done: or, *not on high, upwards, above*[w]; their affections and deſires are not after things above; they don't look upwards to God in heaven for help and aſſiſtance, but to men and things on earth, on which all their affection and dependence are placed: *they are like a deceitful bow*; which miſſes the mark it is directed to; which being deſigned to ſend its arrow one way, cauſes it to go the reverſe; or its arrow returns upon the archer, or drops at his feet; ſo theſe people deviated from the law of God, acted contrary to their profeſſion and promiſes, and relapſed into their former idolatries and impieties, and ſunk into earth and earthly things; ſee *Pſ.* lxxviii. 57: *their princes ſhall fall by the ſword*; either of their conſpirators, as *Zachariah*, *Shallum*, *Pekahiah*, and *Pekah*; or by the ſword of the *Aſſyrians*, as *Hoſhea* and the princes with him by *Salmaneſer*: *for the rage of their tongue*; their blaſphemy againſt God, his being and providences; his worſhip, and the place of it; his prieſts and people that ſerved him, and particularly the prophets he ſent unto them to reprove them. *This* ſhall be *their deriſion in the land of Egypt*; whither they ſent, and called for help; but now, when their princes are ſlain, and they carried captive into a foreign land, even thoſe friends and allies of theirs ſhall laugh and mock at them. The *Targum* is, "theſe *were* their "works while they were in the land of *Egypt*;" or rather the words may be rendered, *this* is *their deriſion*, as of old *in the land of Egypt*[x]; that is, the calves they now worſhipped, and to which they aſcribed all their good things, were made in imitation of the gods of *Egypt*, their *Apis* and *Serapis*, which were in the form of an ox, and which their fathers derided there; and theſe were juſtly to be derided now, and they to be derided for their worſhip of them, and aſcribing all their good things to them; and which would be done when their deſtruction came upon them.

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[t] ואנכי אפדם & ego redimerem eos? ſo ſome in Rivet.

[u] ואני יסרתי חזקתי זרועתם caſtigavi, Junius & Tremellius, Piſcator, Vatablus, Cocceius, Tarnovius.

[w] לא על non ſupra, Montanus; non ſurſum, De Dieu, Guſſetius; non erecte, Cocceius.

[x] זו לעגם בארץ מצרים hæc, *ſeu* quæ eſt ſubſannatio, *ſicut olim* in terra Ægypti, Schmidt.

CHAP. VIII.

THIS chapter treats of the ſins and puniſhment of *Iſrael* for them, as the preceding; it is threatened and proclaimed that an enemy ſhould come ſwiftly againſt them, becauſe of their tranſgreſſion of the covenant and law of God, ℣. 1. their hypocriſy is expoſed, ℣. 2. they are charged with the rejection of that which is good, and therefore ſhould be purſued by the enemy, ℣. 3. with ſetting up kings and princes, without conſulting the Lord, ℣. 4. and with making of idols, particularly the golden calves, which would be of no uſe to them, diſappoint them, and at laſt be broke to pieces, ℣. 4, 5, 6. their ſeeking to their neighbours for help, and entring into alliances with them, are repreſented as vain and fruitleſs, and iſſuing in their ruin and deſtruction, ℣. 7, 8, 9, 10. their ſins of multiplying altars, contrary to the law of God, and in contempt of it, and offering ſacrifices not acceptable to the Lord, are obſerved; and they are threatened with a viſitation from him, ℣. 11, 12, 13. and the chapter is concluded with ſome notice both of *Iſrael* and *Judah*, the one building temples, and the other multiplying fenced cities, which ſhould be devoured by fire, ℣. 14.

℣. 1. Set *the trumpet to thy mouth*, &c.] Or, *the trumpet to the roof of thy mouth* [t]; a conciſe expreſſion denoting haſte, and the vehemence of the paſſions in ſpeaking; they are either the words of the Lord to the prophet, as the *Targum*, "O "prophet, cry with thy throat as with a trumpet, "ſaying;" ſo *Jarchi* and *Aben Ezra* take them to be the words of the Lord to the prophet, and the ſenſe agrees with *Iſ.* lviii. 1. The prophet is here conſidered as a watchman, and is called upon to blow his trumpet; either to call the people together, *as an eagle to the houſe of the Lord* [u], as the next clauſe may be connected with this; that is, to come as ſwiftly to the houſe of the Lord, and hear what he had to ſay to them, and to ſupplicate the Lord for mercy in a time of diſtreſs: or to give the people notice of the approach of the enemy, and tell them that he ſhall come *flying as an eagle over* [w] or *againſt the houſe of the Lord*: or they are the words of the Lord, or of the prophet to the enemy, to blow his trumpet, and ſound the alarm of war, and call his army together, and bid them fly like an eagle, with that ſwiftneſs and fierceneſs as that creature does to its prey, againſt the houſe of the Lord; meaning not the temple at *Jeruſalem*, but the nation of *Iſrael*, formerly called the houſe and family of God, and ſtill pretended to be ſo. There may be ſome alluſion to *Bethel*, which ſignifies the houſe of God, where they practiſed their idolatry. This is to be underſtood, not of *Nebuchadnezzar*, ſometimes compared to an eagle, *Ezek.* xvii. 3. for not the deſtruction of the city and temple of *Jeruſalem* is here meant; nor of the *Romans*, as *Lyra* ſeems to underſtand it, the eagle being the enſign of the *Romans*; but of *Salmaneſer* king of *Aſſyria*, compared to this creature for his ſwiftneſs in coming, his ſtrength, fierceneſs and cruelty; this creature being ſwift in flight, and a bird of prey. So the *Targum* interprets it of a king and his army, "behold, as an "eagle flieth, ſo ſhall a king with his army come "up and encamp againſt the houſe of the ſanctuary of the Lord." Some reference ſeems to be had to *Deut.* xxviii. 49: *becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law*; the law that was given to *Iſrael* by *Moſes* at the appointment of God, to which they aſſented, and promiſed to obſerve; and ſo it had the form of a covenant to them: the bounds of this law and covenant they tranſgreſſed, and dealt perfidiouſly with, and prevaricated in, and wilfully broke all its commands, by their idolatry, murder, adultery, theft, and other ſins.

℣. 2. *Iſrael ſhall cry unto me, my God, we know thee.*] In their diſtreſs they ſhall cry to the Lord to help them, and have mercy on them, as they uſed to do when in trouble, *Iſ.* xxvi. 16. when the eagle is come upon them, and juſt ready to devour them; when *Samaria* is beſieged with the *Aſſyrian* army, their king taken priſoner, and they juſt ready to fall into the hands of the enemy, then they ſhall cry to God, tho' in an hypocritical manner; own him to be the true God, and claim their intereſt in him, and pretend knowledge of him, and acquaintance with him; tho' they have not ſerved and worſhipped him, but idols, and that for hundreds of years; like others who profeſs to know God, but in works deny him, *Tit.* i. 16. *Iſrael* is the laſt word in the verſe, and occaſions different verſions: *they ſhall cry unto me*; theſe tranſgreſſors of the covenant and the law, theſe hypocrites ſhall pray to God in trouble, ſaying, *my God, we Iſrael*, or Iſraelites, *know thee*; or, *we know thee* who are *Iſrael* [x]; and to this ſenſe is the *Targum*, "in every time that diſtreſs comes upon "them, they pray before me, and ſay, now we "know that we have no God beſides thee, redeem "us, for we are thy people *Iſrael*;" why may they not be rendered thus, *they ſhall cry unto me*; *my God, we know thee, Iſrael* ſhall ſay. *Caſtalio* renders them to this ſenſe, *my God*, ſay they; but *we know thee, Iſrael*; we the three perſons in the Trinity, Father, Son and Spirit, we know thy hypocriſy and wickedneſs, that it is only outwardly and hypocritically, and not ſincerely that thou crieſt unto, and calleſt upon God.

℣. 3. *Iſrael hath caſt off* the thing that is *good*, &c.] Or *rejected* him that is *good* [y]; that is, God, as *Kimchi* obſerves; for there is none good but him, *Matt.* xix. 17. he is the *ſummum bonum*, the chiefeſt good to men, and is eſſentially, originally and infinitely good in himſelf, and the fountain of all goodneſs to his creatures; and yet *Iſrael* has rejected him with deteſtation and contempt, as the word [z] ſignifies, tho' they pretended to know him, which ſhows their hypocriſy; and therefore 'tis no wonder, that their prayers were rejected by him: or they rejected the good word of God, the law, or doctrine contained in it, and the good worſhip, ſervice, and fear of God, and indeed every thing that was good, juſt, and right. *Cocceius* renders it, *the good* one, or he that is *God*, the good God, *hath caſt off Iſrael.* This reading of the words *Druſius* alſo mentions, and ſeems to like beſt, and as agreeing with what follows; ſo *Rivet*; but the poſition of the words in the *Hebrew* text, and the accents, do not favour it. *The enemy ſhall purſue him*; who is before compared to an eagle, which flies ſwiftly, and purſues its prey with eagerneſs and fierceneſs: *Salmaneſer* is meant, who ſhould invade the land, come up to *Samaria*, beſiege and take it; nothing ſhould ſtop him; nor ſhould *Iſrael* eſcape from him, ſince they had caſt off the Lord, and every thing that was good. The *Targum* is, "the "houſe of *Iſrael* have erred from my worſhip, "for the ſake of which I brought good things "upon them; hence forward the enemy ſhall pur"ſue them."

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[t] אל חכך שופר adhibita palato tuo buccinâ, Junius & Tremellius; adhibe palato buccinam, De Dieu; ad palatum tuum buccinam, Schmidt.

[u] כנשר על בית יהוה ſimilis aquilæ in domum Jehovæ, Junius & Tremellius, Piſcator.

[w] Super domum Domini, Pagninus, Montanus, Cocceius, Schmidt; contra domum Jehövæ, Liveleus.

[x] לי יזעקו אלהי ידענוך ישראל ad me clamant, Deus mi, novimus te nos Iſrael, De Dieu; clamabunt ad me, O Deus meus, nos Iſraelitæ cognoſcimus te, Tigurine verſion, ſo Tarnovius; mihi vocant, Deus mi, cognovimus, *vel* agnoſcimus te Iſrael, *vel* nos Iſrael, ſeu Iſraelitæ, Schmidt.

[y] זנח ישראל טוב deſeruit Iſrael bonum, i. e. Deum, Vatablus, Munſter, Tarnovius, Zanchius.

[z] Abominatus eſt, Calvin, Zanchius.

ỹ. 4. *They have ſet up kings, but not by me,* &c.] Not by his authority, order, and command; not by aſking advice of him, or his leave, but of themſelves, and of their own accord: this refers to the caſe of *Jeroboam* their firſt king, after their ſeparation from the houſe of *David*, and from the tribes of *Judah* and *Benjamin*; for though his becoming king of *Iſrael* was according to the ſecret will of God, and by his over-ruling providence; yet it was done without his expreſs orders, and without aſking counſel of him, or his conſent, and of their own heads; and many of his ſucceſſors were conſpirators, and ſet up themſelves with the conſent of the people, to the dethroning of others, and upon the ſlaughter of them, as *Shallum*, *Menahem*, *Pekah*, and *Hoſhea*: the people of *Iſrael* had no right to chuſe a king for themſelves; the right was alone in the Lord; it was he that choſe, appointed, and conſtituted their kings, *Deut.* xvii. 15. thus *Saul*, *David*, and *Solomon* were choſe and appointed by him, 1 *Sam.* x. 24. 2 *Sam.* v. 2. 1 *Chron.* xxviii. 5. it was not the perſon of *Jeroboam* choſen, God diſliked; but their taking it upon them to chuſe and ſet him up without his leave. *They have made princes, and I knew it not*; that is, they ſet up ſubordinate governors, judges, civil magiſtrates, elders of the people, over them, without his approbation, and ſuch as were very diſagreeable to him; otherwiſe he knew what was done by them, as being the omniſcient God, but he did not approve of what they did. Some obſerve, that ש in the word uſed is put for ס, and ſhould be rendered, *they have removed*, ſo *Jarchi* and *Japhet*; that is, they have ſet up kings, and they have removed them; they have took it upon them to make and depoſe kings at pleaſure, without ſeeking the Lord about it, when this is his prerogative, who is King of kings, and Lord of lords, *Dan.* ii. 21. which ſenſe makes a ſtrong and beautiful antitheſis. *Of their ſilver, and their gold, have they made their idols*; ſome of their idols were made of ſilver, others of gold; particularly the calves at *Dan* and *Bethel*, which are called the golden calves, becauſe made of gold; as was the calf in the wilderneſs, 1 *Kings* xii. 28. ſee *Iſ.* xlvi. 6, and ch. ii. 8: *that they may be cut off*; which denotes not the end, intention, and deſign of making theſe idols of ſilver and gold, but the event thereof; namely, either the deſtruction of the idols themſelves, which for the ſake of the ſilver and gold they were made of, were cut in pieces by a foreign enemy; or the gold and ſilver were cut off from the people, their riches and wealth were waſted by ſuch means; or rather the people were cut off, every one of them, becauſe of their worſhip of them, or this would be the caſe.

ỹ. 5. *Thy calf, O Samaria, hath caſt thee off,* &c.] Or is the cauſe of thy being caſt off by the Lord, and of being caſt out of thine own land, and carried captive into another; the paſt tenſe is uſed for the future, as is common in prophetic writings, to denote the certainty of the thing: or *thy calf hath left thee*[a]; in the lurch; it cannot help thee; it is gone off and forſaken thee; it has *removed* itſelf from thee, according to the ſenſe of the word in *Lam.* iii. 17. as *Kimchi* and *Ben Melech* obſerve; or is removed far from thee, being carried captive itſelf into *Aſſyria*; for when the king of *Aſſyria* took *Samaria*, he ſeized on the golden calf for the ſake of the gold, and took it away; ſee ch. x. 5, 6. and *Iſ.* x. 11. or *he hath removed thy calf*[b]; that is, the enemy, taking it away when he took the city; or God has rejected it with the utmoſt contempt and abhorrence: the calf is here, and in the following verſe, called the calf of *Samaria*, becauſe this was the metropolis of the ten tribes, in which the calf was worſhipped, and becauſe it was worſhipped by the *Samaritans*; and it may be, when *Samaria* became the chief city, the calf at *Bethel* might be removed thither, or another ſet up in that city: *mine anger is kindled againſt them*; the calves at *Dan* and *Bethel*, the ſingular before being put for the plural; or againſt the calf of *Samaria*, and *Samaria* itſelf; or the inhabitants of it, becauſe of the worſhip of the calf, which was highly provoking to God, it being a robbing him of his glory, and giving it to graven images: *how long will it be ere they attain to innocency?* or *purity*[c]; of worſhip, life, and converſation: the words may be rendered thus, *how long*[d]*?* for there is a large ſtop there; and this may be a queſtion of the prophet's, aſking how long the wrath of God would burn againſt the people, what would be the duration of it, and when it would end? to which an anſwer is returned, as the words may be tranſlated, *they cannot* bear *purity*[e]; of doctrine, of worſhip, of heart, and life; when they can, mine anger will ceaſe burning: or as the *Targum*, "as long as "they cannot purify themſelves," or be purified; ſo long as they continue in their ſins, in their ſuperſtition and idolatry, and other impieties, and are not purged from them.

ỹ. 6. *For from Iſrael was it alſo,* &c.] That is, the calf was from *Iſrael*; it was an invention of theirs, as ſome ſay; they did not borrow it from their neighbours, as they did other idols, but it was their own contrivance: but this does not ſeem to be fact; for the calf, the making of it indeed, was of themſelves, but the worſhip of it they borrowed from the *Egyptians*; with this difference, the *Egyptians* worſhipped a living cow or ox, theſe the golden image of a calf: but rather the ſenſe is, that this calf was made by the advice of *Iſrael*, by the advice of *Jeroboam* their king, and of their princes, they aſſenting to it, ſo *Aben Ezra*; or the gold and ſilver of which it was made, was exacted on them, and collected from them, as the *Targum* and *Jarchi*; or workmen were employed by them to make it; and ſo it was of them *alſo*, as any other work that was done by their advice and direction, and at their expence; and therefore could never have any divinity in it, any more than other things they did; tho' this is commonly interpreted as having reſpect to the making of the golden calf by *Aaron*, that this alſo was of *Iſrael* as well as that: *the workman made it, therefore it is not God*; a ſtrong and invincible reaſon this; for ſince the calf was the work of an artificer, of the goldſmith or founder, it could not be God; there could not be deity in it; for a creature cannot make a God, or give that which itſelf has not; if the workman was not God, but a creature, if deity was not in him, he could never give it to a golden image, a lifeleſs ſtatue faſhioned by him: this, one would think, ſhould have been a clear, plain, ſtriking, and convincing argument to them, that their calf was, as the *Targum* has it, "a deity "in which there was no profit:" *but the calf of Samaria ſhall be broken to pieces*; or *for* [f] *the calf of Samaria*, &c. being another reaſon to prove it could not be God; if the former would not convince them, this ſurely would, when they ſhould ſee it broke to pieces by the enemy, from whom it could not ſave itſelf; and therefore could not be a god that could be of any ſervice to them, or ſave them. The *Vulgate Latin* verſion renders it, *for the calf of Samaria ſhall become ſpiders webs*; and *Jerom* ſays, he learnt it of a *Jew*, that the word ſo ſignifies; but his *Jew* impoſed upon him: it does not appear to be any where ſo uſed, either in the bible, or in any other writings. *Kimchi* interprets it ſhivers, fragments, broken pieces of any thing. *Jarchi* ſays it ſignifies, in the *Syriac* language, beams, planks, and boards, pieces of them; ſo the *Targum* and *Ben Melech* from the *Rabbins*; or rather the duſt which falls from them in ſawing, ſaw-duſt; to duſt as ſmall as that ſhould this calf be reduced, as the golden calf was ground to powder by *Moſes*, to which, 'tis thought, there is an alluſion.

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[a] זנח עגלך dereliquit vitulus te, Lutherus; deſeruit te vitulus tuus, Schmidt.

[b] Elongavit ſc. hoſtis, vitulum tuum, Schindler.

[c] נקיון munditiem, Calvin, Rivet, Schmidt.

[d] עד מתי quouſque? Zanchius, Pareus, Cocceius.

[e] לא יוכלו נקיון non poſſunt innocentiam præſtare, Cocceius; quamdiu non poterunt animum adjungere ad innocentiam, Zanchius; uſquedum non poterunt ferre innocentiam, Pareus.

℣. 7. *For they have ſown the wind, and they ſhall reap the whirlwind*, &c.] The ſenſe is, the *Iſraelites* took a great deal of pains in the idolatrous worſhip of the calves, and made a great ſtir, buſtle, and noiſe in it, like the wind; were very vainglorious and oſtentatious, made a great ſhow of religion and devotion, and promiſed themſelves great things from it, peace and plenty, wealth and riches, all proſperity and happineſs, enjoyed by heathen nations; but this was all loſt labour, it was labouring for the wind, or ſowing that; they got nothing by it, or what was worſe than nothing; it proved not only uſeleſs, but hurtful to them; for for their idolatry, and continuance in it, the whirlwind of God's wrath would be raiſed up againſt them, and the *Aſſyrian* army, like a vehement ſtorm of wind, would ruſh in upon them, and deſtroy them; ſo they that ſow to the fleſh, ſhall of the fleſh reap corruption. *Gal.* vi. 8: *it hath no ſtalk*; what they ſowed did not riſe up above ground; or if it did, it did not ſpring up in a blade or ſtalk, which was promiſing of fruit; no real good, profit and advantage ſprung from their idolatrous practices: *the bud ſhall yield no meal*; yea, tho' it riſe up into a ſtalk, and this ſtalk produced ears of corn, yet thoſe ſo thin, that no meal or flour could be got out of them, and ſo of no worth and uſe: *and if ſo be it yield*; any meal or flour: *the ſtrangers ſhall ſwallow it up*; the *Iſraelites* ſhould not be the better for it; it ſhould all come into the hands of foreigners, the *Aſſyrian* army. The meaning is, that if they did proſper and increaſe in riches, yet they ſhould not long enjoy them themſelves, but be pillaged and ſpoiled of them; as they were by the exactions of *Pul*, and by the depredations of *Salmaneſer*, kings of *Aſſyria*. So the *Targum*, "if they got ſubſtance, "the nations ſhall ſpoil them of it."

℣. 8. *Iſrael* is *ſwallowed up*, &c.] Not only their ſubſtance, but their perſons alſo, the whole nation of them, their whole eſtate civil and eccleſiaſtic: it denotes the utter deſtruction of them by the *Aſſyrians*, ſo that nothing of them and theirs remained; juſt as any one is ſwallowed up and devoured by a beaſt of prey; the preſent is put for the future, becauſe of the certainty of it: *now ſhall they be among the Gentiles as a veſſel wherein is no pleaſure*; when *Salmaneſer* took *Samaria*, and with it ſwallowed up the whole kingdom of *Iſrael*, he carried captive the inhabitants of it, and placed them among the nations, in *Halath*, *Habor*, *by the river Gozan*, and in the cities of the *Medes*, 2 *Kings* xvii. 6. where they lived poor, mean, and abject, and were treated with the utmoſt neglect and contempt; no more regarded than a broken uſeleſs veſſel, or than a veſſel of diſhonour, that is made and uſed for the eaſe of nature, for which no more regard is had than for that ſervice: thus idolaters, who diſhonour God by their idolatries ſhall, ſooner or later, be brought to diſgrace and diſhonour themſelves.

℣. 9. *For they are gone up to Aſſyria*, &c.] Or, *tho' they ſhould go up to Aſſyria* [g]; to the king of *Aſſyria*, to gain his friendſhip, and enter into alliance with him; as when *Pul* king of *Aſſyria* came againſt them, *Menahem* king of *Iſrael* went forth to meet him, and gave him a thouſand talents of ſilver to be his confederate, and ſtrengthen his kingdom, 2 *Kings* xv. 19. yet this hindered not, but that *Iſrael* was at length ſwallowed up by that people, and ſcattered by them among the nations; for this is not to be underſtood of their going captive into the land of *Aſſyria*, as the *Targum* interprets it: *a wild aſs alone by himſelf*; which may be applied either to the king of *Aſſyria*, and be conſidered as a deſcription of him, to whom *Iſrael* went for help and friendſhip; who tho' he took their preſent, and made them fair promiſes, yet was perfidious, unſociable, and inhuman, ſtudied only his own advantage, and not their good: or to the *Iſraelites* that went to him, who were as ſottiſh and ſtupid as the aſs, and as head-ſtrong and unruly as that, and like it luſtful, and impetuous in their luſts; running to and fro for the ſatisfying of them, and taking no advice, nor ſuffering themſelves to be controuled, and being alone, became an eaſy prey to the *Aſſyrian* lion: or yet they ſhould be as *a wild aſs alone by itſelf* [h]; notwithſtanding all the methods they took to obtain the friendſhip and alliance of the king of *Aſſyria*, yet they ſhould be carried captive by him, and dwell in the captivity like a wild aſs in the wilderneſs; and ſo it is to be underſtood here agreeable to *Job* xxiv. 5. *Jer.* ii. 24. otherwiſe, as *Bochart*[i] has proved from various writers, theſe creatures go in flocks: *Ephraim hath hired lovers*; by giving preſents to the kings of *Aſſyria* and *Egypt* to be their allies and confederates, patrons and defenders, 2 *Kings* xv. 19. and xvii. 3, 4. who are repreſented as their gallants, with whom *Ephraim* or the ten tribes committed adultery, departing from God their huſband, and liege Lord and King, and from his true worſhip; ſee *Ezek.* xvi. 26, 28, 33. and xxiii. 4, 5. R. *Elias Levita*[k] obſerves, that ſome interpret the words, *Ephraim made a covenant with lovers.*

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[f] כי nam, Junius & Tremellius, Piſcator, Cocceius; quia, Schmidt; quoniam, Pagninus, Montanus.

[g] כי המה עלו quamvis, etiamſi aſcenderint; ſo Schmidt obſerves it may be rendered, tho' he chuſes to render it by *quando, when they ſhould go up*, &c.

[h] פרא בודד לו erunt onager, qui ſolitarius ſibi eſt, Schmidt.

℣. 10. *Yea, though they have hired among the nations,* &c.] That is, lovers as before; got into confederacies and alliances with the nations about them, thinking thereby to ſtrengthen their hands, and ſecure themſelves and their kingdom; particular regard may be had to the *Egyptians*, as diſtinct from the *Aſſyrians*, whom they privately engaged on their ſide to ſhake off the *Aſſyrian* yoke, or their obligation to ſend yearly preſents to the *Aſſyrian* king: *now will I gather them*; either the *Aſſyrians* againſt them, to invade their land, beſiege their city, and take and carry them captive; or the *Iſraelites* in a body into the city of *Samaria*, and there be cooped up, and taken and deſtroyed, or carried captive; for this is not to be interpreted of the collection of them out of their captivity, as the *Targum* and *Jarchi*, but of the gathering of them together for their deſtruction: *and they ſhall ſorrow a little for the burden of the king of princes*; the tax or tribute impoſed upon them by the king of *Aſſyria*, whoſe princes were altogether kings, *Iſ.* x. 8. and who uſed to be called king of kings, being at the head of a monarchy, which had many kings ſubject to it; as the kings of *Babylon* were afterwards called, *Ezek.* xxvi. 7. this may refer to the yearly preſent or tribute, which *Hoſhea* king of *Iſrael* was obliged to give to the king of *Aſſyria*, which he was very uneaſy at, and did not pay it, which drew upon him the reſentment of the *Aſſyrian* king; and that ſorrow and uneaſineſs which that tribute gave the king of *Iſrael* and his people, were but little and ſmall in compariſon of what they after found; it was the beginning of ſorrows to them: and ſo ſome render the words, *they began*[l]; that is, to ſorrow and complain *a little*; or this may refer to their burdens and oppreſſions when in captivity, which were laid upon them by the king of *Aſſyria*, and the princes, the rulers, and governors of the ſeveral places where the *Iſraelites* were carried captive: even the *few* that *ſhall remain*[m], as ſome render it; and not die by famine, peſtilence, and ſword. *Kimchi* and *Ben Melech* think there is a deficiency of the copulative *and*, between king and princes; which is ſupplied by the *Targum*, and by the *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions, which read, *the king and princes.*

℣. 11. *Becauſe Ephraim hath made many altars to ſin,* &c.] Not with an intention to commit ſin, but to offer ſacrifice for ſin, and make atonement for it, as they thought; but theſe altars being erected for the ſake of idols, and ſacrifices offered on them to them, they ſinned in ſo doing, and were the cauſe of ſin in others, who were drawn into it by their example; as they were made to ſin, or drawn into it, by *Jeroboam* their king. Theſe altars were thoſe ſet up at *Dan* and *Bethel*, and in all high places, and tops of mountains, where they ſacrificed to idols; and which was contrary to the expreſs command of God, who required ſacrifice only at one place, and on one altar, *Deut.* xii. 5, 6. typical of the one altar Chriſt, and his alone ſacrifice, who is the only Mediator between God and man; and they are guilty of the ſame crime as *Ephraim* here, who make uſe of more, or neglect him. *Altars ſhall be unto him for ſin*; either theſe ſame altars, and the ſacrifices offered on them, ſhall be reckoned and imputed to him as ſins, and ſhall be the cauſe of his condemnation and puniſhment: or, *let the altars be unto him for ſin*, ſo ſome[n]; ſince he will have them, let him have them, and go on in ſinning, till he has filled up the meaſure of his ſins, and brought on him juſt condemnation; or elſe other altars are meant, even in the land of *Aſſyria*, where, ſince they were ſo fond of multiplying altars, they ſhould have altars enow to ſin at, whereby their ſins would be increaſed, and their puniſhment for them aggravated. The *Targum* is, "ſeeing the houſe of "*Ephraim* hath multiplied altars to ſin, the altars "of their idols ſhall be to them for a ſtumbling-"block," or ruin; ſo ſin is taken in a different ſenſe, both for guilt, and the puniſhment of it.

℣. 12. *I have written to him the great things of my law,* &c.] Which was given by *Moſes* to *Iſrael* at the appointment of God, in which were many commands, holy, juſt, and true; a multiplicity of them, as the *Targum*, relating to the honour of God, and the good of men; many excellent and uſeful ones of a moral nature, and others of a ceremonial kind; and particularly concerning ſacrifices, ſhewing what they ſhould be, the nature and uſe of them, and where and on what altar they ſhould be offered; and which pointed at the great ſacrifice of the Meſſiah, who is both altar, ſacrifice, and prieſt: and theſe things were frequently inculcated by the prophets, who from time to time were ſent unto them; ſo that the Lord was continually writing theſe things to them by them, as *Jarchi*, *Kimchi*, and *Ben Melech* interpret it; hence they could not plead ignorance, and excuſe themſelves on that account. The law ſometimes not only deſigns the law of the decalogue, and the ceremonial law, reſpecting ſacrifices, *&c.* but all the books of *Moſes*, in which are written many great and excellent things concerning Chriſt, his perſon, offices, and grace; yea, all the books of the prophets, the whole of ſcripture, which is by inſpiration of God, and is the writing and word of God, and not men, and of which holy men of God were the *amanuenſes*; and in which many valuable and precious things are recorded, even all the works of God, of creation, providence, and grace; yea, the various thoughts, counſels, and purpoſes of his heart, relating to the ſalvation of men, are tranſcribed here; and the manifold grace of God, or the ſeveral doctrines of grace, are contained herein, eſpecially in the doctrinal and evangelical part of it, which is ſometimes called the law of the Lord, even of Chriſt, and the law or doctrine of faith; ſee *Pſ.* cxix. 18. *Iſ.* ii. 3. and xliii. 4. *Rom.* iii. 27. here are delivered and held forth the great doctrines of a Trinity of Perſons in the Godhead;

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[i] Hierozoic. par. 1. l. 3. c. 16. col. 870.

[k] Tiſhbi, p. 267.

[l] ויחלו incipient, Calvin; ceperunt enim paululum, Junius & Tremellius, Piſcator, Zanchius, Druſius, Tarnovius, ſo Ben Melech.

[m] ויחלו מעט et remanebunt pauci, Schmidt; a rad. חול durare, permanere.

[n] היו לו מזבחות לחטא ſunto ergo illi altaria ad peccandum. Rivet.

of the everlaſting love of God to his people, and of their choice in Chriſt before the world began; of the covenant of grace; of the incarnation of Chriſt; of redemption by him; of peace, pardon, righteouſneſs, and atonement thro' him; of eternal ſalvation by him; theſe things are written, and to be read and referred unto, and obſerved as the rule of faith and practice, and not unwritten traditions, pretended revelations, reveries, and dreams of men; and written they were, not for the uſe of the *Iſraelites* only under the former diſpenſation, but for the learning and inſtruction of us *Gentiles* alſo, *Rom.* iii. 2. and ix. 4. and xv. 4: but *they were counted as a ſtrange thing*; the laws reſpecting ſacrifices more eſpecially, and the place where they were to be offered, which are the things mentioned in the context, had been ſo long diſregarded and diſuſed by *Ephraim* or the ten tribes, that when they were put in mind of them by the prophets, they looked upon them as things they had no concern with; as laws that belonged to another people, and not to them: and ſo the great things of divine revelation, the great doctrines of the goſpel, are treated by many as things they have nothing to do with, not at all intereſting to them; yea, as nauſeous and deſpicable things, deſerving their ſcorn and contempt, very ungrateful and diſagreeable, and in this ſenſe ſtrange as *Job*'s breath was to his wife, ch. xix. 17. and alſo as foreign to reaſon and good ſenſe, and what can't be reconciled thereunto: ſo the *Athenians* charged the doctrines of the apoſtle *Paul* as ſtrange, irrational and unaccountable, *Acts* xvii. 20.

℣. 13. *They ſacrifice fleſh for the ſacrifices of mine offerings, and eat it*, &c.] Or, *as to the ſacrifices of mine offerings* or *gifts*, *they ſacrifice fleſh, and eat it* [o]; theſe ſacrifices, which according to the law ſhould be given to God when they offered them; they did not give them to him, they took them to themſelves, and eat them; they were carnal offerings, and offered with a carnal mind, without faith and piety, without any regard to the glory of God, but merely for the ſake of eating: the *Targum* interprets it of ſacrifices got by rapine, which God hates, *Iſ.* lxi. 8: *but the Lord accepteth them not*; neither the ſacrifices, nor the ſacrificers, but deſpiſed and abhorred them; no ſacrifice was acceptable to God, but what was offered according to law, and where he directed, and in the faith of Chriſt, and thro' him: *now will he remember their iniquities, and viſit their ſins*; he will not pardon them, but puniſh for them; ſo far were their ſacrifices from making atonement for them, as they expected, they added to the meaſure of their iniquities: *they ſhall return into Egypt*; either flee thither for refuge, as many of them it ſeems did, when the king of *Aſſyria* entered their land, and beſieged *Samaria*; where they lived miſerably, as in exile, and were there buried, and never returned to their own land any more; ſee ch. ix. 3, 6. and *Deut.* xxviii. 68. or they ſhould be carried captive into *Aſſyria*, where they ſhould be in a like ſtate of bondage as their fathers were in *Egypt*. Some render it, *they return into Egypt* [p]; and conſider it not as their puniſhment, but as their ſin; that when the Lord was about to viſit them for their tranſgreſſions, they being made tributary to the *Aſſyrians*, inſtead of returning to the Lord, and humbling themſelves before him, they ſent to the king of *Egypt* for help, 2 *Kings* xvii. 4.

℣. 14. *For Iſrael hath forgotten his maker*, &c.] The creator and preſerver of every one of them, and who had raiſed them up to a ſtate and kingdom, and had made them great and rich, and populous, and beſtowed many favours and bleſſings on them; and yet they forgot him, to give him glory, and to ſerve and worſhip him: *and buildeth temples*; to idols, as the *Targum* adds; to the calves at *Dan* and *Bethel*, at which places, as there were altars ſet up, and prieſts appointed, ſo temples and houſes of high places built to worſhip in; ſee 1 *Kings* xii. 31, 32. *Amos* vii. 10, 13: *and Judah hath multiplied fenced cities*; to protect them from their enemies, which was not unlawful; but that they ſhould put their truſt and confidence in them, and not in the Lord their God, which was their ſin; when they ſaw the ten tribes carried captive by the *Aſſyrians*, they betook themſelves to ſuch methods for their ſecurity, but were not careful to avoid thoſe ſins which brought ruin upon *Iſrael*: *but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof*; that is, an enemy, that ſhould ſet fire to their cities, particularly *Jeruſalem* their chief city, and burn the temple of the Lord, the palaces of their king and nobles, and all the fine houſes of the great men; which was done many years after this prophecy, by *Nebuchadnezzar* king of *Babylon*, *Jer.* lii. 13.

CHAP. IX.

THIS chapter is an addreſs to *Iſrael* or the ten tribes, and contains either a new ſermon, or is a very conſiderable part of the former upon the ſame ſubject, the ſins and puniſhment of that people. It begins with an inſtruction to them, not to rejoice in their proſperity as others did; ſince it would ſoon be at an end, becauſe of their idolatry, which was every where committed, and for which they expected a reward of temporal good things, ℣. 1. but on the contrary they are threatned with famine, with want both of corn and wine, ℣. 2. and with an ejection out of their land into foreign countries; where they ſhould be obliged to eat things unclean by their law, ℣. 3. and where their ſacrifices and ſolemnities ſhould be no more attended to, ℣. 4, 5. yea, where their carcaſes ſhould fall and be buried, whilſt their own country and houſes lay waſte and deſolate, ℣. 6. for whatſoever their fooliſh and mad prophets ſaid to the contrary, who pretended to be with God, and know his will, and were a ſnare to them that gave heed unto them, and brought hatred on them, the time of their puniſhment would certainly come, ℣. 7, 8. and their iniquities would be remembred and viſited; ſeeing their corruptions were deep, like thoſe that appeared in *Gibeah*, in the days of old, ℣. 9. they acting the ſame ungrateful part their fathers had done, of whom they were a degenerate offspring, ℣. 10. wherefore for theſe, and other offences mentioned, they are threatened with being bereaved of their children, and drove out of their land, to wander among the nations, ℣. 11—17.

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[o] זבחי הבהבי יזבחו בשר ויאכלו quod attinet ad ſacrificia donariorum meorum, ſacrificant illi quidem carnem, & comedunt, Piſcator, De Dieu; quantum ad ſacrificia, &c. Schmidt. So Reinbeck. De accent. Hebr. p. 445.

[p] המה מצרים ישובו illi in Ægyptum redeunt, Cocceius; revertuntur, Schmidt. So Tarnovius.

℣. 1. *Rejoice not, O Iſrael, for joy, as other people*, &c.] But rather mourn and lament, ſince ſuch a load of guilt lay upon them, and they had ſo highly provoked the Lord to anger by their ſins, and puniſhment would quickly be inflicted on them; and tho' they might be now in proſperity, thro' *Jeroboam*'s ſucceſs againſt their enemies, who by his victories had enlarged their border; yet they ſhould not rejoice at it, as other people uſed to do on ſuch occaſions, by illumination of houſes, making fires in the ſtreets, feaſting, and the like, ſince this proſperity would be but ſhort lived: or if it was on account of the league made by *Menahem* with the king of *Aſſyria*, this would not laſt long; or on account of a good harveſt, they need not ſo much rejoice as they that rejoice in harveſt, ſince there would quickly be a famine among them: or rather it may reſpect rejoicing at their idols, and in their idolatrous worſhip, as other people, which is forbidden; ſuch as inſtituting plays to the honour of them, making feaſts before them, and dancing about them; whatever others might do, who knew not the true God, had not his law before them, nor his prophets ſent to them to make known his will; who had been brought up in idolatry, adhered to their gods, and never forſook them; it ill became *Iſrael* to do the like. So the words may be rendered, *rejoice not, O Iſrael*, at an idol [q], or idols, *as other people*; idolatrous ones; for the word ſignifies ſimilitude [r] or likeneſs, which an idol is: *for thou haſt gone a whoring from thy God*; playing the harlot with many lovers; committing adultery with ſtocks and ſtones; worſhipping idols, and ſo departing from God, the true God, they had profeſſed to be their God, their God in covenant; who ſtood in the relation of an huſband to them, but they proved treacherous to him, and were guilty of ſpiritual adultery, which is idolatry; and therefore had no cauſe to rejoice as other nations that never left their gods, but to take ſhame to themſelves, and mourn over their ſad departure; ſee ch. i. 3: *thou haſt loved a reward upon every corn-floor*; alluding to the hire of an harlot, proſtituting herſelf for it on a corn-floor, or any where elſe, and that for a meaſure of corn, or for bread: it may point either at their giving the tithes of their corn-floors to their idols, inſtead of giving them to the Lord; or to their aſcribing their plenty of corn, and all good things, to their worſhip of them, which they called their rewards, or hires their lovers gave them, *Hoſ*. ii. 5, 12. or to their erecting of altars on their corn-floors; as *David* erected one to the true God on the threſhing-floor of *Araunah*, 2 *Sam*. xxiv. 24, 25. and which they might do, either by way of thankſgiving for a good harveſt, which they imputed to them; or in order to obtain one, but in vain, as follows. The *Targum* is, "for you have erred from the " worſhip of your God; you have loved to ſerve " idols on all corn-floors."

℣. 2. *The floor and the wine-preſs ſhall not feed them*, &c.] Though their expectations from their worſhip of idols were large, they ſhould find themſelves miſtaken; for there would not be a ſufficiency of corn on the floor, nor of wine in the preſs, to ſupply them with what was neceſſary for their ſuſtenance; either through a blaſt upon their fields and vineyards, or through the invaſion of an enemy, treading them down, and ſpoiling and foraging them: or elſe ſuppoſing a ſufficient quantity of corn and wine got in; yet thoſe bleſſings ſhould be either turned into curſes, or carried off by the enemy, that they ſhould do them no good; or if they enjoyed them, yet they ſhould receive no nouriſhment from them; but ſhould become lean, and look like ſtarved and famiſhing creatures in the midſt of plenty; by all which it would appear, that their idols could neither give them a ſufficiency of proviſions, nor make thoſe nouriſhing to them they had: *and the new wine ſhall fail in her*; in the congregation or land of *Iſrael*: or, *ſhall lie to her* [s]; ſhall not anſwer their expectations, but diſappoint and deceive them; whereas they expected great plenty from the promiſing proſpect of the vines, theſe by one means or another ſhould be deſtroyed, ſo that they would yield but little, and baulk them; ſee *Hab*. iii. 17. *Hagg*. i. 6, 10, 11. and ii. 16.

℣. 3. *They ſhall not dwell in the Lord's land*, &c.] The land of *Iſrael* or *Canaan*; which, tho' all the earth is the Lord's, was peculiarly his; which he had choſe for himſelf, and for his people; where he had his temple, and cauſed his *Shekinah* or divine majeſty to dwell in a very ſpecial manner, and where his worſhip and ſervice were performed. So the *Targum* calls it the land of the Shekinah or majeſty of the Lord. Sometimes it is called *Immanuel*'s land, where the Meſſiah *Immanuel*, God with us, was to be born, and dwell, and where he did. *Kimchi* wrongly interprets this of *Jeruſalem* only; and others of *Judea*; but it deſigns the whole land of promiſe, which God gave by promiſe to the fathers of this people, and put them in the poſſeſſion of, the tenure of which they held by their obedience; but they not living according to his will, and in obedience to his laws, who was Lord of the land, ſole proprietor and governor of it, he turned them out of it, and would not ſuffer them to continue any longer in it; and which was a great puniſhment indeed, to be driven out of ſuch a land, a land flowing with milk and honey, and where they had been favoured with privileges and bleſſings of every kind. *But Ephraim ſhall return to Egypt*; or the ten tribes; that is, ſome of them, who ſhould flee thither for refuge and ſuſtenance; when the *Aſſyrian* ſhould invade their land, and beſiege *Samaria*, they ſhould go thither again, where their anceſtors had formerly been in a ſtate of bondage: this is propheſied of them, *Deut*. xxviii. 68: *and they ſhall eat unclean things in Aſſyria*; that is, *Ephraim* or the ten tribes, the far greater part of them, ſhould be taken captive, and carried into *Aſſyria*, and there eat food which by their law was unclean, as things ſacrificed to idols, ſwines fleſh, and many others; or food that was not fit for men to eat, which nature abhorred; ſuch bread as *Ezekiel* was bid to make and eat, ch. iv. 9, 12, 13. This may be underſtood even of them that went to *Egypt* for help againſt the *Aſſyrians*, or for ſhelter from them, or for food to eat in the time of famine; who ſhould be brought back again, and carried into *Aſſyria*,

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[q] אל גיל super ſimilitudine, *ſeu* idolo, Schmidt.

[r] גיל ſignifies a likeneſs of age, ſtature, and complexion in Dan. i. 10. an idol is the ſimilitude or likeneſs of any thing in heaven or in earth, Exod. xx. 4.

[s] יכחש בה mentietur in ea, Pagninus, Montanus, Zanchius; mentietur iſti, Junius & Tremellius, Piſcator, Liveleus, Schmidt.

Aſſyria, and there live a miſerable and an uncomfortable life; who had been uſed to enjoy corn and wine, and plenty of all good things, to which theſe unclean things may be oppoſed.

℣. 4. *They ſhall not offer* wine-offerings *to the Lord*, &c.] This is either a threatening of the ceſſation of ſacrifices, being carried into *Aſſyria*, a ſtrange land, where it was not lawful to offer ſacrifice, there being no temple nor altar to offer in or at; and ſo as they would not offer to the Lord when they ſhould, now they ſhall not if they would: or this reſpects not the future time of their exile, but their preſent time now, as *Kimchi* obſerves; and ſo is a reproof of their preſent ſacrifices, which are forbidden to be obſerved; becauſe they were offered not in faith, nor in ſincerity, but hypocritically, and before their calves: beſides, the future tenſe is ſometimes put for the preſent; and this way goes *Schmidt*. *Neither ſhall their ſacrifices be pleaſing unto him*; unto the Lord, if they were offered; and is a reaſon why they ſhould not, becauſe unacceptable to him, and that for the reaſons before-mentioned: *their ſacrifices* ſhall be *unto them as the bread of mourners, all that eat thereof ſhall be polluted*; as all that eat of the bread of ſuch who were mourning for their dead, that partook of their funeral feaſts, or eat bread with them at any time during their mourning, were defiled thereby according to the *Levitical* law, and were unqualified for ſervice, *Lev.* xxi. 1. *Deut.* xxvi. 14. ſo the ſacrifices of theſe people being offered up with a wicked mind, inſtead of atoning for their ſins, more and more defiled them; and inſtead of being acceptable to God, were abominable to him: *for their bread for their ſoul ſhall not come into the houſe of the Lord*; in the captivity there was no houſe of the Lord for them to bring it into; and when in their own land, they did not bring their offerings to the houſe of the Lord at *Jeruſalem*, as they ſhould have done, but offered them before their calves at *Dan* and *Bethel*; and which is the thing complained of, that the bread for their ſouls, that is, the offerings accompanied with the *minchah* or bread-offering, for the expiation of the ſins of their ſouls, were not brought into the houſe of the Lord (the future for the preſent); or elſe this being the caſe, their ſacrifices were reckoned by the Lord as no other than common bread, which they eat for the ſuſtenance of their lives.

℣. 5. *What will ye do in the ſolemn day, and in the day of the feaſt of the Lord?*] Since their ſacrifices now were ſo diſagreeable and diſpleaſing to the Lord, and ſo unavailable to themſelves; what would they do when in captivity, *in the ſolemn day*, the ſeventh day of the week, appointed by the Lord for reſt and religious worſhip; and in the firſt day of the month, which alſo was to be ſolemnly obſerved, by offering ſacrifice, *&c.* and on feaſt-days of the Lord's inſtituting, as the feaſts of the paſſover, pentecoſt, and tabernacles? ſeeing thoſe that carried and held them captive, would not allow them time for ſuch ſolemnities; nor would they be furniſhed with proper ſacrifices; nor could they be accommodated with a proper place to offer them at; nor be able, in a ſtrange land, and under hardſhips and miſeries, to expreſs that joy that is ſuitable to ſuch occaſions: thus ſhould they learn by ſad experience, the want of thoſe means and opportunities of ſerving the Lord, which in their own land they rejected and deſpiſed. *Jarchi* and *Kimchi* interpret this of the deſtruction of *Iſrael*, and of puniſhment inflicted on them at the time appointed by the Lord; and which would be a ſolemn time, a feaſt with the Lord, to which he ſhould invite their enemies, and they ſhould ſpill their blood as the blood of ſacrifices; and when he would diſplay the glory of his juſtice, truth, and faithfulneſs, before all the world. And it is aſked, what will you do then? whither will you flee for help? or what ſacrifice can you offer up to the Lord to atone for ſin, or appeaſe his wrath? will you be able to rejoice then? no, your joy will be turned into mourning; ſee *Iſ.* x. 3. and xxxiv. 6.

℣. 6. *For lo, they are gone, becauſe of deſtruction*, &c.] That is, many of the people of *Iſrael* were gone out of their own land to others, particularly to *Egypt*, becauſe of the deſtruction that was coming upon them, and to avoid it; becauſe of the *Aſſyrian* army which invaded their land, and beſieged *Samaria*, and threatened them with entire deſtruction; and upon which a famine enſued, and which is thought by *Kimchi* to be here particularly meant. *Egypt ſhall gather them up*; being dead; for they ſhall die there, perhaps by the peſtilence, and never return to their own country, as they flattered themſelves; and they ſhall make preparations for their funeral: *Memphis ſhall bury them*; or they ſhall be buried there; which was a principal city in *Egypt*, here called *Moph*, in *Iſ.* xix. 13. *Noph*. It was the metropolis of upper *Egypt*, and the ſeat of the *Egyptian* kings. In it, as *Plutarch* ſays [t], was the ſepulchre of *Oſiris*; and ſome ſay its name ſo ſignifies. Near to it were the famous pyramids, as *Strabo* [u] ſays, ſuppoſed to be built for the ſepulture of them. *Herodotus* [w] places theſe *pyramids* at *Memphis*, and ſays there were three of them; the largeſt had ſeveral ſubterraneous chambers in it; the next in bigneſs had none; the ſmalleſt was covered with *Ethiopic* marble. *Strabo*, in the place referred to, ſpeaks of many pyramids near it, of which three were very remarkable, and expreſly ſays they were the burying places of the kings. *Diodorus* [x] agrees with theſe as to the number of them, but places them an hundred and twenty furlongs from *Memphis*. *Pliny* [y] places them between *Memphis* and the *Delta*, ſix miles from *Memphis*; pretty near to which is *Strabo*'s account, who in the above place ſays, they ſtood forty furlongs, or five miles from the city. Near it was the lake of *Charon* or *Acheruſia*, over which he ferried dead bodies from *Memphis* to the pyramids, or to the plains of the mummies, the *Elyſian* fields. Now ſince this was ſo famous for the burying places of kings, there may be an alluſion to it in this expreſſion. Here alſo were buried their deities, the *Apis* or ox when it died. *The pleaſant* places *for their ſilver, nettles ſhall poſſeſs them*; ſuch beautiful edifices as were made for the repoſitories or treaſure-houſes for their ſilver; or were built or purchaſed at great expence of ſilver; or were decorated with it; now ſhould lie in ruins, and be like a waſte, deſert, and deſolate place, all over-run with nettles, and uninhabited: *briars* ſhall be *in their tabernacles*; their dwelling-houſes, which being demoliſhed, briars ſhall grow upon the ground where they ſtood, and over-ſpread it, another token of deſolation. The *Targum* interprets it of living creatures, beaſts of prey, that ſhould dwell there, wild cats particularly.

℣. 7.

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[t] De Iſide & Oſir. p. 359.

[u] Geograph. l. 17. p. 555.

[w] Euterpe, ſive l. 2. c. 8, 126, 127.

[x] Bibliothec. l. 1. p. 57.

[y] Nat. Hiſt. l. 36. c. 12.

℣. 7. *The days of viſitation are come, the days of recompence are come,* &c.] In which the Lord would puniſh the people of *Iſrael* for their ſins, and reward them in a righteous manner, according as their evil works deſerved; which time being fixed and appointed by him, are called *days*; and theſe, becauſe near at hand, are ſaid to be *come*; and this is repeated for the certainty of it: *Iſrael ſhall know it*; by ſad experience, that theſe days are come; and ſhall acknowledge the truth of the divine predictions, and the righteouſneſs of God in his judgments. *Schultens*[z], from the uſe of the phraſe in the *Arabic* language, interprets it of *Iſrael*'s ſuffering puniſhment; with which agrees the *Septuagint* verſion, *Iſrael ſhall be afflicted*, or it ſhall go ill with him; and to the ſame purpoſe the *Arabic* verſion: *the prophet* is a *fool*; ſo *Iſrael* ſaid, before thoſe days came, of a true prophet of the Lord, that he was a fool for propheſying of evil things, but now they ſhall find it otherwiſe. So the *Targum*, "they of the houſe of *Iſrael* ſhall know that "they who had propheſied to them were true prophets;" but rather this is to be underſtood of falſe prophets, who, when the day of God's viſitation ſhall come on *Iſrael* in a way of wrath and vengeance, will appear both to themſelves and others to be fools, for propheſying good things to them, when evil was at hand: *the ſpiritual man is mad*; he that was truly ſo, and propheſied under the inſpiration of the Spirit of God, was accounted a madman for ſpeaking againſt the idolatry of the times, and foretelling the judgments of God that would come upon the nation for it; but now it would be manifeſt, that not he, but ſuch who pretended to be ſpiritual men, and to be directed and dictated by the Spirit of God, when they promiſed the people peace, tho' they walked after the imagination of their hearts, were the real madmen; who purſued the frenſies and fanſies of their own minds to the deception of themſelves and the people, and called theſe the revelations of God, and pretended they came from the Spirit of God: *for the multitude of thine iniquities, and the great hatred*; that is, either thoſe evil days came upon them for their manifold ſins and tranſgreſſions, which were hateful to God, and the cauſe of his hatred of them; or they were ſuffered to give heed to thoſe fooliſh and mad prophets, becauſe of their many ſins, eſpecially idolatry; and becauſe of their great hatred of God, and of his true prophets, and of his laws and ordinances, of his word, will and worſhip, and of one another; God gave them up to a reprobate mind, to a judicial blindneſs and hardneſs of heart, to believe a lie, and whatſoever thoſe falſe prophets declared unto them, becauſe they did not like to retain him in their knowledge, to walk according to his law, and to believe his prophets. The *Targum* is, "but the falſe prophets beſotted them, ſo as to increaſe thy tranſgreſſion, and ſtrengthen thine iniquities."

℣. 8. *The watchman of Ephraim was with my God,* &c.] Formerly the watchmen of *Ephraim*, or the prophets of *Iſrael*, were with the true God, whom the prophet calls his God; as *Elijah* and *Eliſha*, who had communion and intimacy with him; had revelations and inſtructions from him; and were under the direction and inſpiration of his Spirit, and propheſied in his name things according to his will, and for the good of his people: or, *the watchman of Ephraim* ſhould be *with my God*; on his ſide, and promote his worſhip and ſervice, his honour and intereſt; and give the people warning from him, having heard the word at his mouth; but now they were not with him, nor for him, nor did as they ſhould: or one that bore this character of a watchman in the ten tribes, pretended to be ſuch a one, and would be thought to be with God, and to have his mind and will, and to be ſincere for his glory: but *the prophet is a ſnare of a fowler in all his ways*; the falſe prophet, the ſame with the watchman, inſtead of guiding and directing *Ephraim* in the right way in which he ſhould go, lays ſnares for him in all the ways he takes, to lead him wrong, and draw him into ſin, particularly into idolatry, both by his doctrine and example: and *hatred in the houſe of his God*; and ſo became deteſtable and execrable in the houſe of his own god, the calf at *Bethel*, in the temple there; propheſying ſuch things as in the event proved falſe, and drawing into ſuch practices as brought on ruin and deſolation. The *Targum* interprets it, of laying ſnares for their prophets, their true prophets; and *Kimchi* and *Jarchi*, of ſlaying *Zechariah* the prophet in the temple.

℣. 9. *They have deeply corrupted* themſelves, *as in the days of Gibeah,* &c.] Not the falſe prophets and watchmen only; but rather *Ephraim*, or the ten tribes, thro' their means became extremely corrupt in principle and practice; they had moſt ſadly degenerated, and were deeply ſunk and immerſed in all manner of wickedneſs, and rooted in it, and continued obſtinate and incorrigible, ſo that there was no hope of reformation among them; they had got to as great a pitch of wickedneſs, and were guilty of the like uncleanneſs, lewdneſs, barbarity and cruelty, as were acted by the men of *Gibeah*, with reſpect to the *Levite* and his concubine, *Judg.* xix. for Gibeah of *Benjamin* is here meant, where the people aſked a king, and rebelled againſt the words of the prophet, as ſome in *Jarchi* interpret it: therefore *he will remember their iniquity, he will viſit their ſins*; that is, God, my God, as the prophet calls him in the preceding verſe, will not forgive and forget their ſins; pardon being often expreſſed by a non-remembrance of ſins; but will make enquiry after them, and viſit them in a way of wrath and vengeance, and puniſh for them as they deſerve; they being obſtinate and impenitent, and perſiſting in their ſins, like the men of *Gibeah* and *Benjamin*.

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℣. 10. *I found Iſrael like grapes in the wilderneſs,* &c.] Not *Jacob* or *Iſrael* perſonally, with the few ſouls that went down with him into *Egypt*; for theſe died in *Egypt*, and never returned from thence, or came into the wilderneſs to be found; nor *Iſrael* in a ſpiritual ſenſe, the objects of electing, redeeming and calling grace; tho' it may be accommodated to them, who in their nature-ſtate are as in a wilderneſs, in a forlorn, hopeleſs, helpleſs and uncomfortable condition; in which the Lord finds them, ſeeking them by his Son in redemption, and by his Spirit in effectual vocation; when they are like grapes, not in themſelves, being deſtitute of all good, and having nothing but ſin and wickedneſs in them; for whatever good thing is in them at converſion, it is not found, but put there; but the ſimile may ſerve to expreſs the great and unmerited love of God to his people, who are as agreeable to him, as grapes in the wilderneſs to a thirſty traveller; and in whom he takes great delight and complacency, notwithſtanding

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[z] Animadv. Philol. in Job, p. 78.

ſtanding all their ſinfulneſs and unworthineſs; and beſtows abundance of grace upon them, and makes them like cluſters of grapes indeed; and ſuch were many of the *Jewiſh* fathers, and who are here intended, even the people of *Iſrael* brought out of *Egypt* into the wilderneſs of *Arabia*, thro' which they travelled to *Canaan:* here the Lord found them, took notice and care of them, provided for them, and protected them, and gave them many tokens of his love and affection; ſee *Deut.* xxxii. 10. and they were as acceptable to him, and he took as much delight and pleaſure in them, as one travelling thro' the deſerts of *Arabia*, or any other deſert, would rejoice at finding a vine laden with cluſters of grapes. The deſign of this metaphor is not to compare *Iſrael* with grapes, becauſe of any goodneſs in them, and as a reaſon of the Lord's delight in them; for neither for quantity nor quality were they like them, being few, and very obſtinate and rebellious; but to ſet forth the great love of God to them, and his delight and complacency in them; which aroſe and ſprung, not from any excellency in them, but from his own ſovereign good will and pleaſure; ſee *Deut.* vii. 6, 7, 8. and ix. 5, 6. and x. 15: *I ſaw your fathers as the firſt ripe in the fig-tree at her firſt time*; the Lord looked upon their anceſtors, when they were ſettled as a people, in their civil and church-ſtate, upon their being brought out of *Egypt*, with as much pleaſure as a man beholds the firſt ripe fig his fig-tree produces after planting it, or the firſt it produces in the ſeaſon, the fig-tree bearing twice in a year; but the firſt is commonly moſt deſired, as being moſt rare and valuable; and ſuch were the *Iſraelites* to the Lord at firſt, *Mic.* vii. 1. *Jer.* ii. 2. This is obſerved to aggravate their ingratitude to the Lord, which ſoon diſcovered itſelf; and to ſuggeſt that their poſterity were like them, who, tho' they had received many favours from the Lord, as tokens of his affection to them, and delight in them; yet behaved in a moſt ſhocking and ſhameful manner to him: but *they went to Baal-peor*; or, *went into Baal-peor* [a]; committed whoredom with that idol even in the wilderneſs where the Lord found them, and ſhewed ſo much regard to them; this refers to the hiſtory in *Numb.* xxv. *Baal-peor* is by ſome interpreted, *the lord*, or *god of opening*; and was ſo called, either from his opening his mouth in prophecy, as *Ainſworth* [b] thinks, as *Nebo* a god of *Babylon* had his name from propheſying; or from his open mouth, with which this idol was figured, as a *Jewiſh* writer [c] obſerves; whoſe worſhippers took him to be inſpired, and opened their mouths to receive the divine afflatus from him: others interpret it, *the lord*, or *god of nakedneſs*; becauſe his worſhippers expoſed to him their poſteriors in a ſhameful manner, and even thoſe parts which ought to be covered; and this is the ſenſe of moſt of the *Jewiſh* writers. So in the *Jeruſalem Talmud* [d], the worſhip of *Peor* is repreſented in like manner, and as moſt filthy and obſcene, as it is by *Jarchi* [e], who ſeems to have taken his account from thence; and even *Maimonides* [f] ſays, it was a known thing, that the worſhip of *Peor* was by uncovering of the nakedneſs; and this he makes to be the reaſon why God commanded the prieſts to make themſelves breeches to cover their nakedneſs in the time of ſervice, and why they might not go up to the altar by ſteps, that their nakedneſs might not be diſcovered; in ſhort, they took this *Peor* to be no other than a *Priapus*; and in this they are followed by many chriſtians, particularly by *Jerom* on this place, who obſerves, that *Baal-peor* is the god of the *Moabites*, whom we may call *Priapus*; and ſo *Iſidore* [g] ſays, there was an idol in *Moab* called *Baal*, on mount *Fegor*, whom the *Latins* call *Priapus*, the god of gardens; but Mr. *Selden* [h] rejects this notion, and contends that *Peor* is either the name of a mountain, of which *Iſidore* juſt now mentioned ſpeaks; ſee *Numb.* xxiii. 28. where *Baal* was worſhipped, and ſo was called from thence *Baal-peor*; as *Jupiter Olympius*, *Capitolinus*, &c. is ſo called from the mountains of *Olympus*, *Capitolinus*, &c. where divine honours are paid him; or elſe the name of a man, of ſome great perſon in high eſteem, who was deified by the *Moabites*, and worſhipped by them after his death; and ſo *Baal-peor* may be the ſame as *lord Peor*; and it ſeems moſt likely that *Peor* is the name of a man, at leaſt of an idol, ſince we read of *Beth-peor*, or the temple of *Peor*, in *Deut.* xxxiv. 6: and *ſeparated themſelves unto that ſhame*; they ſeparated themſelves from God and his worſhip, and joined themſelves to that ſhameful idol, and worſhipped it, thought by many, as before obſerved, to be the *Priapus* of the *Gentiles*, in whoſe worſhip the greateſt of obſcenities were uſed, not fit to be named; ſo that this epithet of *ſhame* is with great propriety given it, and aggravates the ſin of *Iſrael*, that ſuch a people ſhould be guilty of ſuch filthy practices; tho' *Baal*, without ſuppoſing him to be a *Priapus*, may be called *that ſhame*; for *Baal* and *Boſheth*, which ſignifies ſhame, are ſometimes put for each other; ſo *Jerub-baal*, namely *Gideon*, is called *Jerub-beſheth*, *Judg.* viii. 35. 2 *Sam.* xi. 21. and *Eſh-baal* appears plainly to be the ſame ſon of *Saul*, whoſe name was *Iſh-boſheth*, 1 *Chron.* viii. 33. 2 *Sam.* ii. 10. and *Merib-baal* is clearly the ſame with *Mephi-boſheth*, 1 *Chron.* viii. 34. 2 *Sam.* ix. 6. yea, it may be obſerved, that the prophets of *Baal* are called in the *Septuagint* verſion of 1 *Kings* xviii. 25. προφητας της αισχυνης, *the prophets of that ſhame*; every idol, and all idolatry being ſhameful, and the cauſe of ſhame, ſooner or later, to their worſhippers; eſpecially when things obſcene were done in their religious rites, as were in many of the heathens, in which the *Jews* followed them; ſee *Jer.* iii. 24, 25. and xi. 13: *and their abominations were according as they loved*; or, *as they loved them*, the daughters of *Moab*; for it was thro' their impure love of them, that they were drawn into theſe abominations, or to worſhip idols, which are often called abominations; or, as *Joſeph Kimchi* reads the words, and gives the ſenſe of them, *and they were abominations as I loved them*; that is, according to the meaſure of the love wherewith I loved them, ſo they were abominations in mine eyes; they were as deteſtable now, as they were loved before.

℣. 11. *As for Ephraim, their glory ſhall flee away like a bird*, &c.] That is, ſuddenly, ſwiftly and irrecoverably, and never return more; which ſome underſtand of God their glory, and of his departure from them, as in the next verſe; others of their wealth and riches, and whatever was glorious and valuable among them, which ſhould fly away from them in a moment, when taken and carried captive; rather their numerous poſterity, in which they were very fruitful, according to their name, and in which they gloried, as children are the glory of their parents, *Prov.* xvii. 6. which ſenſe agrees with what follows, and which explains the manner of their fleeing away, and the periods of it: *from the birth, and from the womb, and from the conception*; that is, ſome of them, as ſoon as they were born; others whilſt in the womb, being abortives; or however, when they ſhould, or as ſoon as they did, come from thence; and others, as ſoon as conceived, never come to any thing; or not conceived at all, as *Kimchi* interprets it, the women being barren.

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[a] המה באו ingreſſi ſunt, Pagninus, Montanus, Calvin, Druſius.
[b] Annotations on Numb. xxv. 3.
[c] Racenatenſis in Capito, apud Druſium in loc.
[d] T. Hieroſ. Sanhedrin, fol. 28. 4.
[e] Peruſh in Numb. xxv. 3.
[f] More Nevochim, Par 3. c. 45. p. 477.
[g] Origin. l. 8. c. 11. p. 70.
[h] De Dis Syris, Syntagma 1. c. 5. p. 162, 163. See Cumberland's Sanchoniatho, p. 73, &c.

℣. 12. *Tho' they bring up their children*, &c.] Tho' this be the caſe of ſome, as to be conceived, carried in the womb to the full time, and be born, and brought up to a more adult age, and appear very promiſing to live, and perpetuate the names of their fathers and their families: *yet will I bereave them*; their parents of them, by the ſword, famine, peſtilence, or by carrying them captive into a foreign country: that there ſhall *not* be *a man* left; in the whole land of *Iſrael*, but all ſhall be deſtroyed, or carried captive: or, *from men*[i]; that is, either from being men, as the *Targum*; tho' they are brought up to ſome ripeneſs, and a more adult age than others, yet arrive not to ſuch a time and age as to be called men, as *Kimchi* obſerves; or from being among men, being either taken away by death, or removed from the ſociety of men to live among beaſts, and to be ſlaves like them: *yea, wo alſo to them, when I depart from them*; withdraw my preſence, favour, and protection from them; or remove my *Shekinah* from them, as the *Targum*; and leave them to the ſpoil and cruelty of their enemies, which would be a greater calamity and judgment than the former. The *Septuagint*, and ſo *Theodotion* render it, *wo is to them, my fleſh is of them*; which ſome of the ancients interpret of the incarnation of Chriſt, not conſidering that the words are ſpoken of *Ephraim*, or the ten tribes; whereas, the Meſſiah was to ſpring, and did, from the family of *David*, and tribe of *Judah*.

℣. 13. *Ephraim, as I ſaw Tyrus, is planted in a pleaſant place*, &c.] That is, either as the city of *Tyre*, a very famous city in *Phœnicia*, was ſituated in a very pleaſant place by the ſea, and abounded in wealth and riches, and was well fortified, and ſeemed ſecure from all danger, and from all enemies; ſo *Ephraim* or the ten tribes, the kingdom of *Iſrael*, were in like circumſtances, equal to *Tyre*, as the *Targum* paraphraſes it, in proſperity and plenty; yet, as the prophet in the viſion of prophecy ſaw that *Tyre*, notwithſtanding all its advantages by power and wealth, by art and nature, would be deſtroyed, firſt by *Nebuchadnezzar*, and then by *Alexander*; ſo by the ſame prophetic ſpirit he ſaw that *Ephraim* or the ten tribes, notwithſtanding their preſent proſperity, and the ſafety and ſecurity they thought themſelves in, yet ſhould be given up to ruin and deſtruction by the hand of the *Aſſyrians*; or it may be rendered thus, *Ephraim as*, or *when I ſaw* it, *unto Tyre*[k]; reaching unto that place, and bordering upon it, as part of the ten tribes did; I ſaw it, I obſerved it, took a ſurvey of it, and I perceived it was *planted in a pleaſant place*; like a tree planted in a fruitful ſoil, well rooted, and in a flouriſhing condition; ſo were they, abounding with all good things, and having a numerous offspring; from all which they promiſed themſelves much happineſs for ages to come: *but Ephraim ſhall bring forth his children to the murderer*; to ſacrifice them to *Moloch*, as ſome; ſo the *Targum*, "they of the houſe of *Ephraim* have ſinned in ſlaying their children to the ſervice of idols;" with which *Jarchi* agrees; but rather the ſenſe is, with *Kimchi*, and others, when their enemies ſhall come againſt them, as the *Aſſyrian* army, they ſhall go out with their ſons to fight with them, and theſe ſhall be deſtroyed and murdered by them; it will be like leading lambs to the ſlaughter to be butchered and devoured by them.

℣. 14. *Give them, O Lord: what wilt thou give them?* &c.] The prophet foreſeeing the butchery and deſtruction of their children, his heart aked for them; and to ſhew his tender affection for this people, was deſirous of putting up a ſupplication for them; but was at a loſs what to aſk, their ſins were ſo many, and ſo aggravated, and the decree gone forth for their deſtruction: or, *give them what thou wilt give them*[l]; ſo *Jarchi*, *Kimchi*, and *Abarbinel*, what thou haſt threatened before to give them, ℣. 11. don't give them to be butchered and murdered before the eyes of their parents by their enemies; but rather let them die in the womb, or as ſoon as born, ſo it follows: *give them a miſcarrying womb, and dry breaſts*; the latter being a ſign of the former, as phyſicians obſerve; or the words may be rendered disjunctively, give them one, or the other; that is, to the wives of the people of *Iſrael*, if they conceive, let them miſcarry, prove abortive, rather than bring forth children to be deſtroyed in ſuch a cruel manner by murderers; or if they bear them to the birth, and bring them forth, let their breaſts be dried up, and afford no milk for their nouriſhment; and ſo die for lack of it, rather than fall into the hands of their mercileſs enemies: thus, of two evils, the prophet chooſes and prays for the leaſt. Some interpret this as a prediction of what would be, or an imprecation of it; but it rather ſeems a pathetic wiſh, flowing from the tender affection of the prophet, judging ſuch a caſe to be preferable to the former; ſee *Luke* xxiii. 29. tho' the other ſenſe ſeems beſt to agree with what follows, and which is favoured by the *Targum*, "give thou, O Lord, the recompence of their works; give them a miſcarrying womb and dry breaſts."

℣. 15. *All their wickedneſs is in Gilgal*, &c.] A place in the ten tribes, where the covenant of circumciſion was renewed in *Joſhua*'s time; the firſt paſſover was kept in the land of *Canaan*, and the people of *Iſrael* eat the firſt fruits of the land; where the tabernacle was for a while, and ſacrifices were offered up to the Lord: but now things were otherwiſe; all manner of iniquity was committed in it, eſpecially idolatry; for which it was choſen by idolaters, becauſe it had formerly been famous for religious worſhip: here, tho' not to the excluſion of other places, as *Dan* and *Bethel*, was the above ſin committed; here it begun and ſpread itſelf, and had the meaſure of it filled up; here began the firſt departure from the Lord, rejecting him, and aſking a king in the days of *Samuel*, as *Kimchi* and *Abarbinel* obſerve; and here were high places and altars erected for idolatry; and this is now the reaſon of the above threatnings of God, and the predictions of the prophet. *Grotius* thinks there is a myſtical ſenſe in the words, and that they have reference to the ſin of the *Jews* in crucifying Chriſt on *Golgotha*; which, in the *Syriac* language, is the ſame with *Gilgal*; but both the people ſpoken of, and the place are different: *for there I hated them*; or *therefore* [m], becauſe they ſinned ſo greatly againſt him in a place where they had formerly worſhipped him; their ſacrifices there, inſtead of being acceptable, were the more abominable to him, as they were offered there where his tabernacle once was, and ſacrifices were offered to him according to his will: *for the wickedneſs of their doings I will drive them out of mine houſe*; not out of the houſe of my ſanctuary, or the temple, as the *Targum*; unleſs this is to be underſtood of loſing the opportunity of going to the temple at *Jeruſalem*, which thoſe of the ten tribes had whilſt they were in their own land, which the few godly perſons among them then took, and made uſe of; but now their idolatry increaſing in *Gilgal*, and other places, they ſhould be carried captive; and if they would, could not go up to the houſe of the Lord, and worſhip him there: or rather this may deſign, either the viſible church of God, out of which they would be now ejected; or their native country, where they had been, as the family and houſehold of God; but now ſhould be ſo no more, but as afterwards ſaid, wanderers among the nations, and no more reckoned as belonging to the Lord, and under his paternal care and protection: *I will love them no more*; which is not to be underſtood of the ſpecial love and favour the Lord bears to his own people in Chriſt, which is everlaſting and unchangeable; but of his general and providential favour and regard unto theſe people, which he had manifeſted in beſtowing many great and good things upon them; but now would do ſo no more; he would do nothing to them, or for them, that looked like love, or be interpreted of it, but all the reverſe; and by his behaviour to them, ſhow that they were the objects of his averſion and hatred; and this was to continue, and has continued, and will continue unto the time of their converſion in the latter day, when *all Iſrael ſhall be ſaved*, Rom. xi. 26: *all their princes are revolters*; from God and his worſhip, who ſhould have ſet a good example to the people; and ſince theſe were perverſe and rebellious againſt God, it is no wonder that the people in general apoſtatized. This is to be underſtood of their king as ſupreme, and all ſubordinate rulers; of their judges and magiſtrates of every order; of all their governors, both civil and eccleſiaſtic; and not at *Gilgal* only, but in all the land. There is an elegant *paronomaſia* [n] in the original, the beauty of which cannot be expreſſed in the tranſlation.

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[i] מאדם ab homine, Montanus, Tigurine verſion, Schmidt; ut non ſint homines, Pagninus.

[k] כאשר ראיתי לצור quando vidi uſque ad Tyrum, Schmidt.

[l] תן להם מה תתן da eis quod daturus es, Junius & Tremellius, Vatablus, Grotius; da illis id quod dabis, Schmidt.

℣. 16. *Ephraim is ſmitten*, &c.] The people of the ten tribes, the kingdom of *Iſrael*, who had been like a tree planted in a pleaſant place, ℣. 13. and were in very flouriſhing circumſtances in the times of *Jeroboam* the ſecond; but now were like a tree ſmitten with thunder and lightning, or hail ſtones, and beat to pieces; or with the heat of the ſun, or with blaſting winds, or by worms; as in the ſucceeding reigns, by the judgments of God upon them; by civil wars, conſpiracies, and murders among themſelves; and by the exactions of *Pul* and depredations of *Tiglath-Pileſer* kings of *Aſſyria*; and quickly would be ſmitten again; the preſent being put for the future, becauſe of the certainty of it, as uſual in prophetic writings; or be utterly deſtroyed by *Salmaneſer*, and be no more a kingdom: *their root is dried up*; like the root of a tree that has no ſap and moiſture in it, and can communicate none to the body and branches of the tree, which in courſe muſt die. This may be underſtood of their king, princes, nobles and chief men, the ſupport and ſtrength of the nations; and of parents and heads of families, cut off by one judgment or another: *they ſhall bear no fruit*; as a tree thus ſmitten, and its root dried up, cannot; ſo neither this being their caſe, there would be none to beget, nor any to bear children, and bring them forth; called the fruit of the womb, in alluſion to the fruit of trees: *yea, tho' they bring forth*; tho' ſome of them ſhould be ſpared, women with their huſbands, and ſhould procreate children: *yet will I ſlay even the beloved* fruit *of their womb*; their children they ſhould bring forth, on whom their affections were ſtrongly ſet; and the rather, as they were but few, and from whom they had raiſed expectations of building up their families; even theſe the Lord would ſlay, or ſuffer to be ſlain, either by the ſword of the enemy, or by famine, or by peſtilence, or by ſome diſeaſe or another; ſo that there ſhould be no hope of a future poſterity, at leaſt of no great number of them.

℣. 17. *My God will caſt them away*, &c.] With loathſomneſs and contempt, having ſinned againſt him, and done ſuch abominable things; caſt them out of their own land, as men not fit to live in it; caſt them out of his ſight, as not able to endure them; caſt them away, as unprofitable and good for nothing; reject them from being his people; no more own them in the relation they had ſtood in to him; nor ſhew them any more favour, at leaſt until the converſion of them in the times of the Meſſiah. Theſe are the words of the prophet, who calls the Lord his God, whom he worſhipped, by whom he was ſent, and in whoſe name he propheſied; and this in oppoſition to, and diſtinction from, *Iſrael*, who worſhipped other gods, and who had caſt off the true God, and were now, or would be, caſt away by him, and ſo no longer their God: *becauſe they did not hearken unto him*; to his word, as the *Targum*; to him ſpeaking by his prophets, to the inſtructions, admonitions, threatnings and predictions delivered to them from him; they did not obey his law, regard his will, or attend his worſhip; which was the cauſe of the rejection of them, and a juſt one: *and they ſhall be wanderers among the nations*; being diſperſed by the *Aſſyrians* in the ſeveral nations of the world, where they were fugitives and vagabonds; as their poſterity are to this day.

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[m] כי Ideo, Rivet.

[n] שריהם סררים Sharehem Sorerim.

CHAP.

CHAP. X.

THIS chapter is of the ſame argument with the former, and others before that; ſetting forth the ſins of the ten tribes, and threatning them with the judgments of God for them; and exhorting them to repentance, and works of righteouſneſs. They are charged with unfruitfulneſs and ingratitude; increaſing in idolatry, as they increaſed in temporal good things, ℣. 1. with a divided heart, and with irreverence of God, and their king; and with falſe ſwearing, covenant-breaking, and injuſtice, ℣. 2, 3, 4. and are threatened with a removal of their king, and with the deſtruction of their idols, and places of idolatry, which ſhould cauſe fear in the common people, and mourning among the prieſts, ℣. 1, 5, 6, 7, 8. It is obſerved, that their ſin had been of long continuance, tho' the Lord had been kind and good unto them, in chaſtizing them in love, giving them good laws, ſending his prophets to exhort them to repentance and reformation, but all in vain, ℣. 9, 10, 11, 12, 13. wherefore they are threatened with the ſpoiling of their fortreſſes, the deſtruction of the people, and the cutting off of their king, ℣. 14, 15.

℣. 1. *Iſrael* is *an empty vine*, &c.] The people of *Iſrael* are often compared to a vine, and ſuch a one from whence fruit might be expected, being planted in a good ſoil, and well took care of; ſee *Pſ.* lxxx. 8. *Iſ.* v. 1, 2, 3. *Jer.* ii. 21. but proved an *empty vine*, empty of fruit; not of temporal good things, for a multitude of ſuch fruit it is afterwards ſaid to have; but of ſpiritual fruit, of the fruit of grace, and of good works, being deſtitute of the Spirit of God, and his grace; and having no ſpiritual moiſture, was incapable of bringing forth good fruit: or, *an emptying vine* [o]; that caſts its fruit before it is ripe; theſe people, what fruit they had, they made an ill uſe of it; even of their temporal good things; they emptied themſelves of their wealth and riches, by ſending preſents, or paying tribute to foreign princes for their alliance, friendſhip and help; or by conſuming it on their idols, and in their idolatrous worſhip. The *Targum* renders it, "a ſpoiled vine [p];" ſpoiled by their enemies, who robbed them of their wealth and riches, and trampled them under foot. The *Septuagint* verſion, and thoſe that follow that, underſtand it in a ſenſe quite the reverſe, rendring it, *a flouriſhing vine*; putting forth branches, leaves, and fruit; and which the learned *Pocock* confirms from the uſe of the word in the *Arabic* language: but then it follows, *he bringeth forth fruit unto himſelf*; all the good works done by them, were not to the praiſe and glory of God, as fruits of righteouſneſs are, which come by Jeſus Chriſt; but were done to be ſeen of men, and to gain their applauſe and eſteem, and ſo were for themſelves; and all their temporal good things they abounded with, were not made uſe of in the ſervice of God, and for the promoting of his glory, and of true religion among them; but either conſumed on their own luſts, or in the ſervice of idols: or, *the fruit is like unto himſelf* [q]; as was the vine, ſo was its fruit: the vine was empty, and devoid of goodneſs, and ſo the fruit it produced. The *Targum* is, "the fruit of their works was the cauſe of their "being carried captive:" *according to the multitude of his fruit, he hath increaſed the altars*; as the *Iſraelites* increaſed in riches and wealth, their land bringing forth in great abundance, they erected the greater number of altars to their idols, and multiplied their ſacrifices to them; this was the ill uſe they made of what fruit they did produce: *according to the goodneſs of his land they have made goodly images*; of richer metal, and more ornamented, and more of them, according to the plenty of good things, corn, and wine, and oil their land produced: thus abuſing the providential goodneſs of God to ſuch vile purpoſes!

℣. 2. *Their heart is divided*, &c.] Some ſay from *Hoſhea* their king, who would have reformed them from their idolatry, and returned them to the true worſhip of God; but of that there is no proof; better from one another, their affections being alienated from each other, by their diſcords and animoſities, their conſpiracies againſt their kings, and the murders of them, and the civil wars among themſelves; they alſo not being of one mind, but diſagreeing in their ſentiments about their idols; ſome being for one, and ſome for another: or rather from God himſelf, from the fear of him, from his worſhip and ſervice; or, from the law, as the *Targum*; or their hearts were divided between God and their idols, as in *Ahab*'s time between God and *Baal*; they pretended to worſhip God, when they worſhipped the calves, and ſo ſhared the ſervice between them: or it may be rendered, *their heart flatters* [r] them; as if they had done that which was right and good, and were guilty of no evil, nor would any puniſhment be inflicted on them: *now ſhall they be found faulty*; be convicted of their ſin and folly, and appear guilty; when they ſhall be puniſhed for their idolatry, and their idols not able to ſave them, as the deſtruction of them next mentioned will fully evince: or, *now ſhall they become deſolate* [s]; their land ſhall be deſolate, and they carried captive: *he ſhall break down their altars: he ſhall ſpoil their images*; that is, the king of *Aſſyria* ſhall do all this, or God by him: or, *behead their altars* [t]; take off the top of them, as the *Targum*; the horns of them, which might be made of gold, or other ornaments which were of value; and therefore became the plunder of the enemy; and who alſo would break in pieces their images, for the ſake of the metal, gold or ſilver, of which they were made; as was uſually done by conquerors, and to ſhew their entire power over the conquered, that even their gods could not deliver them out of their hands.

℣. 3. *For now they ſhall ſay, we have no king*, &c.] This they would ſay, either when they had one; but by their conduct and behaviour ſaid they had none; becauſe they had no regard unto him, no affection for him, and reverence of him; but every one did what was right in his own eyes: or during the inter-regnum, between the murder of *Pekah*, which was in the twentieth year of *Jotham*, and the ſettlement of *Hoſhea*, which was in the twelfth of *Ahaz*; ſee 2 *Kings* xv. 30. and xvii. 1. or when the land of *Iſrael* was invaded, and their king was ſhut up in priſon, and *Samaria* beſieged, ſo that it was as if they had no king; they had none to protect and defend them, to ſally out at the head of them againſt the enemy, and fight their battels for them; or rather when the city was taken, the altars broke down, their images ſpoiled, and they and their king carried captive: *becauſe we feared not the Lord*; did not ſerve and worſhip him, but idols; and this ſin, caſting off the fear of the Lord, was the ſource and cauſe of all their troubles and ſorrows; of the invaſion of their land; of the beſieging and taking their city, and having no king to rule over them, and protect them: *what then ſhould a king do to us?* if they had one, he could be of no ſervice to them; for ſince they had offended God, the King of kings, and made him their enemy, what could an earthly king, a weak mortal man do for them, or againſt him? it was now all over with them, and they could have no expectation of help and deliverance.

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[o] גפן בוקק vitis evacuans, Druſius, Rivetus, Schmidt, ſo Stockius, p. 149.

[p] So Calvin.

[q] פרי ישוה לו fructum æquat ſibi, Mercerus; fructum facit ſimilem ſibi, Schmidt.

[r] חלק לבם adblanditur cor eorum, Schmidt.

[s] עתה יאשמו nunc deſolabuntur, Pagninus, Montanus, Munſter, Druſius; ſo Kimchi and Ben Melech.

[t] יערף decollabit, Druſius, Piſcator, Tarnovius, De Dieu; decervicabit, Cocceius.

℣. 4. *They have ſpoken words, ſwearing falſly, in making a covenant*, &c.] Theſe are other crimes they were guilty of, for which the wrath of God could not be awarded from them by a king, if they had one, or by any other. They had uſed vain and idle *words* in their common talk and converſation; and lying and deceitful ones to one another in trade and commerce, in contracts and promiſes; and ſo had deceived and over-reached one another: they had belched out many *oaths of vanity*[u]; or vain oaths and curſes; their mouths had been full of curſing and bitterneſs; and they made covenants with God, and their king, and with other kings and princes, and with one another, and had not kept them; and now for theſe things God had a controverſy with them: *thus judgment ſpringeth up as hemlock in the furrows of the field*; either the judgment of God, his wrath and vengeance for the above ſins, roſe up and ſpread itſelf in all their cities, towns and villages; or rather the judgment and juſtice they pretended to execute, inſtead of being what it ſhould have been, uſeful and beneficial to the people, like an wholeſome herb, ſprung up like hemlock, bitter and poiſonous, and ſpread itſelf in all parts of the kingdom. Injuſtice is meant; ſee *Amos* vi. 12.

℣. 5. *The inhabitants of Samaria ſhall fear, becauſe of the calves of Beth-aven*, &c.] Or, *the cow-calves*[w], as in the original; ſo called by way of deriſion, and to denote their weakneſs and inability to help their votaries; and ſo *Bethel*, where one of theſe calves was, is here, as elſewhere, called *Beth-aven*; that is, the houſe of iniquity, or of an idol, by way of contempt; and may take in *Dan* alſo, where was the other calf, ſince both are mentioned; unleſs the plural is put for the ſingular: now the land of *Iſrael* being invaded by the enemy, the inhabitants of *Samaria*, which was the metropolis of the nation, the king, nobles, and common people that dwelt there, and were worſhippers of the calves, were in pain leſt they ſhould be taken by the enemy; or becauſe they were, theſe places falling into his hands before *Samaria* was beſieged, or at leaſt taken; and theſe calves being broken to pieces, which they had worſhipped, and put their truſt in, they were afraid the ruin of themſelves and children would be next, and was not very far off: *for the people thereof ſhall mourn over it*; either the people of *Samaria*, the ſame with the inhabitants of it; or rather the people of *Beth-aven*, where the idol was; but now was broke to pieces, or carried away; tho' it is generally interpreted of the people of the calf, the worſhippers of it, who would mourn over it, or for the loſs of it, being taken away from them, and diſpoſed of as in the following verſe. The *Jews*[x] have a tradition, that in the twentieth year of *Pekah* king of *Iſrael*, *Tiglath-Pileſer* king of *Aſſyria*, came and took away the golden calf in *Dan*; and in the twelfth year of *Ahaz*, another king of *Aſſyria*, (*Salmaneſer*) came and took away the golden calf at *Bethel*: *and the prieſts thereof* that *rejoiced on it*; the *Chemarim*, as in *Zeph*. i. 4. or *black*[y] ones, becauſe of their meager and ſordid countenances, or black clothing: the ſame word the *Jews* uſe for popiſh monks: here it deſigns the prieſts of *Beth-aven*, or the calf, who before this time rejoiced on account of it, becauſe of the ſacrifices and preſents of the people to it, and the good living they got in the ſervice of it; but now would mourn, as well as the people, and more, becauſe of being deprived of their livelihood. Some read the words without the ſupplement *that, the prieſts thereof rejoiced on it*; which ſome interpret according to a tradition of the *Jews* mentioned by *Jerom*, tho' by no other, as I can find, that the prieſts ſtole away the golden calves, and put brazen and gilded ones in the room of them; ſo that when they were carried away the people mourned, taking them to be the true golden calves; but the prieſts made themſelves merry with their ſubtle device, and rejoiced that their fraud was not detected; but rather the word here uſed, as *Pocock* and others have obſerved, is of that kind which has contrary ſenſes, and ſignifies both to mourn, and to rejoice; and here to mourn, as perhaps alſo in *Job* iii. 22. *Pſ*. ii. 11. and ſo *Ben Melech* obſerves, that there are ſome of their interpreters who underſtand it here, in the ſenſe of mourning: *for the glory of it, becauſe it is departed from it*; either becauſe of the glory of the calf, which was gone from it, the veneration it was had in, the worſhip which was given to it, and the gems and ornaments that were about it; or rather the glory of *Beth-aven*, and alſo of *Samaria*, and indeed of all *Iſrael*, which was carried captive from them; that is, the calf, which was their god, in which they gloried, and put their truſt and confidence in.

℣. 6. *It ſhall alſo be carried unto Aſſyria, for a preſent to king Jareb*, &c.] Or, *he himſelf*[z]; not the people of *Samaria*, or of *Beth-aven*, or of the calf, but the calf itſelf; which, being all of gold, was ſent a preſent to the king of *Aſſyria*, here called *Jareb*; either *Aſſyria*, or the king of it; ſee the note on ch. v. 13. this was done either by the people of *Iſrael* themſelves to appeaſe the king of *Aſſyria*; or rather by the *Aſſyrian* army, who reſerved the plunder of this as a proper preſent to their king and conqueror, to whom not only nations, but the gods of nations were ſubject: *Ephraim ſhall receive ſhame*; for worſhipping ſuch an idol, when they ſhall ſee it broke to pieces, and the gold of it made a preſent to the *Aſſyrian* king, and that it could not ſave them, nor itſelf: *and Iſrael ſhall be aſhamed of his own counſel*; of giving in to ſuch idolatry, contrary to the counſel, mind and will of God; or of the counſel which they and *Jeroboam* took to ſet up the calves at *Dan* and *Bethel*, and thereby to keep the people from going up to *Jeruſalem*, 1 *Kings* xii. 28. as well as of their counſel and covenant with the king of *Egypt* againſt the king of *Aſſyria*, 2 *Kings* xvii. 4.

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[u] אלות שוא execrationes vanitatis, Schmidt.

[w] לעגלות vaccas, Vulg. Lat. ad vitulas, Pagninus, Montanus; propter vitulas, Junius & Tremellius, Piſcator; ob vitulas, Cocceius.

[x] Seder Olam Rabba, c. 22. p. 60, 61.

[y] כמריו atrati ejus, Junius & Tremellius, Piſcator.

[z] גם אותו etiam ipſemet, Pagninus, Montanus; etiam ipſe, Junius & Tremellius, Piſcator; etiam ille, Cocceius; etiam ille ipſe, Schmidt.

℣. 7. *As for Samaria*, &c.] The metropolis of the ten tribes of *Iſrael*, and here put for the whole kingdom: *her king is cut off*; which ſome underſtand of *Pekah*, who was killed by *Hoſhea*; others of ſeveral of their kings cut off one after another, very ſuddenly and quickly, as the metaphor after uſed ſhews; or rather *Hoſhea* the laſt king is meant, who was cut off by the king of *Aſſyria*; the preſent tenſe is uſed for the future, to denote the certainty of it. *Aben Ezra* thinks the verb *cut off* is to be repeated, *Samaria* is *cut off*, *her king* is *cut off*; both king and kingdom deſtroyed. So the *Targum*, "*Samaria* is cut off with her "king:" *as the foam upon the water*; as any light thing flowing upon it; as the bark of a tree, as *Kimchi* and *Abarbinel*; or as the ſcum upon a boiling pot of water, as *Jarchi*, and the *Targum*; or as foam, which is an aſſemblage of bubbles upon the water; ſuch are kings and kingdoms, ſwell, look big and high for a while; but are mere bubbles, empty things; and are often ſuddenly, quickly and eaſily deſtroyed; ſo *Samaria* and her king were by the *Aſſyrian* army; the Lord of hoſts, the King of kings, being againſt them.

℣. 8. *The high places alſo of Aven*, &c.] *Bethel*, which is not only as before called *Beth-aven*, the houſe of iniquity; but *Aven*, iniquity itſelf; the *high places* of it were the temple and altars built there for idolatrous ſervice, which were uſually ſet on hills and mountains: *the ſin of Iſrael ſhall be deſtroyed*; that is, which high places are the ſin of *Iſrael*, the occaſion of ſin unto them; and where they committed ſin, the ſin of idolatry, in worſhipping the calves; theſe ſhould be thrown down, demoliſhed, and no longer uſed: *the thorn and the thiſtle ſhall come up on their altars*; lying in ruins, theſe ſhall grow upon them, the people and prieſts being carried captive that uſed to ſacrifice upon them; but now they ſhall lie deſerted by them, being deſtroyed by the enemy: *and they ſhall ſay to the mountains, cover us; and to the hills, fall on us*; not that the high places and altars ſhall ſay ſo in a figurative ſenſe, according to *R. Moſes* in *Aben Ezra*; but as *Japhet*, they that worſhipped there, the prieſts and people of *Samaria*, *Beth-aven*, and even of all *Iſrael*, becauſe of their great diſtreſs; and as perſons in the utmoſt conſternation, and in deſpair, and confounded, and aſhamed, ſhall call to the mountains and hills where they have been guilty of idolatry to hide and cover them from the wrath of God; ſee *Luke* xxiii. 30., *Rev.* vi. 16.

℣. 9. *O Iſrael, thou haſt ſinned from the days of Gibeah*, &c.] This has no reſpect, as the *Targum*, and others, to *Gibeah* of *Saul*, of which place he was, and the chuſing him to be king; but to the affair of the *Levite* and his concubine at *Gibeah* in the days of the *Judges*, and what followed upon it, *Judg.* xix. and xx. ſuggeſting, that the ſins of *Iſrael* were not new ones; they were the ſame with what were committed formerly, as early as the hiſtory referred to, and had been continued ever ſince; the meaſure of which were now filling up: or, as *Aben Ezra* and *Abarbinel* interpret it, *thou haſt ſinned more than the days of Gibeah*; were guilty of more idolatry, inhumanity and impurity, than in thoſe times; and yet the groſſeſt of ſins, particularly unnatural luſts, were then committed: *there they ſtood*; either the men of *Gibeah* continued in their ſins, and did not repent of them; and ſtood in their own defence againſt the tribes of *Iſrael*, and the *Benjamites* ſtood alſo with them, and by them; and ſtood two battels, and were conquerors in them; and tho' beaten in the third, were not wholly deſtroyed, as now the *Iſraelites* would be: or the tribes of *Iſrael* ſtood, and continued in, and connived at, the idolatry of the *Levite*; or rather, ſtood ſluggiſh and ſlothful, and were not forward to fight with the *Benjamites*, who took part with the men of *Gibeah*; which were their ſins, for which they were worſted in the two firſt battels, and in which the preſent *Iſraelites* imitated them: *the battel in Gibeah againſt the children of iniquity did not overtake them*; the two firſt battels againſt the men of *Gibeah* and the *Benjamites*, who are the children of iniquity, the one the actors, and the other the abettors and patrons of it, did not ſucceed againſt them; but the *Iſraelites* were overcome; and the third battel in which they got the day, did not overtake them ſo as utterly to cut them off; for ſix hundred perſons made their eſcape; but in the preſent caſe propheſied of, 'tis ſuggeſted, that as their ſins were as great or greater than theirs, their ruin ſhould be entire and complete: or the ſenſe is, that they were backward to go to battel; they were not eager upon it; they did not at once eſpouſe the cauſe of the *Levite*; they did not ſtir in it till he had done that unheard-of thing, cutting his concubine into twelve pieces, and ſending them to the twelve tribes of *Iſrael*; and then they were not over-forward, but ſought the Lord as if it was a doubtful caſe; which backwardneſs was reſented in their ill ſucceſs at firſt; and the ſame ſlow diſpoſition to puniſh vice had continued with them ever ſince; ſo *Schmidt*.

℣. 10. It is *in my deſire that I ſhould chaſtiſe them*, &c.] Or *bind them*[a], and carry them captive; and by ſo doing correct them for their ſins they have ſo long continued in: this the Lord had in his heart to do, and was determined upon it, and would do it with pleaſure, for the glorifying of his juſtice, ſince they had ſo long and ſo much abuſed his clemency and goodneſs: *and the people ſhall be gathered againſt them*; the *Aſſyrians*, who, at the command of the Lord would come and invade their land, beſiege their city, and take it, and bind them, and carry them captive: *when they ſhall bind themſelves in their two furrows*; when, like heifers untamed, and bound in a yoke to plow, don't make and keep in one furrow, but turn out to the right or left, and make croſs furrows; ſo it is intimated, that this was the reaſon why the Lord would correct *Iſrael*, and ſuffer the nations to gather together againſt them, and carry them captive, becauſe they did not plow in one furrow, or keep in the true and pure worſhip of God; but made two furrows, worſhipping partly

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[a] ואסרם et, *vel* ut vinciam eos, Junius & Tremellius, Druſius. Grotius; colligabo eos, Cocceius.

God, and partly idols: or, *when they*, their enemies, *ſhall bind them*, being gathered againſt them, and carry them captive, they ſhall make them plow in *two furrows*, the one up, and the other down; and to this hard ſervice they ſhall keep them continually. There is a double reading of this clauſe, the *Cetib*, or textual writing or reading is, *to their two eyes*, or *fountains*; alluding, as *Jarchi* obſerves, to the binding of the yoke on oxen on each ſide of their eyes; or to the fountains in the land of *Iſrael*, the abundance of wine, milk and honey; for the ſake of which the people got together, broke in upon them, and bound them, in order to drink of. So *Guſſetius* [b] renders the words, *and they ſhall bind them to drink of their fountains*. The *Keri* or marginal reading is, *their two iniquities*; which the *Septuagint* follows, rendring it, "in "chaſtiſing them, or when they are chaſtiſed for "their two iniquities;" ſo the *Vulgate Latin*, *Syriac* and *Arabic* verſions; meaning either their worſhipping the two calves at *Dan* and *Bethel*; or their corporal and ſpiritual adultery; or their forſaking the true God, and worſhipping idols; ſee *Jer*. ii. 13. *Schmidt* underſtands all this, not as a puniſhment threatened, but as an inſtance of the love of God to them, in chaſtiſing them in a loving and fatherly way; which had a good effect upon them, and brought them to repentance; partly in the times of the *Judges*, but more eſpecially in the days of *Samuel*, when they behaved well; and particularly in the reigns of *David* and *Solomon*; and when the people were gathered, not *againſt*, but *to* them; either became proſelytes to them, or tributaries, or coveted their friendſhip; and when they themſelves lived in great concord, in one kingdom, under one king, like oxen plowing in two contiguous furrows.

ỳ. 11. *And Ephraim* is *as an heifer that is taught, and loveth to tread out the corn*, &c.] Like an heifer taught to bear the yoke, and to plow; but learned it not, as the *Targum*; does not like it; chuſes to tread out the corn, where it can feed upon it, its mouth not being then muzzled, according to the law; oxen or heifers were uſed, both in plowing and treading out corn, to which the alluſion is. The ſenſe is, that *Ephraim* or the ten tribes were taught to bear the yoke of the law, and yield obedience to it, and perform good works; but did not like ſuch a courſe of life; had no further regard for religion, than as they found their own worldly profit and advantage in it: or they did not care to labour much in it; they liked the fruit and advantage ariſing from working, rather than the work itſelf; and thus, like an heifer, doing little, and living well, they grew fat, increaſed in power, wealth and riches; and ſo became proud and haughty, and kicked againſt the houſe of *David*, and rent themſelves from it; and ſet up a kingdom of their own, and lived and reigned according to their own will and pleaſure, like an heifer without yoke and muzzle: *but I paſſed over upon her fair neck*; or, *the goodneſs of her neck* [c]; which is expreſſive of the flouriſhing and opulent ſtate and condition of the ten tribes, eſpecially in the times of *Jeroboam* the ſecond, which made them proud and haughty: but the Lord was determined to humble them, and firſt in a more light and gentle manner; or cauſed the rod of correction to paſs over them more lightly; or put upon them a more eaſy yoke of affliction, by cauſing *Pul* king of *Aſſyria* to come againſt them; and to get rid of whom a preſent was given him, exacted of the people; and afterwards *Tiglath-Pileſer*, another king of *Aſſyria*, who carried captive part of their land; and this not having its proper effect, the Lord was determined to proceed againſt them in a heavier manner: *I will make Ephraim to ride*; ſome, taking the future for the paſt, render it, *I have made Ephraim to ride* [d]; that is, to rule and govern, having royal dignity and power given them, and that greater than that of *Judah*; and ride over the tribes of *Judah* and *Benjamin*, who were ſometimes very much afflicted by them; and this is thought to be the ſenſe of the following phraſes, *Judah ſhall plow, and Jacob ſhall break his clods*; or, *break the clods for him* [e]; for *Ephraim* whilſt he rides, and uſes them very hardly; as in the days of *Joaſh* and *Pekah* kings of *Iſrael*, when many of the tribes of *Judah* were ſlain by them, 2 *Kings* xiv. 12, 13. 2 *Chron*. xxviii. 6, 8. but rather the meaning is, *I will cauſe to ride on Ephraim* [f]; that is, the *Aſſyrians* ſhall ride upon them, get the dominion over them, carry them captive, and uſe them to hard ſervice and bondage, as an heifer rid upon by a ſevere rider whilſt plowing; and the other tribes ſhall not eſcape, tho' they ſhall not be ſo hardly dealt with: *Judah ſhall plow, and Jacob ſhall break his clods*; theſe ſhall be carried captive into *Babylon*, and employed in hard and ſervile work, but more tolerable; as plowing and breaking clods are eaſier than to be rid upon; and as they had hope of deliverance at the end of ſeventy years; whereas no promiſe of return was made to the ten tribes, which is the ſenſe ſome give; but *Pocock* and others think that theſe words regard the tender and gentle methods God took with theſe people to bring them to obedience to his law. *Ephraim* being teachable like an heifer, he took hold of her fair neck, and ſtroked it to encourage her, and accuſtom her to the hand, and to the yoke; and then put the yoke of his law upon them, and trained them up in his inſtitutions, and uſed alſo gentle methods to keep them in obedience; and alſo ſet *Judah* to *plow*, and *Jacob* to *break the clods*, preſcribed for them; and employed them in good works, in the duties of religion, from whence anſwerable fruit might have been expected; ſaying to them by his prophets, as follows:

ỳ. 12. *Sow to yourſelves in righteouſneſs*, &c.] Not the ſeed of grace, which bad men have not, and cannot ſow it; and which good men need not, it being ſown in them already, and remaining; rather the ſeed of the word, which ſhould be laid up in their hearts, dwell richly in them, and be kept and retained by them; tho' 'tis beſt of all to underſtand it of works of righteouſneſs; as ſowing to the fleſh is doing the works of the fleſh, or carnal and ſinful acts; ſo ſowing *unto righteouſneſs* [g], as it may be rendered, is doing works of righteouſneſs; living ſoberly and righteouſly; doing works according to the word of righteouſneſs, from good principles, and with good views, with a view to the glory of God: and which will be *ſowing to themſelves*, turn to their own account; for tho ſuch works are not profitable to God, as to merit any thing at his hands; yet they are not only profitable to others, but to thoſe that do them; for tho' not *for*, yet *in keeping* the commands of God, there is *great reward*, *Pſ.* xix. 11. *Reap in mercy*; or *according to mercy*[h]; not according to the merit of works, for there is none in them; but according to the mercy of God, to which all bleſſings, temporal, ſpiritual, and eternal, are owing; and ſuch who ſow to the Spirit, or ſpiritual things, ſhall of the Spirit reap life everlaſting; not as the reward of debt, but of grace; not as of merit, but as owing to the mercy of Chriſt, *Gal.* vi. 9. *Jude*, ℣. 21: *break up your fallow ground*; that is, of their hearts; which were like ground unopened, unbroken, not tilled and manured, nor ſown with ſeed, but over-run with weeds and thiſtles; and ſo were they, hard and impenitent, deſtitute of grace, and full of ſin and wickedneſs, and ſtood in need of being renewed in the ſpirit of their minds; which this exhortation is deſigned to convince them of, and to ſtir them up to make uſe of proper methods of obtaining it, thro' the efficacious grace of God; ſee *Jer.* iv. 3: *for* it is *time to ſeek the Lord*; for his grace; as the huſbandman ſeeks, prays and waits for rain, when he has tilled his ground, and ſowed his ſeed, to water it, and make it fruitful, that he may have a good reaping time, a plentiful harveſt; and as there is a time to ſeek for the one, ſo for the other: *till he come and rain righteouſneſs upon you*; that is, Chriſt, whoſe coming is as the rain, ch. vi. 3. *Pſ.* lxxii. 6. and who when he ſhould come, whether perſonally by his incarnation, or ſpiritually by his gracious preſence, would rain a plentiful rain of the doctrines of grace, and the bleſſings of it, ſuch as peace, pardon, righteouſneſs, and eternal life by him; particularly the juſtifying righteouſneſs wrought out by him, which is fully manifeſted in the goſpel, the miniſtration of that righteouſneſs, and is applied unto, and put upon all them that believe: or *till he come and teach you righteouſneſs*[i]; as Chriſt did when come; he taught the word of righteouſneſs in general, and the righteouſneſs of God in particular, and directed men to ſeek it; declared he came to fulfil all righteouſneſs, and taught men to believe in him for it, and that he is their righteouſneſs, and the end of the law for it; as well as he taught them to live righteouſly and godly; ſee *Joel* ii. 23. The *Targum* is, "O houſe of *Iſrael*, do for yourſelves "good works; walk in the way of truth; eſtabliſh "for yourſelves the doctrine of the law; behold "at all times the prophets ſay to you, return to "the fear of the Lord; now ſhall he be revealed, "and bring righteouſneſs to you." But theſe exhortations were vain and fruitleſs, as appears by what follows:

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[b] Comment. Ebr. p. 591, 892.

[c] על טוב צוארה; ſuper bonitatem cervicis ejus, Montanus; ſuper bonitatem colli ipſius, Schmidt; ſuper præſtantiam, Junius & Tremellius, Piſcator.

[d] ארכיב equitare feci, Munſter, Rivet.

[e] ישדד לו occabit ei, De Dieu; occabit illi? Schmidt.

[f] Equitare faciam in Ephraimo, Lyra, Tarnovius; equitare faciam ſuper Ephraim, ſo ſome in Calvin.

[g] לצדקה; ad juſtitiam, Pagninus, Montanus, Munſter, Calvin, Junius & Tremellius, Druſius, Tarnovius, Cocceius.

℣. 13. *Ye have plowed wickedneſs*, &c.] Contrived it, and took a great deal of pains to commit it; by plowing ſowed it, and which ſprung up in a plentiful crop: it may denote their firſt ſins, from whence all others aroſe; as their irreligion and infidelity; their apoſtacy from God; their idolatry and contempt of his word and prophets: *ye have reaped iniquity*; abundance of other ſins have ſprung up from thence; a large harveſt of them have been reaped and got in; or great numbers of other ſins have been committed; one ſin leads on to another, and theſe proceed *ad infinitum*; wickedneſs is of an increaſing nature, and grows worſe and worſe, and proceeds to more ungodlineſs: many underſtand this of the puniſhment or reward of ſin: *ye have eaten the fruit of lies*; as a ſweet morſel, tho' bread of deceit; which could not profit them, nor yield them in the iſſue the pleaſure it promiſed them, and they hoped for from it: *becauſe thou didſt truſt in thy way*; in the worſhip of their idols, and in their alliances with neighbouring nations, and promiſed themſelves great proſperity and happineſs from hence: *and in the multitude of thy mighty men*; their valiant ſoldiers, their numerous armies, and the generals of them, well ſkilled in war, and courageous; and alſo in their auxiliaries, which they had from the *Egyptians* and others; theſe they put their confidence in, to protect them; and ſo in their garriſons and fortreſſes, as the following words ſhew.

℣. 14. *Therefore ſhall a tumult ariſe among thy people*, &c.] Becauſe of their wickedneſs and vain confidence, the *Aſſyrian* army ſhould invade them; which would cauſe a tumultuous noiſe to be made throughout the tribes in all cities and towns, a cry, a howling, and lamentation; eſpecially among fearful and timorous ones, as women and children; who would be thrown into a pannic, at hearing the news of a foreign powerful enemy entring their country, and laying waſte all before them; a voice of clamour, as *Jarchi* obſerves, crying, flee, flee: *and all thy fortreſſes ſhall be ſpoiled*; the ſtrongholds, in which they put their confidence for ſafety; every one of theſe ſhould be taken and demoliſhed by the enemy, in all parts of the kingdom; ſo that there ſhould be none left to flee unto, no place of retreat: *as Shalman ſpoiled Beth-arbel in the day of battel*; that is, *Salmaneſer* king of *Aſſyria*, his name being abbreviated, as *Bethaven* is called *Aven*, ℣. 8. who had lately, tho' there is no account of it elſewhere, ſpoiled this place, demoliſhed its fortreſſes, and deſtroyed the inhabitants of it; which is thought to be either the city of *Arbel* beyond *Jordan*, 1 *Maccab.* ix. 2. which *Joſephus*[k] calls a city of *Galilee*, and ſometimes a village; and which, according to him, was not far from *Sipphore*, and in lower *Galilee*, near to which thieves and robbers dwelt in caves and dens, difficult to come at; and ſo a *Jewiſh* writer[l] places *Arbel* between *Sipphore* and *Tiberias*; and elſewhere[m] mention is made of the valley of *Arbel*, near to thoſe places: and *Jerom*[n] ſays, there was the village *Arbel* beyond *Jordan*, on the borders of *Pella*, a city of *Paleſtine*; and another of this name in the large plain, nine miles from the town of *Legio*: and he alſo ſpeaks of an *Arbela*, the border of the tribe of *Judah* to the eaſt; perhaps the ſame with *Har-Baalah*, whence *Arbela*, or the mount of *Baalah*, *Joſh.* xv. 11. now one or other of theſe places might be laid waſte by this king of *Aſſyria*, in the firſt year of *Hoſhea*, when he came up againſt him, and made him tributary: tho' ſome think *Arbela* in *Aſſyria* or *Armenia* is meant, famous for the utter defeat of *Darius* by *Alexander*, four hundred years after this, when it might have been rebuilt, and become conſiderable again: ſome of the *Jewiſh* writers[o] ſay, there was a place near *Niniveh* ſo called; *Benjamin*

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[h] לפי חסד ad os miſericordiæ, Montanus; ſecundum miſericordiam, Pagninus; ſecundum pietatem, Cocceius, Schmidt.

[i] ויורה צדק לכם et doceat juſtitiam vos, Pagninus, Montanus, Druſius, Cocceius, Schmidt.

[k] Antiqu. l. 12. c. 11. §. 1. & l. 14. c. 15. §. 4. In vita ſua, §. 37, 60. p. 922, 934.

[l] Juchaſin. fol. 65. 1.

[m] T. Hieroſ. Beracot, fol. 2. 3. & Taaniot, fol. 69, 2. Shir Haſhirim Rabba, fol. 34. 3.

[n] De locis Heb. fol. 87. L.

[o] Juchaſin, ut ſupra.

jamin of *Tudela* ſays [p], from *Niniveh* to *Arbel* is one *parſa*, or four miles: and others [q] think *Samaria* itſelf is meant; but that cannot be, ſince the deſtruction of that city is here propheſied of, which ſhould be as this: ſome conjecture it was the temple of a deity called *Arbel*, as *Schmidt*: but be it what or where it will, here was a great devaſtation and ſlaughter made; which at this time was well known, and to which the deſolation that would be made in the land of *Iſrael* is compared. The *Vulgate Latin* verſion is, *as Salmana was waſted by the houſe of him who judged Baal in the day of battel*; which the patrons and defenders of interpret of the ſlaughter of *Zalmunna* by *Jerubbaal*, that is, *Gideon*; but the names of the one and the other are very different; nor does the text ſpeak of the ſlaughter of a prince, but of the deſtruction of a city, and not of *Shalman*, but of *Arbel*; and refers not to an ancient, but recent hiſtory. Mr. *Whiſton* [r] places the ſpoil of *Arbela*, in the year of the *Julian* period 3982, and before Chriſt 732. *The mother was daſhed in pieces with her children*; women big with child, or having their children in their arms, had no mercy ſhown them, but were deſtroyed together; ſo it had been at *Arbel*, and would be again in *Iſrael*, which was dreadful to think of: according to *Kimchi* and *Ben Melech*, *Arbel* was the name of a great man in thoſe days, whoſe family, meant by *Beth* or a houſe, was thus cruelly deſtroyed.

℣. 15. *So ſhall Bethel do unto you, becauſe of your great wickedneſs*, &c.] Or, *becauſe of the evil of your evil* [s]; their extreme wickedneſs, and exceeding ſinfulneſs; the evil of evils they were guilty of, was their idolatry, their worſhipping the calf at *Bethel*: and this was the cauſe of all their ruin; God was the efficient of it; the king of *Aſſyria* the inſtrument; but the procuring or meritorious cauſe was their abominable wickedneſs at *Bethel*; which therefore ſhould be as *Beth-arbel*; yea, the whole land ſhould be on the account of that like unto it, or be ſpoiled as that was. Or the words may be rendered, *ſo will he do unto you, O Bethel* [t]; that is, either God, or *Shalman* or *Salmaneſer*, ſhall do the ſame to *Bethel*, as he did to *Beth-arbel*; utterly deſtroy it and its inhabitants, ſhewing no mercy to age or ſex. *In a morning ſhall the king of Iſrael be utterly cut off*; meaning *Hoſhea* the laſt king of *Iſrael*, and the kingdom entirely deſtroyed; ſo that afterwards there was no more king in *Iſrael*, nor has been to this day; there was not only an utter deſtruction of that king, but of all kingly power and government, and ever ſince the children of *Iſrael* have been without a king, ch. iii. 4. and this was to be done, and was done, in a *morning*; in the beginning of his reign, as *Joſeph Kimchi*; but this ſeems not ſo well to agree with the hiſtory; ſince it was in the ninth year of his reign that *Samaria* was taken: but the ſenſe is, either that it would be certainly done, as ſure as the morning came; or ſuddenly and quickly, as the morning-light breaks forth; or in the morning of proſperity, when they were expecting light and good days, from their alliance with the king of *Egypt*, againſt the king of *Aſſyria*.

CHAP. XI.

THIS chapter gives an account of the free and ancient love of Ged to *Iſrael*, and of the benefits and bleſſings of goodneſs he beſtowed upon them; and of their ingratitude in not owning them, nor hearkening to his prophets, but ſacrificing and burning incenſe to idols, ℣. 1, 2, 3, 4. wherefore they are threatened with diſappointment of relief from *Egypt*, with captivity into *Aſſyria*, and with the ravages of the ſword in all places, being a people bent to backſliding, and incorrigible, ℣. 5, 6, 7. and yet notwithſtanding all this, the bowels of the Lord yern after them, and promiſes of mercy are made to them; that they ſhall not utterly be deſtroyed, but a remnant ſhall be ſpared; which in the latter day ſhall be called and follow after the Lord, the king Meſſiah, and be returned from their captivity, and be reſettled in their own land, and replaced in their own houſes, ℣. 8, 9, 10, 11, the chapter is concluded with an honourable character of *Judah*, ℣. 12.

℣. 1. *When Iſrael was a child, then I loved him*, &c.] Or, *for Iſrael was a child* [u]; a rebellious and diſobedient one, therefore his king was cut off in a morning, and he has been, and will be, without a king many days, yet ſtill *I loved him*: or, *tho' Iſrael was a child* [w]; a weak, helpleſs, fooliſh and imprudent one, *yet I loved him*: or, *when a child*; in the infancy of his civil and church-ſtate, when in *Egypt*, and in the wilderneſs; the Lord loved him, not only as his creature, as he does all the works of his hands, but with a more ſpecial love than he loved others; chuſing them to be a ſpecial people above all others; giving them his law, his ſtatutes, and his judgments, his word and his worſhip, which he did not give to other nations. So he loves ſpiritual and myſtical *Iſrael*, all the elect of God, whether *Jews* or *Gentiles*, when children, as ſoon as born, and tho' born in ſin, carnal and corrupt; yea, before they are born, and when having done neither good nor evil; and ſo may be expreſſive both of the earlineſs and antiquity of his love to them, and of the freeneſs of it, without any merits or motives of theirs. *And called my ſon out of Egypt*; not literal *Iſrael* as before, whom God called his ſon, and his firſt-born, and demanded his diſmiſſion from *Pharaoh*, and called him, and brought him out of *Egypt* with a mighty hand and ſtretched-out arm; and which was a type of his calling ſpiritual *Iſrael*, his adopted ſons, out of worſe than *Egyptian* bondage and darkneſs: but his own natural and only-begotten Son, our Lord Jeſus Chriſt; for theſe words are expreſly ſaid to be fulfilled in him, *Matt.* ii. 15. not by way of alluſion; or by accommodation of phraſes; or as the type is fulfilled in the antitype; or as a proverbial expreſſion, adapted to any deliverance; but literally: the firſt and only ſenſe of the words reſpects Chriſt, who in his infancy was had to *Egypt* for ſhelter from *Herod*'s rage and fury, and when he was dead, and thoſe that ſought the life of Jeſus, he was by an angel of the Lord, warning *Joſeph* of it, called out of *Egypt*, and brought into *Judea*, *Matt.* ii. 19—23. and this as a proof of the love of God to *Iſrael*; which as it was expreſſed to him in his infancy, it continued and appeared in various inſtances, more or leſs, unto the coming of Chriſt; who though obliged for a while to go into *Egypt*, muſt not continue there, but muſt be called from thence, to be brought up in the land of *Judea*; to do his miracles, preach his doctrines, and do good to the bodies and ſouls of men there, being ſent particularly to the loſt ſheep of the houſe of *Iſrael*; and above all, in order to work out the ſalvation and redemption of his ſpecial people among them, and of the whole *Iſrael* of God every where elſe; which is the greateſt inſtance of love to them, and to the world of the *Gentiles*, that ever was known, *John* iii. 16. 1 *John* ii. 2. and iv. 9, 10.

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[p] Itinerar. p. 62.

[q] Juchaſin, ib. R. Joſeph Kimchi in David Kimchi in loc.

[r] Chronological Tables, cent. 8.

[s] מפני רעת רעתכם propter malitiam malitiæ veſtræ, Pagninus, Coccejus, Schmidt.

[t] ככה עשה לכם בית־אל ſic faciet vobis *Deus*, O Bethel, Druſius; ſic faciet vobis *Salman*, O Bethel, Schmidt.

[u] כי quia, V. L. Pagninus, Montanus, Junius & Tremellius.

[w] Quamvis ſit puer, Tarnovius, Rivet.

℣. 2. As *they called them, ſo they went from them*, &c.] That is, the prophets of the Lord, the true prophets, called *Iſrael* to the worſhip and ſervice of God; but they turned a deaf ear to them, and their backs upon them; and the more they called to them, the further they went from them, and from the way of their duty; ſee ℣. 7. So the *Targum*, “I ſent the prophets to teach them, but they “wandered from them;” *Moſes* and *Aaron* were ſent unto them, and called them out of *Egypt*, but they hearkened not unto them; ſee *Exod.* vi. 9, 12. in after-times the prophets were ſent unto them, to exhort them to their duty, and to reclaim them from their evil ways, but they deſpiſed and refuſed to attend to their advice and inſtructions; and this was continued to the times of *Iſrael*, or the ten tribes, departing from the houſe of *David*, and ſetting up idolatrous worſhip; and during their revolt and apoſtacy; but all in vain. So after Chriſt was called out of *Egypt*, he and his apoſtles, and *John* the *Baptiſt* before them, called them to hearken to him, but they turned away from them. *Aben Ezra* interprets it of the falſe prophets, who called them to idolatry, and they went after them. *Schmidt* underſtands it of the *Iſraelites* calling one another to it, and going after it, for their own ſakes, and becauſe it pleaſed them, and was agreeable to them. *They ſacrificed to Baalim, and burnt incenſe to graven images*; they joined themſelves to *Baal-peor*, and worſhipped the golden calf, faſhioned with a graving tool, in the wilderneſs; they ſacrificed to *Baalim*, one or another of them, in the times of the *Judges*, and of *Ahab*, and committed idolatry with other graven images, of which burning incenſe is a part. And the *Jews* in Chriſt's time, inſtead of hearkening to him and his apoſtles, followed the traditions of the elders, and the dictates of the ſcribes and phariſees, who were their *Baals*, their lords and maſters; and they ſought for life and righteouſneſs by their own works, which was ſacrificing to their net, and burning incenſe to their drag; all this was great ingratitude. Next follows a narrative of other benefits done to this people.

℣. 3. *I taught Ephraim alſo to go*, &c.] All the tribes of *Iſrael* and *Ephraim*, or the ten tribes with the reſt; theſe the Lord inſtructed in the way of his commandments, and taught them to walk therein; he ſent his angel before them, to conduct them thro' the wilderneſs; yea, he himſelf went before them in the pillar of cloud by day, and in the pillar of fire by night, to which hiſtory this ſeems to refer. So the *Targum*, “I, by an angel ſent by “me, led *Iſrael* in the right way.” The alluſion ſeems to be to a mother or nurſe accommodating herſelf to her child, beginning to go; ſhe ſtoops down, ſets it on its feet, and one foot before another, forms its ſteps, teaches it how to go, and walks its pace with it. And in like manner the Lord deals with his ſpiritual *Iſrael*, his regenerated ones, who become like little children, and are uſed as ſuch; as in regeneration they are quickened, and have ſome degree of ſpiritual ſtrength given them, they are taught to go; they are taught what a Saviour Chriſt is, and their need of him; they are inſtructed to go to him by faith for every thing they want, and to walk by faith on him, as they have received him; and having heard and learned of the Father, they go to Chriſt, *John* vi. 45. and are taught alſo to go to the throne of grace for all ſupplies of grace; and to the houſe of God, to attend the word and ordinances, for the benefit of their ſouls; and to walk in the ways of the Lord, for his glory, and their good. *Taking them by their arms*; or *on his own arms*[x]; bearing and carrying them in his arms, as a father his ſon; ſee *Deut.* i. 31. and xxxii. 10, 11, 12. *Numb.* xi. 12. ſo the Lord deals with his ſpiritual *Iſrael*, either holding them by their arms while walking, as nurſes their children, to help and eaſe them in walking, and that they may not ſtumble and fall; ſo the Lord holds up the goings of his people in his ways, that their footſteps ſlip not, and upholds them with the right hand of his righteouſneſs: or taking them up in his own arms when weary, he carries them in his boſom; or when they are falling or fallen, lays hold on them, and takes them up again; and ſo they are not utterly caſt down, whether the fall is into ſin, or into ſome calamity and affliction; when he puts underneath his everlaſting arms, and bears them up, and keeps them from ſinking, as well as from a final and total falling away. *Abarbinel*, and others after him, interpret this of *Ephraim* taking up and carrying in his arms *Baalim*, the graven images and golden calves; which is mentioned as an inſtance of ingratitude; but very wrongly. *But they knew not that I healed them*; of the diſeaſes of *Egypt*, or preſerved them from them: this includes the whole of their ſalvation and deliverance from *Egypt*, and all the benefits and favours accompanying it, which they imputed to their idols, and not to the Lord; ſee *Exod.* xv. 26. and xxxii. 4. *Healing*, in a ſpiritual ſenſe, generally ſignifies the forgiveneſs of ſin, which the Lord's people may have, and not know it; and thro' want of better light and knowledge, may alſo aſcribe it to their repentance, humiliation and tears, when it is alone owing to the grace of God, and blood of Chriſt.

℣. 4. *I drew them with cords of a man, with bands of love*, &c.] As *Ephraim* is compared to an heifer in the preceding chapter, here he is ſaid to be drawn; but not with ſuch cords and bands as cattel are, but with ſuch as men are; in a rational and gentle way, in a kind, loving, tender, humane, friendly, and fatherly way and manner; ſo the Lord drew *Iſrael* on in the wilderneſs, till he was brought to *Canaan*'s land, by beſtowing kind favours upon them, and by making precious promiſes to them. So the Lord deals with his ſpiritual *Iſrael*, he draws them out of the preſent ſtate and circumſtances, in which they are by nature, to himſelf, and to his Son, and to follow after him, and run in the ways of his commandments; and which he does not by force and compulſion againſt their wills, nor by mere moral ſuaſion, but by the invincible power of his grace, ſweetly working upon them, and attracting them; he does it by revealing Chriſt in them, in the glories of his perſon, and in the riches of his grace, and by letting in his love into their hearts; and by kind invitations, precious promiſes, and divine teachings, attended with his powerful and efficacious grace; ſee *Jer.* xxxi. 3. *John* vi. 44. *Cant.* i. 4. *And I was to them as they that take off the yoke on their jaws*; as one that is merciful to his beaſt; as a kind and humane huſbandman, when his cattel have been hard at work, takes off their bridles or muzzles, or the yokes on them, faſtened with a halter about their jaws, that they may have liberty to feed on food ſet before them, as the next clauſe ſhews. So the *Targum*, "my word was to them as a good huſbandman, who lightens the ſhoulder of oxen, "and looſes *the bridles* on their jaws." This may refer to *Iſrael*'s deliverance from their bondage in *Egypt*; and be ſpiritually applied to Chriſt, the eſſential word of God, breaking and taking the yoke of ſin, ſatan, and the law, from off his people, and bringing them into the liberty of the children of God. *Schmidt* reads and interprets the words quite otherwiſe, *and I was to them as they that lift up the yoke upon their jaws*; not remove it from them, but put it on them; expreſſing their ignorance and ingratitude, who when the Lord drew them in the kind and loving manner he did, reckoned it as if he put a yoke upon them, and treated them rather as beaſts than men; but this ſeems not to agree with what follows: *and I laid meat unto them*; or declined, or brought it down to them, to their very mouths; referring to the manna and quails he rained about their tents. So the *Targum*, "and even when they were in the "wilderneſs, I multiplied to them good things to "eat." And thus in a ſpiritual ſenſe the Lord gives meat to them that fear him, whilſt in the wilderneſs of this world; he brings it near, and ſets it before them, in the miniſtry of the word and ordinances; even that meat which endures to everlaſting life, the fleſh of Chriſt, which is meat indeed; and the doctrines of the goſpel, which are milk for babes, and ſtrong meat for more experienced ſaints.

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[x] על זרועתיו ſuper brachiis ſuis, Montanus; ſuper brachia ſua, Piſcator; in brachia ſua, Cocceius.

℣. 5. *He ſhall not return into the land of Egypt*, &c.] *Ephraim* or *Iſrael*, the ten tribes: and the *Septuagint* and *Arabic* verſions expreſs them by name, tho' they give a wrong ſenſe of the words, rendering them, *and Ephraim dwelt in Egypt*; he did ſo indeed with the other tribes formerly; but here it is ſaid he ſhall not go thither again to be a captive there, but ſhall go into bondage more ſevere than that in *Egypt*, even into captivity in *Aſſyria*: rather the ſenſe is, they ſhould not go thither for ſhelter, at leaſt not as a body, tho' ſome few of them might, as in ch. ix. 3. the far greater part of them ſhould be carried captive by the *Aſſyrians*: or they ſhould not return to *Egypt* to ſeek for help and ſuccour, as they had done; either they ought not to do it, nor would there be any need of it, did they but return to the Lord, as *Kimchi* obſerves; or rather they ſhould now be ſo ſtraitly ſhut up in *Samaria*, beſieged ſo cloſely by the enemy, or elſe carried into diſtant lands, that if they would, they could not apply to *Egypt* for relief. *But the Aſſyrian ſhall be his king*; the king of *Aſſyria* ſhall be king over the ten tribes, whether they will or no; they ſhall be forced to acknowledge him as their king, and be ſubject to him, being taken and carried captive into his land: *because they refuſed to return*; to the Lord, from whom they had backſlidden, and to his pure worſhip, word, and ordinances, they had departed from, ſetting up the calves at *Dan* and *Bethel*; they refuſed to relinquiſh worſhipping idols, inſtead of the true God; thus ungratefully behaving to him for all the above favours beſtowed upon them; wherefore they are righteouſly threatned with captivity and bondage in *Aſſyria*.

℣. 6. *And the ſword ſhall abide on the cities*, &c.] Or *ſhall fall* [y], and continue; meaning the ſword of the *Aſſyrians*, whereby *Ephraim* ſhould be brought into ſubjection to them, and the king of *Aſſyria* become king over them; his ſword ſhould be drawn, and reſt upon them, not only on their chief city *Samaria*, beſieged three years by him, but upon all their other cities, which would fall into his hands, with the inhabitants of them: *and ſhall conſume his branches, and devour them*; that is, the towns and villages adjoining to the cities; which were to them as branches are to a tree, ſprung from them, and were ſupported by them; and being near them, proſpered or ſuffered as they did: ſome render it, *his bars* [z], as the word is ſometimes uſed, and interpret it of the great men and nobles of the land. So the *Targum*, "and it ſhall "ſlay his mighty men, and deſtroy his princes;" with which *Jarchi* agrees. *Becauſe of their own counſels*; which they took and purſued, contrary to the counſel of God, the revelation of his mind and will; particularly in ſetting up idolatrous worſhip, and continuing in it, notwithſtanding all the admonitions, exhortations, counſels, and threatenings of God by his prophets; or elſe becauſe of their counſels with the *Egyptians*, and their covenants with them, for help againſt the *Aſſyrian*, whoſe yoke they were for caſting off, and refuſed to pay tribute to; which provoked him to draw his ſword upon them, which made the havock it did in their cities, and the inhabitants of them.

℣. 7. *And my people are bent to backſliding from me*, &c.] There is a propenſity in them to it, thro' prevailing corruption in them; they are inclined unto it, the biaſs of their minds is that way; they are bent upon it, and pertinaciouſly abide in it; nor will they be reclaimed from it, by all the means and methods made uſe of, even tho' they had been, and profeſſed themſelves to be, the people of God. Some underſtand this, not of their backſliding and averſion from God; but either of his return to them, or of their return to him, rendering the words, *and my people are in ſuſpence* [a]; like a man that hangs in the air, as *Aben Ezra*, neither aſcends nor deſcends; that is, they are in doubt of what ſhould be done to them, or they themſelves ſhould do: either *about my return* [b]; that is, to them; whether after all they may expect that God would be kind and merciful to them, ſo *Abarbinel*: or *about return to me* [c]; whether they ſhould or no, inclining rather not to return. So the *Targum*, "my people divide (or heſitate) to return to my law;" with which *Jarchi* agrees, paraphraſing it, "when the prophets inſtruct them to return unto me, they are in ſuſpence whether to return or no;" but *Aben Ezra* and *Kimchi* obſerve, the word is always uſed in a bad ſenſe, of averſion or backſliding, and that the word is in another form when uſed for repentance or returning. *Though they called them to the Moſt High*; that is, the prophets of the Lord called them to turn from their idols, and return to the moſt high God, the true and the living God, from whom they had backſlidden, and to his true worſhip, they had neglected and forſaken: *none at all would exalt* him; the moſt high God, and give him the praiſe and glory due to his name; but, on the other hand, extolled their idols, and aſcribed all their good things to them: or *none would exalt* them [d]; the prophets of the Lord that called them; would not give that honour to them that was due to their office, or pay any regard to them, or to their admonitions and advice, but depreciated them, and reproached and perſecuted them: or *none at all would lift up*; that is, their head, as *Aben Ezra*, toward the heaven, and to God in it, to whom they were called; but kept looking on the earth, and to earthly things, particularly to their idols; and did not lift up or erect their ears, to hearken to what was ſaid to them, but were deaf to all counſel and reproof. The *Targum* is, "they walked not in an erect ſtature." Agreeable to which the former clauſe may be rendered, as by ſome, *and they called them to things above*; but none would look upwards; ſee the note on ch. vii. 16.

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[y] חלה cadet, Calvin; incidet, Schmidt; irruet, Zanchius, Druſius, Liveleus.

[z] בדיו vectes ejus, Schmidt. So ſome in Druſius.

[a] תלואים ſuſpenſi hærent, Junius & Tremellius; ſuſpenſi, Montanus, Schmidt.

[b] למשובתי ad reditum meum, V. L.

[c] Circa redire ad me, Caſtalio.

℣. 8. *How ſhall I give thee up, Ephraim? how ſhall I deliver thee, Iſrael?* &c.] That is, as uſually interpreted, into the hand of the enemy, or unto wrath, ruin, and deſtruction; for notwithſtanding all the ſins of this people before obſerved, and the puniſhment threatened to be inflicted on them, the Lord is pleaſed here, and in the following verſes, to give ſome intimations of his goodneſs, grace, and mercy to them; not to the whole body of them, for they as ſuch were given and delivered up to the enemy, and carried captive, and diſperſed among the nations, and were never recovered to this day; but to a remnant among them, according to the election of grace, that ſhould ſpring from them, for the ſake of which they were not all cut off by the ſword; but were reſerved as a ſeed for after-times, the times of the Meſſiah, which the prophecy in this and the following words has reſpect unto; not only the firſt times of the goſpel, when ſome of the diſperſed of *Iſrael* were met with by it, and converted under it, but the laſt times of it, times yet to come, when all *Iſrael* ſhall be ſaved; and may be applied to the elect of God, in all ages, and of all nations. The words are generally underſtood as a debate in the divine mind, ſtruggling within itſelf between juſtice and mercy; juſtice requiring the delivery of theſe perſons unto it, and mercy being reluctant thereunto, pleading on their behalf; and which at laſt gets the victory, and rejoices againſt judgment. There is a truth in all this; juſtice ſeems to demand that ſinners as ſuch, who have injured and affronted him, be given up to him, and ſuffer the curſe of the law, according to their deſerts, and be delivered unto death, even eternal death, as well as to temporal puniſhments; and which might be expected would be the caſe, by the inſtances and examples of the angels that ſinned, and of the men of the old world, and of the inhabitants of *Sodom* and *Gomorrha*; but mercy cannot bear it, pleads againſt it, and aſks how can it be done, ſince theſe are my children, my dear children, pleaſant ones, as *Ephraim* was, my choſen and my covenant ones, and beſides, for whom proviſion is made in Chriſt for the ſatisfaction of juſtice? But the ſenſe is rather this, *how might* or *could I give thee up, Ephraim? how might* or *could I deliver thee, Iſrael* [e]? that is, with what ſeverity might I deal with thee? and how juſtly and righteouſly could I do it? ſince thy ſins are ſo many, and ſo great. *How ſhall I make thee as Admah?* how *ſhall I ſet thee as Zeboim?* two cities that were utterly deſtroyed by fire from heaven, along with *Sodom* and *Gomorrha*, *Deut*. xxix. 23. how juſtly could I have made thee, and put thee in the ſame condition and circumſtances, as thoſe two cities, and the inhabitants of them, who were ſo ſeverely puniſhed for their ſins, and were never reſtored again? ſignifying, that inaſmuch as they were guilty of the ſame, or like hainous ſins, was he utterly to deſtroy them, and cut them off from the face of the earth, he ſhould not exceed the due bounds of juſtice. To this ſenſe *Schmidt* interprets the words. The deſign of which is to ſhew the greatneſs of *Ephraim*'s ſins, as deſerving the uttermoſt wrath and vengeance of God, and to magnify the riches of God's grace in their ſalvation, as next expreſſed; and it is true of all God's elect, who, conſidered as ſinners in *Adam*, and by their own tranſgreſſions, both before and after converſion, deſerved to be treated according to the rigour of juſtice; but God is merciful to them, according to his choice of them, covenant with them, and proviſion he has made in Chriſt, and upon the foot of his ſatisfaction. *Mine heart is turned within me*; not changed; for there is no ſhadow of turning with the Lord, neither in his mind and purpoſes, which he never turns from, nor can be turned back, nor in his affections for them; as his heart is never turned from love to hatred, ſo neither from hatred to love; or his love would not be from everlaſting, as it is, and he reſt in it as he does; but this expreſſes the ſtrong motion of mercy in him towards his people, ſpringing from his ſovereign will and pleaſure, and what is elſewhere ſignified by the troubling, ſoundings, and yearnings of his bowels towards them; ſee *Jer*. xxxi. 20. *Iſ*. lxiii. 15. with which compare *Lam*. i. 20. *My repentings are kindled together*; not that repentance properly belongs to God, who is neither man, nor the ſon of man, that he ſhould repent of any thing, *Numb*. xxiii. 19. 1 *Sam*. xv. 29. he repents not of his love to his people, nor of his choice of them, nor of his covenant with them, nor of his ſpecial gifts and grace beſtowed on them; but he ſometimes does what men do when they repent, he changes his outward conduct and behaviour in the diſpenſations of his providence, and acts the reverſe of what he had done, or ſeemed to be about to do; as with reſpect to the old world, the making of *Saul* king, and the caſe of the *Ninevites*, *Gen*. vi. 6. 1 *Sam*. xv. 11. *Jon*. iii. 4, 10. ſo here, tho' he could, and ſeemed as if he would, go forth in a way of ſtrict juſtice, yet changes his courſe, and ſteers another way, without any change of his will. The phraſe expreſſes the warmth and ardour of his affections to his people; how his heart burned with love to them, his bowels and inward parts were inflamed with it; from whence proceeded what is called repentance among men, as in the caſe of *Jeremiah*, ch. xx. 9. The *Targum* is, "the word of my covenant met me; my mercies (or bowels of mercies) were rolled together."

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[d] לא ירומם eos non exaltabit, Schmidt.

[e] איך אתנך quam juſte & miſere deſolatum te dabo? dare jure deberem & poſſem? Schmidt. So Luther and Tarnovius.

℣. 9. *I will not execute the fierceneſs of mine anger*, &c.] That is, his wrath and fury to the uttermoſt; his people are deſerving of his wrath as others, being by nature children of wrath as the reſt; which they are ſenſible of under ſpiritual conviction, and therefore flee from it, where they may be ſafe: and tho' the Lord often chaſtizes and afflicts them, yet not in wrath; or however but in a little wrath, as it ſeems to them; he does not ſtir up all his wrath, nor any in reality; all being poured upon his Son their ſurety, who ſaves and delivers them from wrath to come. *I will not return to deſtroy Ephraim*; or *again*, or *any more deſtroy* [f] him; not twice; he might be deſtroyed when carried captive into *Aſſyria*; but the remnant that ſhall ſpring from him in the latter day ſhall not be deſtroyed, but ſaved. The *Targum* is, "my word ſhall not return to deſtroy the houſe of *Iſrael*;" or I will not return from my love and affections to them, I'll never be wroth with them any more; nor from my mercy to them, which is from everlaſting to everlaſting; or from my covenant, promiſe, and reſolution to ſave them, they ſhall not be puniſhed with everlaſting deſtruction: *for I am God, and not man*; a God gracious and merciful, long-ſuffering, ſlow to anger, and pardoning ſin, and not man, cruel, revengeful, implacable, who ſhews no mercy when it is in the power of his hands to avenge himſelf; or God that changes not in his purpoſes and counſels, in his love and affections, and therefore the ſons of *Jacob* are not conſumed, and not man that repents, is fickle, inconſtant, and mutable; or God that is faithful to his covenant and promiſes, and not man that lies and deceives, promiſes and never performs. The *Targum* is, "ſeeing I am God, my word remains for ever, and my works are not as the works of the fleſh (or of men) who dwell upon the earth." *The holy one in the midſt of thee*; being in the midſt of his people, he protects and defends them, and ſo they are ſafe; and being the holy one there, he ſanctifies them, and ſaves them, in a way conſiſtent with his own holineſs and juſtice: or there is *a holy one*, or holy ones, the ſingular put for the plural, *in the midſt of thee* [g]; and therefore thou ſhalt not be deſtroyed for their ſakes, as *Sodom* would not, had there been ten righteous perſons in it, to which ſome think the alluſion is: *and I will not enter into the city*; in an hoſtile way, to deſtroy or plunder it; but this is not to be underſtood either of *Samaria* or *Jeruſalem*, which were entered into in this manner. The *Targum* is, "I have decreed by my word, that my holy *Shekinah* ſhall be among you, and I will not change *Jeruſalem* again for another city;" which ſenſe the *Jewiſh* commentators follow; but as this reſpects goſpel-times, the meaning ſeems to be, that God would dwell among his people every where, and would not be confined to any city or temple as heretofore; but wherever his church and people were, there would be his temple, and there he would dwell.

℣. 10. *They ſhall walk after the Lord*, &c.] That is, after the Meſſiah, who is Jehovah our righteouſneſs; that Jehovah the *Jews* pierced, and now ſhall mourn at the ſight of, being converted to him; for theſe are the choſen of God among that people, who in the latter day ſhall partake of the grace and favour before expreſſed, in conſequence of which they ſhall be ſet a ſeeking the Lord their God, and *David* their king; and finding him, ſhall follow after him, as ſheep go after their ſhepherd, being led by him into green paſtures; as ſubjects follow their prince, obeying his commands and orders; as ſoldiers march after their leader and commander, ſo theſe after Chriſt, the great captain of their ſalvation, part of whoſe armies they will make: they will walk under the influence of his grace, having life, ſtrength, guidance, and direction from him, which walking implies; they will walk not after the fleſh, as they now do, but after the ſpirit of Chriſt, taking him for their guide, by whom they will be led into all truth, as it is in Jeſus; they will walk in his ways, in all the paths of faith and holineſs, truth and righteouſneſs; in all the commandments and ordinances of the Lord, according to his word. The *Targum* is, "they ſhall go after the worſhip of the Lord." *He ſhall roar like a lion*; the Lord Chriſt they walk after; who is the lion of the tribe of *Judah*, the *Iſraelites* ſhall now follow after; receiving, embracing, and confeſſing him the true Meſſiah. So the *Targum*, "and his word ſhall be as a lion that roars; Chriſt, the eſſential word of God: and ſo *Jarchi*, according to *Lyra*, interprets it of the Meſſiah to come; who is compared to a lion for his ſtrength and courage, and for the fierceneſs of his wrath againſt his enemies; and his voice, in his word, is like the roaring of a lion, exceeding loud, and reaching far, even the uttermoſt parts of the earth; as it did in the firſt times of the goſpel, and will in the laſt; and which the *Jews* particularly, in the ſeveral parts of the world, will hear, and *Gentiles* alſo, and be affected with it; for it will be alſo very ſtrong, powerful, and efficacious; which is another reaſon of its being compared to a lion roaring; ſee *Joel* iii. 16. *Rev.* x. 2. *When he ſhall roar, then the children ſhall tremble from the weſt*; the children of *Iſrael*, the children of God, his adopted ones, whom he has predeſtinated to the adoption of children; theſe, through the firſt impreſſions of Chriſt's voice or word upon them, ſhall ſtartle, and be ſet a trembling, and be aſtoniſhed, as *Saul* was, when called and converted; as it is reported of the lion, that when it roars other beaſts are ſo terrified, that they are quite ſtunned and amazed, and are not able to ſtir; but though the firſt ſound of the voice of Chriſt may have ſome effect upon the *Jews*, yet this will not cauſe them to tremble at him, ſo as to flee from him, but to cauſe them to flee to him: for the phraſe is expreſſive of motion towards him, and to their own land, as appears from the following verſe; when filled with a ſenſe of his majeſty and grace, they ſhall approach him with an holy awe of him, with fear and trembling: or *come with honour* [h]; agreeable to 1 *Sam.* xvi. 4. having high, honourable, and grand ſentiments and apprehenſions of him; ſo that this trembling, at leaſt, iſſues in a godly and filial fear and reverence of him, ſuitable to their character as children. The phraſe, *from the weſt*, or *from the ſea*[i], meaning the *Mediterranean* ſea, which lay weſt of *Judea*, and is often uſed for the weſt, may ſignify the weſtern or *European* part of the world, where the *Jews* for the moſt part are, and from whence they will be gathered. The *Targum* is, “for he ſhall roar, and the captives ſhall be gathered from the weſt.”

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[f] לא אשוב לשחת non perdam amplius, Junius & Tremellius, Piſcator; non iterum deſtruam, Cocceius.

[g] בקרבך קדוש *eſt* ſanctus, *i. e. ſancti*, in medio tui, Rivetus.

[h] ויחרדו & cum honore accedent, Schmidt.

℣. 11. *They ſhall tremble as a bird out of Egypt*, &c.] They ſhall come from thence with fear and trembling; which may allude to the trembling of birds at the roaring of a lion, or to the trembling motion of their wings in flying; and denotes the ſwiftneſs of the motion of the *Iſraelites* and *Jews* to Chriſt, and to his church and people, and to their own land, under divine influence and direction: or *ſhall come with honour*[k]; with all readineſs and chearfulneſs, in the obedience of faith: *and as a dove out of the land of Aſſyria*; which is expreſſive of the ſame things, the dove being both a timorous and ſwift creature. Birds in common are very timorous, and tremble at any noiſe, and fearful of every thing that diſturbs them, and therefore make all the haſte and ſpeed they can to get out of the way, and to do which they are naturally provided; and more eſpecially the dove is always repreſented as very fearful and trembling, eſpecially when purſued by the hawk, as the poet[l] obſerves. Tho' it may be, theſe figures may only ſignify, as the weak and impotent ſtate of the *Jews*, conſidered in themſelves at this time, ſo the quick ſpeed and haſte they ſhall make to their own land. And perhaps there may be ſomething alluded to in the text, that may refer to the dove as peculiar to *Aſſyria*, as it ſhould ſeem to be. Now it is ſaid of *Semiramis*, an ancient queen of *Aſſyria*, that being expoſed when an infant, was nouriſhed by doves, and at her death was turned into one; and from hence it is not only ſaid ſhe had her name, which ſignifies a dove in the *Syriac* tongue, but doves by the *Syrians* were worſhipped as deities[m]. And *Derceto*, a *Syrian* goddeſs, ſuppoſed to be her mother, having a temple at *Aſcalon*, perhaps the above ſtory may be the reaſon why the inhabitants of that place reckoned doves ſo ſacred, that they did not kill them; for *Philo*[n], who lived there ſome time, having obſerved great numbers of them in the highways, and in every houſe, aſked the reaſon of it; and he was anſwered, that the citizens were of old forbid the uſe of them: and it may be further obſerved, that in honour of *Semiramis*, the kings of *Aſſyria* bore a dove in their coat of arms[o]; but whether there is any thing peculiar or no in this reference, is not certain: and beſides what has been obſerved of the fearfulneſs of this creature, and its ſwiftneſs and haſte it makes in flying; it may alſo denote the characters of meekneſs, humility, and harmleſſneſs, which the *Jews* now converted will have by the grace of God, as well as their mournful diſpoſition. *Egypt* and *Aſſyria* are particularly mentioned, as they generally are, where the return of *Iſrael* and *Judah* into their own land is propheſied of, *Iſ.* xi. 11. *Zech.* x. 10. and may ſignify the *Turks*, in whoſe poſſeſſion theſe countries are, and among whom many *Jews* live: and the one lying to the *ſouth*, and the other to the north of *Judea*, and the *weſt* being obſerved before, this ſhews that theſe people ſhould be gathered from all parts of the world, where they are diſperſed; the *eaſt* is not mentioned, becauſe their land they will be returned unto lies there. *And I will place them in their houſes, ſaith the Lord*; it is not ſaid in towns and cities, and fortified places, but in houſes; ſignifying that they ſhould dwell in their own land, in a civil ſenſe, ſecurely, and in their habitations, under their vines and fig-trees, being in no fear and danger of enemies, and live in the utmoſt ſafety, under the government and protection of the king Meſſiah; or in a ſpiritual ſenſe, they will be placed in the congregations of the ſaints in the churches of Chriſt, which will be as dove-houſes to them, and whither they ſhall fly as doves to their windows, *Iſ.* lx. 8. and it is obſerved of doves, that they fly the ſwifteſt when they make to their own houſes: and at laſt, as all the people of God will, they will be placed in the manſions of glory, in Chriſt's Father's houſe, thoſe everlaſting habitations. Theſe words, *ſaith the Lord*, are added, for the certain and ſure accompliſhment of all this. The *Targum* of the whole is, “as a bird which comes openly, ſo ſhall they come who are carried captive into the land of *Egypt*; and as a dove that returns to its dove-houſe, ſo ſhall they return who are carried into the land of *Aſſyria*; and I will return them in peace to their houſes, and my word ſhall be their protection, ſaith the Lord.”

℣. 12. *Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit*, &c.] Here properly we ſhould begin a new chapter, as many interpreters and commentators do; for the prophet, or the Lord by him, in the preceding verſe, having finiſhed his predictions concerning the call and converſion of the *Iſraelites*, and their return to their land, here begins a new diſcourſe, by comparing the characters of *Ephraim* and *Judah*, and thence deſcends to the ſins and puniſhment of both. The former, namely, *Ephraim* or *Iſrael*, that is, the ten tribes, ſurrounded either the prophet, to hear him propheſy, and profeſſed a great regard to what he ſaid, tho' it was all deceit and flattery; or rather the Lord himſelf, whom they pretended to ſerve and worſhip, when they worſhipped the calves at *Dan* and *Bethel*; and would have it thought they did not worſhip them, but the Lord in them, and by them, as the papiſts now ſay of their images and image-worſhip; but let them not deceive themſelves, God will not be mocked: or when they did at any time ſeem to approach unto him in any branch of religious worſhip, either to pray unto him, or to praiſe him, it was not done with ſincerity; it was only with their mouths, not with their hearts; theſe agreed not together, but like their anceſtors of old, *they did flatter him with their mouth, and lied unto him with their tongues*, Pſ. lxxviii. 36. and ſo all ſuch profeſſors of religion, who are not ſincere in their ſervice and worſhip of God; or meet together to ſpeak and hear falſe doctrines, which are lies in hypocriſy; or attend to ſuperſtition and will-worſhip, and ſet up ordinances and inſtitutions of their own, neglecting thoſe which are of God, do as *Ephraim* did, encompaſs

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[i] מים a mari, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, Cocceius, Schmidt.

[k] יחרדו cum honore advenient, Schmidt.

[l] Sic ego currebam, ſic me ferus ille premebat,
Ut fugere accipitrem penna trepidante columba,
Ut ſolet accipiter trepidas urgere columbas. Ovid. Metamorph. l. 5. fab. 10.

[m] Diodor. Sicul. Bibliothec. l. 2. p. 92, 93, 107.

[n] Apud Euſeb. Evangel. Præpar. l. 8. p. 398.

[o] Vid. Gregor. Poſthuma, p. 235.

compaſs the Lord with lies and deceit. *But Judah yet ruleth with God*; a *Theocracy* was as yet acknowledged and ſupported among them; God ruled in the midſt of them, and they ruled with him; their kings ruled in the fear of God, and according to his laws, ſtatutes, and appointment, and not their own; particularly in the days of *Hezekiah*, which may be here reſpected, the people retained and practiſed the true worſhip and ſervice of God; which as it is the trueſt liberty, ſo is the higheſt honour and dignity: ſuch are rulers with God, as all the Lord's people, all that believe in Chriſt are; they are made by his grace kings and princes; and they appear to be ſo by their new birth; they are clothed, fed, and guarded as princes, as the ſons of a king, as kings themſelves; they have the riches and power of kings; they are poſſeſſed of a kingdom of grace now, which is within them, and where grace reigns, thro' righteouſneſs, over their luſts and corruptions; and great power, like princes, have they in prayer with God, and are heirs of the kingdom of glory, as well as ſhall reign with Chriſt on earth. *Guſſetius* renders it, *Judah yet weeps with God*; as his father *Jacob* did, imitating him, as in ch. xii. 4: *and is faithful with the ſaints*; which *Kimchi*'s father intrepets of God himſelf; and ſo *Lyra*, and according to him *Jarchi*: and then the ſenſe is, *and he*, that is, God, *is faithful with the ſaints*; in fulfilling all his counſels, purpoſes, and deſigns of grace concerning them; in making good his covenant with them, and his promiſes unto them; and by bringing them to the enjoyment of all that grace and glory he calls them to: but this is rather an epithet of *Judah*; who kept to the word and worſhip of the true God, as the ſaints of old, their anceſtors had done; walked in the good old way, in the way of good men, and kept the paths of the righteous; abode by the true prieſts of the Lord, who were ſet apart and ſanctified for that office; and hearkened to the prophets, the holy men of God, who ſpake to them, being moved by the Holy Spirit: and adhered firmly *to the holy things* [p], as it may be rendered; to the holy temple, and the worſhip in it; to the holy ſacrifices, altars, *&c.* when the ten tribes departed from them: and ſo this may be applied to the faithful in Chriſt Jeſus, that believe in him truly, and continue in the faith of him in all ages; and who are *faithful with the holy ones* [q]; the ſame with God in the former clauſe; ſo *Kimchi* interprets it, and ſo the word is uſed in *Prov.* ix. 10. and xxx. 3. ſee *Joſh.* xxiv. 19. that is, with Father, Son, and Spirit; with the Father, when they worſhip him in ſpirit and truth; with the Son, when they cleave to him with full purpoſe of heart; with the Spirit, when they walk after him, and give to each the glory due unto them: or rather, *faithful with holy men* [r]; ſanctified by the Spirit and grace of God; as they are, when they hold faſt the faith delivered to the ſaints without mixture or wavering, with courage and manlineſs; tho' the greater number is againſt them, and they are reproached and perſecuted for ſo doing; when they abide by the ordinances of Chriſt, as they were delivered, and keep them in faith and love, without ſiniſter views; when they continue ſtedfaſtly in the communion of the ſaints, attending with them on the word and ordinances, and do not forſake their aſſembling together; and when they conſtantly exhort and ſtir up one another to the duties of religion, and faithfully admoniſh and reprove each other as there is occaſion for it.

CHAP. XII.

THIS chapter contains complaints and charges both againſt *Iſrael* and *Judah*, and threatens them with puniſhment in caſe they repent not, which they are exhorted to; and firſt *Ephraim* is charged with idolatry, vain confidence in, and alliances with foreign nations, ℣. 1. and then the Lord declares he has a controverſy with *Judah*, and will puniſh the inhabitants of it for their ſins, ℣. 2. which are aggravated by their being the deſcendents of ſo great a man as *Jacob*, who got the advantage of his elder brother, had much power with God, and received favours from him, and they alſo, ℣. 3, 4, 5. and therefore are exhorted to turn to God, wait on him, and do that which is right and good, ℣. 6. *Ephraim* is again in his turn charged with fraudulent dealing in trade, and with oppreſſion, and the love of it; and yet pretended he got riches by his own labour, without wronging any, ℣. 7, 8. nevertheleſs, the Lord promiſes them publick ordinances of worſhip, and joy in them, and the miniſtry of his prophets, ℣. 9, 10. tho' for the preſent they were guilty of groſs idolatry, ℣. 11. which is aggravated, by the raiſing of *Jacob* their progenitor from a low eſtate, and the wonderful preſervation of him, and the bringing of them out of *Egypt*, ℣. 12, 13. and the chapter is cloſed with obſerving *Ephraim*'s bitter provocation of God, for which his reproach ſhould return unto him, and his blood be left upon him, ℣. 14.

℣. 1. *Ephraim feedeth on wind*, &c.] Which will be no more profitable and beneficial to him, than wind is to a man that opens his mouth, and fills himſelf with it: the phraſe is expreſſive of labour in vain, and of a man's getting nothing by all the pains he takes; the ſame with ſowing the wind, and reaping the whirlwind, ch. viii. 7. and ſo the *Targum* has it here, "the houſe of *Iſrael* are like "to one that ſows the wind, and reaps the whirl-"wind all the day;" and this refers either to the worſhip of idols, and the calves in particular, and the vain hope of good things promiſed to themſelves from thence; or to their vain confidence in the alliances and confederacies they entered into with neighbouring nations; from which they expected much, but found little: *and followed after the eaſt wind*; a wind ſtrong and vehement, burning and blaſting, very noxious and hurtful; ſo that inſtead of receiving any profit and advantage, either by their idolatry, or their covenants with other nations, they were only in theſe things purſuing what would be greatly to their detriment: or they would be no more able to attain by ſuch methods what they ſought for, than they would be able to overtake the eaſt wind, which is a very ſwift and fleeting one; ſo that this clauſe expoſes their folly, in expecting good things from their idols, or help from their neighbours. *He daily increaſeth lies and deſolation*; whilſt they multiplied idols, which are lies fallacious and deceitful, and idolatrous rites and acts of worſhip, they do but increaſe their deſolation and ruin, which ſuch things are the cauſe of, and will certainly bring them unto; or not content with the daily increaſe of their idolatries among themſelves, they continually perſecute, ſpoil, and plunder thoſe who do not give into their falſe worſhip: ſo the *Targum*, "lies "and ſpoil they multiply;" idolaters are generally perſecutors: *and they do make a covenant with the Aſſyrians*; and gave tribute and preſents to their kings, as *Menahem* did to *Pul*, and *Hoſhea* to *Salmaneſer*, not to hurt them, and to help and aſſiſt them againſt their enemies, and to ſtrengthen their kingdom; ſee 2 *Kings* xv. 19, 20. and xvii. 3, 4: and *oil is carried into Egypt*; one while they ſent preſents to the *Aſſyrians*, to obtain their favour and friendſhip; and at another time to the *Egyptians*; nay, they ſent to *So* king of *Egypt*, at the ſame time they were tributary to *Aſſyria*, and conſpiring againſt him, brought on their ruin; and *oil* was a principal part of the preſent ſent; for this was carried not by way of traffick, but as a preſent: ſo the *Targum*, "and they carried gifts to *Egypt*;" ſee *Iſ.* lvii. 9. The land of *Iſrael* being a land of oil-olive, was famous for the beſt oil, of which there was a ſcarcity in *Egypt*, and therefore a welcome preſent there, as balſam alſo was; ſee *Gen.* xxxvii. 25. and xliii. 11. *Ezek.* xxvii. 17.

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[p] קדושים *rebus* ſanctis, Rivetus.

[q] Cum diis ſanctis, Munſter, Vatablus. So Ben Melech.

[r] Cum ſanctis, i. e. hominibus, Druſius.

℣. 2. *The Lord hath alſo a controverſy with Judah*, &c.] The two tribes of *Judah* and *Benjamin*, as well as the ten tribes; for tho' they had ruled with God, and had been faithful with the ſaints in the firſt times of the apoſtacy of *Iſrael*; yet afterwards they ſadly degenerated, and fell into idolatry likewiſe, particularly in the time of *Ahaz*, in which *Hoſea* propheſied; and therefore the Lord had ſomewhat againſt them; nor would he ſpare them, but reprove them by the prophets, and rebuke them in his providences; bring them to his bar, and lay before them their evils, and threaten them with puniſhment in caſe of impenitence, as follows: *and will puniſh Jacob according to his ways*; all the poſterity of *Jacob*, whether *Ephraim* or *Judah*; thoſe of the ten tribes, or of the two, who all deſcended from *Jacob*: or *will viſit according to his ways*[s]; if right and agreeable to the mind and word of God, in a way of grace and mercy; but if wrong, crooked, and perverſe, then in a way of puniſhment; for *viſiting* is uſed both ways: *according to his doings will he recompenſe him*; as they were good or bad; if good, will reward them with a reward of grace; if bad, with vengeance. The *Targum* paraphraſes it, "according to his right "works."

℣. 3. *He took his brother by the heel in the womb*, &c.] That is, *Jacob* took his brother *Eſau* by the heel, as he came forth from his mother's womb; the hiſtory of it is in *Gen.* xxv. 25, 26. It is here obſerved, upon mentioning the name of *Jacob* in the former verſe, meaning the poſterity of the patriarch; but here he himſelf is intended, and occaſionally taken notice of, to ſhew how very different his poſterity were from him, and how ſadly degenerated; as well as to upbraid them with ingratitude, whoſe anceſtors, and they alſo, had received ſuch and ſo many favours from the Lord: *Jacob* the patriarch was an hero from the womb, but they tranſgreſſors from it; this action of his obſerved, was a preſage and pledge of his having the ſuperiority of his brother, and of his getting the birthright and bleſſing from him. So the *Targum*, "prophet, ſay unto them, was it not ſaid "of *Jacob* before he was born, that he would be "greater than his brother?" ſee *Rom.* ix. 11, 12. In this action there was ſomething divine, miraculous, and preter-natural; it was not the effort of nature merely, but contrary to it, or at leaſt above it; and not done by chance, but ordered by the providence of God, as a prediction and teſtification of his future greatneſs, and even of his poſterity's, in times yet to come, as *Kimchi* obſerves, who refers to *Obad.* ℣. 18. *And by his ſtrength he had power with God*; the *Targum* is, with the angel, as in the following verſe; he is called a man in the hiſtory of this event in *Gen.* xxxii. 24. not that he was a mere man, ſince he is here expreſsly called God, and afterwards the Lord God of hoſts; and there it is evident from the context, he was a divine perſon, and no other than the Son of God; who tho' not as yet incarnate, appeared in an human form, as a preſage of his future incarnation; though this was not a mere apparition, ſpectre, or fantaſm, as *Joſephus*[t] calls it; for it was not in a dream, or in a viſionary way, that this wreſtling and ſtriving was between this divine perſon in this form and *Jacob*, but in reality; it was a real ſubſtance which the Son of God formed, animated, actuated, and aſſumed for that time and purpoſe, and then laid it aſide; which touched *Jacob*, and he touched that, laid hold on it, and held it faſt, and ſtrove with it, and had power over it, and over God in it; even over him that is God over all, the true God and eternal life, the Lord Jeſus Chriſt; not a created God, or God by office, but by nature; as the perfections that are in him, and the works and worſhip aſcribed to him, declare: now *Jacob* had power over him *by his ſtrength*; not by his natural ſtrength; either of his body, which could not have been equal to the ſtrength of this human body aſſumed for the time, as it was uſed and managed by a divine perſon, unleſs he had been extraordinarily aſſiſted and ſtrengthened; or of his mind and ſoul, not by any ſpiritual ſtrength he had of himſelf; but by what he had from this divine perſon, with whom he wreſtled; who put ſtrength into him, and ſupported and increaſed the power and ſtrength of faith in prayer; ſo that he prevailed over him, and got the bleſſing, for which reaſon his name was called *Iſrael*, *Gen.* xxxii. 28.

℣. 4. *Yea, he had power over the angel, and prevailed*, &c.] This is repeated in different words, not only for the confirmation of it, it being a very extraordinary thing, and difficult of belief; but to direct to the hiſtory here referred to, where the perſon *Jacob* prevailed over is called a man, and here the angel; and ſo *Joſephus*[u] calls him a divine perſon; not a created angel, not *Michael*, as the *Rabbins* ſay, unleſs the Meſſiah is meant by him; nor *Jacob*'s guardian angel, as *Kimchi*, every man being thought by ſome to have one; and much leſs *Eſau*'s evil angel, that was againſt *Jacob*, as *Jarchi* and *Abarbinel*; for of him he would never have ſought nor expected a bleſſing; but

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[s] לפקד־כדרכיו ad viſitandum juxta vias ejus, Pagninus, Montanus; viſitabit ſecundum vias ejus, Piſcator.

[t] Antiqu. l. 1. c. 20. §. 2.

[u] Ut ſupra.

an increated angel, the Son of God, the ſame that went before the *Iſraelites* in the wilderneſs, and that redeemed *Jacob* from all evil, *Gen.* xlviii. 16. *Exod.* xxiii. 20—23. called an angel, being ſo not by nature, for he is ſuperior to angels in both his natures divine and human; but by office, being ſent to reveal the will of God, and to do the work of God in the redemption and ſalvation of men; the ſame that is called the angel of the great council in the *Greek* verſion of *Iſ.* ix. 6. and the angel of God's preſence, *Iſ.* lxiii. 9. and the angel or meſſenger of the covenant, *Mal.* iii. 1. the phraſes uſed denote, as before, the power and prevalence *Jacob* had with this divine perſon in prayer; whereby he obtained the bleſſing of him, even deliverance from his brother *Eſau*, as well as others reſpecting him and his poſterity. *He wept, and made ſupplication unto him*; not the angel, intreating *Jacob* to let him go, as *Jarchi* and *Kimchi*, and ſo ſome chriſtian interpreters; who think that an angel in human form may be ſaid to weep, as well as to eat and drink; and the rather, ſince this angel was not the conqueror, but the conquered; and ſince Chriſt, in the days of his fleſh, both prayed and wept, and ſhed tears; but the caſe here is different; and tho' he was prevailed over, it was thro' his own condeſcenſion and goodneſs: but rather *Jacob* is meant, as *Abarbinel* and others; who *wept* not on account of the angel's touching his thigh, and the pain that might put him to; for he was of a more heroic ſpirit than to weep for that, who had endured ſo much hardſhip in *Laban*'s ſervice, in heat and cold; and beſides, notwithſtanding this, he kept wreſtling with him, and afterwards walked, though haltingly: but he wept either becauſe he could not get out the name of the perſon he wreſtled with; or rather the tears he ſhed were for the bleſſing he ſought of him; for it is joined with his making ſupplication, and is expreſſive of the humble, yet ardent, affectionate, fervent, and importunate requeſt he made to obtain it; and here we have another proof of the deity of Chriſt, in that ſupplication was made to him, and he is here repreſented as the object of that part of religious worſhip, prayer, as he often is in the New Teſtament. This circumſtance is not expreſſed in *Gen.* xxxii. though it may be gathered from what is there ſaid; however, the prophet had it by divine inſpiration; and the truth of it is not to be doubted of, being not at all inconſiſtent with, but quite agreeable to that hiſtory. *He found him at Bethel*; either the angel found *Jacob* in *Bethel*, as he did more than once, both before and after this time, *Gen.* xxviii. 12—19. and xxxv. 6, 7, 9. it is good to be in *Bethel*, in the houſe of God; happy are thoſe that dwell there, and are found there living and dying, doing the will and work of God there: or rather *Jacob* found God or the angel in *Bethel*; God is to be found in his own houſe, there he comes and bleſſes with his gracious preſence; here Chriſt the angel of his preſence is; here he meets with his people, and manifeſts himſelf unto them. There is in the words a tacit reflection on *Iſrael*, or the ten tribes, that bore the name of *Jacob*; the patriarch found God in *Bethel*, Chriſt the angel of the Lord; but now inſtead of him, there was a calf ſet up in this place, *Iſrael* worſhipped; and therefore was it called *Bethaven*, the houſe of an idol or iniquity, inſtead of *Bethel*, the houſe of God. *And there he ſpake with us*; not with *Eſau* and his angel, concerning *Iſaac*'s bleſſing of *Jacob*, as *Jarchi*; nor with *Jacob* and his angel, as the father of *Kimchi*; nor with the prophet, and with *Amos*, to reprove *Iſrael* there for the worſhip of the calves, as *Kimchi* himſelf; but with all the *Iſraelites*, of whom the prophet was one; who were then in the loins of *Jacob*, when he converſed with God, and God with him at *Bethel*: or as *Saadiah* interprets it, *for us*; for our ſakes, on our account: or *concerning us*; concerning the multiplication of *Jacob*'s poſterity, and the giving the land of *Canaan* to them, as the Lord did at both times he appeared to *Jacob* in *Bethel*; ſee *Gen.* xxviii. 14, 15. and xxxv. 11, 12. and it is in the houſe of God where Chriſt is as a Son, that he ſpeaks with and to his people, even in his word and ordinances there.

℣. 5. *Even the Lord God of hoſts*, &c.] The God *Jacob* had power over, the angel he prevailed with, to whom he made ſupplication with weeping, and who ſpake with him and his in *Bethel*, is he whoſe name is Jehovah; who is the true and living God, the Lord of hoſts and armies both in heaven and in earth; of all the angels in heaven, and the legions of them; and of the church militant, and all the ſaints, who are the good ſoldiers of Chriſt, his ſpiritual militia; and he is the captain of the Lord's hoſt, and of their ſalvation, and to whom all the numerous hoſts of creatures, be they what they will, are ſubject: this is obſerved, to ſet off the greatneſs of the perſon *Jacob* wreſtled with, and his wondrous grace, in condeſcending to be over-powered by him: *the Lord is his memorial*; or his name, *Jehovah*, which belongs to this angel, the Son of God, as to his divine Father; and which is expreſſive of his divine exiſtence, of his eternity and immutability; this is his memorial, or the remembrancer of him; which puts his people in all ages in remembrance of him, what he is, what an infinite, almighty, and all-ſufficient being he is; and he is always to be believed in, and truſted to, and to be ſerved, adored, and worſhipped. The *Targum* adds, to every generation and generation.

℣. 6. *Therefore turn thou to thy God*, &c.] *Judah*, with whom the Lord had a controverſy, is here addreſſed and exhorted to return to the Lord, from whom they had backſlidden; and this is urged, from the conſideration of their being the deſcendents of ſo great a man as *Jacob*; whoſe example they ſhould follow, and make ſupplication to the Lord as he did; and from this inſtance of their progenitor might encourage themſelves, that God, who was his God, and their God, would be gracious and merciful to them, and that they ſhould prevail with him likewiſe, and obtain the bleſſing, and eſpecially ſince he is the everlaſting and unchangeable Jehovah. Turning to the Lord, as it ſuppoſes a going aſtray from him, ſo it ſignifies a turning from idols, and all vain confidences; and is done by renewed acts of faith and truſt in the Lord, and repentance towards him; and cannot be performed aright, without grace and ſtrength from him, of which *Ephraim* was ſenſible, *Jer.* xxxi. 18. as well as the encouragement to it is from a view of God as a covenant-God, and as gracious and merciful. So *Aben Ezra* interprets it of divine help, of turning by thy God, that is, by the help and aſſiſtance of thy God; and indeed, converſion to God, whether at firſt, or after, is thro' his powerful and efficacious grace. *Kimchi* explains it, *thou ſhalt reſt in thy God* [w]; when what follows is performed, comparing it with *Iſ.* xxx. 15. The *Targum* is, "and thou ſhalt be ſtrong "in the worſhip of thy God." *Keep mercy and judgment*; or *obſerve* [x] them, to do them; to ſhew *mercy* to perſons in miſery, to the poor and indigent, which is what the Lord deſires and delights in, more than in ceremonial ſacrifices; and is a principal part of the moral law, as *judgment* is another; the exerciſe of juſtice both public and private; paſſing a righteous ſentence in courts of judicature, and doing that which is right between man and man; owing no man any thing, but giving to all their due; doing no injury to any man's perſon, property, or character; which are fruits meet for true repentance; and when they ſpring from faith and love, and are done with a view to the glory of God, and good of men, are acceptable to the Lord; theſe are the weightier matters of the law, *Matt.* xxiii. 23. *And wait on thy God continually*; both in private prayer, and for an anſwer of it, and in public worſhip and ordinances, in hope of meeting with him, and enjoying his preſence; for this takes in the whole of religious worſhip private and public, and all religious exerciſes, as invocation of God, truſt in him, and expectation of good things from him; and may have a reſpect to the Meſſiah, and ſalvation by him, and a waiting for him and that; as *Jacob* did, and his poſterity ſhould, and many of them were in this poſture, before and at his coming; ſee *Gen.* xlix. 18. *Iſ.* xxv. 9. *Luke* ii. 25, 38. Agreeable to this the *Targum* is, "and wait for the "redemption or ſalvation of thy God continu- "ally."

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[w] באלוהיך תשוב in Deo tuo conquieſce, Druſius.

℣. 7. He is *a merchant*, &c.] Here is a change of perſon from *thou* to *he*, from *Judah* to *Ephraim*, who is ſaid to be a *merchant*; and if that was all, there is nothing worthy of diſpraiſe in it; but he was a cheating merchant, a fraudulent dealer, as appears by what follows: or he is *Canaan*, or a *Canaanite* [y]; more like a deſcendent of *Canaan* by his manners, than a deſcendent of *Jacob*. But the *Canaanites* dealing much in merchandiſe, their name became a common name for a merchant, as a *Chaldean* for an aſtrologer; and as the children of *Iſrael* poſſeſſed their land, ſo they followed the ſame buſineſs and employment of life; which had they performed honeſtly, would not have been to their diſcredit; but they were too much like the *Canaanites*, of whom *Philoſtratus* [z] ſays, they were covetous and fraudulent; and this was *Ephraim*'s character. The *Targum* is, "be you not as mer- "chants." *The balances of deceit are in his hand*; he uſed falſe weights and meaſures; made the ephah ſmall, and the ſhekel great, and falſified the balances by deceit; had wicked balances, and deceitful weights, and the ſcant meaſure, which is abominable, *Amos* viii. 5. *Mic.* vi. 10, 11. they pretended to weigh every thing exactly they bought or ſold; but cheated either by ſlight of hand, holding the balances as they ſhould not; or had one pair of ſcales and weights to buy with, and another to ſell by, contrary to the law of God, *Lev.* xix. 35, 36. *He loveth to oppreſs*; inſtead of keeping and doing mercy and juſtice, they oppreſſed the poor, ground their faces, defrauded them of their due, and by ſecret and private methods cheated them in their dealings with them, and brought them to poverty and diſtreſs; and this they took delight and pleaſure in, which ſhewed a want of a principle of honeſty in them, and that they were habituated to ſuch a courſe of life, and were hardened in it, and had no remorſe of conſcience for it, but rather gloried in it.

℣. 8. *And Ephraim ſaid, yet I am become rich*, &c.] Notwithſtanding they took ſuch unjuſt methods, as to uſe deceitful balances, they proſpered in the world, got abundance of riches; and therefore concluded from thence, that their manner of dealing was not criminal, at leaſt not ſo bad as the prophets repreſented to them; and ſo promiſed themſelves impunity, and that what they were threatened with would not come upon them; and as long as they got riches, they cared not in what manner; and inaſmuch as they proſpered and ſucceeded in their courſe of trading, they were encouraged to go on, and not fear any evil coming upon them for it. According to *Aben Ezra* and *Kimchi*, the ſenſe is, that they became rich of themſelves, by their own induſtry and labour, and did not acknowledge that their riches, and power to get them, were of God. They gloried in them as their own attainments; and which they had little reaſon to do, ſince they were treaſures of wickedneſs, and mammon of unrighteouſneſs, which in a day of wrath would be of no ſervice to them. *I have found me out ſubſtance*; they found ways and means of acquiring great riches, and large eſtates, by their own wiſdom and cunning, and all for themſelves, for their own uſe, to be enjoyed by them for years to come; and they were reckoned by them ſolid and ſubſtantial things, when a mere ſhadow, emptineſs, and vanity; and were not to be employed for their own uſe and advantage only, but ſhould have been for the good of others; nor were they to be attributed to their own ſagacity, prudence, and management, but to the providence of God, admitting they had been got in ever ſo honourable and juſt a manner. In *all my labours they ſhall find none iniquity in me, that* were *ſin*; here again *Ephraim*, or the people of *Iſrael*, vainly aſcribe all their wealth and riches to their own labour, diligence, and induſtry, and take no notice of God and his providence, or of his bleſſing upon them; and pretend to be very upright and honeſt in their dealings, and that what they got were very honeſtly got, and would bear the ſtricteſt ſcrutiny; and that if their courſe of trade was ever ſo narrowly looked into, there would be nothing found that was very bad or criminal, that they could be juſtly reproached for; only ſome little trifling things, that would not bear the name of *ſin*, or deſerve any correction or puniſhment; ſo pure were they in their own eyes, ſo blinded and hardened in ſin, and fearleſs of the divine diſpleaſure; like the adulterous woman, wiped their mouths when they had eaten the ſweet morſels of ſin, and ſaid they had done no wickedneſs, *Prov.* xxx. 20. or which was involuntary, and not done knowingly, as *Kimchi* and *Abendana*: or rather, as *Ben Melech* renders it, *no iniquity and ſin*; and ſo others: or beſt of all, *no iniquity or ſin*, as *Noldius* [a]; no iniquity, or any kind of ſin at all. Thus, as *Ephraim* was charged before with idolatry and lies in religion, ſo here with fraudulent dealings, and getting riches in an illicit way in civil things; and of whoſe repentance and reformation there was no hope.

℣. 9.

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[x] שמר obſerva, Junius & Tremellius, Piſcator.

[y] כנען, Χανααν, Sept. Chanaan, V. L. Tigurine verſion; Chananæum refers, Munſter.

[z] Apud Grotium in loc.

[a] Concord. Ebr. Part. p. 104. N°. 522.

℣. 9. *And I that am the Lord thy God from the land of Egypt*, &c.] *Ephraim* being ſo very corrupt in things, both religious and civil, and ſo very impenitent and impudent, is let alone to ſuffer the juſt puniſhment of his ſins; but *Judah* being called to repentance, and brought unto it, gracious promiſes are here made unto him, to be fulfilled in the times of the Meſſiah, either at the firſt or latter part of them; eſpecially the laſt is to be underſtood, when indeed all *Iſrael* ſhall return to the Lord, and be ſaved; and then it will appear, that the Lord who was their God, as was evident from his bringing them out of *Egyptian* bondage, and continued to be ſo from that time to the *Babyloniſh* captivity, and even to the times of the Meſſiah, will now be their God moſt clearly and manifeſtly, having redeemed them from worſe than *Egyptian* bondage; from the bondage of ſin, ſatan, the law, the world and death; even the Lord Jeſus Chriſt, the true Meſſiah, they will now ſeek and embrace, who is God over all, and equal to ſuch a work of redemption and ſalvation; *Immanuel*, God with us, God in our nature, our Lord and our God, the God of the *Jews* now converted, as will be acknowledged, as well as of the *Gentiles*: and he *will yet make thee to dwell in tabernacles, as in the days of the ſolemn feaſt*; alluding to the feaſt of tabernacles, kept in commemoration of the *Iſraelites* dwelling in tents in the wilderneſs, *Lev.* xxiii. 42, 43. typical of Chriſt's incarnation, expreſſed by his tabernacling among men in human nature, *John* i. 14. and which feaſt, tho' aboliſhed by Chriſt with the reſt, yet it is ſaid will be kept by converted *Jews* and *Gentiles* in the latter day; which can be underſtood no otherwiſe than of their embracing and profeſſing the incarnate Saviour, partaking of the bleſſings of grace that come by him, and attending on thoſe ordinances of public worſhip inſtituted by him; ſee *Zech.* xiv. 16—19. and which booths, tents or tabernacles the *Iſraelites* dwelt in at that feaſt, were alſo typical of the churches of Chriſt under the goſpel-diſpenſation, and which are here meant; and in which it is here promiſed the converted *Jews* ſhall dwell, as they had been uſed to do in their booths at the ſolemn feaſt of tabernacles. Theſe chriſtian churches reſembling them in the matter of them; believers in Chriſt, the materials of ſuch churches, being often compared to goodly trees, to willows of the brook, to palm-trees, olive-trees, and myrtle-trees, with others, the branches of which were uſed at the above feaſt, to make their tabernacles with; ſee *Lev.* xxiii. 40. *Neh.* viii. 15. and in the uſe of them, which was to dwell in during the time of the ſaid feaſt; as the churches of Chriſt are the tabernacles of the Moſt High, the dwelling places of Father, Son, and Spirit; and the habitation of the ſaints, where they dwell and enjoy great plenty and proſperity, tranquillity and ſecurity; and here it particularly denotes that joy, peace and ſafety the converted *Jews* ſhall partake of in the churches of Chriſt in the latter day; of which the feaſt of tabernacles was but a ſhadow, and which was attended with much rejoicing, plenty of proviſions, and great ſafety.

℣. 10. *I have alſo ſpoken to the prophets*, &c.] Or, *I will ſpeak*[b]; for this reſpects not the Lord's ſpeaking by the prophets of the Old Teſtament, who ſpake as they were moved by the Holy Ghoſt; tho' all they ſaid were for the uſe of, and profitable unto, chriſtian churches; but his ſpeaking by the apoſtles, prophets and teachers under the goſpel-diſpenſation; by whom the doctrines of grace have been more clearly diſpenſed, and which are no other than the voice of Chriſt ſpeaking in them; and which it is both a privilege to hear, and a duty to attend unto; ſee *Eph.* iv. 11: *and I have multiplied viſions*; or, *will multiply viſions*[c]; more than under the former diſpenſation, as was foretold by *Joel* ii. 28. ſee *Acts* ii. 16, 17. witneſs the viſions of the apoſtles *Peter*, *Paul*, *John*, and others: or this may reſpect the more clear ſight and knowledge of goſpel-truths in the times of the Meſſiah, then under the *Moſaic* œconomy; ſee 2 *Cor.* iii. 13—18: *and uſed ſimilitudes by the miniſtry of the prophets*; or, *will uſe ſimilitudes*[d]; for this is to be underſtood, not of the types and figures uſed by the Lord under the legal diſpenſation to repreſent ſpiritual things, as the brazen ſerpent, paſſover-lamb, manna, and the ſacrifices of the law; nor of the ſimilitudes uſed by the prophet *Hoſea*, taking a wife and children of whoredoms, to ſet forth the caſe and condition of *Iſrael*, and of the compariſons he makes of God, to a lion, leopard, bear, *&c.* or by any other of the former prophets; but of parables and ſimilitudes uſed in goſpel-times; not only ſuch as Chriſt uſed himſelf, who ſeldom ſpoke without a parable; ſee *Matt.* xiii. 11. but which he uſed by the miniſtry of his apoſtles and prophets, and which are to be met with in their diſcourſes and writings; ſee 1 *Cor.* iii. 6—12. and eſpecially ſuch ſeem to be meant that reſpect the converſion of the *Jews*, and the glory of the church in the latter day, *Rom.* xi. 16—26. *Rev.* xxi. 12—23.

℣. 11. Is there *iniquity* in *Gilead?* &c.] Idolatry there? ſtrange that there ſhould be, ſeeing it was a city of the prieſts, a city of refuge; or there is none there, ſay the prieſts, who pretended they did not worſhip idols, but the true Jehovah in them: or, *is* there *not iniquity* or idolatry *in Gilead*[e]? verily there is, let them pretend to what they will: or, *is* there only *iniquity in it*[f]? that the men of it ſhould be carried captive, as they were by *Tiglath-Pileſer*, before the reſt of the tribes; ſee 2 *Kings* xv. 29. no, there is iniquity and idolatry committed in other places, as well as there, who muſt expect to ſhare the ſame fate in time: or, *is Gilead, Aven*[g]? that is, *Bethaven*, the ſame with *Bethel*; it is as that, as guilty of idolatry as *Bethel*, where one of the calves was ſet up: *ſurely they are vanity*; the inhabitants of *Gilead*, as well as of *Bethel*, worſhipping idols, which are moſt vain things, vanity itſelf, and deceive thoſe that ſerve them, and truſt in them: *they ſacrifice bullocks in Gilgal*; to idols, as the *Targum* adds; and ſo *Jarchi* and *Kimchi*; according to *Aben Ezra*, they ſacrificed them to *Baal*; this ſhews that *Gilead* was not the only place of idolatry, which was on the other ſide *Jordan*, but *Gilgal* which was on this ſide *Jordan* was alſo polluted with it. The *Vulgate Latin* verſion is, "in *Gilgal* they were ſa-"crificing to bullocks;" to the calves there, the ſame as were at *Dan* and *Bethel*; ſo in the *Septuagint*

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[b] ודברתי & loquar, Piſcator, Liveleus, Druſius, Cocceius, Schmidt.

[c] חזון הרביתי viſionem multiplicabo, Vatablus, Liveleus, Druſius, Schmidt.

[d] אדמה aſſimilabo, Montanus, Schmidt; ſimilitudinibus utar, Caſtalio, Liveleus.

[e] אם גלעד און an *non in* Galaad iniquitas? Vatablus.

[f] En *in* Gileade *tantum* iniquitas? Piſcator.

[g] Num Gilead Aven? Schmidt.

gint verſion of 1 *Kings* xii. 29. it was formerly read; and ſo *Cyril*[h] quotes it, he (*Jeroboam*) *ſet the one* (calf) *in Gilgal, and the other* in *Dan*; hence the fable that *Epiphanius*[i] makes mention of, that when *Eliſha* was born, the golden ox or heifer at *Gilgal* bellowed very loudly, and ſo loud as to be heard at *Jeruſalem*. The *Targum* makes mention of an idol-temple here; and as it was near to *Bethel*, as appears from 1 *Sam*. x. 3, 8. and from *Joſephus*[k]; and ſo *Jerom* ſays[l], hard by *Bethel*, ſome ſuſpect another *Gilgal*; hence it might be put for it; however, it was a place of like idolatrous worſhip; it is mentioned as ſuch along with *Beth-aven* or *Bethel*, in ch. iv. 15. ſee alſo ch. ix. 15: *yea, their altars are as heaps in the furrows of the fields*; not only in the city of *Gilgal*, and in the temple there, as the *Targum*; but even without the city, in the fields they ſet up altars, which looked like heaps of ſtones; or they had a multitude of altars that ſtood as thick as they. So the *Targum*, "they have multiplied their altars, "like heaps upon the borders of the fields;" and the *Jewiſh* commentators in general underſtand this as expreſſive of the number of their altars, and of the increaſe of idolatrous worſhip; but ſome interpret it of the deſtruction of their altars, which ſhould become heaps of ſtones and rubbiſh, like ſuch as are in fields. Theſe words reſpect *Ephraim* or the ten tribes, in which theſe places were, whoſe idolatry is again taken notice of, after gracious promiſes were made to *Judah*. Some begin here a new ſermon or diſcourſe delivered to *Iſrael*.

℣. 12. *And Jacob fled into the country of Syria*, &c.] Or, *field of Syria*[m]; the ſame with *Padan-Aram*; for *Padan* in the *Arabic* language, as *Bochart* has ſhewn, ſignifies a field; and *Aram* is *Syria*, and is the word here uſed. This is to be underſtood of *Jacob*'s fleeing thither for fear of his brother *Eſau*, the hiſtory of which is had in *Gen*. xxviii. and xxix. tho' ſome interpret this of his fleeing from *Laban* out of the field of *Syria* unto *Gilead*, *Gen*. xxxi. 21, 23. and ſo make it to be introduced as an aggravation of the ſin of the inhabitants of *Gilead*, that that place, which had been a refuge and ſanctuary to their anceſtor in his diſtreſs, ſhould be defiled with idolatry; but the words will not bear ſuch a conſtruction, and the following ſeem to militate againſt it: *and Iſrael ſerved for a wife, and for a wife he kept* ſheep; and ſo the laſt clauſe is ſupplied by the *Targum*, *Jarchi* and *Kimchi*: this was after his flight into *Syria*, and before he fled from *Laban*, whom he ſerved ſeven years for *Rachel*; and then ſerved him by keeping his ſheep ſeven years more for the ſame: tho' it may be underſtood of his two wives, thus; he ſerved ſeven years for a wife, for *Rachel* intentionally, but eventually it was for *Leah*; and then he kept ſheep ſeven years more for his other wife *Rachel*; the hiſtory of this is in *Gen*. xxix. This is mentioned to ſhew the meanneſs of *Jacob* the anceſtor of the *Iſraelites*, from whom they had their original and name; he was a fugitive in the land of *Syria*; there he was a *Syrian* ready to periſh, a very poor man, obliged to ſerve and keep ſheep for a wife, having no dowry to give; and this is obſerved here to bring down the pride of *Iſrael*, who boaſted of their deſcent, which is weak and fooliſh for any to do; and to ſhew the goodneſs of God to *Jacob*, and to them, in raiſing him and them from ſo low an eſtate and condition to ſuch eminency and greatneſs as they were; and to upbraid their ingratitude to the God of their fathers, and of their mercies, whom they had revolted from, and turned to idols.

℣. 13. *And by a prophet the Lord brought Iſrael out of Egypt*, &c.] Or, *by the prophet*; the famous and moſt excellent prophet *Moſes*, who, by way of eminency, is ſo called; him the Lord ſent, and employed, and made uſe of him as an inſtrument to bring his people out of their bondage in *Egypt*; in which he was a type of Chriſt the great prophet of the church, raiſed up like unto him, and the redeemer of his people from ſin, ſatan and the world, law, hell and death, and all enemies: *and by a prophet he was preſerved*; by the ſame prophet *Moſes* was *Iſrael* preſerved at the *Red-ſea*, and in the wilderneſs; where they were kept as a flock of ſheep from their powerful enemies, and brought to the borders of *Canaan*'s land. Some underſtand this laſt clauſe of *Joſhua*, by whom the *Iſraelites* were ſafely conducted thro' *Jordan* into the land of *Canaan*, and ſettled there; and particularly were brought by him to *Gilgal*, where the covenant of circumciſion was renewed, and the firſt paſſover in the land kept, but now a place of idolatry, as before-mentioned; and which ſin was aggravated by this circumſtance: but the deſign of this obſervation ſeems to be to put the *Iſraelites* in remembrance of their low eſtate in *Egypt*, and of the goodneſs of God to them in delivering them from thence, which they had ſadly requited by their degeneracy and apoſtacy from him; and to hint unto them how much they ought to have valued the prophets of the Lord, tho' they had deſpiſed them, ſince they had received ſuch benefits and bleſſings by the means of a prophet.

℣. 14. *Ephraim provoked* him *to anger moſt bitterly*, &c.] The *Vulgate Latin* verſion ſupplies it, *me*; that is, God, as *Kimchi*; or his Lord, as it may be ſupplied from the laſt clauſe of the verſe; the ſenſe is the ſame either way: it was God that *Ephraim* or the ten tribes provoked to ſtir up his wrath and vengeance againſt them; notwithſtanding all the favours that they and their anceſtors had received from him, they provoked him in a moſt bitter manner, to bitter anger, vehement wrath and fury: or, *with bitterneſſes*[n]; with their ſins, which are in their own nature bitter, diſpleaſing to God; and in their effects bring bitterneſs and death on thoſe that commit them; meaning particularly their idolatry, and all belonging to it; their idols, high places, altars, *&c*. The word here uſed is rendered, *high heaps*[o], *Jer*. xxxi. 21. and is here by *Kimchi* interpreted of altars, with which, and their ſacrifices on them, they provoked the Lord to anger: *therefore ſhall he leave his blood upon him*; the blood of innocent perſons, prophets, and other good men ſhed by him; the ſin of it ſhall be charged upon him, and he ſhall bear the puniſhment of it. So the *Targum*, "the fault of inno-"cent blood which he ſhed ſhall return upon him:" or, *his own blood ſhall be poured out upon him*[p]; in juſt retaliation for the blood of others ſhed by him, and for all the blood ſhed by him in idolatrous ſacrifices,

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[h] Apud Reland. Paleſtina Illuſtrata, Tom. II. l. 3. p. 783.

[i] De Vita & Interitu Prophet. c. 6. & Paſchal. Chronic. p. 161. apud Reland. ib.

[k] Antiq. l. 6. c. 4. §. 2.

[l] De locis Hebr. fol. 91. M.

[m] שדה ארם agrum Aram, Montanus; in agrum Syriæ, Vatablus, Druſius, Rivet, Schmidt.

[n] תמרורים amaritudinibus, Pagninus, Vatablus, Piſcator, Schmidt.

[o] And is ſo underſtood by R. Sol. Urbin. Ohel Moed, fol. 64. 1.

[p] ודמיו עליו יטוש, και το αιμα αυτου επι αυτον εκχυθησεται, Sept. ſo Syr. & Ar. ideo ſanguis ejus ſuper eum diffundetur, *ſive* effundetur, Zanchius.

crifices, and other bloody ſins; or his own blood being ſhed by the enemy ſhall remain upon him unrevenged; God will not puniſh thoſe that ſhed it: *and his reproach ſhall his Lord return unto him*; that is, as he has reproached the prophets of the Lord for reproving him for his idolatry, and reproached the Lord himſelf, by revolting from him, and neglecting his worſhip, and preferring the worſhip of idols to him; ſo as a juſt recompence, he ſhall be delivered up into the hands of the enemy, and become a reproach, a taunt, and a proverb in all places into which he ſhall be brought. God is called *his Lord*, tho' he had rebelled againſt him, and ſhook off his yoke, and would not obey him; yet whether he will or no, he is his Lord, and will ſhew himſelf to be ſo, by his ſovereignty and authority over him, and by the judgments exerciſed on him. Some underſtand this of the *Aſſyrian* king, become his lord, by taking and carrying him captive, the inſtrument in God's hand of bringing him to reproach; but the former ſenſe ſeems beſt.

CHAP. XIII.

THIS chapter begins with obſerving the different ſtate and condition of *Ephraim* before and after his idolatry, ỷ. 1. his increaſe in it, ỷ. 2. and therefore his proſperity was very ſhort-lived, which is ſignified by various metaphors, ỷ. 3. and his ſins are aggravated by the former goodneſs of God unto him; his great ingratitude unto God, and forgetfulneſs of him, ỷ. 4, 5, 6. hence he is threatened with his wrath and vengeance in a very ſevere manner, ỷ. 7, 8. for which he had none to blame but himſelf; yea, ſuch was the grace and goodneſs of God to him, that tho' he had deſtroyed himſelf, yet there were help and ſalvation for him in him, ỷ. 9. tho' not in his king he had deſired, and was given, and was took away in wrath, ỷ. 10, 11. but his ſin being bound up and hid, and he fooliſh and unwiſe, ſharp corrections would be given him, ỷ. 12, 13. and yet a gracious promiſe is made of redemption from death and the grave by the Meſſiah, ỷ. 14. but notwithſtanding this, and all his preſent proſperity, he would be blaſted in his wealth and riches; and *Samaria* the metropolis of his country would be deſolate; and the inhabitants of it be uſed in the moſt cruel manner, becauſe of their rebellion againſt God, ỷ. 15, 16.

ỷ. 1. *When Ephraim ſpake trembling, he exalted himſelf in Iſrael*, &c.] Or, with trembling, as *Jarchi*; ſo *Jeroboam*, who was of the tribe of *Ephraim* ſpake before *Solomon*, a great king, as he obſerves. *R. Moſes* the prieſt interprets it of *Jeroboam*; but it may be underſtood of the tribe in general, and eſpecially of the heads of it, at any time before it fell into idolatry; when they ſpake with ſubmiſſion and humility, they were attended to by the other tribes in all conſultations and debates, and great deference was paid unto them; and they were had in great eſteem, and highly honoured, agreeable to that common ſaying of our Lord, *he that humbleth himſelf ſhall be exalted*, *Luke* xiv. 12. or, *when he ſpake*, there was *trembling* [q]; either among the neighbouring nations, when he threatened them with war; or among the other tribes of *Iſrael*, when he ſpake in counſel, and with authority, they roſe up and heard him with great reverence and reſpect; ſee *Job* xxix. 8, 9, 10. So the *Targum*, "when any one of the "houſe of *Ephraim* ſpake, trembling laid hold on "the people; they became princes in *Iſrael*." Some refer this to the times of *Joſhua*, who was of that tribe, and whom the *Iſraelites* feared as they had feared *Moſes*, *Joſh*. iv. 14. others to the times of *Gideon* and *Jephtha*, with whom the tribe of *Ephraim* expoſtulated, *Judg*. viii. 1. and xii. 1. but others interpret it of *Jeroboam*'s idolatry, of his ſetting up the worſhip of the calves, which he did upon his exalting himſelf, and ſetting himſelf up as king of the ten tribes; and in ſome agreement with this, *Schmidt* underſtands by *trembling*, a terrible and horrible thing, idolatry, which he commanded and appointed; and which he *bore* or *carried*, as the word [r] is interpreted by him, and may be; that is, his ſin, and the puniſhment of it, which *Jeroboam* and his poſterity did bear; and ſo it agrees with what follows: *but*, or, *and when he offended in Baal, he died*; or when he ſinned, and became guilty of more idolatry ſtill by worſhipping *Baal*, as well as the calves, which was done in the times of *Ahab*, 1 *Kings* xvi. 31. when *Ephraim* or the kingdom of *Iſrael* fell into diſtreſſes and calamities, ſunk in their grandeur and authority, declined in their wealth and riches, and were inſulted by their enemies, particularly by *Benhadad* king of *Syria*, who ſent to *Ahab*, and challenged his ſilver and gold, his wives and children, as his own, 1 *Kings* xx. 3, 4. and ſo they gradually decreaſed in credit and reputation, in power and authority, in wealth and ſubſtance, and at laſt were delivered to the ſword of the enemy, and to captivity, which was their civil death.

ỷ. 2. *And now they ſin more and more*, &c.] Since the times of *Jeroboam*, and alſo of *Ahab*, adding other deities to the calves, and to *Baal*, as follows; increaſing the number of their idols, and their idolatrous ſacrifices, rites and ceremonies: this they did in the times of the prophet, who propheſied after the times of *Ahab*; as it is common with evil men and ſeducers to wax worſe and worſe, and to proceed to more ungodlineſs, and from evil to evil; ſuch is the way of idolaters, they ſtop not, but run into greater abſurdities and groſſer idolatries: *and have made them molten images of their ſilver*: which is to be underſtood, not of the calves, or of *Baal*, made of gold, which they purchaſed with their ſilver; but of other images they had in their houſes, or carried about with them, made of their ſilver, of their plate, which they melted and caſt images of it, of whatſoever ſhape or form they pleaſed: *and idols according to their own underſtanding*; which were entirely of man's device, and had nothing divine in them, either as to matter or form, but wholly the invention of the human brain: or, *according to their own likeneſs*, as the *Targum*, and ſo other *Jewiſh* interpreters; after the form of a man, and yet were ſo weak and ſtupid as to account them gods: *all of it the work of the craftſmen*; of ſilverſmiths and founders,

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[q] כדבר־רתת quum loqueretur—tremor erat, Pagninus, Vatablus; terror erat, Zanchius, Druſius.

[r] נשא הוא portavit ipſe, *ſub*. iniquitatem ſuam, Schmidt.

ders, and ſuch like artificers; the ſame, or of the ſame ſort with the craftſmen that made ſhrines for *Diana*, *Acts* xix. 24, 38. and therefore ſuch a work, wrought by ſuch hands, could never be a deity, or have any thing divine in it; they muſt be as ſtupid and ſenſeleſs as the work itſelf to imagine there ſhould: and yet *they ſay of them*; the falſe prophets, or the idolatrous prieſts ſay of ſuch idols: *let the men that ſacrifice, kiſs the calves*; let thoſe that bring their ſacrifices, or thoſe that offer them, pay religious worſhip and adoration to the calves; which they ſignified by kiſſing the idols they ſacrificed to, either their mouths, or their hands; or if out of their reach, they kiſſed their own hands in token of honour to them; which rites were commonly uſed among the heathens. So *Cicero*[s] ſays at *Agrigentum*, where was a temple of *Hercules*, where the people not only uſed to ſhew a veneration to his image by prayers and thankſgivings, but they uſed to kiſs it. So *Apuleius*[t] ſpeaks of a beautiful virgin, the report of whoſe beauty brought together a vaſt number of citizens and ſtrangers; who, amazed at the ſight of her, put their right-hand to their mouths, the firſt finger reſting upon the thumb erect, and gave her reverence with religious adoration, as if ſhe had been the goddeſs *Venus* herſelf; and *Minutius Felix*[u] ſays of *Cæcilius*, that obſerving the image of *Serapis* (probably much like one of theſe calves) putting his hand to his mouth, according to the ſuperſtitious cuſtom of the vulgar, with his lips ſmacked a kiſs; and ſo *Pliny*[w] obſerves, in worſhipping the right-hand is uſed for a kiſs, turning about the whole body, which to do to the left was reckoned the more religious; hence it is obſerved[x] of *Æmilius*, a derider and ſcoffer at of things divine, that he would never make ſupplication to any god, nor frequent any temple; and if he paſſed by any place of worſhip, he reckoned it a crime to put his hand to his lips by way of adoration, or on account of that; and it ſeems to have obtained as early as the times of *Job* among idolatrous people, that upon the ſight of the ſun or moon, they immediately with their mouth kiſſed their hands; ſee *Job* xxxi. 26, 27. hence *Lucian*[y] ſpeaking of the *Indians* ſays, riſing early in the morning, they worſhip the ſun, not as we, who think the prayers are finiſhed when the hand is kiſſed; and *Tertullian*[z] addreſſing the heathens in his time, thus beſpeaks them, moſt of you out of an affectation of worſhipping the celeſtial bodies at the riſing of the ſun, move and quaver your lips; hence kiſſing is uſed for the worſhip of the Son of God, *Pſ.* ii. 12. Some read the words, *let thoſe that ſacrifice a man*[a], *kiſs the calves*; as if it reſpected the abominable practice of ſacrificing men to *Moloch*; or intimated that men were ſacrificed to the calves at *Bethel*.

℣. 3. *Therefore they ſhall be as the morning-cloud*, &c.] Which, however promiſing it is, ſoon diſappears when the ſun is riſen; ſignifying, that the idolatrous *Iſraelites*, king, prieſts and people, ſhould be no more; their kingdom would ceaſe, all their riches and wealth would depart from them, and they and their children be carried captive into a ſtrange land: *and as the early dew it paſſeth away*; as ſoon as the heat of the ſun is felt, when the earth is left dry; ſo theſe people, tho' they ſeemed to be in great proſperity, and to be very fruitful in children, and in ſubſtance, and promiſed themſelves much more; yet in a little time their land would become deſolate, and they ſtripped of all that was dear and valuable to them. Theſe metaphors are uſed in ch. vi. 4: *as the chaff that is driven with a whirlwind out of the floor*; ſignifying that theſe idolatrous people were like chaff, light and empty, uſeleſs and unprofitable, fit for nothing but burning; and that they would be driven out of their own land thro' the *Aſſyrian* that ſhould come like a whirlwind with great force and power, as eaſily and as quickly as chaff is drove out of a threſhing floor of corn with a ſtrong blaſt of wind; ſee *Pſ.* i. 5. *Jer.* iv. 11, 12, 13. *Dan.* ii. 35: *and as the ſmoke out of the chimney*; which riſes up in a pillar, and is ſoon diſſipated by the wind, or diſſolved into air; and is no ſooner ſeen, but it diſappears; ſee *Pſ.* lxviii. 2. All theſe ſimilies ſhew how eaſily, ſuddenly and quickly the deſtruction of this idolatrous nation would be brought about.

℣. 4. *Yet I am the Lord thy God from the land of Egypt*, &c.] Which brought thee out from thence, as the *Targum*; and ever ſince from that time to this had ſhown a regard unto them, as the Lord their God, both in the wilderneſs, as after-mentioned, and in the land of *Canaan*, where they had been continued, and followed with inſtances of goodneſs to that day, and yet had ſinned in ſo groſs a manner; which argued great ingratitude in them, and forgetfulneſs of the Lord, and his mercies: *and thou ſhalt know no God but me*; they ought to have known, acknowledged and worſhipped no other god, as was enjoined them in the law: or, *thou knoweſt not*[b]; they did not know any other, which they in their own conſciences were obliged to confeſs, if appealed to; however, they ſhould know no other; by ſad experience they would find, that there was no other that could be of any ſervice to them; their images and idols being unable to help them: *for there is no Saviour beſides me*; that could ſave them out of their troubles, and deliver them out of their diſtreſſes; no other that is, or can be the author, either of temporal, or of ſpiritual and eternal ſalvation.

℣. 5. *I did know thee in the wilderneſs*, &c.] Where there were no food nor drink, where were ſcorpions, ſerpents, and beaſts of prey; there the Lord knew them, owned them, and ſhewed a fatherly affection for them, and care of them; and fed them with manna and quails, and guided and directed them in the way, and protected and preſerved them from their enemies, and from all hurt and danger. So the *Targum* explains it, "I ſufficiently ſupplied their neceſſities in the wilderneſs:" *in the land of great drought*; or, *of droughts*[c]; the word is only uſed in this place; and is by *Aben Ezra* interpreted a dry and thirſty land; and ſo he ſays it ſignifies in the *Arabic* language; and the ſame is obſerved by the father of *Kimchi*, and by *R. Jonah*[d]; but is by ſome rendered *torrid* [e], or *inflamed*, as if it had the ſignification of an *Hebrew* word, which ſignifies a flame: and the *Targum* takes it to be a-kin to another, which ſignifies to *deſire*, rendering it, "in a land "in which thou deſireſt every thing;" *i. e.* wants every thing. The firſt ſeems beſt, and is a fit deſcription of the wilderneſs, which was a place of drought, wherein was no water, *Deut.* viii. 15.

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[s] In Verrem, l. 4. orat. 9. c. 13.

[t] Metamorphoſ. ſive de aſino aureo, l. 4. p. 60.

[u] Octavius, p. 2.

[w] Nat. Hiſt. l. 28. c. 2.

[x] Apuleii Apolog. p. 226.

[y] Περι ορχησεως.

[z] Apolog. c. 16.

[a] זבחי אדם immolatores hominum, *vel* immolantes homines, Vatablus; ſacrificantes hominem, Montanus, Calvin, Schmidt, ſo ſome in Abendana. The Septuagint and Vulgate Latin render it as an imperative, *ſacrifice men*; and the Syriac verſion, O *ye that ſacrifice men.*

[b] לא תדע non noviſti, *vel* cognoviſti, Liveleus, Druſius, Rivet.

[c] בארץ תלאובת in terra ſiccitatum, Vatablus, Druſius, Schmidt.

[d] Apud R. Sol. Urbin. Ohel Moed, fol. 35. 1.

℣. 6. *According to their paſture, ſo were they filled,* &c.] When they came into the land of *Canaan*, which was a land flowing with milk and honey, they were like a flock of ſheep brought from ſhort commons to a good paſture; and there they filled themſelves to the full, and indulged to luxury and exceſs, pampered themſelves, and made proviſion for the fleſh to fulfil its luſts, and became carnal and ſenſual: *they were filled, and their hearts were exalted*; they were elated with their plenty, and grew proud and haughty, and attributed their fulneſs not to the goodneſs of God, but to their own excellency and merit; and put their truſt and confidence in their affluence, and not in the Lord; and thought themſelves ſafe and ſecure, and out of all danger, and concluded it would never be otherwiſe with them: *therefore have they forgotten me*; the author of their beings, the father of their mercies, and God of all their comforts; they forgot to give him praiſe and glory for their abundance; to place their truſt, and have their dependence on him, and to ſerve and worſhip him; this was the conſequence of their luxury and pride. The *Targum* is, "therefore they left my wor- "ſhip;" they waxed fat, and kicked, and lightly eſteemed, and forſook the God and rock of their ſalvation, *Deut.* xxxii. 15.

℣. 7. *Therefore I will be unto them as a lion,* &c.] Becauſe of their idolatry, ingratitude, luxury, and eſpecially their forgetfulneſs of God, which is laſt mentioned, and with which the words are connected. By this and the following metaphors, are ſet forth the ſeverity of God's judgments upon them for their ſins, and their utter deſtruction by them. Some obſerve the word [f] here uſed ſignifies an old lion, which tho' flower in the purſuit of its prey, is more cruel when it has got it; ſee ch. v. 14. *As a leopard by the way will I obſerve them*; which is a quick-ſighted, vigilant, crafty, and inſidious creature, which lurks in trees, and watches for men and beaſts that paſs by the way, and ſeizes on them. The lion makes his onſet more openly, this more ſecretly; and both expreſs the various ways God would take in his providence to chaſtiſe theſe people for their ſins, and that he would watch over them to do them hurt, as he had to do them good, and take the proper opportunity of doing it, and execute his purpoſe with great wrath and fury, to their utter ruin; ſee *Jer.* v. 6. and xliv. 27. The *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions render it, *as a leopard by the way of Aſſyria* [g], or *the Aſſyrians*; and ſo ſome interpreters take the ſenſe to be, that God would watch them in their way to *Aſſyria* for help, and blaſt their deſigns, diſappoint them of their expected aſſiſtance, and ſurprize them with his judgments; ſee ch. v. 13. and vii. 11. and viii. 9. and *Jer.* ii. 18, 19. and there was a mountain in *Syria*, called the mountain of the leopards, where they uſed to haunt, and from whence they came out to take their prey, to which there is a reference in *Cant.* iv. 8. which was two miles from *Tripoli* (a city of *Syria*) northward, three from the city *Arces* ſouthward, and one from mount *Lebanon* [h]; and ſuch is the vigilance and agility of leopards, that they will ſometimes, as *Pliny* [i] ſays, mount thick trees, and hide themſelves in the branches, and leap at once, and unawares, upon thoſe that paſs by, whether men or beaſts, as before obſerved; wherefore, with great propriety, is this ſimile uſed. The *Targum* is, *my word ſhall be,* &c.

℣. 8. *I will meet them as a bear bereaved* of her whelps, &c.] Which is a fierce cruel creature at any time, but eſpecially when this is its caſe, being very fond of its whelps; and having taken a great deal of pains to lick them into form, as *Kimchi* and *Ben Melech* obſerve, it is the more inraged at the loſs of them, and therefore falls upon man or beaſt it meets, with the utmoſt fury: the phraſe is expreſſive of the fierceſt rage; ſee *Prov.* xvii. 12: *and will rent the caul of their hearts*; the *pericardium*, which is a membrane or ſkin that incloſes the heart, and which when pierced is immediate death: perhaps ſome reſpect is had to the cloſing of their hearts to God, the hardneſs of them againſt him and his ways, and their inattention to his word; and now he'll open them, not in a way of grace and mercy, but of wrath and fury; as a bear, when it ſeizes a man, ſticks his claws in his breaſt, tears it open, and makes his way at once to the heart, fetches it out, and ſucks his blood: *and there will I devour them like a lion*; either in their cities and houſes, when taken by the enemy; or in the way, in which they would be obſerved; or in their captivity: or *there* may be put for *then*, and ſo denotes the time when he would be all this to them before-mentioned, and then he would utterly deſtroy them: *the wild beaſt ſhall tear them*; which literally is one of God's ſore judgments, but here figuratively deſigns the *Aſſyrian*, and who is meant as the inſtrument of God's vengeance in all the other expreſſions; and is ſometimes compared to a lion, and that as concerned with *Iſrael*; ſee *Jer.* l. 17. which is much better, than by theſe four ſorts of creatures to underſtand the four monarchies which *Iſrael* ſuffered by. The *Targum* is, "my word ſhall meet them as a bear "bereaved, and I will break the wickedneſs of "their hearts, *&c.*"

℣. 9. *O Iſrael, thou haſt deſtroyed thyſelf,* &c.] Tho' the Lord was a lion, a leopard, and a bear to them, yet their deſtruction was not owing to him, but to themſelves; he was not chargeable with it, but they only; the fault and blame was theirs; their own ſins brought it on them, and provoked him to ſuch righteous wrath and vengeance before expreſſed: this is ſaid to clear the Lord from any imputation of this kind, and to lay it where it ſhould be. It may be rendered, *it hath deſtroyed thee* [k]; either the calf, as *Kimchi*, and the worſhipping of that, their idolatry; or their king, as others, taking it from the following verſe by way of anticipation; or rather it may refer to all their ſins before obſerved, their idolatry, luxury, and ingratitude. *Guſſetius* [l] thinks the word כי has the ſignification of *burning*, as in *Iſ.* iii. 24. and renders it, *burning in me hath deſtroyed thee*, even *in him who is thy help*; that is, by their ſins they had made God their enemy, who is a conſuming fire, and whoſe burning wrath deſtroyed them, in whom otherwiſe they would have had help. Now tho' this may primarily regard the deſtruction of the civil ſtate and kingdom of *Iſrael* for their ſins, yet it may be applied to the ſpiritual and eternal ſtate of men. Man is a loſt, ruined, and undone creature; he is depraved and corrupted in his whole nature, ſoul and body; the image of God in him is marred and ſpoiled; there is no holineſs in him, nor any righteouſneſs upon him; no will nor power to that which is good; tho' he has not loſt the natural liberty of his will, he has loſt the moral liberty of it, and is a ſlave to his luſts, and a vaſſal to ſatan; he has no true knowledge of that which is good, no inclination to it, nor ſtrength to perform it. He is dead in ſin, and dead in law; he is under the curſe of it, and in the open way to everlaſting ruin and deſtruction; and is in himſelf both helpleſs and lifeleſs; and he is a ſelf-deſtroyed creature. His deſtruction is not owing to ſatan only, tho' he was an inſtrument of the ruin of mankind; nor to the firſt parents of human nature only, in whom all men naturally and federally were, in whom they ſinned, and with whom they fell; but to their own actual ſins and tranſgreſſions. However, their deſtruction is not to be charged upon God, or aſcribed to any decree of his, which is no cauſe of man's damnation, but ſin only; nor to any ſentence of condemnation paſt by him, or the execution of it, which both belong to him as a righteous judge; but to themſelves and their ſins, as is owned both by good men, who under true and ſaving convictions acknowledge their damnation would be juſt, if God ſhould execute it on them; and by bad men, even the damned in hell; this will be the never dying worm, the remorſe of a guilty conſcience, that they have brought all this ruin on themſelves. *But in me is thine help*; not in themſelves, not in any creature, but in the Lord alone; the word of the Lord, as the *Targum*; the eſſential word, the Son of God, our Lord Jeſus Chriſt, on whom his divine Father has laid the help of his people; and who has helped them, and ſaved them from their ſins, the cauſe of their deſtruction, and from wrath, which they deſerved by reaſon of them; and has brought them out of a wretched ſtate, a pit wherein is no water, into a comfortable, glorious, and happy one, and delivered them out of the hands of all their enemies; and helps them to what they want, to holineſs, righteouſneſs, and ſtrength; to all ſupplies of grace here, and glory hereafter. Some render the particle as cauſal, *for in me*, &c [m]. and ſo make it to be a reaſon, either proving that God could not be the cauſe of their deſtruction, becauſe in him was their help, and in him only; or that their deſtruction was owing to themſelves; *for in* or *againſt me, againſt thine help*, thou haſt tranſgreſſed and rebelled; ſo *Jarchi*.

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[e] In terra torridorum locorum, Montanus; torridiſſima, Junius & Tremellius, Heb. inflammationum, Piſcator.

[f] שחל vetus leo, Junius & Tremellius, Piſcator.

[g] על דרך אשור, κατα την οδον Ασσυριων, Sept. In via Aſſyriorum, V. L. ſuper via Aſſyriæ, Schmidt; in via Aſſyriæ, Liveleus, Cocceius.

[h] Adrichomii Theatrum Terræ Sanct. p. 186.

[i] Nat. Hiſt. l. 10. c. 73.

[k] שחתך perdidit te, Vatablus, Calvin, Junius & Tremellius, Piſcator, Zanchius, De Dieu, Rivet; corrupit te, Cocceius.

[l] Comment. Ebr. p. 367.

℣. 10. *I will be thy king*, &c.] Governor, protector, and defender; and ſo confirming what is before ſaid, that their help was in him: or as the *Targum*, *Abarbinel*, and others [n], *where is thy king now, that he may ſerve thee in all thy cities?* whom they had aſked, rejecting the Lord, and in whom they had put their truſt and confidence for help; and now either having no king, he being taken away from them by death, or by the enemy; or if they had, he being unable to help them in their diſtreſs; they are ironically aſked, where he was, that he might exert himſelf and ſave them, if he could, in all the cities of the land, where the enemy were come, and had beſieged and took them: *and thy judges, of whom thou ſaidſt, give me a king and princes?* that is, where are thy king and his nobles, his courtiers and his counſellors, and all judges, magiſtrates, and governors ſubordinate to him, let them ariſe for thy help, if they can, by their policy or power, by their counſel, or by their arms? for judges and princes deſign ſuch as were of the king's court and council, or acted in government under his direction and influence; for tho' theſe are not expreſsly mentioned, when they aſked for a king, yet are implied; ſince there is no king without a court and nobles to attend him, to adviſe with, and to act under him. This refers to the ſtory in 1 *Sam.* viii. 6, *&c.* and ſeems to be the leading ſtep to *Iſrael*'s ruin and deſtruction as a ſtate.

℣. 11. *I gave thee a king in mine anger*, &c.] Not the king of *Aſſyria*, ſent to waſte and deſtroy them, and carry them captive, as ſome, for of him the next clauſe cannot be ſaid; nor *Jeroboam*, the firſt king of the ten tribes, as others, who was not given in anger to *Iſrael*, but to *Solomon*; rather *Saul*, as *Kimchi* and *Aben Ezra*, the firſt king of all *Iſrael*; and who was given at the requeſt of the people, tho' in anger and reſentment, they rejecting God their king; or it may deſign the kingly office and power in general, in a ſucceſſion of kings from him the firſt of them: *and took* him *away in my wrath*; not *Jeroboam*, who does not appear to be taken away by death in wrath; rather *Saul*, who died in battel with the *Philiſtines*, and fell on the mountains of *Gilboa*: but it may be rendered better, *I will take* him *away* [o]; and refers not to *Zedekiah* the laſt king of *Judah*, as ſome in *Kimchi*; but to *Hoſhea*, the laſt king of the ten tribes; for it is of them more eſpecially the words, both in the text and context, are ſpoken; and ſo it reſpects the entire removal of kingly power from them, which ceaſed in *Hoſhea*; ſee ch. iii. 4. and x. 15.

℣. 12. *The iniquity of Ephraim* is *bound up, his ſin* is *hid*, &c.] Which *Kimchi* reſtrains to the ſin of the calves, and worſhipping them; and others to the requeſt of a king, the context ſpeaks of: but it ſeems beſt to underſtand it in a more general ſenſe of theſe, with all other ſins, which were bound up, and not looſed, or were not remitted and forgiven, they being impenitent, and perſiſting in their ſins; and which were bound up as in a bag or purſe, in order to be opened and brought forth in proper time in open court, and be took cognizance of in a judiciary way; with which agrees an expreſſion in *Job* xiv. 17. or which were laid up among the treaſures of divine omniſcience, in the mind of God, and not forgotten by him, as they might be thought to be, and would in due time be brought to light, and vengeance took on them. So the *Targum*, "the ſins of the houſe of "*Ephraim* are treaſured up; *they are* reſerved to "puniſh all their offences;" ſee *Deut.* xxxii. 34.

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[m] כי בי quia in me, Montanus, Calvin, Schmidt.

[n] אהי מלכך ubi rex tuus, Junius & Tremellius, Piſcator, Zanchius, Liveleus, Druſius, Cocceius, Schmidt, Targum. So Noldius, Concord. Ebr. Part. p 101. N°. 496.

[o] ואקח et auferam, Zanchius, Piſcator, Cocceius, V. L. recipiam, Druſius; accipiam, Schmidt.

℣. 13. *The ſorrows of a travailing woman ſhall come upon him*, &c.] Upon *Ephraim*, or the ten tribes; that is, afflictions, diſtreſſes, and calamities, which are often in ſcripture compared to the pains and ſorrows of a woman in child-brith; and may denote the ſuddenneſs and inevitableneſs of them; ſee *Iſ.* xiii. 8. *Jer.* xxx. 6, 7. So the *Targum*, "diſtreſs and trouble ſhall come upon them, "as pains on a woman with child;" which may reſpect the invaſion of their land, the ſiege of *Samaria*, and their captivity. *He* is *an unwiſe ſon*; taking no warning by his anceſtors, by their ſins, and what befel them on account of them, but perſiſting in his ſins, and in impenitence and hardneſs of heart: ſo the *Targum*, "he is not wiſe to know "my fear:" *for he ſhould not ſtay long in* the place of *the breaking forth of children*; that is, in the womb, as *Kimchi* and *Ben Melech* interpret it; tho' the *Targum* and *Jarchi* underſtand it of the ſtool or ſeat of women in travail. The ſenſe is, either that he is fooliſh and unwiſe, that he does not endeavour to extricate himſelf from theſe troubles; or rather to prevent them by repentance, by leaving his idols, and returning to the Lord; or, that ſhould he do ſo, he would ſoon be delivered from all his ſorrows, and not ſtay a moment longer in them. Though the words may be better rendered, *for he ſtays not*, or *would not ſtay the time for the breaking forth of children* [p]; now this time is the time of the goſpel-diſpenſation, the time of the Meſſiah's birth, the fulneſs of time appointed for his coming, and the time of the church's bringing forth many children in a ſpiritual ſenſe; ſee *Iſ.* liv. 1. *Gal.* iv. 26, 27. for which *Ephraim* or the ten tribes ſhould have waited, but did not, which was their folly and their ruin; they did not *ſtand*, or continue in the belief and expectation of the Meſſiah, and in the true worſhip of God, but left that, and ſerved idols; and ſo continued not to the times of the Meſſiah, when the bleſſings mentioned in the following verſe would be obtained and enjoyed; ſo *Schmidt*.

℣. 14. *I will ranſom them from the power of the grave*, &c.] That is, *when* or *at which time* before ſpoken of, and here underſtood, as the above interpreter rightly connects the words, *I will* do this and what follows: *I will redeem them from death*; theſe are the words, not of *Jehovah* the Father, as in ch. i. 7. but of the Son, who redeemed *Iſrael* out of *Egypt*, which was a typical redemption, ℣. 4. in whom is the help of his people laid and found, ℣. 9. the word of the Lord, as the *Targum*; who is the true God, the mighty God, and ſo equal to this work of redemption; and who is alſo the near kinſman of the redeemed, as one of the words here uſed implies, and ſo to him belonged the right of redemption: the perſons redeemed are not *Iſrael* after the fleſh, but ſpiritual *Iſrael*, whether *Jews* or *Gentiles*; a ſpecial and peculiar people, choſen of God and precious, out of every kindred, tongue, people, and nation; and who, in their nature-ſtate, are under ſin, in bondage to it, and liable to the curſe of the law, the wrath of God, hell and damnation; which are meant by the *grave* and *death*, and ſo needed a redeemer to ranſom them: for the word for *grave* ſhould be rendered *hell* [q], as it often is; and *death* intends not a corporal one only, but eternal death, or the ſecond death; and both ſignify the wrath of God due to ſin, and which God's elect are deſerving of, and Chriſt has bore, and delivered them from; and the curſe of the law, which he has redeemed them from, being made a curſe for them; and eternal death, the equivalent to which he has ſuffered, and ſo has ſaved them from it, and all this by redeeming them from their ſins, the cauſe of it; and which he has done by giving a redemption or ranſom-price, which is his blood, his life, yea himſelf, and which the firſt of the words here uſed imports. It is indeed true, that in conſequence of all this, there will be a redemption by him from a corporal death, and from the grave; not as yet, for the ranſomed of the Lord die as others, and are laid in the grave, the houſe appointed for all living; but in the reſurrection-morn there will be a redemption, a deliverance of the bodies of the ſaints from the grave, from mortality and corruption; yea, of them from the moral corruption of ſin, and all the defilements of it, as well as from all afflictions and diſeaſes, and from death itſelf, which ſhall have no more dominion over them; to which purpoſe the words are applied by the apoſtle, 1 *Cor.* xv. 55. ſee the note there; and ſo by ſome ancient *Jews* [r] to the Meſſiah, and his times. *O death, I will be thy plagues*; *O grave, I will be thy deſtruction*; that is, the utter deſtruction of them, for the plague or peſtilence is a waſting deſtruction, *Pſ.* xci. 6. 'tis the ſame which in New Teſtament-language is the aboliſhing of death, 2 *Tim.* i. 10. which is true of eternal death with reſpect to the redeemed, which Chriſt's death is the death of, he having by his death reconciled them to God, and opened the way to eternal life for them, which he has in his hands to give unto them; and of corporal death and the grave, which Chriſt has utterly deſtroyed with reſpect to himſelf, having looſed the bands of death, and ſet himſelf free, and on whom that ſhall have no more dominion; and with reſpect to his people, he has deſtroyed him that had the power of it, which is the devil; he has put away and aboliſhed ſin, the cauſe of it; he has took away that which is its ſting; ſo that it may be truly ſaid, as the apoſtle quotes theſe words, *O death, where is thy ſting?* he has removed the curſe from it, and made it a bleſſing; he has aboliſhed it as a penal evil, ſo that it is not inflicted as a puniſhment on his people; and in the laſt day will entirely deliver them from the power of that, and of the grave; and then that which has ſlain its millions and millions, a number not to be numbered, will never ſlay one more: and that grave which devoured as many, will never be opened more, or one more put into it; and then it may be ſaid, *grave, where is thy victory?* thou ſhalt conquer no more, but be at an end. *Repentance ſhall be hid from mine eyes*; that is, the Lord will never repent of his decree of redemption from hell, death, and the grave; nor of the work of it by Chriſt; nor of the entire deſtruction of theſe things; which being once done, will never be repented of nor recalled, but remain ſo for ever.

℣. 15. *Though he be fruitful among his brethren*, &c.] This is not ſpoken of Chriſt, as ſome think, who take the words to be a continuation of the prophecy concerning the Redeemer, who ſhould increaſe his brethren, and bring many to him; and be as noxious to hell and death, as the eaſt wind is to perſons and things, and dry up the fountains and ſprings of hell and death; the ſins of men he ſhould aboliſh, and be victorious over all his enemies, and divide their ſpoils: but they are rather the words of Chriſt himſelf concerning *Ephraim*, in connexion with ℣. 13. expreſſing his character and ſtate, and explaining the ſorrows and calamities that ſhould come upon him for his folly, in not ſtaying the time of the breaking forth of children; and to be underſtood either of his ſpiritual fruitfulneſs in the laſt days; when *Iſrael* ſhall return to the Lord by repentance, and believe in the true Meſſiah, and bring forth the fruit of good works, as an evidence of it, along with their brethren, thoſe of the tribes of *Judah* and *Benjamin*, and ſo all *Iſrael* ſhould be ſaved; which yet ſhould not hinder the diſtreſſes and deſtruction that ſhould come upon the ten tribes by the *Aſſyrians*, as afterwards declared: or rather of his political fruitfulneſs, in alluſion to his name; increaſing in numbers, abounding in power and authority, in wealth and riches; either before the ſin of the calves, as *Kimchi*, before he fell into idolatry; or afterwards, particularly in the times of *Jeroboam* the Second, who enlarged the border of *Iſrael*; and in aftertimes, when the kings of *Iſrael* entered into alliance with the *Aſſyrians*, and enjoyed peace and proſperity, and thought themſelves ſecure of the continuance of it. Some render it, *becauſe he is fierce*[s]; or *like a wild aſs's colt*; not only fooliſh and unwiſe, but fierce and unruly among his brethren, and would not ſtay the time of the breaking forth of children: therefore *an eaſt wind ſhall come*; which is very vehement, cold, blaſting, and exceeding noxious and pernicious to fruit; meaning *Salmaneſer* king of *Aſſyria*, who came from the eaſt; his kingdom, the land of *Aſſyria*, lying, as *Kimchi* obſerves, eaſtward to the land of *Iſrael*. So the *Targum*, "now will I bring againſt him a king " ſtrong as a burning wind;" ſo the king of *Babylon* and his army are compared to a ſtrong and violent wind, *Jer*. iv. 11, 12, 13. *The wind of the Lord ſhall come up from the wilderneſs*; the ſame is called the *wind of the Lord*, partly to denote the ſtrength and vehemency of it, as mountains of the Lord, and cedars of the Lord, ſignify great and mighty ones; and partly to ſhow that this enemy would come at the call of the Lord, by his direction and appointment. So the *Targum*, "by " the word of the Lord, thro' the way of the wil-" derneſs ſhall he come up;" this circumſtance, *from the wilderneſs*, is mentioned, not only becauſe winds from thence uſually blow more ſtrongly and violently, but becauſe the way from *Aſſyria* to the land of *Iſrael* lay thro' a wilderneſs. *And his ſpring ſhall become dry, and his fountain ſhall be dried up*; his land waſted and deſtroyed; his fields, vineyards, and olive-yards trodden down and ruined, which yielded a large increaſe; trade and commerce ſtopped, and ſo all the ſprings and fountains of wealth and riches dried up; as well as their wives and children deſtroyed, as often mentioned, which were the ſource and ſpring of their continuance as a people in ages to come. *He ſhall ſpoil the treaſure of all pleaſant veſſels*; not Chriſt, nor *Ephraim*, but the *Aſſyrian*; who entering into their cities, would plunder them of all their *veſſels of deſire*[t], or deſirable ones; their veſſels of gold and ſilver; all their rich houſhold goods and furniture of value; all their wealth and riches treaſured up by them, their gold, ſilver, precious ſtones, rich garments, *&c.* So the *Targum*, "he ſhall deſtroy " the houſe of his treaſures, and ſhall lay waſte the " city of his kingdom; he ſhall ſpoil the treaſu-" ries, all veſſels of deſire."

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[p] כי עת לא יעמד במשבר בנים nam tempus non ſubſiſtet in partitudine filiorum, Cocceius; quia tempus non ſtat in utero puerorum, Schmidt; quia tempore non ſtetiſſent in ruptura alvi filiorum, Montanus.

[q] שאול inferni, Schmidt.

[r] Gloſſ. Heb. in Lyra in loc. Vid. Galatin. Arcan. Cathol. Ver. l. 8. c. 21.

℣. 16. *Samaria ſhall become deſolate*, &c.] With this verſe the 14th chapter begins in the *Hebrew* copies, and in the *Targum*, and in many verſions; but ſeems better to conclude the preſent chapter; ſince it is in cloſe connexion with the preceding verſe, and explains the figurative expreſſions there uſed. *Samaria* was the head of *Ephraim*, *Iſ*. vii. 9. or the metropolis of the ten tribes of *Iſrael*; whoſe deſolation is here propheſied of, and was accompliſhed by *Salmaneſer* king of *Aſſyria*, ſignified by the eaſt wind; by whom it was not only beſieged and taken, but very probably its houſes were demoliſhed, its walls broken down, and razed to the very foundation; ſee 2 *Kings* xvii. 5, 6. and as this was the head-city, it may be put for all the reſt, and even for the whole land, which was at the ſame time laid waſte. The *Targum* is, "*Samaria* ſhall " be guilty;" that is, ſhall be found guilty of many ſins; her tranſgreſſion ſhall be revealed, as *Jarchi*, become manifeſt by the juſt puniſhment inflicted on her. *For ſhe hath rebelled againſt her God*; and bitterly provoked him to wrath and anger, as the word[u] ſignifies; by relinquiſhing him and his worſhip, and by ſerving idols, the calves at *Dan* and *Bethel*, *Baal* and other idols; when the Lord was their God, not only by creation, as of all men, but by the choice he made of them, and the covenant he made with them; by a national adoption of them, attended with various bleſſings and privileges, and by their profeſſion of him; all which were an aggravation of their rebellion againſt him. *They ſhall fall by the ſword*; the inhabitants of *Samaria*, and of the land, particularly the men thereof; and eſpecially their armed men, their men of war, that fought for them, and defended them; theſe ſhould fall by the ſword of the *Aſſyrian*. *Their children ſhall be daſhed to pieces*; againſt ſtones, walls, and pavements, who ſhould have perpetuated their name to future ages, and inherited their poſſeſſions: *and their women with child ſhall be ript up*; things which are often done by cruel enemies, when cities are ſacked and plundered; and which *Salmaneſer* might be provoked unto, by the perfidy of the king of *Iſrael*, and by the city of *Samaria* holding out a three years ſiege. This, tho' we have no account of as done at that time, yet no doubt was; even as the ſame things are predicted of *Jeruſalem* by the *Chaldeans*, and which were to be done to them, in retaliation for them, tho' there is no narrative of them; ſee *Pſ*. cxxxvii. 8, 9. *Iſ*. xiii. 16, 18.

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[s] יפריא ille fero modo aget, Cocceius; ferox eſt, notat ferum, vel ferocem eſſe ſicut onagrum, Schmidt, Burkius. So R. Jonah in Ben Melech.

[t] כל כלי חמדה omnium vaſorum deſiderii, Montanus; omnis vaſis deſiderii, Schmidt.

[u] מרתה ad amaritudinem concitavit, V. L. ſignificat amaricare, vel amaritudine replere, Rivet.

CHAP. XIV.

THIS chapter concludes the book, with gracious promiſes to repenting ſinners, to returning backſliders. It begins with an exhortation to *Iſrael* to return to the Lord, ſeeing he was their God, and they had fallen by ſin from proſperity into adverſity, temporal and ſpiritual, ỳ. 1. and they are directed what to ſay to the Lord upon their return to him, both by way of petition, and of promiſe and of reſolution how to behave for the future, encouraged by his grace and mercy, ỳ. 2, 3. and they are told what the Lord, by way of anſwer, would ſay to them, ỳ. 4. and what he would be to them; and what bleſſings of grace he would beſtow on them; and in what flouriſhing and fruitful circumſtances they ſhould be, ỳ. 5, 6, 7, 8. and the chapter ends with a character of ſuch that attend to, and underſtand thoſe things; and with a recommendation of the ways of the Lord, which are differently regarded by men, ỳ. 9.

ỳ. 1. *O Iſrael, return unto the Lord thy God*, &c.] From whom they had revolted and backſlidden; whoſe worſhip and ſervice they had forſaken; and whoſe word and ordinances they had ſlighted and neglected, and had ſerved idols, and had given into idolatry, ſuperſtition, and will-worſhip; and are here exhorted to turn again to the Lord by repentance and reformation, to abandon their idols, and every falſe way, and cleave to the Lord with full purpoſe of heart; and the rather, ſince he was their God; not only their creator, preſerver, and kind benefactor, but their God, by his ſpecial choice of them above all people; by his covenant with them; by his redemption of them; and by their profeſſion of him; and who was ſtill their God, and ready to receive them, upon their return to him: and a thorough return is here meant, a returning *even unto* [w], or quite up to the Lord thy God; it is not a going to him half-way, but a going quite up to his ſeat; falling down before him, acknowledging ſin and backſlidings, and laying hold upon him by faith as their God, Redeemer and Saviour: hence, from the way of ſpeaking here uſed, the *Jews* [x] have a ſaying, as *Kimchi* obſerves, "great is repentance, for it brings a man "to the throne of glory:" the imperative may be here uſed for the future, as ſome take it; and then it is a prediction of the converſion of *Iſrael, thou ſhalt return, O Iſrael* [y]; and which was in part fulfilled in the firſt times of the goſpel, which met with many of the *Iſraelites* diſperſed among the *Gentiles*, and was the means of their converſion; and will have a greater accompliſhment, when all *Iſrael* ſhall be converted and ſaved: *for thou haſt fallen by thine iniquity*; or *though thou art fallen* [z]; into ſin, and by it into ruin temporal and ſpiritual; from a ſtate of great proſperity and happineſs, both in things civil and religious, into great adverſity, and calamities of every ſort; yet return, repent, conſider from whence thou art fallen, and by what; or thou ſhalt return, be recovered and reſtored, notwithſtanding thy fall, and the low eſtate in which thou art. The *Targum* is, "return "to the fear of the Lord."

ỳ. 2. *Take with you words, and turn to the Lord*, &c.] Not mere words without the heart, but ſuch as come from it, and expreſs the true ſenſe of it; words of confeſſion, as the *Targum*; by which ſin is acknowledged, and repentance declared, and forgiveneſs aſked. *Kimchi*'s note is a very good one; "he (*i. e.* God) does not require "of you upon return, neither gold nor ſilver, nor "burnt-offerings, but good works; therewith confeſſing your ſins with your whole hearts, and not "with your lips only:" and which beſt agrees with evangelical repentance and goſpel-times, in which ceremonial ſacrifices are no more; and not any words neither; not tautologies and multiplicity of words, or words of man's preſcribing, but of the Lord's directing to, and dictating; the taught words of the Holy Ghoſt, which he ſuggeſts and helps men to, who otherwiſe know not how to pray, or what to pray for; and theſe expreſſed under a ſenſe of ſin, and ſorrow for it, and in the ſtrength of faith, and are as follow: *ſay unto him, take away all iniquity*; which is to be underſtood, not of the taking away of the being of ſin; which, tho' very deſirable, is not to be expected in this life: nor of the expiation of ſin by the ſacrifice of Chriſt, which is done already; he has taken the ſins of his people from them to himſelf, and has bore them, and carried them away, and removed them out of the ſight of divine juſtice, which is ſatisfied for them: nor of the taking away of the power and dominion of ſin; which is done by the Spirit of God, and the efficacy of his grace, on the hearts of converted perſons: nor of an extinguiſhing all ſenſe of ſin in men; for none have a quicker ſenſe of it than pardoned ſinners, or are more humble on the account of it, or more loath it; but of the taking of it away from the conſcience of a ſenſible truly penitent ſinner or backſlider, by a freſh application of pardoning grace and mercy: ſin is a burden, an heavy one, when the guilt of it is charged and lies upon the conſcience; pardon of ſin applied is a lifting up, as the word here uſed ſignifies, a taking off of this burden from it, a cauſing it to paſs away; which is done by the freſh ſprinkling of the blood of Jeſus, which purges the conſcience from ſin, and clears it from the guilt of it, and ſpeaks peace and comfort; and which is the bleſſing here prayed for, and every backſlider, ſenſible of his caſe, ſees he ſtands in need of, and even to have *all* taken away; for if but one ſin remains, and the guilt of it continues, he can have no peace, nor ſtand up under it; but when God forgives ſin, he forgives *all* ſin. *And receive* us *graciouſly*; receive into grace and favour, that is, openly and manifeſtly; the free love and favour of God is always the ſame, but the manifeſtations of it are different; ſometimes more or leſs, and ſometimes ſcarce any, if any at all, and is the caſe here; and therefore a petition is made for the remembrance of it, for a renewed diſcovery and application of it: or accept us in a gracious manner; acceptance with God is not on account of the merits of men, but his own grace and mercy; not thro' any works of righteouſneſs done by them, which are impure and imperfect; but thro' Chriſt the beloved, in whom God is well pleaſed with the perſons, and ſervices, and ſacrifices of his people, and receives all for his ſake, and which is here aſked for; as well as that he would take them into his protection, and open affection. It is in the original text only, *receive good* [a]; meaning either their good hearts, made ſo by the grace of God; their broken hearts and contrite ſpirits, which are ſacrifices not deſpiſed by him, but acceptable to him thro' Chriſt: or their good words they were bid to take, and did take, and uſe; their good prayers offered up thro' Chriſt, in his name, and in the exerciſe of faith, which are the Lord's delight: or their good works, done from a principle of love, in faith, to the glory of God, and with which ſacrifices he is well pleaſed: or rather, as the ſame word ſignifies, to give as well as receive; ſee *Pſ.* lxviii. 18. *Eph.* iv. 8. It may be rendered, *give good* [b]; take good, and give it to us, even all good things, temporal and ſpiritual, eſpecially all ſpiritual bleſſings in Chriſt; all which good things come from God, and are his gifts; particularly the good Spirit of God, and his grace, which the Lord gives to them that aſk; and all ſupplies of grace from Chriſt; and more eſpecially, as ſome interpreters of note explain it, the righteouſneſs of Chriſt imputed and applied; which goes along with pardoning grace, or the taking away of ſin, *Zech.* iii. 4. and is the good, the better, the beſt robe; a gift, the gift of grace; a bleſſing received from the Lord, and to be aſked for of him: *ſo will we render the calves of our lips*; not calves, bullocks and oxen for ſacrifice, as under the law; but the ſacrifices of praiſe and thankſgiving for pardoning grace, for a juſtifying righteouſneſs, and for all good things: theſe are the fruit of the lips, as the apoſtle interprets it, *Heb.* xiii. 15. and which are ſacrifices more acceptable to God than calves of a year old, or an ox or bullock that has horns and hoofs, *Pſ.* lxix. 30, 31. This ſhews that the text and context refer to goſpel-times, to the times of the Meſſiah; in which the *Jews* themſelves ſay all ſacrifices will ceaſe, but the ſacrifice of praiſe. The *Targum* is, "turn to the worſhip of the Lord, and ſay, let "it be with thee to forgive ſins, and may we be "received as good, and the words of our lips be "accepted with thee as bullocks for good pleaſure "upon the altar."

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[w] עד יהוה uſque ad Dominum, Montanus, Tigurine verſion, Œcolampadius, Schmidt, Burkius.

[x] T. Bab. Yoma, fol. 86. 1.

[y] שובה revertere, h. e. reverteris, Schmidt.

[z] כי כשלת etſi corruiſti, Luther apud Tarnovium.

℣. 3. *Aſhur ſhall not ſave us*, &c.] This is ſtill a continuation of the words repenting and returning *Iſrael* are directed to make uſe of before the Lord, declaring they would not do any more as they had done; go to *Aſſyria*, or the kings of *Aſſyria*, as the *Targum*, for help, and deſire aſſiſtance, and expect deliverance and ſalvation from thence; ſee ch. v. 13. and vii. 11. and viii. 9: *we will not ride upon horſes*; to ſeek for help elſewhere; or go to *Egypt* for them, as they had done; or put their truſt in them for ſafety, in a time of war; or think to make their eſcape by them when in danger; ſee *Pſ.* xx. 8. *Iſ.* xxxi. 1, 3: *neither will we ſay any more to the work of our hands*, ye *are our gods*; that is, ſay ſo to, or concerning their idols, which were made by their hands, or by their orders, as they had formerly done to the golden calf in the wilderneſs, and to the calves at *Dan* and *Bethel*; ſee *Exod.* xxxii. 4. 1 *Kings* xii. 28. now, by all theſe expreſſions is meant, that they would determine not to put any confidence in any creature, or in any creature-performance; that they would not truſt in their own merits, but in the mercy of God thro' Chriſt for the pardon of their ſins; nor in any works of righteouſneſs for their juſtification before God, and acceptance with him; nor expect ſalvation in any other way than by the free grace of God, and his abundant mercy in Chriſt: *for in thee the fatherleſs findeth mercy*; and in thee only; hereby declaring that the Lord was the only Saviour; that there was ſalvation in Chriſt, and in no other; and that they would have no other Saviour but him; that they would look to the mercy of God proclaimed in him, and communicated from, and thro' him, the mercy-ſeat, and to his mercy alone for eternal life; in whom the moſt deſtitute perſons, as the fatherleſs, who are deſtitute of friends, of help and aſſiſtance, of counſel and advice, find favour, kindneſs and mercy, even ſuch as are moſt hopeleſs and helpleſs; which is a great encouragement to look to the Lord, to truſt in him, and hope in his mercy.

℣. 4. *I will heal their backſlidings*, &c.] This and what follows is the Lord's anſwer to the above prayer; and this clauſe particularly is an anſwer to that petition, *take away all iniquity*; ſins are diſeaſes, natural and hereditary, nauſeous and loathſome, mortal and incurable, but by the grace of God, and blood of Chriſt: backſlidings are relapſes, which are dangerous things; Chriſt is the only phyſician, who heals all the diſeaſes of ſin, and theſe relapſes alſo; he will do it, he has promiſed it, and never turns away any that apply to him for it; and which he does by a freſh application of his blood, whereby he takes away ſin, heals the conſcience wounded with it, and reſtores peace and comfort; which is a great encouragement to take words, and return unto him; ſee ch. vi. 1. *Jer.* iii. 22. *Iſ.* lvii. 17, 18: *I will love them freely*; this is in anſwer to that petition, *receive* us *graciouſly*; or *receive good*, or rather *give* it; not that the love of God or Chriſt begins when ſinners repent and turn to him, or he applies his pardoning grace, ſince his love is from everlaſting; but that in ſo doing he manifeſts his love, and will continue in it, nor ſhall any thing ſeparate from it: and this love, as it is freely ſet upon the objects of it, without any merits of theirs, or any motives in them, but flows from the free ſovereign will and pleaſure of God in Chriſt; ſo it is as freely manifeſted, and continues upon the ſame bottom, and is diſplayed in a moſt liberal and profuſe donation of bleſſings of grace to them: this love is free in its original, and is liberal and bountiful in the effects of it; and makes the objects of it a free, willing and bountiful people too: *for mine anger is turned away from him*; from *Iſrael*, which, under former diſpenſations of providence, ſeemed to be towards him, at leaſt when under his frowns, reſentment and diſpleaſure, as is the caſe of that people at this day; but when they ſhall return to the Lord, and he ſhall manifeſt and apply his pardoning grace to them, his anger will appear no more, and they ſhall be in a very happy and comfortable condition, as *Iſrael* or the church declares, *Iſ.* xii. 1. which refers to the ſame times as theſe words do; ſee *Rom.* xi. 26, 27. and compare *Pſ.* lxxxv. 2, 3, where a manifeſtation of pardoning grace is called the Lord's turning himſelf from the fierceneſs of his anger; and eſpecially this ſuits with goſpel-times, ſatisfaction being made for ſin by the ſacrifice of Chriſt.

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[a] קח טוב accipe bonum, Pagninus, Montanus, Munſter, Cocceius, Schmidt, Burkius.

[b] Acceptum confer bonum, Junius & Tremellius, Piſcator, Druſius.

℣. 5. *I will be as the dew unto Iſrael*, &c.] To ſpiritual *Iſrael*, to thoſe that return to the Lord, take with them words, and pray unto him, whoſe backſlidings are healed, and they are freely loved; otherwiſe it is ſaid of apoſtate *Iſrael* or *Ephraim*, that they were *ſmitten*, and *their root dried* up, and bore *no fruit*, ch. ix. 16. Theſe words, and the whole context, reſpect future times, as *Kimchi* obſerves; even the converſion of *Iſrael* in the latter day, when they ſhall partake of all the bleſſings of grace, ſignified by the metaphors uſed in this and the following verſes. Theſe words are a continuation of the anſwer to the petitions put into the mouths of converted ones, promiſing them many favours, expreſſed in figurative terms; and firſt by *the dew*, which comes from heaven, is a great bleſſing of God, and is quickening, very refreſhing and fruitful to the earth: and the Lord is that unto his people, as the dew is to herbs, plants, and trees of the earth; he is like unto it in his free love and favour, and the diſcoveries of it to them; which, like the dew, is of, and from himſelf alone; is an invaluable bleſſing; better than life itſelf; and is not only the cauſe of quickening dead ſinners, but of reviving, cheering and refreſhing the drooping ſpirits of his people; and is indeficient, never fails, but always continues, *Prov.* xix. 12. and ſo he is in the bleſſings of his grace, and the application of them; which are in heavenly places, in Chriſt, and come down from thence, and in great abundance, like the drops of dew; and fall ſilently, inſenſibly and unawares, particularly regenerating grace; and are very cheering and exhilarating, as forgiveneſs of ſin, a juſtifying righteouſneſs, adoption, *&c. Deut.* xxxiii. 13. and alſo in the goſpel, and the doctrines of it, which diſtil as dew; theſe are of God, and come down from heaven; ſeem little in themſelves, but of great importance to the converſion of ſinners, and comfort of ſaints; bring many bleſſings in them, and cauſe great joy and fruitfulneſs whereever they come with power, *Deut.* xxxii. 2. The *Targum* is, "my word ſhall be as dew to *Iſrael*;" the eſſential word of God, the Meſſiah; of whoſe incarnation of a virgin ſome interpret this; having, like the dew, no father but God, either in his divine or human nature; but rather it is to be underſtood of the bleſſings of grace he is to his people as Mediator; being to them wiſdom, righteouſneſs, ſanctification and redemption, and every other, even their all in all: *he ſhall grow as the lily*; to which the church and people of God are ſometimes compared, eſpecially for their beauty and comelineſs in Chriſt, *Solomon* in all his glory not being arrayed like one of theſe; particularly for their unſpotted purity, being clothed with fine linen, clean and white, the white raiment of Chriſt's righteouſneſs, and having their garments waſhed and made white in his blood; ſee *Cant.* ii. 1, 2, 16. and here for its growth. The root of the lily lies buried in the earth a long time, when it ſeems as if it was dead; but on a ſudden it ſprings out of the earth, and runs up to a great height, and becomes very flouriſhing; which is not owing to itſelf, it *toils not*, but to the dew of heaven: ſo God's elect in a ſtate of nature are dead, but being quickened by the grace of God, ſpring up on a ſudden, and grow very faſt; which is not owing to themſelves, but to the dews of divine grace, the bright ſhining of the ſun of righteouſneſs upon them, and to the influences of the bleſſed Spirit; and ſo they grow up on high, into their head Chriſt Jeſus, and riſe up in their affections, deſires, faith and hope to heavenly things, to the high calling of God in Chriſt, and become fruitful in grace, and in good works. The *Targum* is, "they "ſhall ſhine as the lily;" ſee *Matt.* vi. 29: *and caſt forth his roots as Lebanon*; as the tree, or trees of *Lebanon*, as the *Targum*; and ſo *Kimchi*, who adds, which are large, and their roots many; or as the roots of the trees of *Lebanon*, ſo *Jarchi*; like the cedars there, which, as the word here uſed ſignifies, *ſtruck* [c] their roots firm in that mountain, and ſtood ſtrong and ſtable, let what winds and tempeſts ſoever blow: thus, as in the following, what one metaphor is deficient in, another makes up. The lily has but a weak root, and is eaſily plucked up; but the cedars in *Lebanon* had roots firm and ſtrong, to which the ſaints are ſometimes compared, as here; ſee *Pſ.* xcii. 12. and this denotes their permanency and final perſeverance; who are rooted in the love of God, which is like a root under-ground from all eternity, and ſprouts forth in regeneration, and is the ſource of all grace; is itſelf immoveable, and in it the people of God are ſecured, and can never be rooted out; and they may be ſaid to *ſtrike* their roots in it, as the phraſe here; when they exerciſe a ſtrong faith in it, and are firmly perſuaded of their intereſt in it; ſee *Eph.* iii. 17, 18. *Rom.* viii. 38, 39. they are alſo rooted in Chriſt, who is the root of *Jeſſe*, of *David*, and of all the ſaints; from whom they have their life, their nouriſhment and fruitfulneſs, and where they remain unmoved, and ſtrike their roots in him, by renewed acts of faith on him, claiming their intereſt in him; and are herein ſo ſtrongly rooted and grounded, that all the winds and ſtorms of ſin, ſatan and the world, cannot eradicate them; nay, as trees are more firmly rooted by being ſhaken, ſo are they; ſee *Col.* ii. 7. *Iſ.* xxxvii. 31. The *Targum* is, "they ſhall dwell "in the ſtrength of their land, as a tree of *Lebanon*, which ſends forth its branch."

℣. 6. *His branches ſhall ſpread*, &c.] As the well-rooted cedars in *Lebanon*; ſee *Numb.* xxiv. 6. This reſpects the propagation of the church of God, and the intereſt of Chriſt in the world, as in the firſt times of the goſpel, and will be in the latter day; when the goſpel ſhall be ſpread every where; churches ſet up in all places; the *Jews* converted, and the fulneſs of the *Gentiles* brought in; and theſe like ſpreading branches, and fruitful boughs, abounding in grace and good works. The *Targum* is, "they ſhall multiply or increaſe "with ſons and daughters:" *and his beauty ſhall be as the olive-tree*; which lies in its being laden with excellent fruit, and being always green; for which reaſons particular believers, and the whole church of God, are ſometimes compared to it; having that fatneſs in them, with which God and men are honoured; and that true grace, which is ſignified by oil in the veſſels of the heart, and is called the unction and anointing of the holy one; and they perſevering in this grace to the end, which is ever green and durable, immortal, and dies not; ſee *Pſ.* lii. 8. *Jer.* xi. 16. Here again it may be obſerved, that the trees of *Lebanon*, tho' they had ſtrong roots, and ſpreading branches, yet were not fruitful; and the deficiency of that metaphor is ſupplied by this of the olive: *and his ſmell as Lebanon*; as the trees of *Lebanon*, the cedars, trees of frankincenſe, and other odoriferous trees and plants, which grew upon it; here what is wanting in the olive-tree, whoſe ſmell is not ſo grateful, is made up by this ſimile of the trees of *Lebanon*, and the ſmell of them; which may denote the ſweet and grateful ſmell the Lord ſmells in his people, or his gracious acceptance of them in Chriſt; whoſe garments of righteouſneſs and ſalvation on them are as the ſmell of *Lebanon*; and whoſe graces in them exceed the ſmell of all ſpices; and whoſe prayers are odours, and their praiſes a ſacrifice of a ſweet-ſmelling ſavour to God; ſee *Cant.* iv. 10, 11. *Rev.* v. 8. and viii. 3, 4. 1 *Pet.* ii. 5. Some render it, *as incenſe* [d], called *Lebonah* in *Hebrew*, from whence the mountain is thought to have its name, frankincenſe growing upon it. So the *Targum*, "and their ſmell as the ſmell of the incenſe "of ſpices." *Jarchi* ſays, as the ſanctuary, which was made of the cedars of *Lebanon*.

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[c] ויך percutiet, Montanus, Tarnovius, Rivet, Cocceius; figet, Calvin; Pareus; defiget, Zanchius; & infiget, Schmidt; incutiet, Druſius.

℣. 7. *They that dwell under his ſhadow, ſhall return,* &c.] Either under the ſhadow of *Lebanon*, as *Japhet* and *Jarchi*; the ſhadow of that mountain, or of the trees that grew upon it; or under the ſhadow of *Iſrael*, the church, to which young converts have recourſe, and under which they ſit with pleaſure; or rather under the ſhadow of the Lord, *Iſrael* was called to return unto, and now return, ℣. 1, 2. as the *Iſraelites* will in the latter day. So the *Targum*, "and they ſhall be gathered "out of the midſt of their captivity, they ſhall "dwell under the ſhadow of their Meſſiah;" thus truly gracious perſons ſit under the ſhadow of Chriſt, who come to themſelves, and return unto the Lord; even under the ſhadow of his word and ordinances, where they deſire to ſit, and do ſit with delight and pleaſure, as well as in the greateſt ſafety; and find it a very refreſhing and comfortable ſhadow to them; even a ſhadow from the heat of avenging juſtice, a fiery law, the fiery darts of ſatan, and the fury of the world; and like the ſhadow of a great rock in a weary land, exceeding pleaſing and cheering to weary travellers; ſee *Cant.* ii. 3. *Iſ.* xxv. 4, 5. and xxxii. 2: *they ſhall revive* as *the corn*; which firſt dies, and then is quickened; or which, after a cold nipping winter, at ſpring revives again: thus do believers under the dews of divine grace, under the ſhadow of Chriſt, and the influences of his Spirit: or, *ſhall revive* with *corn* [e]; by means of it; by which may be ſignified the corn of heaven, angels food, the hidden manna, the goſpel of Chriſt, and Chriſt himſelf, the bread of life; by which the ſpirits of his people are revived, their ſouls upheld in life, and their graces quickened; which they find and eat, and it is the joy and rejoicing of their hearts: *and grow as the vine*; which, tho' weak, and needs ſupport, and its wood unprofitable; yet grows and ſpreads very much, and brings forth rich fruit in cluſters: ſo the ſaints, tho' they are weak in themſelves, and need divine ſupports, and when they have done all they can are unprofitable ſervants; yet thro' the power of divine grace, which is like the dew, they grow in every grace, and are filled with the bleſſings of it, and bring forth much fruit to the glory of God: *and the ſcent thereof* ſhall be *as the wine of Lebanon*; like the wine of thoſe vines, which grow on mount *Lebanon*, and judged to be the beſt. On mount *Lebanon*, about the mid-way between the top and the bottom of it, there is now a convent called *Canobine*, ſituated in a very pleaſant place; and *Le Bruyn* in his travels relates, that it is preferable to all other places on account of its wines, which are the richeſt and fineſt in the world; they are very ſweet, of a red colour, and ſo oily that they ſtick to the glaſs. At *Lebanon* was a city called by the *Greeks Ampeloeſſa*, from the excellency of its wine, as *Grotius* from *Pliny* [f] obſerves. *Gabriel Sionita* [g] aſſures us, that even to this day the wines of *Libanus* are in good reputation. *Kimchi* relates from *Aſaph* a phyſician, that the wines of *Lebanon*, *Hermon*, and *Carmel*, and of the mountains of *Iſrael* and *Jeruſalem*, and of the mountains of *Samaria*, and of the mountains of *Caphtor Mizraim*, were the beſt of wines, and exceeded all others for ſcent, taſte, and medicine. *Japhet* interprets it, the ſmell of their vine afar off was as the wine of *Lebanon*; and ſo *Kimchi*, the ſmell of the wine of the vine, to which *Iſrael* is compared, is like the ſmell of the wine of *Lebanon*. This may denote the ſavourineſs of truly converted gracious ſouls, of their graces, doctrines, life and converſation. Some chuſe to render it, *their memory* [h] ſhall be *as the wine of Lebanon*; ſo the *Targum* interprets it, of "the memory of their goodneſs;" the ſaints obtain a good report thro' faith, and have a good name, better than precious ointment; their memory is bleſſed; they are had in everlaſting remembrance; the memory of them is not only dear to the people of God in after-ages; but the memory of their perſons, and of their works, is exceeding grateful to God and Chriſt.

℣. 8. *Ephraim* ſhall ſay, *what have I to do any more with idols?* &c.] This is to be underſtood, not of apoſtate *Ephraim*, as in the times of the prophet, who was ſo wedded and glued to the idols, that there was no hope of getting him from them; and therefore is bid to let him alone, ch. iv. 17. but of *Ephraim* or *Iſrael* returning to God at his call, under the influence of his grace in the latter day, ℣. 1, 2. Idols are the ſame with the works of their hands, ℣. 3. and to be interpreted, not of graven or molten images, to the worſhip of which the *Jews* have not been addicted ſince their captivity to this day; ſee ch. iii. 4. but of the idols of their hearts, their impiety, their unbelief, their rejection of the Meſſiah, which, at the time of their converſion, they will loath, abhor, and mourn over; likewiſe the traditions of their elders, they are now zealous and tenacious of, and prefer even to the written word; but will now relinquiſh them, and embrace the goſpel of Chriſt; as well as the idol of their own righteouſneſs they have always endeavoured to eſtabliſh;

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[d] Ut thuris, Grotius.

[e] יחיו דגן, ζησονται σιτω, Sept. vivent tritico, Vulg. Lat. vivificabunt frumento, Munſter, Caſtalio, ſo Syr. & Ar.

[f] Nat. Hiſt. l. 5. c. 18.

[g] Apud Calmet, Dictionary, on the word *Wine*.

[h] זכרו memoria ejus, Montanus, Junius & Tremellius, Tarnovius, Cocceius, Caſtalio, Schmidt, Burkius.

but ſhall now renounce, and receive Chriſt as the Lord their righteouſneſs. The like to this is to be found in common in all truly penitent and converted ſinners; who, being made ſenſible of the exceeding ſinfulneſs of ſin, deteſt and abhor it, and declare they will have nothing to do with it; not but that it continues in them, and has to do with them, and they with that; yet not ſo as to live and walk in it; to yield their members as inſtruments of it; to ſerve and obey it as their maſter; to make proviſion for it, and to have the courſe of their lives under the direction and power of it; and ſo likewiſe being convinced of the imperfection and inſufficiency of their own righteouſneſs to juſtify them, they will have nothing to do with that in the buſineſs of juſtification before God, and acceptance with him: now theſe are the words of the Lord, affirming what *Ephraim* ſhould ſay, as *Kimchi* rightly obſerves; he promiſes for him, as he well might, ſince it is he that gives repentance to *Iſrael*, and works in his people principles of grace, and enables them both to will and to do, to make ſuch holy reſolutions, and perform them. Some render the words, *O Ephraim, what have I to do* [i], &c. and take them to be words of God concerning himſelf, declaring he would have nothing to do with idols, nor ſuffer them in his ſervice, nor ſhould they; for *what concord hath Chriſt with Belial*; or *what agreement hath the temple of God with idols*, 2 *Cor.* vi. 15, 16. but the former ſenſe is much beſt; rather what *Schmidt* ſuggeſts is more agreeable, who, rendring the words in the ſame way, makes them to be the words of a believing *Gentile* returning and dwelling under the ſhadow of *Iſrael*; ſo he interprets the preceding verſe, and takes this to be the language of ſuch an one throughout. The *Targum* is, “they “of the houſe of *Iſrael* ſhall ſay, what *is it* to us “to ſerve idols any more?” *I have heard* him; ſays the Lord, *Ephraim* bemoaning himſelf, repenting of his ſins, and confeſſing them; his prayers for pardon and acceptance, and the reſolutions made by him in the ſtrength of divine grace, ỷ. 2, 3, 8. ſee *Jer.* xxxi. 18, 19, 20. and this is what his idols he once ſerved could not do, who had ears, but heard not; but the Lord not only heard, but anſwered, and granted his requeſt. So the *Targum*, “I by my word will receive the prayer of *Iſrael*, “and will have mercy on him:” *and obſerved him*; looked at him, and on him with an eye of pity and compaſſion; with a favourable and propitious look, as the Lord does towards thoſe that are poor, and of a contrite ſpirit; obſerved the ways and ſteps he took in returning to him; marked his tears and humiliations, groans and moans, and took notice of his wants in order to ſupply them. I am *like a green fir-tree*; theſe are the words of the Lord continued; tho' ſome take them to be the words of *Ephraim*; or, as *Schmidt*, of the *Gentile* believer, like thoſe of *David*, *Pſ.* lii. 8. but they beſt agree with Chriſt, who may be compared to ſuch a tree, as he is to many others in ſcripture; becauſe a choice one, as he is to his Father, and to all believers, choſen and precious, lovely and beloved; a tall tree, ſo Chriſt is highly exalted as Mediator, higher than the kings of the earth, above the angels in heaven, yea higher than the heavens. The boughs of this tree, as *Jarchi* and *Kimchi* obſerve, bend downward ſo low as to be laid hold on; Chriſt tho' the high and lofty one dwells with humble ſouls, and ſuffers himſelf to be laid hold upon by the faith of every one that comes to him. *Pliny* ſays [k], that this tree is of a chearful aſpect, ſmooth and ſcarce any knots upon it; and its leaves ſo thick that a ſhower of rain will not paſs thro' it: Chriſt is moſt amiable, and altogether lovely to look at in his perſon and fulneſs; and he looks in a loving ſmiling manner upon his people; he is without any knot of ſin or corruption in him, as to principle or practice; and is a delightful ſhade from the wrath of God, or rage of man, from the heat of a fiery law, and the darts of ſatan: and as this tree, as here, is ever green, ſo he is always the ſame; he ever lives, and his people in him, and by him; his fulneſs always continues to ſupply them. Once more the fir-tree is the habitation of the ſtork, an unclean creature by the law of God; ſo Chriſt is the dwelling place of ſinners, he receives them, and converſes with them, *Pſ.* civ. 17. The *Septuagint* verſion renders it, *as a thick juniper-tree*; which naturaliſts ſay [l] has ſuch a virtue in it, as by the ſmell to drive away ſerpents. So the old ſerpent the devil was drove away by Chriſt in the wilderneſs, in the garden, and on the croſs; and reſiſting by faith, holding out his blood and righteouſneſs, cauſes him to flee from the ſaints. The *Arabic* verſion is, *as the fruitful cypreſs-tree*; which is of a good ſmell, and its wood very durable; and ſo may be expreſſive of the ſavour of Chriſt, his righteouſneſs and ſacrifice, the graces of his Spirit, and of his duration. Some take this to be a promiſe that *Ephraim* ſhould be as a green fir-tree, ſo *Aben Ezra*; with which agrees the *Targum*, “I by my word will make him as the beau- “tiful fir-tree;” and to which ſometimes the ſaints are compared; ſee *Iſ.* xli. 19. and lv. 13. and lx. 13. and this being a tree that bears no fruit, it follows to make up that defect in the metaphor, *from me is thy fruit found*; from Chriſt are all the ſpiritual bleſſings of grace, peace, pardon, righteouſneſs, adoption, a right and meetneſs for eternal life, and that itſelf; all the fruits and graces of the Spirit, as faith, hope, love, *&c.* and all good works, which ſpring from union with him, are done in his ſtrength, and influenced by his grace and example; ſee *Phil.* i. 11.

ỷ. 9. *Who is wiſe, and he ſhall underſtand theſe* things? *prudent, and he ſhall know them?* &c.] Contained in this book, and particularly in this chapter; which expreſſes ſo much of the goodneſs of God, and grace of Chriſt to *Iſrael*; tho' it may be applied to the whole ſcripture, and to all the myſteries and doctrines of the goſpel, reſpecting Chriſt and his grace; and be a recommendation of theſe to the conſideration of every wiſe and prudent man; where he will find enough to exerciſe his wiſdom and underſtanding; tho' he need not be diſcouraged in his ſearch and enquiry into them. It ſuggeſts as if there were but few ſuch wiſe perſons, and that they are the only wiſe men that do know and underſtand theſe things; and all others are but fools, let them be thought as wiſe as they will: *for the ways of the Lord are right*; ſtrait, plain, even, according to the rules of juſtice and equity; there is no unrighteouſneſs in them; none in the ways in which he himſelf walks, either in his ways and methods of grace, his decrees and purpoſes, his counſels and covenant; or in his providential diſpenſations; nor in thoſe he directs others to walk in, the paths of faith and doctrine; or the ways of his commandments: *and the juſt ſhall walk in them*; ſuch as are juſtified by the righteouſneſs of Chriſt, and have his grace wrought in them, and live righteouſly; theſe walk, and continue to walk in the ways of God; which ſhews that the doctrine of juſtification by Chriſt's imputed righteouſneſs is no licentious doctrine: *but the tranſgreſſors ſhall fall therein*; the tranſgreſſors of the law of God, not being uſed to his ways, as *Kimchi*'s father obſerves, ſtumble in them and fall; or rather, as *Jarchi* and the *Targum*, they fall into hell, into ruin and deſtruction, becauſe they walk not in them; tho' the ſenſe ſeems to be, that as Chriſt himſelf, ſo his ways and his word, his doctrines and his ordinances, are ſtumbling-blocks to wicked men, at which they ſtumble, and fall, and periſh; ſee *Luke* ii. 34. *Rom*. ix. 33. 1 *Pet*. ii. 8.

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[i] אפרים מה לי עוד Ephraim, *vel* O, quid mihi amplius, &c. Montanus, Junius & Tremellius, Tigurine verſion, Caſtalio, Cocceius, Schmidt, Burkius.

[k] Nat. Hiſt. l. 16. c. 10.

[l] Varinus apud Rivet. in loc.

J O E L.

IN ſome *Hebrew* bibles, this prophecy is called *Sepher Joel*, the book of *Joel*; in the *Vulgate Latin* verſion, the prophecy of *Joel*; and in the *Syriac* verſion, the prophecy of the prophet *Joel*; and the *Arabic* verſion, the prophet *Joel*; and ſo the apoſtle *Peter* quotes him, *Acts* ii. 16. His name, according to *Hillerus*[a], ſignifies *the Lord is God*; but others derive it from יאל, which in *Hiphil* is הואיל, and ſignifies he willed, acquieſced, or is well pleaſed, ſo *Abarbinel*; and hence *Schmidt* thinks it anſwers to *Deſiderius* or *Eraſmus*. According to *Iſidorus*[b], he was born at *Bethoron*, in the tribe of *Reuben*, and died, and was buried there; and ſo ſays *Pſeudo-Epiphanius*[c]. In what age he lived, is not eaſy to ſay. *Aben Ezra* expreſsly affirms, there is no way to know it; and ſo *R. David Ganz*[d] ſays, his time we know not; and likewiſe *Abarbinel*. Some think he propheſied about the ſame time *Hoſea* did, after whom he is next placed; and ſo Mr. *Whiſton*[e] and Mr. *Bedford*[f] make him to propheſy much about the ſame time with *Iſaiah* and *Hoſea*, about 800 years before Chriſt; but in the *Septuagint* verſion, this book is in the fourth order, and not *Hoſea*, but *Amos* and *Micah* are placed before him; and ſo the author of *Juchaſin*[g] puts the prophets in this order, firſt *Hoſea*, then *Amos*, next *Iſaiah*, then *Micah*, and after him *Joel*. Some of the *Jewiſh* writers, as *Jarchi*, *Kimchi*, and *Abendana* relate, make *Joel* cotemporary with *Eliſhah*, and ſay he propheſied in the days of *Jehoram* the ſon of *Ahab*, when the ſeven years famine called for came upon the land, 2 *Kings* viii. 1. Both in *Seder Olam Rabba* and *Zuta*[h], he is placed in the reign of *Manaſſeh*; and ſo in *Hilchot Gedolot*, as *Jarchi* obſerves. And it ſeems indeed, as if he propheſied after the ten tribes were carried captive, which was in the ſixth year of *Hezekiah*'s reign; ſince no mention is made of *Iſrael*, but with reſpect to future times, only of *Judah* and *Jeruſalem*. But be it when it will that he propheſied, there is no doubt to be made of the authenticity of this book, which is confirmed by the quotations of two apoſtles out of it, *Peter* and *Paul*, *Acts* ii. 16. *Rom.* x. 13.

C H A P. I.

THIS chapter deſcribes a dreadful calamity upon the people of the *Jews*, by locuſts and caterpillers, and a drought. After the title of the book, ℣. 1. old men are called upon to obſerve this ſore judgment to their children, that it might be tranſmitted to the lateſt poſterity, as that the like to which had not been ſeen and heard of, ℣. 2, 3, 4. and drunkards to awake and weep, becauſe the vines were deſtroyed, and no wine could be made for them, ℣. 5, 6, 7. and not only huſbandmen and vine-dreſſers, but the prieſts of the Lord are called to mourn, becauſe ſuch deſtruction was made in the fields and vineyards, that there were no meat nor drink-offering brought into the houſe of the Lord, ℣. 8—13. wherefore a general and ſolemn faſt is required throughout the land, becauſe of the diſtreſs of man and beaſt, ℣. 14—18. and the chapter is concluded with the reſolution of the prophet to cry unto the Lord, on account of this calamity, ℣. 19, 20.

℣. 1. *The word of the Lord that came to Joel the ſon of Pethuel.*] Who this *Pethuel* was is not known; *Jarchi* takes him to be the ſame with *Samuel* the prophet, who had a ſon of this name, 1 *Sam.* viii. 2. and gives this reaſon for his being called *Pethuel*, becauſe in his prayer he perſuaded God; but the diſtance of time will by no means admit of this, nor the character of *Samuel*'s ſon agree with *Joel*; and therefore is rightly denied by *Aben Ezra*, who obſerves however, that this man was an honourable man, and therefore his name is mentioned; and gives this as a rule, that whenever any prophet mentions the name of his father, he was honourable. Perhaps it is here obſerved, to diſtinguiſh him from another of the ſame name; and there was one of this name, *Joel*, an high-prieſt in the reigns of *Uzziah* and *Jotham*, according to *Seder Olam Zuta*[i] and *Abarbinel*[k]; in whoſe time *Joel* is by ſome thought to propheſy.

℣. 2. *Hear this, ye old men*, &c.] What the prophet was about to relate, concerning the conſumption of the fruits of the earth, by various ſorts of creatures, and by a drought; and theſe are called upon to declare, if ever the like had been known or heard of by them; who by reaſon of age had the greateſt opportunities of knowledge of this ſort, and could remember what they had heard or ſeen, and would faithfully relate it: this may be underſtood of elders in office, as well as in age: *and give ear, all ye inhabitants of the land*; or *earth*; not of the whole earth, but of the land of *Judea*; who were more particularly concerned in this affair, and therefore are required to liſten attentively to it: *hath this been in your days, or even in the days of your fathers?* that is, not the ſelf-ſame thing, but any thing equal to it; a judgment of the ſame kind and nature, and of the ſame degree. By this queſtion it ſeems, the like had never been in the memory of any man living; nor in former times, in the days of their anceſtors, as could be averred upon report; or atteſted on the credit of annals, chronicles, or other methods of conveying the hiſtory of ages paſt. As for the plague of locuſts in *Egypt*, tho' they were ſuch as never had been, nor would be there any more; yet ſuch or greater, and more in number than thoſe, might be in *Judea*; beſides, they continued but a few days at moſt, theſe four years ſucceſſively, as *Kimchi* obſerves; and who thinks that in *Egypt* there was but one ſort of locuſts, here four; but the paſſage he quotes in *Pſ.* lxxviii. 46. contradicts him; to which may be added *Pſ.* cv. 34.

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[a] Onomaſt. Sacr. p. 856.

[b] De vita & mort. Sanct. c. 42.

[c] De vita Proph. c. 14.

[d] Tzemach David, par. 1. fol. 14. 2.

[e] Chronological Tables, cent. 7 and 8.

[f] Scripture-Chronology, B. 6. ch. 2. p. 646.

[g] Fol. 12. 1, 2.

[h] P. 55, 105. Ed. Meyer.

[i] Fol. 104.

[k] In Meyer. Annotat. in ib. p. 626.

℣. 3. *Tell ye your children of it*, &c.] Give them a particular account of it; deſcribe the creatures, and their number, as near as you can; ſay when they begun, and how long they continued, and what devaſtations they made, and what was the cauſe and reaſon of ſuch a judgment, your ſins and tranſgreſſions: *and let your children* tell *their children, and their children another generation*; or *to the generation following*[1]; let it be handed down from one generation to another, that it may be a caution to future poſterity how they behave, and leſt they bring down the like awful judgments on them. What this referred to, was as follows:

℣. 4. *That which the palmer-worm hath left, hath the locuſt eaten*, &c.] Theſe, with the two following, are four kinds of locuſts, as *Jarchi* obſerves; tho' it is difficult to fix the particular ſpecies deſigned; they ſeem to have their names from ſome peculiar properties belonging to them; as the firſt of theſe from their ſheering or cropping off the fruits and leaves of trees; and the ſecond from the vaſt increaſe of them, the multitude they bring forth, and the large numbers they appear in: *and that which the locuſt hath left, hath the canker-worm eaten*; which, in the *Hebrew* language, is called from its licking up the fruits of the earth, by which it becomes barren: *and that which the canker-worm hath left, hath the caterpiller eaten*; which has its name from waſting and conſuming all that comes in its way: now theſe came not together, but followed one another; not one one year, and another the ſecond, and ſo on throughout four years, as *Kimchi* thinks; for though the calamity laſted ſome years, as is manifeſt from ch. ii. 25. yet it is not reaſonable, that for inſtance, what the palmer-worm left the firſt year, ſhould remain in the fields and vineyards, on the fig-trees and vines, till the next year, for the locuſt to conſume, and ſo on: but rather theſe all appeared in ſucceſſion, in one and the ſame year; and ſo what the palmer-worm left, having eat up what was moſt agreeable to them, the locuſt came and devoured what they had left; and then what they left, was deſtroyed by the canker-worm, which fed on that which was moſt grateful to them; and laſt of all came the caterpiller, and conſumed all the others had left; and this might be continued for years ſucceſſively: when this calamity was, we have no account in ſacred hiſtory; whether it was in the ſeven years famine in the days of *Eliſha*, or the ſame with what *Amos* ſpeaks of, ch. iv. 6—9. is not eaſy to ſay: and tho' it ſeems to be literally underſtood, as the drought after-mentioned, yet might be typical of the enemies of the *Jews* ſucceeding one another in the deſtruction of them. Not of the four monarchies, the *Babylonians*, *Perſians*, *Grecians*, and *Romans*, as *Lyra* and *Abarbinel*; ſince the *Perſians* particularly never entred into the land of *Judea* and waſted it; tho' this is the ſenſe of the ancient *Jews*, as *Jerom* relates; for he ſays, the *Hebrews* interpret the *palmer-worm* of the *Aſſyrians*, *Babylonians*, and *Chaldeans*, who coming from one climate of the world, deſtroyed both the ten and the two tribes, that is, all the people of *Iſrael*: the *locuſt* they interpret of the *Medes* and *Perſians*, who having overturned the *Chaldean* empire, carried the *Jews* captive: the *canker-worm* is the *Macedonians*, and all the ſucceſſors of *Alexander*; eſpecially king *Antiochus*, ſurnamed *Epiphanes*, who like a canker-worm ſat in *Judea*, and devoured all the remains of the former kings, under whom were the wars of the *Maccabees*: the *caterpiller* they refer to the *Roman* empire, the fourth and laſt that oppreſſed the *Jews*, and drove them out of their borders. Nor of the ſeveral kings of *Aſſyria* and *Babylon*, who followed one another, and waſted firſt the ten tribes, and then the other two, as *Tiglath-Pileſer*, *Salmaneſer*, *Sennacherib*, and *Nebuchadnezzar*, ſo *Theodoret*; ſince this prophecy only relates to the two tribes. Rather therefore this may point at the ſeveral invaſions and incurſions of the *Chaldean* army into *Judea*, under *Nebuchadnezzar* and his generals; firſt, when he came up againſt *Jeruſalem*, and made *Jehoiakim* tributary to him; a ſecond time, when he carried *Jehoiachin* and his family into *Babylon*, with a multitude of the *Jews*, and their wealth; a third time, when he beſieged *Jeruſalem*, and took it, and *Zedekiah* the king, and carried him captive; and a fourth time, when *Nebuzaradan* came and burnt the temple, and the houſes of *Jeruſalem*, and broke down the walls of it, and cleared the land of its inhabitants and riches; ſee 2 *Kings* xxiv. and xxv.

℣. 5. *Awake, ye drunkards, and weep, and howl, all ye drinkers of wine*, &c.] Who are uſed to neither, either to awake or to howl, being very prone to drowſineſs upon their drinking-bouts, and to mirth and jollity in them; but now ſhould be awake, and ſober enough, not as being a virtue in them, but thro' want of wine; and for the ſame reaſon ſhould howl, as follows: *becauſe of the new wine, for it is cut off from your mouth*; the locuſts having ſpoiled the vines, and eat the grapes, no new wine could be made, and ſo none could be brought in cups to their mouths; nor they drink it in bowls, as they had uſed to do; and which being ſweet and grateful to their taſte, they were wont to drink in great abundance, till they were inebriated with it; but now there was a ſcarcity, their lips were dry, but not their eyes. The word, *Kimchi* ſays, ſignifies all liquor, which is ſqueezed by bruiſing or treading.

℣. 6. *For a nation is come up upon my land*, &c.] A nation of locuſts, ſo called from their great numbers, and coming from foreign parts; juſt as the ants are called a *people*, and the conies a *folk*, *Prov.* xxx. 25, 26. and which were an emblem of the nation of the *Chaldeans*, which came up from *Babylon*, and invaded the land of *Judea*; called by the Lord *my land*, becauſe he had choſen it for the habitation of his people; here he himſelf had long dwelt, and had been ſerved and worſhipped in it: tho' *Kimchi* thinks theſe are the words of the inhabitants of the land, or of the prophet; but if it can be thought they are any other than the words of God, they rather ſeem to be expreſſed by the drunkards in particular, howling for want of wine, and obſerving the reaſon of it: *ſtrong, and without number*; this deſcription ſeems better to agree with the *Aſſyrians* or *Chaldeans*, who were a mighty and powerful people, as well as numerous; tho' locuſts, notwithſtanding they are weak ſingly taken, yet coming in large bodies, carry all before them, and there's no ſtopping them: *whoſe teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion*; or *the grinders* [m] of ſuch a one; being hard, ſtrong, and ſharp, to bite off the tops, boughs, and branches of trees: *Pliny* [n] ſays, locuſts will gnaw with their teeth the doors of houſes; ſo the teeth of locuſts are deſcribed in *Rev.* ix. 8. this may denote the ſtrength, cruelty, and voraciouſneſs of the *Chaldean* army.

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[1] לדור אחר posteritati ſequenti, Vatablus; generationi poſteræ, Junius & Tremellius, Piſcator, Tarnovius.

ỷ. 7. *He hath laid my vine waſte*, &c.] That is, the locuſt, which ſpoiled the vines in *Judea*, the ſingular being put for the plural, by gnawing the branches, biting the tops of them, and devouring the leaves and the fruit; and ſo not only left them bare and barren, but deſtroyed them: this may emblematically repreſent the *Aſſyrians* or *Babylonians* waſting the land of *Judea*, the vine and vineyard of the Lord of hoſts; ſee *Iſ.* v. 1—5: *and barked my fig-tree*; gnawed off the bark of them; locuſts are not only hurtful to vines, as is hinted by *Theocritus* [o], but to fig-trees alſo: *Pliny* [p] ſpeaks of fig-trees in *Bœotia* gnawn by locuſts, which budded again; and mentions it as ſomething wonderful and miraculous that they ſhould: and yet *Sanctius* obſerves, that theſe words cannot be underſtood properly of the locuſts, ſince fig-trees cannot be hurt by the bite or touch of them; which beſides their roughneſs have an inſipid bitter juice, which preſerves them from being gnawn by ſuch creatures; and the like is obſerved of the cypreſs by *Vitruvius* [q]; but the paſſage out of *Pliny* ſhews the contrary. Some interpret it of a froth or ſcum they left upon the fig-tree when they gnawed it, ſuch as *Aben Ezra* ſays is upon the face of the water; and ſomething like this is left by caterpillers on the leaves of trees, which deſtroy them. *He hath made it clean bare*; ſtripped it of its leaves and fruit, and bark alſo: *and caſt it away*; having got out all the juice they could: *the branches thereof are made white*; the bark being gnawed off, and all the greenneſs and verdure of them dried up; ſo trees look, when this is their caſe: and thus the *Jews* were ſtripped by the *Chaldeans* of all their wealth and treaſure, and were left bare and naked, and as the ſcum and offſcouring of all things.

ỷ. 8. *Lament like a virgin*, &c.] This is not the continuation of the prophet's ſpeech to the drunkards; but, as *Aben Ezra* obſerves, he either ſpeaks to himſelf, or to the land. The *Targum* ſupplies it, O congregation of *Iſrael*; the more religious and godly part of the people are here addreſſed; who were concerned for the pure worſhip of God, and were as a chaſte virgin eſpouſed to Chriſt, tho' not yet come, and for whom they were waiting; theſe are called upon to lament the calamities of the times in doleful ſtrains, like a virgin: *girded with ſackcloth, for the huſband of her youth*; either as one that had been betrothed to a young man, but not married, he dying after the eſpouſals, and before marriage; which muſt be greatly diſtreſſing to one that paſſionately loved him; and therefore inſtead of her nuptial robes, prepared to meet him, and be married in, girds herſelf with ſackcloth; a coarſe hairy ſort of cloth, as was uſual in the eaſtern countries, to put on in token of mourning: or as one lately married to a young man ſhe dearly loved, and was exceſſively fond of, and lived extremely happy with; but being ſuddenly ſnatched away from her by death, puts on her widow's weed, and mourns not in ſhew only, but in reality; having loſt in her youth her young huſband, ſhe had the ſtrongeſt affection for: this is uſed to expreſs the great lamentation the people are called unto, in this time of their diſtreſs.

ỷ. 9. *The meat-offering, and the drink-offering is cut off from the houſe of the Lord*, &c.] The meat-offering was made of fine flour, oil, and frankincenſe; and the drink-offering was of wine; and becauſe of the want of corn and wine, theſe were not brought to the temple as uſual; and which was matter of great grief to religious perſons, and eſpecially to the prieſts, as follows: *the prieſts, the Lord's miniſters mourn*; partly becauſe they had no work to do, and could not anſwer to their character, the miniſters of the Lord, in miniſtring about holy things, and bringing the ſacrifices and offerings of the people to him; and partly becauſe of their want of food, their livelihood greatly depending on the offerings brought, part of which belonged to them, and on which they and their families lived.

ỷ. 10. *The field is waſted*, &c.] By the locuſts, that eat up all green things, the graſs and herbs, the fruit and leaves of trees; and alſo by the *Chaldeans* trampling on it with their horſes, and the increaſe of which became fodder for them: *the land mourneth*; being deſtitute, nothing growing upon it, and ſo looked diſmally, and of an horrid aſpect; or the inhabitants of it, for want of proviſion: *for the corn is waſted*; by the locuſts, and ſo by the *Aſſyrian* or *Chaldean* army, before it came to perfection: *the new wine is dried up*; in the grape, thro' the drought after-mentioned: or, *is aſhamed* [r]; not anſwering the expectations of men, who ſaw it in the cluſter, promiſing much, but failed: *the oil languiſheth*; or *ſickens* [s]; the olive-trees withered; the olives fell off, as the *Targum*, and ſo the oil failed: the corn, wine, and oil are particularly mentioned, not only as being the chief ſupport of human life, as *Kimchi* obſerves, and ſo the loſs of them muſt be matter of lamentation to the people in general; but becauſe of theſe the meat and drink-offerings were, and therefore the prieſts in particular had reaſon to mourn.

ỷ. 11. *Be ye aſhamed, O ye huſbandmen*, &c.] Tillers of the land, who have took a great deal of pains in cultivating the earth, dunging, plowing, and ſowing it; confuſion may cover you, becauſe of your diſappointment, the increaſe not anſwering to your expectations and labours: *howl, O ye vine-dreſſers*; that worked in the vineyards, ſet the vines, watered and pruned them, and when they had done all they could to them, were dried up with the drought, or devoured by the locuſts, as they were deſtroyed by the *Aſſyrians* or *Chaldeans*; and therefore had reaſon to howl and lament, all their labour being loſt: *for the wheat, and for the barley, becauſe the harveſt of the field is periſhed*; this belongs to the huſbandmen, is a reaſon for their ſhame and bluſhing, becauſe the wheat and barley were deſtroyed before they were ripe; and ſo they had neither wheat nor barley-harveſt. The words, by a tranſpoſition, would read better, and the ſenſe be clearer, thus, *be ye aſhamed, O ye huſbandmen, for the wheat, and for the barley, becauſe the harveſt,* &c. *howl, O ye vine-dreſſers*; for what follows:

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[m] מתלעות molares, Pagninus, Mercerus, Burkius.

[n] Nat. Hiſt. l. 11. c. 29.

[o] Idyll. 5.

[p] Hiſt. Nat. l. 17. c. 25.

[q] De Architectura, l. 2. c. 9. p. 70.

[r] הוביש erubuit, Tigurine verſion, Mercer, Liveleus; puduit, Druſius, Tarnovius; pudeſit, Cocceius.

[s] אמלל infirmatum eſt, Montanus. So ſome in Vatablus.

℣. 12. *The vine is dried up,* &c.] Withered away, ſtripped of its leaves and fruits, and its ſap and moiſture gone: or, *is aſhamed* [t]; to ſee itſelf in this condition, and not anſwer the expectation of its proprietor and dreſſer: *and the fig-tree languiſheth*; ſickens and dies, thro' the bite of the locuſts: *the pomegranate-tree*; whoſe fruit is delicious, and of which wine was made: *the palm-tree alſo*; which bears dates: *and the apple-tree*; that looks ſo beautiful, when either in bloom, or laden with fruit, and whoſe fruit is very grateful to the palate; ſo that both what were for common uſe and neceſſary food, and what were for delight and pleaſure, were deſtroyed by theſe noiſome creatures: even *all the trees of the field are withered*; for locuſts not only devour the leaves and fruits of trees, but hurt the trees themſelves; burn them up by touching them, and cauſe them to wither away and die, both by the ſaliva and dung, which they leave upon them, as *Bochart*, from various authors, has proved: *becauſe joy is withered away from the ſons of men*; this is not given as a reaſon of the above trees dried up and withered, but of the lamentation of the vine-dreſſers and huſbandmen: or elſe the particle כי is merely expletive, or may be rendered, *therefore*, or *truly*, or *ſurely* [u], *joy is withered*; or *aſhamed*; it bluſhes to appear, as it uſed to do at the time of harveſt; but now there was no harveſt, and ſo no joy expreſſed, as uſually was at ſuch times; ſee *Iſ.* ix. 3.

℣. 13. *Gird yourſelves, and lament, ye prieſts,* &c.] Prepare and be ready to raiſe up lamentation and mourning; or gird yourſelves with ſackcloth, and mourn in that, as *Aben Ezra* and *Kimchi* ſupply the words; ſee *Jer.* iv. 8: *howl, ye miniſters of the altar*; who ſerved there, by laying on and burning the ſacrifices, or offering incenſe: *come, lie all night in ſackcloth, ye miniſters of my God*; that is, come into the houſe of the Lord, as *Kimchi*; into the court of the prieſts, and there lie all night, in the ſackcloth girded with; putting up prayers to God, with weeping and lamentations, that he would avert the judgments that were come, or were coming upon them: *for the meat-offering and the drink-offering are withholden from the houſe of your God*; ſee the note on ℣. 9.

℣. 14. *Sanctify ye a faſt,* &c.] This is ſpoken to the prieſts, whoſe buſineſs it was to *appoint* a faſt, as the *Targum* renders it; or to ſet apart a time for ſuch religious ſervice, as the word ſignifies; and to keep it holy themſelves, and ſee that it was ſo kept by others: *Kimchi* interprets it, prepare the people for a faſt; give them notice of it, that they may be prepared for it: *call a ſolemn aſſembly*; of all the people of the land after-mentioned: or, *proclaim a reſtraint* [w]; a time of ceaſing, as a faſt-day ſhould be from all ſervile work, that attendance may be given to the duties of it, prayer and humiliation: *gather the elders*; meaning not thoſe in age, but in office: and *all the inhabitants of the land*; not the magiſtrates only, tho' firſt and principally, as examples, who had been deeply concerned in guilt; but the common people alſo, even all of them: into *the houſe of the Lord your God*; the temple, the court of the *Iſraelites*, where they were to go and ſupplicate the Lord, when ſuch a calamity as this of locuſts and caterpillers were upon them; and where they might hope the Lord would hear them, and remove his judgments from them, 1 *Kings* viii. 37: *and cry unto the Lord*; in prayer, with vehemence and earneſtneſs of ſoul.

℣. 15. *Alas for the day, for the day of the Lord is at hand,* &c.] A time of ſeverer and heavier judgments than theſe of the locuſts, caterpillers, *&c.* which were a preſage and emblem of greater ones, even of the total deſtruction of their city, temple, and nation, either by the *Chaldeans*, or by the *Romans*, or both: *and as a deſtruction from the Almighty ſhall it come*; unawares, ſuddenly, and irreſiſtibly: there is in the *Hebrew* text an elegant paronomaſia, which may be rendered, as *waſting from the waſter*, or *deſtruction from the deſtroyer ſhall it come* [x]; even from the almighty God, who is able to ſave and deſtroy, and none can deliver out of his hands; ſee *Iſ.* xiii. 6. the word ſignifies one powerful and victorious, as *Aben Ezra* obſerves; and ſo it does in the *Arabic* language.

℣. 16. *Is not the meat cut off before our eyes?* &c.] Such an interrogation moſt ſtrongly affirms; it was a matter out of all queſtion, they could not but ſee it with their eyes; it was a plain caſe, and not to be denied, that every eatable thing, or that of which food was wont to be made, was cut off by the locuſts, or the drought, or by the *Aſſyrian* or *Chaldean* army: yea, *joy and gladneſs from the houſe of our God*; the harveſt being periſhed, there were no firſt-fruits brought to the temple, which uſed to be attended with great joy; and the corn and vines being waſted, no meat-offerings made of fine flour, nor drink-offerings of wine, were offered, which uſed to make glad God and man; nor any other ſacrifices, on which the prieſts and their families lived, and were matter of joy to them; and theſe they ate of in the temple, or in courts adjoining to it. So *Philo* [y] the *Jew* ſays of the ancient *Jews*, that "having prayed and offered ſacri-
"fices, and appeaſed the deity, they waſhed their
"bodies and ſouls; the one in lavers, the other in
"the ſtreams of the laws, and right inſtruction;
"and being chearful, turned themſelves to their
"food, not going home oftentimes, but remain-
"ing in the holy places where they ſacrificed; and
"as mindful of the ſacrifices, and reverencing the
"place, they kept a feaſt truly holy, not ſinning
"either in word or deed."

℣. 17. *The ſeed is rotten under their clods,* &c.] Or *grains* [z] of wheat or barley, which had been ſown, and for want of rain, putrified and waſted away under the clods of earth, thro' the great drought; ſo that what with locuſts, which cropped that that did bud forth, and with the drought, by reaſon of which much of the ſeed ſown came to nothing, an extreme famine enſued: the *Targum* is, "caſks of "wine rotted under their coverings:" *the garners are deſolate*; the *treaſuries* [a], or ſtorehouſes, having nothing in them, and there being nothing to put into them; *Jarchi* makes theſe to be peculiar for wine and oil, both which failed, ℣. 10: *the barns are broken down*; in which the wheat and barley had uſed to be laid up; but this judgment of the locuſts and drought continuing year after year, the walls fell down, and no care was taken to repair them, there being no uſe for them; theſe were the granaries, and as *Jarchi*, for wheat particularly: *for the corn is withered*; that which ſprung up withered and dried away, thro' the heat and drought: or was *aſhamed* [b]; not anſwering the expectation of the ſower.

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[t] הובישה confuſa eſt, V. L. pudefacta eſt, Cocceius; pudet, Druſius. [u] כי ideo, Grotius; imo, Piſcator; ſanè Mercer. [w] קראו עצרה vocate retentionem, Montanus; proclamate diem interdicti, Junius & Tremellius, Het, interdictum, Piſcator; edicite cœtum cum ceſſatione, Cocceius. [x] כשד משדי uti vaſtitas a Deo vaſtatore, Druſius. [y] De plantatione Noe, p. 237. [z] פרדות grana, Pagninus, Montanus, Mercerus, Tarnovius, Cocceius, Bochartus. So Ben Melech, who obſerves they are ſo called, becauſe they are ſeparated and ſcattered under the earth. [a] אצרות theſauri, Pagninus, Montanus, Mercerus, Vatablus, Piſcator.

℣. 18. *How do the beaſts groan?* &c.] For want of fodder, all green graſs and herbs being eat up by the locuſts; or devoured, or trampled upon, and deſtroyed by the *Chaldeans*; and alſo for want of water to quench their thirſt: *the herds of cattel are perplexed, becauſe they have no paſture*; the larger cattel, as oxen; theſe were in the utmoſt perplexity, not knowing where to go for food or drink: *yea, the flocks of ſheep are made deſolate*; which have ſhepherds to lead and direct them to paſtures, and can feed on commons, where the graſs is ſhort, which other cattel cannot; yet even theſe were in great diſtreſs, and waſted away, and were conſumed for want of nouriſhment.

℣. 19. *O Lord, to thee will I cry*, &c.] Or *pray*, as the *Targum*; with great vehemency and earneſtneſs, commiſerating the caſe of man and beaſt: theſe are the words of the prophet, reſolving to uſe his intereſt at the throne of grace in this time of diſtreſs, whatever others did: *for the fire hath devoured the paſtures of the wilderneſs*; or, *of the plain* [c]; though in the wilderneſſes of *Judea*, there were paſtures for cattel: *Kimchi* interprets them of the ſhepherds tents or coats, as the word [d] is ſometimes uſed; which were wont to be pitched, where there were paſtures for their flocks: and ſo the *Targum* renders it, *the habitations of the wilderneſs*; theſe, whether paſtures or habitations, or both, were deſtroyed by fire; the paſtures by the locuſts, as *Kimchi*; which, as *Pliny* [e] ſays, by touching burn the trees, herbs, and fruits of the earth; ſee ch. ii. 3. or by the *Aſſyrians* or *Chaldeans*, who by fire and ſword conſumed all in their way; or by a dry burning blaſting wind, as *Lyra*; and ſo the *Targum* interprets it of a ſtrong eaſt wind like fire: it ſeems rather to deſign extreme heat and exceſſive drought, which burn up all the produce of the earth: *and the flame hath burnt all the trees of the field*; which may be underſtood of flaſhes of lightning, which are common in times of great heat and drought; ſee *Pſ.* lxxxiii. 14.

℣. 20. *The beaſts of the field cry alſo unto thee*, &c.] As well as the prophet, in their way; which may be mentioned, both as a rebuke to ſuch who had no ſenſe of the judgments upon them, and called not on the Lord; and to expreſs the greatneſs of the calamity, of which the brute creatures were ſenſible, and made piteous moans, as for food, ſo for drink; panting thro' exceſſive heat and vehement thirſt, as the hart after the water-brooks, of which this word is only uſed, *Pſ.* xlii. 1. but in vain: *for the rivers of water are dried up*; not only ſprings, and rivulets, and brooks of water, but rivers, places where were large deep waters, as *Aben Ezra* explains it; either by the *Aſſyrian* army, the like *Sennacherib* boaſts of, *Iſ.* xxxvii. 25. and is ſaid to be done by the army of *Xerxes*, wherever it came; or rather by the exceſſive heat and ſcorching beams of the ſun, by which ſuch effects are produced: *and the fire hath devoured the paſtures of the wilderneſs*; ſee the note on ℣. 19. and whereas the word rendered *paſtures*, ſignifies both *them* and *habitations* alſo; and being repeated, it may be taken in one of the ſenſes in ℣. 19. and in the other here: and ſo *Kimchi*, who interprets it before of *tents*, here explains it of graſſy places in the wilderneſs, dried up, as if the ſun had conſumed them.

CHAP. II.

IN this chapter, a further account is given of the judgment of the locuſts and caterpillers, or of thoſe who are deſigned by them, ℣. 1—11. the people of the *Jews* are called to repentance, humiliation, and faſting, urged from the grace and goodneſs of God, his jealouſy and pity for his people, and the anſwer of prayer that might be expected from him upon this, even to the removal of the calamity, ℣. 12—20. a prophecy of good things, both temporal and ſpiritual, in the times of the Meſſiah, is delivered out as matter and occaſion of great joy, ℣. 21—27. and another concerning the effuſion of the Spirit, which was fulfilled on the day of *Pentecoſt*, ℣. 28, 29. and the chapter is concluded with the judgments and deſolations that ſhould come upon the land of *Judea* after this, for their rejection of Chriſt, tho' the remnant according to the election of grace ſhould be delivered and ſaved from the general deſtruction, ℣. 30, 31, 32.

℣. 1. *Blow ye the trumpet in Zion, and ſound an alarm in my holy mountain*, &c.] This is ſpoken to the prieſts, whoſe buſineſs it was to blow the trumpets for calling ſolemn aſſemblies to meet in *Zion*, the temple built there, called from thence the holy mountain of God. Here the trumpet is ordered to be blown with a broken quivering voice, a tarantantara, to give notice of approaching danger by the locuſts, or thoſe enemies ſignified by them, and to prepare for it, and return to God by repentance. *Let all the inhabitants of the land tremble*; at the judgments of God coming upon them, and the alarm of them: *for the day of the Lord cometh, for it is nigh at hand*; the time fixed by him to puniſh a wicked people, and to pour out his wrath and vengeance on them; the day of his viſitation, not in love, but in anger.

℣. 2. *A day of darkneſs, and of gloomineſs, a day of clouds, and of thick darkneſs*, &c.] Alluding to the gloomy and thick darkneſs cauſed by the locuſts, which ſometimes come in prodigious numbers, like thick clouds, and darken the air; ſo the land of *Egypt* was darkened by them, *Exod.* x. 15. hiſtorians and travellers relate, as *Bochart* [f] has ſhewn, that theſe creatures will fly like a cloud, and darken the heavens at noon-day, cover the ſun, and hinder the rays of it from touching the earth; tho' all theſe phraſes may be expreſſive of great afflictions and calamities, which are often in ſcripture ſignified by darkneſs, as proſperity is by light; ſee *Iſ.* viii. 22. and ix. 1: *as the morning ſpread upon the mountains*; as the morning-light when it firſt appears, diffuſes itſelf in a moment throughout the earth, and is firſt ſeen on the tops of the mountains [g]; ſo theſe locuſts, and this calamity threatened, ſhould ſuddenly and at once come, and be ſpread over the whole land; and which could no more be reſiſted than the morning-light. The *Vulgate Latin* verſion renders it in connexion with the next clauſe, *as the morning ſpread upon the mountains, a people much and mighty*; but the accents will not admit of it; tho' it may ſeem a little improper, that the ſame thing ſhould be as a dark day, and the morning-light; wherefore *Cocceius* underſtands the whole of the day of Chriſt, which was light to many nations, and darkneſs to the wicked *Jews*: *a great people, and a ſtrong*; numerous and mighty, many in number, mighty in ſtrength; ſo the locuſts are repreſented as a nation and people for might and multitude, ch. i. 6. an emblem of the *Chaldeans* and *Babylonians*, who were a large and powerful people: *there hath not been ever the like, neither ſhall any more after it, even to the years of many generations*; that is, in the land of *Judea*; otherwiſe there might have been the like before in other places, as in *Egypt*, and ſince in other countries. *Jarchi*, *Aben Ezra*, and *Kimchi* account for it, thus; that it was never known before or ſince, that four kinds of locuſts came together; as for the plague of *Egypt* there was but one ſort of them, they ſay; but it is beſt to underſtand it of the like not having been in the ſame country: and ſuch a numerous and powerful army as that of the *Chaldeans* had not been in *Judea*, and made ſuch havock and deſolation as that did; nor would any hereafter for many generations, even until the *Romans* came and took away their place and nation.

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[b] הוביש confuſum eſt, V. L. puduit, Druſius; pudore afficit, Cocceius.

[c] מדבר non tantum deſertum ſignificat ſed & campum ſativum, Œcolampadius. A place of paſture for cattel, Ben Melech.

[d] נאות cauſas, Piſcator. So Ben Melech.

[e] Nat. Hiſt. l. 11. c. 29.

[f] Hierozoic. par. 2. l. 4. c. 5. p. 479.

℣. 3. *A fire devoureth before them, and behind them a flame burneth*, &c.] This is not to be underſtood of the heat of the ſun, or of the great drought that went before and continued after the locuſts; but of them themſelves, which were like a conſuming fire; wherever they came, they devoured all green graſs, herbs and leaves of trees, as fire does ſtubble; they ſucked out the juice and moiſture of every thing they came at, and what they left behind ſhrivelled up and withered away, as if it had been ſcorched with a flame of fire: and ſo the *Aſſyrians* and *Chaldeans*, they were an emblem of, deſtroyed all they met with, by fire and ſword; cut up the corn and herbage for forage, and what they could not diſpenſe with they ſet fire to, and left it burning. *Sanctius* thinks this refers to fire, which the *Chaldeans* worſhipped as god, and carried before their armies as a ſacred and military ſign; but this ſeems not likely: *the land is as the garden of Eden before them*; abounding with fields and vineyards, ſet with fruitful trees, planted with all manner of pleaſant plants, and all kind of corn growing upon it, and even reſembling a paradiſe: *and behind them a deſolate wilderneſs*; all green graſs eaten up, the corn of the field devoured, the vines and olives deſtroyed, the leaves and fruit of them quite gone, and the trees themſelves barked; ſo that there was juſt the ſame difference between this country before the calamities deſcribed came upon it, and what it was after, as between the garden of *Eden*, or a paradiſe, and the moſt deſolate wilderneſs; ſuch ravages were made by the locuſts, and by thoſe they reſembled: *yea, and nothing ſhall eſcape them*; no herb, plant or tree could eſcape the locuſts; nor any city, town or village, nor ſcarce any particular perſon could eſcape the *Chaldean* army; but was either killed with the ſword, or carried captive, or brought into ſubjection. The *Targum* interprets it, of no deliverance to the ungodly.

℣. 4. *The appearance of them is as the appearance of horſes*, &c.] In their running, as *Jarchi* and *Kimchi* interpret it; they came with as much ſwiftneſs and eagerneſs, with as much fierceneſs and courage, as horſes ruſh into the battel. *Bochart* [h] has ſhewn from various writers, that the head of a locuſt is in ſhape like that of a horſe; and *Theodoret* on the text obſerves, that whoever thoroughly examines the head of a locuſt, will eaſily perceive that it is very like the head of a horſe; ſee *Rev.* ix. 7. The *Chaldeans* are often repreſented as ſtrong and mighty, fierce and furious, and riding on horſes exceeding ſwift, *Jer.* iv. 13. and v. 15. *Hab.* i. 6, 7, 8: *and as horſemen, ſo ſhall they run*; with great agility and ſwiftneſs. The particle *as* is obſerved by ſome, againſt thoſe interpreters that apply this wholly to the enemies of the *Jews*, and not the locuſts; and it ſeems indeed beſt to favour them; but *Theodoret* obſerves, that the *as* here may be taken, not as a note of ſimilitude, but as uſed for the increaſe and vehemency of the expreſſion.

℣. 5. *Like the noiſe of chariots on the tops of the mountains ſhall they leap*, &c.] The motion of the locuſts is leaping from place to place; for which the locuſts have legs peculiarly made, their hindermoſt being the longeſt: wherefore *Pliny* [i] obſerves, that inſects which have their hindermoſt legs long, leap as locuſts; to which agrees the ſcripture-deſcription of them: *which have legs above their feet to leap withal upon the earth, even thoſe of them ye may eat, the locuſt after his kind*, *Lev.* xi. 21, 22. which words, as Dr. *Shaw* [k] obſerves, may bear this conſtruction; *which have knees upon*, or *above their* hinder *legs to leap withal upon the earth*; and he obſerves, that the הארבה locuſt has the two hindermoſt of its legs or feet much ſtronger, larger and longer than any of the foremoſt; in them the knee, or the articulation of the leg and thigh, is diſtinguiſhed by a remarkable bending or curvature, whereby it is able, whenever prepared to jump, to ſpring and raiſe itſelf with great force and activity; and this fitly reſembles the jumping of chariots on mountains and hills, which are uneven, and uſually have ſtones lie ſcattered about, which, with the chains and irons about chariots, cauſe a great rattling; and the noiſe of locuſts is compared to the noiſe of theſe, which is repreſented as very great; ſome ſay it is to be heard ſix miles off, as *Remigius* on the place; and *Pliny* ſays [l], they make ſuch a noiſe with their wings when they fly, that they are thought to be other winged fowls; ſee *Rev.* ix. 9. Chariots were made uſe of in war, and the *Chaldeans* are ſaid to have chariots which ſhould come like a whirlwind, *Jer.*

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[g] Poſtera vix ſummos ſpargebat lumine montes
Orta dies——— Virgil. Æneid. 12.

[h] Hierozoic. Par. 2. l. 4. c. 5. p. 474, 475.

[i] Nat. Hiſt. l. 11. c. 29.

[k] Travels, p. 420. Ed. II.

[l] Nat. Hiſt. l. 11. c. 48.

iv. 13: *like the noiſe of a flame of fire that devoureth the ſtubble*; as they are before compared to fire, and a flame of fire that devoured all things as eaſily as the fire devours ſtubble, ſo here to the crackling noiſe of it; ſee *Eccl.* vii. 6: *as a ſtrong people ſet in battle array*; that is, as the noiſe of a mighty army prepared for battel, juſt going to make the onſet, when they lift up their voices aloud, and give a terrible ſhout; for this clauſe, as the other two, refer to the noiſe made by the locuſts in their march; an emblem of the terribleneſs of the *Chaldeans* in theirs, who were heard before they were ſeen.

℣. 6. *Before their face the people ſhall be much pained*, &c.] Or, *at their preſence*; at the ſight of them they ſhall be in pain, as a woman in travail; into ſuch diſtreſs an army of locuſts would throw them, ſince they might juſtly fear all the fruits of the earth would be devoured by them, and they ſhould have nothing left to live upon; and a like conſternation and pain the army of the *Aſſyrians* or *Chaldeans* upon ſight filled them with, as they expected nothing but ruin and deſtruction from them: *all faces ſhall gather blackneſs*; like that of a pot, as the word [m] ſignifies; or ſuch as appears in perſons dying, or in fits and ſwoons; and this here, thro' fear and hunger; ſee *Neh.* ii. 10. *Lam.* iv. 8. and v. 10.

℣. 7. *They ſhall run like mighty men*, &c.] Like men of war, in an hoſtile way, as ſoldiers run upon their enemy with undaunted courage and bravery. *Bochart* from *Piſidas* deſcribes the locuſt's manner of fighting, who ſays, they ſtrike not ſtanding, but running: *they ſhall climb the wall like men of war*; ſcale the walls of cities as beſiegers do; walls and bulwarks can't keep them out; all places are acceſſible to them, walled cities, towns, yea even houſes, *Exod.* x. 6: *and they ſhall march every one on his ways*; in his proper path, following one another, and keeping juſt diſtance: *and they ſhall not break their ranks*; or *pervert their ways*, as the word ſignifies in the *Arabic* language, as *Aben Ezra*, *Kimchi*, and *Ben Melech* obſerve; that is, decline not from their paths, as the *Septuagint* verſion; proceed in an orderly way, keep rank and file; ſo they are ſaid to go forth in bands, *Prov.* xxx. 27. and to encamp, *Neh.* iii. 17. *Jerom* on the text relates what he ſaw with his own eyes: "this we lately ſaw (ſays he) in this "province (*Paleſtine*); for when ſwarms of lo"cuſts came, and filled the air between heaven "and earth, they flew in ſuch order, by the diſ"poſition and command of God, that they kept "their place like checquered ſquares in a pave"ment fixed by the hands of artificers; ſo as not "to decline a point, nor even I may ſay a nail's "breadth;" they keep as exact order, as if military diſcipline was known and obſerved by them. Some render it, *they ſhall not aſk their way* [n]; being unconcerned about it, moving on in a direct line ſecurely.

℣. 8. *Neither ſhall one thruſt another*, &c.] Preſs upon another, thruſt him out of his place, or puſh him forward, or any ways ſtraiten and diſtreſs him, or in the leaſt hinder him in his progreſs: *they ſhall walk every one in his path*; or *high way* [o]; every one ſhould have his path, and keep in it, and it ſhould be as roomy to him as if he had a high-way to walk in by himſelf, and in which he could not err: *and when they ſhall fall upon the ſword*; on which they would pitch without any fear or dread of it: *they ſhall not be wounded*; or *cut to pieces* [p] by it; it not being eaſy for the ſword to pierce and cut them, thro' the ſmoothneſs and ſmallneſs of their bodies; ſee *Rev.* ix. 9. and beſides, their numbers being ſo great, the loſs of a few by the uſe of a ſword, or a dart, or any ſuch miſſive weapon, as the word [q] ſignifies, would be of little conſequence, and avail very little to the utter rout, or cutting of them in pieces. *Kimchi* obſerves, that the word ſignifies haters of gain; and to this ſenſe *Jarchi* explains it; and ſo the *Targum*, "they go to the place whither they are "ſent, they ſlay, and receive not mammon;" they are not as other enemies to be appeaſed by money, as *Kimchi* interprets it. The *Targum* is, they are not to be bribed, as ſoldiers ſometimes may be, and ſo depart; ſee *Iſ.* xiii. 17. and to this ſenſe are other verſions [r].

℣. 9. *They ſhall run to and fro in the city*, &c.] Leap about from place to place, as locuſts do; ſee *Iſ.* xxxiii. 4. and as the *Chaldeans* did when they became maſters of the city of *Jeruſalem*; they ran about from place to place to ſeize upon their ſpoil and plunder: *they ſhall run upon the wall*; which before they climbed, now they ſhall run upon, and go from tower to tower, as the *Chaldeans* did, and broke down the walls and fortifications: *they ſhall climb up upon the houſes, and enter in at the windows like a thief*; ſo the locuſts entered into the houſes of the *Egyptians*, *Exod.* x. 6. and *Pliny* ſays [s], they will eat thro' every thing, and even the doors of houſes. *Theodoret* on the place obſerves, that not only this may be done by enemies, what is here ſaid, "but even *we have often ſeen* "it done by locuſts; for not only flying, but even "creeping up the walls, they enter into houſes at "the windows."

℣. 10. *The earth ſhall quake before them*, &c.] The inhabitants of it, becauſe of the deſolating judgments they bring with them, and thoſe enemies that are ſignified by them: *the heavens ſhall tremble*; being obſcured by them: *the ſun and moon ſhall be dark*; the locuſts ſometimes come in ſuch large numbers as to intercept the rays of the ſun. *Pliny* [t] ſays, they ſometimes darken it; and tho' ſome thought they did not fly in the night, becauſe of the cold; this he obſerves is owing to their ignorance, not conſidering that they paſs over wide ſeas to diſtant countries; and this will account for it, how the moon alſo may be darkened by them, and the ſtars, as follows: *and the ſtars ſhall withdraw their ſhining*; tho' all this may be underſtood in a figurative ſenſe of the great conſternation that all ſorts of perſons ſhould be in at ſuch calamities coming upon the land, either by locuſts, or by enemies; as the king, queen, nobles, and the common people of the land, ſignified by ſun, moon and ſtars, heaven and earth.

℣. 11. *And the Lord ſhall utter his voice before his army*, &c.] Either the army of the locuſts, whom *Pliny* [u] calls *peſtis deorum*, *the plague of the gods*;

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[m] פארור fuliginem, Montanus; luridum ollæ colorem, Tigurine verſion, Tarnovius; ollam pro nigrore ollæ, Druſius.

[n] לא יעבטון ארחתם non interrogabunt *iſti ab illo* de ſemitis ſuis, ſo ſome in Vatablus, and others in Kimchi and Abendana.

[o] במסלתו per aggerem ſuum, Junius & Tremellius, Piſcator; via elevata, Druſius; via ſtrata ſua, Cocceius.

[p] יבצעו verbum ſignificat diſcidit, Amos ix. 1. Tarnovius, ſo Ben Melech.

[q] בעד שלח per miſſile, Cocceius, ſo Bochartus, Caſtalio, Druſius, Burkius; ſuper miſſile, Montanus.

[r] Non avari erunt, Montanus; nec lucro inhiant, Tigurine verſion; non ſtudebunt avaritiæ, ſo ſome in Vatablus.

[s] Nat. Hiſt. l. 11. c. 29.

[t] Ibid.

[u] Ibid.

gods; and the *Arabians* frequently ſtile them, the army of God. It is a tradition of theirs, that locuſts fell into the hands of *Mahomet*, with this inſcription on their backs and wings, “we are the “army of the moſt high God;” and becauſe they were, for that reaſon *Mahomet* made a law that none ſhould kill them; ſee the note on *Rev.* ix. 3. Theſe creatures are certainly at his beck and command; he can *command the locuſt to devour the land*, 2 *Chron.* vii. 13. which may be meant by his uttering his voice here; tho' *Jarchi* and *Kimchi* interpret it, of the Lord's giving notice of this judgment by his prophets before it came: or this may deſign the army of the *Aſſyrians* or *Chaldeans*, of which the locuſts were an emblem, and which were of the Lord's muſtering together, and was at his command; and who is here repreſented as a general at the head of his army, making a ſpeech to them to animate and encourage them to the battel, and to give them the word of command when to begin the onſet: *for his camp is very great*; or numerous, as both the locuſts and *Chaldeans* were: *for he is ſtrong that executeth his word*; or *ſtrong is it*; namely the camp and army of the locuſts; which, tho' feeble in themſelves, ſeparately conſidered; yet being in ſuch large bodies, and the Lord at the head of them, and ſtrengthened by him, were able to fulfil his word; which he can make the leaſt and meaneſt of his creatures do: or the *Aſſyrian* or *Chaldean* army, which was both numerous and mighty; which the *Targum* may refer unto, paraphraſing the words, “for ſtrong are the “executors of his word:” *for the day of the Lord is great and very terrible, and who can abide it?* the day appointed by the Lord to take vengeance on the *Jews* for ſin; and this being the day of his wrath, is very dreadful and intolerable; ſo any ſeaſon may be called in which God remarkably pours down his wrath on men for their ſins; ſee *Rev.* vi. 17. Such was the time of *Jeruſalem*'s deſtruction, both by the *Chaldeans* and *Romans*.

℣. 12. *Therefore alſo now, ſaith the Lord*, &c.] Before this terrible and intolerable day, which is near at hand, comes; before theſe judgments and calamities threatened take place, tho' juſt at hand; ſerious repentance is never too late, now is the accepted time; ſee *Luke* xix. 42: *turn ye* even *to me with all your heart*; againſt whom they had ſinned, and who had prepared his army againſt them, and was at the head of it, juſt ready to give the orders, and play his artillery upon them; and yet ſuggeſts, that even now, that if they turned to the Lord by true repentance, not feignedly and hypocritically, but cordially and ſincerely, with true hearts, and with their whole hearts, he was ready to receive and forgive them. The *Targum* is, “turn ye to my worſhip with all your heart:” *and with faſting, and with weeping, and with mourning*; external ſigns of inward grief and ſorrow, teſtifying their hearty return to the Lord; which, tho' without the heart, ſignify nothing, yet ſhould be ſhewn where hearty repentance is, for the honour and glory of God.

℣. 13. *And rent your heart, and not your garments*, &c.] Which latter uſed to be done in times of diſtreſs, either private or public, and as a token of grief and ſorrow, *Gen.* xxxvii. 34. *Eſth.* iv. 1. nor was it criminal or unlawful, the apoſtles themſelves uſed it, *Acts* xiv. 14. nor is it abſolutely forbidden here, only comparatively, that they ſhould rend their hearts rather than their garments; or not their garments only, but their hearts alſo; in like ſenſe as the words in *Hoſ.* vi. 6. are to be taken: as rending garments was only an external token of ſorrow, and might be done hypocritically, where no true repentance was, the Lord calls for that, rather than the other; and that they would ſhew contrition of heart and brokenneſs of ſpirit, under a ſenſe of ſin, and in the view of pardoning grace and mercy; which is here held forth, to influence godly ſorrow and evangelical repentance; the acts of which flowing from faith in Chriſt, are much more acceptable to the Lord than any outward expreſſions of grief; ſee *Pſ.* li. 17. *Iſ.* lvii. 15. and lxvi. 2. The *Targum* is, “remove the wickedneſs of your heart, but not “with the rending of your garments;” the rending of the garment goes to the heart, ſome ſay to the navel[w]: *and turn unto the Lord your God*; conſider him not as an abſolute God, and as an angry one, wrathful and inexorable; but as your covenant-God and Father, as your God in Chriſt; ready to receive backſliding ſinners, and prodigal ſons; yea, all ſinners ſenſible of ſin, that flee to him for mercy thro' Chriſt: *for he is gracious and merciful*; he is the God of all grace, and has laid up a fulneſs of it in Chriſt; and he gives it freely to them that aſk it of him, without upbraiding them with their ſins; he is rich and plenteous in mercy, and ready to forgive; he delights in ſhewing mercy, and in them that hope in it; and this is no ſmall encouragement to turn to the Lord, and ſeek mercy of him: and beſides he is *ſlow to anger*; he is not haſty to ſtir it up, and ſhew it; he bears with much long-ſuffering the veſſels of wrath; and his long-ſuffering to his own people iſſues in their ſalvation; he waits to be gracious to them; and tho' he may ſeem to be angry, he does not ſtir up all his wrath their ſins deſerve, nor does he retain anger for ever: *and of great kindneſs*; both in a providential way, and in a way of ſpecial grace thro' Chriſt; whom he has provided as a Saviour, and ſent him into the world as ſuch, and ſaves ſinners by his obedience, ſufferings and death: theſe characters of God are taken out of *Exod.* xxxiv. 6, 7. and are admirably adapted to engage and encourage ſenſible ſouls to turn to the Lord by acts of faith in him, and repentance towards him; ſee *Iſ.* lv. 7. and 'tis added, *and repenteth him of the evil*; which the ſins of men deſerve, and he has threatened on account of them; not that he ever changes the counſels of his will, but alters the courſe of his providence, and the manner of his conduct towards men, according to his unalterable will: repentance otherwiſe does not properly belong to God, *Numb.* xxiii. 19. but is aſcribed to him after the manner of men; and is uſed to expreſs his compaſſion to men; how ready he is to receive and forgive returning ſinners, and not execute the threatened and deſerved evil, and to beſtow all needful good; ſee *Jonah* iii. 10. and iv. 2. The *Targum* is, “and he “recalls his word from bringing on the evil.”

℣. 14. *Who knoweth if he will return and repent*, &c.] Which ſome underſtand of man, and of his returning and repentance; either thus, whoſoever he be that knows the ways of repentance, he will return, and God will repent of this evil; which ſenſe is mentioned by *Kimchi* and *Ben Melech*: or he that knoweth that iniquity is on him will return and repent; ſo *Jarchi*, with which agrees the *Targum*, “he that knows that ſins are in him will

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[w] T. Bab. Moed Katon, fol. 26. 2.

“ return from them, and he ſhall obtain mercy; “ and whoever repents, his ſins ſhall be forgiven “ him;” but rather they are to be underſtood of God, as ſome in *Kimchi*, and paraphraſe it, who knows. perhaps God may return; and this is the ſenſe of *Aben Ezra*, and ſeems to be the righteſt; and to be interpreted, either as carrying ſome doubt in it; not as if it was queſtionable whether God will give pardon to repenting ſinners, but whether he will at once remove the preſent affliction and chaſtiſement; which may be thus expreſſed to check the preſumption, and awaken the ſecurity of the people, and rouſe them from their ſluggiſhneſs and ſtupidity: or rather as expreſſive of hope, that God would return and change the diſpenſation of his providence, and repent of the evil he had threatened, or brought upon them; which might be juſtly grounded upon the character before given of him, and that from the revelation of himſelf, and the proclamation of his own perfections; ſee *Jonah* iii. 9: *and leave a bleſſing behind him*; meaning not behind God himſelf, as if he was departed, or about to depart, for which there was no great concern, provided he left a temporal bleſſing with them; but behind the army of the locuſt, after that had made all the devaſtation it did: or rather, *cauſe to leave*; ſtop the locuſt in its progreſs, and not ſuffer it to make a total deſolation, but cauſe it to leave ſome of the fruits of the earth behind it. So *Aben Ezra* gives the ſenſe of the words, “ perhaps God will return, and cauſe “ the locuſt to leave a bleſſing;” and to the ſame purpoſe *Jarchi*, of which they make a meat-offering, and a drink-offering, as follows: even *a meat-offering, and a drink-offering to the Lord your God*; at leaſt leave ſo much of the wheat, that a meat-offering might be made of it; and ſo many of the vines, as that ſo much wine might be produced by them, as would furniſh out a drink-offering to be offered to the Lord, agreeable to the laws given about theſe; for which the greateſt concern is expreſſed, this being cut off and withheld from the houſe of the Lord, by reaſon of the preſent ſcarcity, ch. i. 9, 13. which ſhows a truly pious and religious mind, having more at heart the worſhip of God, than themſelves and families.

℣. 15. *Blow the trumpet in Zion*, &c.] For the calling of the people together to religious duties, which was one uſe of the ſilver trumpets made for and blown by the prieſts, *Numb.* x. 2, 3, 8, 10: *ſanctify a faſt*; *call a ſolemn aſſembly*; ſee the note on ch. i. 14.

℣. 16. *Gather the people*, &c.] The common people, all the inhabitants of the land, ch. i. 14. ſummon them to meet together in the temple, in order to humble themſelves before God for their ſins, and implore his mercy, and ſeek his face to remove his judgments, or avert them: *ſanctify the congregation*; ſee that they are ſanctified and prepared for a faſt as the law directs in ſuch caſes; that they may be clean and free from all ceremonial impurities; that their bodies and cloaths be waſhed, and that they abſtain from their wives, and from all lawful pleaſures, as well as ſinful ones: *aſſemble the elders*; both in age and authority; that they by their preſence and example might influence others to attend ſuch a ſervice: *gather the children, and thoſe that ſuck the breaſts*; who were involved in the common calamity and diſtreſs, were obliged to faſting, and whoſe cries might affect their parents, and engage them the more to humiliation and repentance for their ſins, which brought ſuch miſeries, not only upon themſelves, but upon their tender infants; and they might think their cries would move the pity and compaſſion of God; all which is ſuggeſted in the note of *Kimchi*: *let the bridegroom go forth of his chamber, and the bride out of her cloſet*; where they are adorning themſelves, and preparing for an interview with each other; or where they are enjoying each others embraces, and the pleaſures of the matrimonial ſtate. The ſenſe is, let them put off their nuptial robes, and deny themſelves their lawful pleaſures, and betake themſelves to faſting, mourning and prayer; ſee 1 *Cor.* vii. 5. This refers to a cuſtom among the *Jews* at the time of eſpouſals, when the bridegroom and bride were introduced into the nuptial-chamber, where the marriage was completed; and according to the *Jewiſh* writers, it was not finiſhed before: the bleſſing of the bridegroom and bride did not complete the marriage, but the bringing of them into the chamber did; and then they were ſaid to be married, tho' as yet they had not co-habited, and then and not before a man might enjoy his wife [x]: and the marriage-chamber was nothing elſe but a linen cloth or garment ſpread upon four poles over the head of the bridegroom and bride; this they called חופה [y]; the word is here rendered a *cloſet*, and the ſame with the *chamber*; and their leaving and coming out of this, ſignifies their abſtaining from the lawful enjoyment of each other, which now they had a right unto.

℣. 17. *Let the prieſts the miniſters of the Lord weep between the porch and the altar*, &c.] Not the altar of incenſe, which ſtood in the holy place; but the altar of burnt-offering, where the prieſts uſed to ſtand and do ſervice; but now having nothing to do of that kind, they are called upon to weep and pray between that and the porch of the temple; where they might be ſeen and heard by the people in the outward court, which the porch led into: this is thought by ſome to be the ſame ſituation with that between the temple and the altar, *Matt.* xxiii. 35: *and let them ſay, ſpare thy people O Lord*; they are directed to plead, not in a way of juſtice, but mercy; that tho' it might be juſt with God to deſtroy theſe people, who were called by his name; yet it is intreated that he would not, but in mercy ſpare them, and not cut them off in his ſore diſpleaſure, which the preſent judgment threatened them with: there ſeems to be an argument for mercy ſuggeſted, in the relation theſe people ſtood in to God; they are *thy people*, whom thou haſt choſen, and who are called by thy name; tho' this was alſo an aggravation of their ſin; and the ſame may be obſerved in what follows: *and give not thine heritage to reproach*; the people whom he had choſen for his inheritance, and the land of *Canaan* he had given to them for an inheritance; both which would be given to reproach, if ſuch a famine ſhould enſue, that they muſt be obliged to go into other countries for food: *that the heathen ſhould rule over them*; as they would, ſhould they be forced to leave their own country, and ſettle in theirs for the ſake of food: or *to be a proverb*, or *bye-word among the heathen*, as *Jarchi*. This clauſe *Jerom* thinks opens the myſtery, and explains who are meant by the mighty nation under the name of locuſts, the enemies

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[x] Maimon. Hilchot Iſhot, c. 10. §. 2, 4. Shulchan Aruch, Par. 3. Eben Haezer, c. 55. §. 2, 3.

[y] R. Elias Levita, Tiſhbi in חפה, p. 119.

mies of the *Jews*; tho' this does not neceſſarily follow, take the words in either ſenſe, as explained: it ſeems indeed very likely, that tho' the locuſts may be underſtood literally, yet may be conſidered as an emblem of the *Aſſyrian* or *Chaldean* army; as we have all along obſerved; and as the ſame ancient writer obſerves, when we read of the locuſts, we ſhould think of the *Chaldeans*, in which thought we may be confirmed by this clauſe: *wherefore ſhould they ſay among the people, where* is *their God?* they boaſt of as their creator and benefactor, their protector and defender, that gave them a land flowing with milk and honey, and abounding with all bleſſings? what is become of that? and where is he now? which the *Gentiles* would ſay in a reproaching blaſpheming way, ſhould they be reduced to famine by the locuſts, or fall into the hands of their enemies; than which kind of reproach and blaſphemy there is nothing more cutting to religious minds; ſee *Pſ.* xlii. 10. *Mic.* vii. 10. and this, as well as the former, is uſed as an argument with God for mercy. The *Targum* is, "where are they that are redeemed by "the word of your God?"

℣. 18. *Then will the Lord be jealous for his land,* &c.] Or *zealous* for it; for the honour of it, and the good of its inhabitants, and for the glory of his own name, it being the chief place in the world for his worſhip and ſervice; and his indignation will be moved againſt thoſe who have brought deſolation on it: *and pity his people*; as a father his children, who had ſuffered much, and had been reduced to great diſtreſs by the locuſts, or by their enemies: this the prophet foretels would be done upon their repentance, faſting, prayers and tears; or, as ſome think, this is a narrative of what had been done, and the prophet was a witneſs of; that the people meeting together with their princes and prieſts, and humbling themſelves before the Lord, and crying to him, he expreſſed a zeal and compaſſion for them, and delivered them out of their troubles; for tho' their humiliation is not expreſſed, it may be underſtood and ſuppoſed, as doubtleſs it was fact.

℣. 19. *Yea, the Lord will anſwer and ſay, unto his people,* &c.] By his prophets, as *Kimchi*: or, *the Lord anſwered and ſaid* [a]; while they were praying and weeping, or as ſoon as they cried unto him; or however praying to him, they might aſſure themſelves that he heard them, and would anſwer them both by words and deeds: *behold, I will ſend you corn, and wine, and oil*; that is, cauſe the earth to bring forth corn, as wheat and barley, and the vines and olive-trees to bring forth grapes and olives, from which wine and oil might be made: this is, according to ſome interpreters, to be underſtood of an abundance of ſpiritual bleſſings: *and ye ſhall be ſatisfied therewith*; or, *with it*; with each and every of the above things, corn, wine and oil; they ſhould not only have them, but have enough of them, even to ſatiety: *and I will no more make you a reproach among the heathen*; for want of food, and as if forſaken of God. The *Targum* is, "and I will not give you any more "the reproaches of famine among the people;" ſee ℣. 17.

℣. 20. *But I will remove far off from you the northern* army, &c.] The army of the locuſts, which came from the northern corner, as *Aben Ezra* and *Kimchi*; and is the firſt ſenſe *Jarchi* makes mention of; tho' he ſays their *Rabbins* [b] interpret it of the evil imagination hid in the heart of men; and the two ſeas after-mentioned, of the two temples, firſt and ſecond, deſtroyed by it; ſo *Kimchi* ſays, they explain this verſe of the days of the Meſſiah, and obſerves the ſame ſenſe they give; but *Jarchi* mentions another, according to which a people coming from the north are deſigned, even the kings of *Aſſyria*; and with this agrees the *Targum*, which paraphraſes it, "and "the people which come from the north I will "remove far off from you;" and indeed locuſts don't uſually come from the north, but from the ſouth, or from the eaſt; it was an eaſt-wind that brought the locuſts into *Egypt*, *Exod.* x. 13. tho' the word *northern* may be uſed of the locuſts in the emblem, becauſe the *Aſſyrians* or *Chaldeans* came from the north to *Judea*: *and will drive him into a land barren and deſolate*; where there are no green graſs, herbs, plants and trees to live upon, and ſo muſt ſtarve and die: *with his face towards the eaſt-ſea*; the front of this northern army was towards the eaſt-ſea, into which it was drove and fell; that is, the ſea of *Cinnereth*, or *Genezareth*, the ſame with the lake of *Tiberias*, often mentioned in the New Teſtament; or the ſalt-ſea, the ſame with the lake *Aſphaltites*, or dead-ſea, which was where *Sodom* and *Gomorrah* formerly ſtood, as is uſually ſaid; and both theſe were to the eaſt of the land of *Iſrael*, as *Kimchi* and *Ben Melech* obſerve; and ſo either of them might be called the *eaſtern-ſea*: *and his hinder part towards the utmoſt ſea*; the rear of this army was towards the utmoſt ſea, or hinder ſea, as it is called in *Zech.* xiv. 8. the weſtern-ſea, as *Kimchi* and *Ben Melech* interpret it, the ſame with the *Mediterranean-ſea*, which lay to the weſt of the land of *Iſrael*; ſo the *Egyptian* locuſts were caſt into the *Red-ſea*, *Exod.* x. 19. and *Pliny* [c] obſerves, that they are ſometimes taken away with a wind, and fall into ſeas and lakes, and adds, perhaps this comes by chance; but what is here related came not by chance, but by the will and providence of God: *and his ſtink ſhall come up, and his ill ſavour ſhall come up*; that is, the ſtink and ill ſavour of the locuſts ſhall come up out of the ſeas and lakes into which they fell, and where they died and putrefied; or being caſt up from thence upon the ſhores, gave a moſt noiſome ſtench: ſo *Jerom* on the place ſays, "in "our times we have ſeen ſwarms of locuſts cover "the land of *Judea*, which upon the wind riſing "have been driven into the firſt and laſt ſeas; "that is, into the dead and *Mediterranean-ſeas*; "and when the ſhores of both ſeas have been "filled with heaps of dead locuſts, which the "waters have thrown up, their rottenneſs and "ſtench have been ſo very noxious as to corrupt "the air, and produce a peſtilence among men "and beaſts:" or this may be underſtood of the fall and ruin of the enemies of the *Jews*, ſignified by theſe locuſts; and ſome apply it to *Sennacherib*'s army ſmote by the angel, when there fell in one night an hundred and fourſcore and five thouſand of them in the land of *Iſrael*, and lay unburied, *2 Kings* xix. 35. *Theodoret* interprets the ſeas of armies; the firſt ſea of the army of the *Babylonians*, by which *Niniveh* the royal ſeat of the *Aſſyrians* was deſtroyed; and the other ſea of the army of the *Perſians*, who, under *Cyrus*, took *Babylon*, the metropolis of the *Chaldean* empire: *becauſe*

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[a] ויען et reſpondit, Piſcator, Druſius, Burkius.

[b] Vid. T. Bab. Succah, fol. 52. 1.

[c] Nat. Hiſt. l. 11. c. 29.

cauſe he hath done great things; evil things, as the *Targum*; either the locuſt, which had done much miſchief to the fruits of the earth; or the enemy, ſignified by it, who had behaved proudly, and done much hurt to the inhabitants of *Judea*: or, *tho' he hath done great things* [d], as ſome render it, yet all this ſhall come to him. Some interpret it of God, *for he* (God) *hath done*, or *will do great things* [e]; in the removing of the locuſts, or in the deſtruction of thoſe enemies they repreſented, as is expreſsly ſaid of him in the following verſe.

℣. 21. *Fear not, O land*, &c.] O land of *Iſrael*, as the *Targum*, and the inhabitants of it; neither of the locuſts, who had ſo terrified them, and had done ſo much miſchief, and threatened more; nor of their enemies, the *Aſſyrians* or *Chaldeans*, and their powerful armies, or any other; but on the contrary, *be glad, and rejoice*; at the removal of the locuſts, and at the deſtruction of their enemies: *for the Lord will do great things*; good things, in oppoſition to the evil things done by the locuſts, as *Aben Ezra*, *Kimchi* and *Ben Melech* obſerve; or by the deſtroying army of the king of *Aſſyria*, by delivering the *Jews* out of the *Babyloniſh* captivity; and in the times of the *Maccabees*, and eſpecially in the times of Chriſt, which are quickly propheſied of in this chapter; and which prophecies ſome interpreters begin here, it not being unuſual for the prophets to paſs directly from things temporal to things ſpiritual, and eſpecially to the great deliverance and ſalvation by Chriſt, and alſo by temporal bleſſings to deſign ſpiritual ones.

℣. 22. *Be not afraid ye beaſts of the field*, &c.] Which before groaned, and were perplexed for want of paſture, and cried becauſe of the drought, ch. i. 18, 20. perhaps the *Gentiles* may be here deſigned in the myſtic and ſpiritual ſenſe, in diſtinction from the *Jews*, the children of *Zion*, in the next verſe: *for the paſtures of the wilderneſs do ſpring*; graſs in abundance ſprings up in them, and covers them, ſo that there was plenty of food for the beaſts of the field: *for the tree beareth her fruit*; brings forth and bears fruit ſuitable to it, agreeable to its nature: *the fig-tree and the vine do yield their ſtrength*; ſend forth their branches, put forth their buds, their leaves and fruit. This and the preceding clauſe cannot be underſtood as a reaſon why the beaſts' of the field ſhould not be afraid, for they relate not to them, but to men; and may ſerve to confirm the myſtic ſenſe of the words, as they may refer to the great fruitfulneſs produced in the wilderneſs of the *Gentile* world, thro' the preaching of the goſpel in the times of the Meſſiah; which are more clearly pointed at in the following verſe, and which were introduced with great outward peace and plenty; and the *Jews* [f] by the tree bearing her fruit in the preceding clauſe, underſtand barren trees bearing fruit.

℣. 23. *Be glad then, ye children of Zion*, &c.] The people of the *Jews*, and eſpecially the ſpiritual and believing part of them; ſuch as were born again, that were born of *Zion*, and born in *Zion*, and brought up by her, and in her; the children of that *Zion* or *Jeruſalem* that is the mother of us all; and who were looking for the Meſſiah, and to whom it would be good news and glad tidings to hear of his coming, *Zech.* ix. 9: *and rejoice in the Lord your God*; not in any creature or creature-enjoyment, but in the Lord. The *Targum* is, "in the word of the Lord your God;" in Chriſt the eſſential word; ſee *Philip.* iii. 3. and iv. 4. tho' rather Jehovah the Father, the giver and ſender of Chriſt, is here meant, becauſe of what follows; and who is to be rejoiced in by his people, not as an abſolute God, but as in Chriſt, and as their covenant-God and Father in him; who has choſen them for himſelf, and is their portion and inheritance; which are reaſons ſufficient why they ſhould rejoice in him, and others follow: *for he hath given you the former rain moderately*; or rather, *for he hath given you the teacher of righteouſneſs* [g]; to which agrees the *Targum*, "for he hath returned to you your teacher in righteouſneſs;" and ſo *Jarchi* paraphraſes the words, and interprets them of the prophets in general, "your prophets that teach you to return unto me, that I may juſtify you;" and *R. Japhet* ſays, that מורה ſignifies a prophet that ſhould teach them in the way of righteouſneſs; not *Iſaiah*, as *Grotius*; but the king Meſſiah, as *Abarbinel* interprets it; who is the teacher ſent from God, and given by him, as his preſence with him, and the miracles done by him, ſufficiently prove, *John* iii. 2. for which he was abundantly qualified, being the omniſcient God, and the Son of God that lay in the boſom of his Father; is the wiſdom of God, as Mediator; had the ſpirit of wiſdom on him, and the treaſures of wiſdom and knowledge hid in him; and who is able to make his teachings effectual, and to qualify others for ſuch work. This office he performed perſonally on earth, both in a doctrinal way, and by way of example; and now executes it by his Spirit, and by his miniſters: and a *teacher of righteouſneſs* he may be truly ſaid to be; ſince he not only taught the goſpel, the word of righteouſneſs in general; but in particular directed men to ſeek in the firſt place the righteouſneſs of God, which is no other than his own; and pronounced thoſe happy that hungred after it: he declared he came to fulfil all righteouſneſs, even the law for righteouſneſs; and taught men to believe in him for it, and to live righteouſly and godly. *Aben Ezra* obſerves, that the phraſe is the ſame with *the ſun of righteouſneſs*, *Mal.* iv. 2. which is ſaid of Chriſt the author of righteouſneſs, who is our righteouſneſs, made ſo by imputation, the Lord our righteouſneſs: or, as here, *a teacher unto*, or *for righteouſneſs* [h]; all which is matter of joy and gladneſs; ſee *Iſ.* lxi. 10: *and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt* month; alluding to the two ſeaſons of the year in which rain was given to the *Jews*; the former rain fell in *Marcheſvan*, which anſwers to our *September* and *October*, part of each, at their ſeed-time; and the latter in *Niſan*, the firſt month of their eccleſiaſtical year, and anſwers to part of *March* and *April*, and fell ſome time before their harveſt; and theſe former and latter rains now fall about the ſame time. So Dr. *Shaw* [i] obſerves, that "the firſt rains in theſe countries (*Syria*, *Phœnicia*, and the *Holy Land*) uſually fall about the beginning of *November*; the latter ſometimes in the middle,

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[d] כי הגדיל לעשות quamvis magna geſſerit, Gataker.

[e] Quia magnifica Jehovah agit, Junius & Tremellius; aget, Piſcator, Liveleus, Caſtalio.

[f] T. Bab. Cetubot, fol. 112. 2.

[g] המורה לצדקה doctorem juſtitiæ, Vulg. Lat. Pagninus, Montanus, Munſter.

[h] Doctorem ad juſtitiam, Tigurine verſion, Mercerus, Caſtalio, Druſius, Cocceius, Burkius.

[i] Travels, Tom. II. Par. 2. ch. 1. p. 335. Ed. II.

“dle, ſometimes toward the end of *April:*” and elſewhere he ſays[k], “in *Barbary*, the firſt rains “fall ſome years in *September*, in others a month “later; the latter rains uſually fall in the middle “of *April:*”—and the ſame traveller relates[l], that “upon the coaſt (of *Egypt*) from *Alexandria*, all “along to *Damiata* and *Tineh*, they have their “former and latter rains as in *Barbary* and the “*Holy Land.*” This rain ſpiritually deſigns the doctrine of the goſpel, which is ſometimes compared to rain, *Deut.* xxxii. 2. *Iſ.* lv. 10, 11. becauſe as rain it comes from God, deſcends from heaven, is a divine gift, both as to the miniſtry and experience of it; it tarries not for man, neither for his deſires nor deſerts; falls according to divine direction, ſometimes here, and ſometimes there; is a great bleſſing, and brings many with it, revives, refreſhes, and makes fruitful. *Jerom* interprets theſe two rains of the firſt ſuſception of doctrine, and of a more perfect knowledge of it; as alſo of the two Teſtaments, the Old and New: but it may be better interpreted of the preaching of the goſpel by *John* the *Baptiſt*, and by Chriſt; or by Chriſt, and then by his apoſtles; or of the firſt and ſecond miniſtration of the apoſtles, firſt to the *Jews*, then to the *Gentiles*; or of the coming of Chriſt in the fleſh, for the ſame word is uſed here as in the former clauſe, and of his ſpiritual coming in the latter day, both which are compared to rain, *Hoſ.* vi. 3. *Pſ.* lxxii. 6.

℣. 24. *And the floors ſhall be full of wheat*, &c.] The churches of Chriſt, which will now be in *Judea*, and in the *Gentile* world, which are his *floors*, *Matt.* iii. 12. and which will be ſet up every where thro' the preaching of the goſpel, the deſcent of the former and latter rain; theſe will be full of precious ſouls gathered in, compared to wheat, and of the choice and excellent doctrines of the goſpel, and of all ſpiritual proviſions, *Matt.* xiii. 30. *Jer.* xxiii. 28: *and the fats ſhall overflow with wine and oil*; with the wine of goſpel-doctrine, and the oil of true grace; there ſhall be a flow, an overflow, a redundancy of theſe, both in the miniſters of the word and private chriſtians, in whom the grace of God ſhall abound, and ſuper-abound; ſee *Rom.* v. 20. 1 *Tim.* i. 14.

℣. 25. *And I will reſtore to you the years that the locuſt hath eaten*, &c.] Or *I will recompenſe to you the years*[m]; give you fruitful ones, as a full compenſation for thoſe in which the locuſt eat up the fruits of the earth for ſome years running: *the canker-worm, and the catterpiller, and the palmer-worm*; of which ſee ch. i. 4: *my great army which I ſent among you*; as in ℣. 11. the *Targum* of the whole is, “and I will recompenſe unto you good “years, in the room of the years in which the “people, nations, and tongues, the governors “and kingdoms of vengeance ſpoiled you, my “great army which I ſent among you;” and *Kimchi* obſerves, that the ſenſe of the *Targumiſt* is, that this verſe is a prophecy of the days of the Meſſiah; as no doubt it is, in which the Lord has done for his people, as *Moſes* prayed he would, *make* them *glad according to the days wherein* he *afflicted* them, *and the years wherein* they had *ſeen evil*, *Pſ.* xc. 15. the times of the Meſſiah, in which ſo many good things come to the people of God, are a ſufficient recompence for what they endured in times paſt. Of the *Mahometan* notion of locuſts being the army of God, ſee the note on ℣. 11. and on *Rev.* ix. 3.

℣. 26. *And ye ſhall eat in plenty*, &c.] Or *in eating eat*[n]; moſt ſurely eat, and in great abundance; which *Hebraiſm* not only denotes the certainty of a thing, but the increaſe and abundance of it; ſee *Gen.* xxii. 17. 1 *Chron.* iv. 10. there is plenty of ſpiritual proviſions held forth under the goſpel-diſpenſation: much in God, in his goodneſs, grace and love, truth and faithfulneſs; in his covenant, the bleſſings and promiſes of it: much in Chriſt, who is compared to many things eatable; is called the Lamb of God, the fatted calf, the hidden manna, the tree of life, and the bread of God; every thing in him, and that belongs to him, is food for faith; his fleſh is meat indeed, his blood is drink indeed; the fulneſs of grace in him; the righteouſneſs wrought out by him; the ſalvation he is the author of; upon all which the believer lives by faith: much in the goſpel, and the doctrines of it, compared to honey for ſweetneſs of taſte; to milk for its nouriſhing nature, eaſineſs of digeſtion, and the ſuitableneſs of it for babes; and to ſtrong meat fit for men: and there is great plenty alſo in the ordinances of the goſpel, particularly in the Lord's ſupper, the feaſt of fat things, where ſaints are invited to eat and drink abundantly; which eating is not a bare attendance on outward ordinances, or a ſuperficial taſte of the things in them, but a feeding upon them by faith, receiving and digeſting them. *And be ſatisfied*; eat to ſatiety; eat and be full, ſo as to be entirely contented, and deſire no other ſort of food; thus ſaints, as *Napthali*, are ſatisfied with the favour and love of God, having a delightful ſenſation of it, and a full perſuaſion of intereſt in it; with Chriſt as the bread of life, ſo as not to hunger after other; with his righteouſneſs, as not to ſeek any other; and with his ſalvation, being ſo ſuitable to them; and with the goodneſs and fatneſs of the Lord's houſe, his word and ordinances. *And praiſe the name of the Lord your God, that hath dealt wonderouſly with you*; acknowledge him to be the giver of all this ſpiritual food, and that they are unworthy of it; aſcribe it entirely to the grace of God, who has done wonders for them; in wonderfully ſetting them apart for himſelf in eternal election; in making ſuch a well-ordered covenant with them in Chriſt; in ſending him to be their Saviour and Redeemer; in calling them out of darkneſs into marvellous light; in beſtowing ſuch love upon them, as to call them and make them his children, and alſo heirs of him and eternal glory; ſee *Pſ.* xxii. 26. *And my people ſhall never be aſhamed*; becauſe they ſhall always have food to eat; ſhall never be diſappointed, when they rightly apply for it in proper places and times; and not be like the troops of *Tema*, and companies of *Sheba*, *Job* vi. 19, 20. they ſhall not be aſhamed of their faith and hope, and expectation of good things promiſed them; nor of the word and ordinances, and the profeſſion they have made of Chriſt in this world; nor ſhall they be aſhamed at his coming; but ſhall be placed at his right hand, and received into his kingdom, and ſhall be led by him to fountains of living water, and be ſatisfied with pleaſures for evermore.

℣. 27. *And ye ſhall know that I am in the midſt of Iſrael*, &c.] The preſence of God among his people ſhall be ſo manifeſt, the tokens of it ſo clear, that it ſhall be eaſily known, by the impreſſions of his love upon them; the teachings of his Spirit in them; the uſefulneſs of the word and ordinances to them; the ſpiritual and heavenly frame of ſoul they ſhall be favoured with, and the ſavourineſs of their converſation; this is the bleſſing Chriſt has promiſed to goſpel-miniſters and churches, *Matt.* xxviii. 20: *and that* I am *the Lord your God, and none elſe*; that he is their covenant-God and Father, and acknowledge none elſe: *and my people ſhall never be aſhamed*; which is repeated for the certainty of it; ſee the preceding verſe.

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[k] Ib. tom. 1. part 3. §. 2. p. 137.

[l] Ib. tom. 2. part 2. ch. 2. §. 3. p. 377.

[m] ושלמתי לכם et rependam vobis, Junius & Tremellius, Piſcator, Vatablus, Tarnovius; compenſabo, Grotius, Cocceius.

[n] אכלתם אכול comedetis comedendo, Pagninus, Montanus, Mercerus, Vatablus, Piſcator, Tarnovius.

℣. 28. *And it ſhall come to paſs afterward*, &c.] After the teacher of righteouſneſs has been ſent, and a plentiful rain of the goſpel has been let down in the land of *Judea*, in the miniſtry of *John* the *Baptiſt*, Chriſt and his apoſtles, and ſuch a comfortable enjoyment of the bleſſings of grace in it, and the knowledge of God by it; and after the wonderful work of redemption wrought by Chriſt. R. *Jeſhua* in *Aben Ezra* and *Jarchi*, both ſay this prophecy refers to time to come; and *Kimchi* obſerves, that the phraſe is the ſame with, *in the laſt days*; and ſo the apoſtle *Peter* quotes it, *Acts* ii. 17. a phraſe, as the above writer obſerves, which always ſignifies the days of the Meſſiah, to which he applies theſe words; and ſo do other *Jewiſh* writers, both ancient and modern [o]; and there is no doubt with us chriſtians, that they belong to the times of Chriſt and his apoſtles, ſince they are by an inſpired writer ſaid to be fulfilled in thoſe times, *Acts* ii. 16, 17. here ſome begin a new chapter. That *I will pour out my Spirit upon all fleſh*; not on ſuch whoſe hearts are made tender as fleſh, according to *Ezek.* xxxvi. 26. as *Jarchi*; for the Spirit muſt be given firſt to make the heart ſuch; nor only upon men in the land of *Iſrael*, a place fit to propheſy in, as *Aben Ezra* and *Kimchi*; but upon all men, as this phraſe frequently ſignifies; ſee *Iſ.* xl. 5. that is, all ſorts of men, *Jews* and *Gentiles*, men of all nations; and ſuch there were on the day of *Pentecoſt*, when the Spirit was poured down upon the apoſtles, and the grace of the Spirit was given to many of all nations; tho' that was only the beginning of the fulfilment of this prophecy, which quickly had a further accompliſhment in the *Gentile* world; and denotes the abundance of the gifts of the Spirit, both extraordinary and ordinary, and of his grace, and the bleſſings of it, beſtowed on them. *And your ſons, and your daughters ſhall propheſy*; as *Agabus*, *Barnabas*, *Simeon*, &c. and the four daughters of *Philip* the evangeliſt, *Acts* xi. 28. and xiii. 1. and xxi. 9, 10: *your old men ſhall dream dreams, your young men ſhall ſee viſions*; as *Ananias*, *Peter*, *Paul*, *John*, and others, ſome in their elder, ſome in their younger years, *Acts* ix. 10. and x. 17. and xvi. 9. and xxii. 17. and xxvi. 19. and xxvii. 23. tho' prophecy, dreams, and viſions, being the uſual ways of conveying knowledge, here ſignify, that the knowledge of men in goſpel-times ſhould be equal to, yea exceed whatever was communicated to men in the higheſt degree in former times: *John* the *Baptiſt* was greater than any of the prophets, and yet the leaſt in the kingdom of heaven was greater than he, *Luke* vii. 28.

℣. 29. *And alſo upon the ſervants, and upon the handmaids in thoſe days, will I pour my Spirit.*] Men-ſervants and maid-ſervants ſhould partake of the gifts and grace of the Spirit in great abundance; and many of them were effectually called by grace, thro' the miniſtry of the word; and ſome ſervants became miniſters of it; all which appears from 1 *Cor.* vii. 21, 22. 1 *Tim.* vi. 1, 2. *Philem.* ℣. 10, 11, 16. for that is not true what the *Jews* [p] ſay, the *Shekinah* or divine majeſty does not reſt but upon a wiſe man, and one mighty and rich; or prophecy, as *Maimonides* [q] has it.

℣. 30. *And I will ſhew wonders in the heavens, and in the earth*, &c.] This, and what follow, refer to the prodigies ſeen in the air, and done in the earth, a little before the deſtruction of *Jeruſalem* [r]; when in the air were ſeen comets and blazing-ſtars, particularly one in the form of a ſword hanging over *Jeruſalem*, and appearances of armies engaged in battel; and on the earth, a flame was ſeen in the temple, and a voice heard in it, ſaying, let us go hence; the doors of it opened of themſelves; an ideot went about crying, wo to the people, wo to the city, *&c*: *blood and fire, and pillars of ſmoke*; *blood* may deſign the great ſlaughter of men by the *Roman* army in the land of *Judea*, and by murders committed among themſelves in the city of *Jeruſalem*, which were very horrible, and of great numbers: *fire*, the burning of towns and cities; tho' *Kimchi* interprets it of lightnings in the heavens: and *pillars of ſmoke*, riſing up in ſtraitneſs and height like palm-trees, as the word [s] ſignifies, vaſt quantities of it ariſing from cities and towns burnt. *Guſſetius* [t] interprets this of the burning of the martyrs in the firſt ages of chriſtianity, and of their ſpiritual affections, which aſcended upwards to God, and were grateful to him; ſee *Cant.* iii. 6.

℣. 31. *The ſun ſhall be turned into darkneſs, and the moon into blood*, &c.] Not by eclipſes, as *Aben Ezra*; but by the clouds of ſmoke ariſing from the burning of towns and cities, which would be ſo great as to obſcure the ſun, and thro' which the moon would look like blood: or all this may be underſtood in a figurative ſenſe of the change that ſhould be made in the eccleſiaſtic and civil ſtate of the *Jewiſh* nation, ſignified by the *heavens* and *earth*; and particularly that their king or kingdom ſhould be in a low, mean, and diſtreſſed condition, deſigned by the *ſun*; and the change of their prieſthood is ſignified by the *moon*: ſo *Vitringa* on *Iſ.* xxiv. 23. interprets the *ſun* here of king *Agrippa*, the laſt king of the *Jews* in obſcurity; and the *moon* of *Ananias* junior, the high-prieſt, ſlain by the zealots: *before the great and the terrible day of the Lord come*; not the fall of *Gog* and *Magog*, as *Kimchi*; not the day of the laſt judgment, but of the deſtruction of *Jeruſalem*; not by the *Chaldeans*, but by the *Romans*; their laſt deſtruction, which was very great and terrible indeed, and in which there was a manifeſt appearance of the hand and power of God; ſee *Mal.* iv. 1. *Maimonides* [u] interprets it of the deſtruction of *Sennacherib* near *Jeruſalem*; but if that ſenſe is not acceptable, he propoſes that of the deſtruction of *Gog* and *Magog*, in the times of the Meſſiah.

℣. 32. *And it ſhall come to paſs, that whoſoever ſhall call on the name of the Lord, ſhall be delivered*, &c.]

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[o] Zohar in Num. fol. 99. 2. Bemidbar Rabba, §. 15. fol. 219. 2. Debarim Rabba, §. 6. fol. 242. 2. Abarbinel, Maſhmia Jeſhua, fol. 9. 3. R. Iſaac, Chizzuk Emunah, par. 1. p. 51.

[p] T. Bab. Sabbat, fol. 92. 1.

[q] More Nevochim, par. 2. c. 32.

[r] Vid. Joſeph. de bello Jud. l. 6. c. 5. §. 3.

[s] תמרות עשן palmas fumi, Piſcator, Cocceius.

[t] Ebr. Comment. p. 947.

[u] More Nevochim, par. 2. c. 29. p. 271.

Or *ſaved*, as in *Acts* ii. 21. from thoſe miſeries and calamities before deſcribed, from the inpending ruin and deſtruction of the city; and ſo it was, that thoſe that believed in Chriſt, that were in the city, had an intimation of it before-hand, and removed from thence to a place called *Pella* [w], and ſo eſcaped being involved in the common calamity: tho' this alſo may be underſtood of a ſpiritual deliverance and ſalvation by Chriſt, from ſin, ſatan, and the world, and from the ſecond death, and wrath to come, and out of the hands of every enemy; which ſuch ſhare in who call on the name of the Lord, pray to him for grace and mercy, life and ſalvation, thro' Chriſt; that have a ſpiritual knowledge of God in Chriſt, real and ſincere deſires after him, and truſt and confidence in him, which this phraſe ſuppoſes; and which alſo includes the whole worſhip of God, internal and external, performed in a ſpiritual and evangelical manner; ſee *Rom.* x. 13. *For in mount Zion, and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid*; either by this prophet, or ſome others before him; ſee *Pſ.* xiv. 7. *Iſ.* lix. 20. *Obad.* ℣. 21. this cannot be underſtood literally of mount *Zion* and *Jeruſalem*, unleſs it be of deliverance out of it; not in it, for *Jeruſalem* was the ſeat of blood, confuſion, and diſtreſs; but myſtically of the church of Chriſt, often called *Zion* and *Jeruſalem*, *Heb.* xii. 22. hither the deliverer came, here he is, and to be ſeen; from hence the word of the Lord came, the goſpel of ſalvation, which proclaims deliverance to the captives; here it is to be heard, met with, and found, *Iſ.* ii. 3. *Luke* iv. 18. *Rom.* xi. 26. *And in the remnant whom the Lord ſhall call*; not merely externally, by the outward miniſtry of the word; but internally, according to his purpoſe, and by his grace, powerfully and effectually, to the ſpecial bleſſings of grace here, and eternal glory hereafter: theſe are the remnant according to the election of grace; the little flock to whom God gives the kingdom; the few that enter in at the ſtrait gate; the little city, and few men in it, delivered by the poor wiſe man; theſe ſhare in the deliverance of *Zion*, and ſhall be certainly and completely ſaved, with an everlaſting ſalvation. This may reſpect not only the remnant, or a ſmall number of the *Jews* that believed in Chriſt, upon his firſt coming, and the preaching of the goſpel by his apoſtles, but the call and converſion of them in the latter day; which ſenſe connects the words better with the following chapter.

CHAP. III.

THIS chapter, which ſome make the *fourth*, contains a prophecy of God's judgments on all the antichriſtian nations at the time of the *Jews* converſion, and the reaſons of them, ℣. 1, 2, 3. a threatening of *Tyre* and *Zidon*, by way of retaliation, for carrying the riches of the *Jews* into their temples, and ſelling their perſons to the *Greeks*, ℣. 4—8. an alarm to prepare for the battel of *Armageddon*, or the deſtruction that ſhall be made in the valley of *Jehoſhaphat*, ℣. 9—15. and after that an account of the happy ſtate of the church of Chriſt, their ſafety and ſecurity, plenty, proſperity, and purity, to the end of the world, ℣. 16—21.

℣. 1. *For behold, in thoſe days, and at that time,* &c.] Which *Kimchi* refers to the times of the Meſſiah; and is true of the latter times of the Meſſiah, of his ſpiritual reign yet to come: *when I ſhall bring again the captivity of Judah and Jeruſalem*; not from the *Edomites*, *Tyrians*, and *Philiſtines*, that had carried them captive in the times of *Ahaz*; nor from *Babylon*, where they had been carried captive by *Nebuchadnezzar*; for nothing of what is after foretold followed upon the return of theſe captivities: but this deſigns the preſent captivity of the *Jews*, and the reſtoration of them to their own land; of which ſee *Iſ.* lii. 8. *Jer.* xxx. 3, 9, 18—21.

℣. 2. *I will alſo gather all nations*, &c.] Or cauſe or ſuffer them to be gathered together againſt his people; not the *Moabites*, *Ammonites*, and *Edomites*, in the times of *Jehoſhaphat*, as *Aben Ezra*; but either the *Turks*, propheſied of under the name of *Gog* and *Magog* in *Ezekiel*, ch. xxxviii. and xxxix. and a multitude of other nations with them, who ſhall be gathered together againſt the *Jews*, to regain the land of *Judea* from them, they will upon their converſion inhabit; or elſe all the antichriſtian kings and nations, which ſhall be gathered to the battel of the great day of God Almighty, *Rev.* xvi. 14: *and will bring them down into the valley of Jehoſhaphat*; *Kimchi* thinks this was ſome valley near to *Jeruſalem*, in which *Jehoſhaphat* built or wrought ſome works, and ſo was called by his name: *Joſeph ben Gorion* [x] ſpeaks of a valley, called the valley of *Jehoſhaphat*, which was near *Jeruſalem*, to the further end of which one *Zachariah*, a good man, in the times of the *Jewiſh* wars, was rolled and died, being caſt down from the top of a tower upon the wall, eaſt of *Jeruſalem*; and which is confirmed by R. *Abraham*, as quoted by *Lively*; and the true *Joſephus* ſays [y], that the valley into which this man was caſt, lay directly under *Jeruſalem*; and *Benjamin* of *Tudela* [z] makes mention of a valley of this name, which he ſays lies between *Jeruſalem* and the mount of *Olives*; where *Jerom* [a] places it by the name of *Cælas*; with whom Mr. *Maundrel* [b] agrees, who ſays that this valley lies between mount *Moriah* and mount *Olivet*, and has its name from the ſepulchre of *Jehoſhaphat*: and according to *Lyra* on the place, who is followed by *Adrichomius* [c], it is the ſame with the valley of *Cedron*, which was ſo ſituated; but why that ſhould be called the valley of *Jehoſhaphat*, no reaſon is given. *Aben Ezra* and others are of opinion, that this is the ſame with the valley of *Berachah*, where *Jehoſhaphat* obtained a very great victory over many nations, 2 *Chron.* xx. 1, 26. but it does not appear to have been called by his name, and beſides, ſeems to be at a great diſtance from *Jeruſalem*; tho' there may be an alluſion to it, that as many nations were there collected together and deſtroyed, ſo ſhall it be in the latter day; and I am of opinion, that no proper name of a place is here meant, as going by it in common, but is ſo called, from the judgment of God here executed upon his and his people's enemies. So *Jarchi* calls it, *the valley of judgments*; *Jehoſhaphat* ſignifying *the judgment* of the Lord: *Kimchi* ſays it may be ſo called, becauſe of judgment, the Lord there pleading with the nations, and judging them: and in the *Targum* it is rendered, "the valley of the diviſion of judg" ment:" and to me it deſigns no other than *Armageddon*, the ſeat of the battel of almighty God, *Rev.* xvi. 16. and which may ſignify the deſtruction of their troops; ſee the note there. *And will plead with them there, for my people, and for my heritage Iſrael*; the people of the *Jews*, who will now be converted, who will have the *Lo-ammi* taken off of them, and will be called the people of the living God again, and be reckoned by him as his portion and inheritance; tho' not them only, but all the ſaints; all that have ſeparated from antichriſt, his doctrine and worſhip, and have ſuffered by him: *whom they have ſcattered among the nations, and parted my land*; *Kimchi* refers this to the ſcattering of the *Jews* by *Titus* and his army, and the partition of *Judea* among them, which is not amiſs; in conſequence of which they are ſtill a ſcattered people, and their land has been parted between *Turks* and *Papiſts*; ſometimes inhabited by the one, and ſometimes by the other, and now by both, on whom God will take vengeance; he'll plead the cauſe of his people, by the ſevere judgments he'll inflict on his and their enemies. This may reſpect the perſecuting of the chriſtians from place to place, and ſeizing on their lands and eſtates, and parting them, as well as the diſperſion of the *Jews*, and the partition of the land of *Canaan*.

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[w] Euſeb. Eccl. Hiſt. l. 3 c. 5. p. 75.

[x] Hiſt. Heb. l. 6. c. 27.

[y] De bello Jud. l. 4. c. 5. §. 4.

[z] Maſſaot, ſive Itinera, p. 44.

[a] De locis Hebr. fol. 92. C.

[b] Journey from Aleppo to Jeruſalem, p. 103, 106. Ed. 7.

[c] Theatrum Terræ Sanctæ, p. 172.

℣. 3. *And they have caſt lots for my people*, &c.] Not only parted their land, but caſt lots for their perſons, or played at dice for them, how many captives each ſoldier ſhould have, and which ſhould be their ſhare and property: ninety-ſeven thouſand *Jews*, *Joſephus*[d] ſays, were carried captive by the *Romans*, who very probably caſt lots for them, as was uſual in ſuch caſes; ſee *Nahum* iii. 10: *and have given a boy for a harlot, and ſold a girl for wine, that they might drink*; either they gave a boy to be proſtituted to unnatural luſts, in lieu of a whore; and a girl to be debauched for a bottle of wine: or they gave a boy for the price of a whore, as the *Targum* and *Kimchi* interpret it; that is, they gave a boy, inſtead of money, to a whore, to lie with her, as the eunuch was given to *Thais*; and they gave a girl to the vintner, for as much wine as they could drink at one ſitting. Theſe phraſes both expreſs their uncleanneſs and intemperance, and alſo the low price and value they ſet upon their captives; and is applicable enough to the papiſts, notorious for the ſame abominable luſts.

℣. 4. *Yea, and what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine?* &c.] The *Tyrians*, *Zidonians*, and *Philiſtines*, were near neighbours of the *Jews*, and implacable enemies to them; and are here put for the enemies of the true church of Chriſt, the *Papiſts* and *Turks*, and in whoſe poſſeſſion thoſe places now are: theſe are addreſſed by the Lord, enquiring or demanding the reaſon of their ill uſage of him and his people: *what have ye to do with me?* to be called by my name, or accounted my people; I know you not, nor will I have any fellowſhip with you: or what have ye to do with my people, to diſturb and diſtreſs them? what wrong have I or they done you, that you thus uſe them? *will ye render me a recompence?* for turning you out of your land, and putting my people into it? do you think to retaliate this? *and if ye recompenſe me*; by doing an injury to my people: *ſwiftly* and *ſpeedily will I return your recompence upon your own head*; bring ſwift and ſudden deſtruction upon you.

℣. 5. *Becauſe ye have taken my ſilver, and my gold*, &c.] Which is all the Lord's, *Hag.* ii. 8. or which he had beſtowed upon his people, and they had taken from them: *and have carried into your temples my goodly pleaſant things*; either the rich furniture of the houſes of his people, which they carried into their own houſes, or *palaces*[e], as it may be rendered; having either taken them away themſelves, or bought them of others that had taken them: or elſe the rich veſſels of the temple; as theſe were carried away by the *Chaldeans*, and put into their idol-temples, *Dan.* i. 2. ſo afterward they were taken by the *Romans*, and put into the temples of their gods: whether any of theſe came into the hands of the *Tyrians*, &c. by any means, and were put into their idol-temples, as the temple of *Hercules*, is not certain; however, it is notorious, that the *Papiſts*, the *Tyrians* are an emblem of, not only build ſtately temples, and dedicate them to angels and ſaints, but moſt profuſely adorn them with gold and ſilver, and all goodly and deſirable things; which is putting them to an idolatrous uſe they were not deſigned for.

℣. 6. *The children alſo of Judah, and the children of Jeruſalem*, &c.] Not children in age literally, as *Kimchi*, kid-napped or bought by the *Tyrians*; but the inhabitants of *Judah* and *Jeruſalem*: *have ye ſold unto the Grecians*; or ſons of *Javan*; it was one part of the merchandiſe of *Tyre* to trade in the perſons of men; and *Javan*, or the *Greeks*, with others, were their merchants for them, *Ezek.* xxvii. 13. and the ſouls of men are a part of the trade of the merchants of *Rome*, typified by the *Tyrians*, *Rev.* xviii. 13: *that ye might remove them far from their border*; from their own land, or place of dwelling, that ſo they might not be eaſily redeemed, and return to it any more. *Rome*, the antichriſtian *Tyre*, trading with the ſouls of men, is to their eternal damnation, as much as in them lies. *Cocceius* interprets this of the children of the church being trained up in the doctrine of *Ariſtotle*, in the times of the ſchoolmen.

℣. 7. *Behold, I will raiſe them out of the place whither ye have ſold them*, &c.] That is, bring them back to their own land, from their places whither they have been carried captive, and where they have dwelt in obſcurity, and as if they had been buried in graves, but now ſhould be raiſed up and reſtored; and this their reſtoration will be as life from the dead. So the *Targum*, "behold, "I will bring them publickly from the place whi" ther ye have ſold them;" this is to be underſtood, not of the ſame perſons, but of their poſterity, they being the ſame natural body. *Kimchi* interprets it of them and their children; them at the reſurrection of the dead, their children at the time of ſalvation. Some think this had its accompliſhment in *Alexander* and his ſucceſſors, by whom the *Jews*, who had been detained captives in other countries, were ſet free; particularly by *Demetrius*,

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[d] De bello Jud. l. 6. c. 9. §. 3.

[e] להיכליכם in palatia veſtra, Montanus, Druſius, Burkius.

Demetrius, as *Joſephus*[f] relates: tho' it may be applied to the future reſtoration of the *Jews* out of all countries, unto their own land; or rather to the gathering together the ſpiritual *Iſrael*, or people of God, who have been perſecuted from place to place by their antichriſtian enemies. *And will return your recompence upon your own head*; do to them as they have done to others; pay them in their own coin; retaliate the wrongs done to his people; ſee *Rev.* xiii. 10. and xviii. 6.

℣. 8. *And I will ſell your ſons and your daughters into the hand of the children of Judah*, &c.] That is, deliver them into their hands, to diſpoſe of them; this is thought to have been literally fulfilled in the *Tyrians*, when thirty thouſand[g] of them were ſold for ſlaves, upon the taking of their city by *Alexander*, who put ſome of them into the hands of the *Jews*, they being in friendſhip with him: it myſtically deſigns the power that the *Jewiſh* church, converted, and in union with *Gentile* chriſtians, will have over the antichriſtian ſtates: *and they ſhall ſell them to the Sabeans, to a people far off*; the inhabitants of *Sheba*, a country by the *Jews* reckoned the uttermoſt parts of the earth; ſee *Matt.* xii. 42. Theſe are not the ſame with the *Sabeans*, the inhabitants of *Arabia Deſerta*, that took away *Job*'s oxen and aſſes; but rather thoſe who were the inhabitants of *Arabia Felix*, which lay at a greater diſtance. So *Strabo*[h] ſays, the *Sabæans* inhabited *Arabia Felix*; and *Diodorus Siculus*[i] reckons the *Sabæans* as very populous, and one of the *Arabian* nations, who inhabited that *Arabia* which is called *Felix*, the metropolis of which is *Saba*; and he, as well as *Strabo*, obſerves, that this country produces many odoriferous plants, as caſia, cinnamon, frankincenſe, and calamus, or the ſweet cane; hence *incenſe* is ſaid *to come from Sheba*, and *the ſweet cane from a far country*, Jer. vi. 20. and ſince the *Jews* traded with theſe people for thoſe ſpices, it is eaſy to conceive how they ſold their captives to them: now theſe lived at a great diſtance, in the extreme parts of *Arabia*, both towards the *Indian* ſea, and the *Arabian* gulph. And *Diodorus Siculus*[k] obſerves, that δια του εκτοπισμον, becauſe of the diſtance of their ſituation, they never came into the power, or under the dominion of any, or were never ſubdued. Theſe ſeem to be the deſcendents of *Cuſh*, the ſon of *Ham*; and if they were the deſcendents of *Joktan*, the ſon of *Shem*, as ſome think, theſe are placed by *Vitringa*[l] in *Carmania*; and where *Pliny*[m] makes mention of a city called *Sabe*, and of the river *Sabis*; and it is worthy of notice, that the ancient *Greek* fathers[n], with one conſent, interpret the *Sabæans* of the *Saracens*: and whether they may not deſign the *Turks*, in whoſe poſſeſſion this country now is, and into whoſe hands the antichriſtian powers may be delivered by means of the chriſtians, both *Jews* and *Gentiles*, may be conſidered. *For the Lord hath ſpoken it*; and therefore it ſhall be accompliſhed. The *Targum* is, "for by the "word of the Lord it is ſo decreed;" whoſe counſels and decrees can never be fruſtrated. This, in an ancient book of the *Jews* called *Mechilta*, is referred to the prophecy of *Noah* concerning *Canaan*, whoſe ſons inhabited *Tyre*, *a ſervant of ſervants ſhall he be to his brethren*, Gen. ix. 25. as *Jarchi* obſerves.

℣. 9. *Proclaim ye this among the Gentiles*, &c.] This decree of God, concerning the deliverance of his church, and the deſtruction of their enemies; which is to be proclaimed among them, to the terror of them, and the comfort of God's people, encouraging them to the battel, ſince they might be ſure of victory; for the prophet here returns to give an account of the armies to be gathered together, and to be deſtroyed in the valley of *Jehoſhaphat*, as appears from ℣. 12. and to this end, heralds are here ordered to make proclamation of war throughout the nations, and to gather them to the battel of almighty God; whether ſeriouſly or ironically, may be conſidered; what follows ſeems to be ſpoken in the latter way, to the enemies of the church; tho' they may be interpreted as ſpoken ſeriouſly to the people of God themſelves: *prepare war*; get all things ready for it, men and arms: *wake up the mighty men*; generals, captains, and other officers, men of ſtrength and courage; let them arouſe from the ſleep and lethargy in which they are, and get themſelves in a readineſs for war, and put themſelves at the head of their troops: *let all the men of war draw near, let them come up*; to the land of *Judea*, and to *Jeruſalem*; that is, either the chriſtian powers with their armies, to defend *Jeruſalem* againſt the *Turks*, and deliver it out of their hands; let them appear on the behalf of the *Jews*: or elſe let the enemies of Chriſt's church and people come up againſt them, even the moſt powerful of them; let them muſter up all their forces, and do the moſt they can, they ſhall not prevail.

℣. 10. *Beat your plow-ſhares into ſwords, and your pruning-hooks into ſpears*, &c.] Let not only ſoldiers, and ſuch as have been trained up in military diſcipline, appear in the field on this occaſion; but let huſbandmen and vine-dreſſers leave their fields and vineyards, and turn their inſtruments of huſbandry and vine-dreſſing into weapons of war; let them not plead want of armour, but convert theſe to ſuch uſes: on the contrary, when this battel will be over, ſwords ſhall be beat into plow-ſhares, and ſpears into pruning-hooks, *Iſ.* ii. 4: *let the weak ſay, I am ſtrong*; ſuch as are weak thro' ſickneſs, or old age, let them not plead their weakneſs to excuſe them from engaging in this war; but let them make the beſt of themſelves, and ſay they are ſtrong and healthy, and fit for it, and enter in it with all courage and bravery: this is ſaid either ironically to the enemies of God's people, ſuggeſting that all hands would be wanted, and ſhould be employed, weak and ſtrong, and all little enough; when they had made the utmoſt effort they could, it would be in vain: or elſe they are ſeriouſly ſpoken to the people of God, that none of them ſhould excuſe themſelves, or be diſcouraged becauſe of their weakneſs, from engaging in this laſt and ſore battel; but take heart, and be of good courage, and quit themſelves like men, and be ſtrong, ſince they might be ſure of victory before-hand. The apoſtle *Paul* refers to this text in 2 *Cor.* xii. 10. and applies it to ſpiritual weakneſs and ſtrength; and indeed the weakeſt believer, that is ſo in faith and knowledge, may ſay he is ſtrong, in compariſon of what he once was, and others are; ſtrong, not in himſelf, but in Chriſt, in the power of his might, and in the grace that is in him; nor ſhould he excuſe himſelf from fighting the Lord's battels, againſt ſin, ſatan, and the world, and falſe teachers; or from doing the Lord's work, any ſervice he calls him to; or from bearing the croſs he lays on him on account of his weakneſs; nor ſhould he be diſcouraged by it from thoſe things; but let him ſtrengthen himſelf, as *Aben Ezra* interprets it, take heart, and be of good courage.

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[f] Antiqu. l. 13. c. 5.

[g] Arrian. de Exped. Alexand. l. 2. c. 24.

[h] Geograph. l. 16. p. 536.

[i] Bibliothec. l. 3. p. 179, 180.

[k] Ibid. p. 181.

[l] Comment. in Jeſaiam, c. 43. 3.

[m] Nat. Hiſt. 6. c. 23.

[n] In Catena Græc. Patr. apud Spanhem. Hiſt. Jobi, c. 3. p. 47.

℣. 11. *Aſſemble yourſelves*, &c.] From divers parts into one place: *be ye gathered*; or *gather yourſelves together*, as the *Targum* and *Kimchi*; get together in a body, muſter up all the forces you can collect together. *Jarchi* from *Menachem*, by the change of a letter, renders it, *make ye haſte*; loſe no time in preparing for this battel; get men and arms for them as faſt as you can; be as expeditious as poſſible: *and come all ye heathen*; antichriſtian nations, *Mahometan* or *Papal*; which latter eſpecially, are ſometimes called heathen and *Gentiles*, becauſe of the heatheniſh rites introduced into their worſhip, *Pſ*. x. 16. *Rev*. xi. 2: *and gather yourſelves round about*; from all parts, to the valley of *Jehoſhaphat* or *Armageddon*, Rev. xvi. 14, 16. this is ſpoken ironically to them, to uſe their utmoſt endeavours to get moſt powerful armies againſt the people of God, which would be of no avail, but iſſue in their own deſtruction; or it may ſignify what ſhould be done by the providence of God, bringing ſuch large numbers of them together to their own ruin: *thither cauſe thy mighty ones to come down, O Lord*; which is a prayer of the prophet, or of the church, to God, that he would ſend down his mighty ones, the angels that excel in ſtrength, and deſtroy this great army thus gathered together, as an angel in one night deſtroyed the army of *Sennacherib*. So *Kimchi* and *Aben Ezra* interpret it of angels, and many other interpreters; but perhaps it may be better to underſtand it of chriſtian princes and their forces, thoſe armies clothed in white, and riding on white horſes, in token of victory, with Chriſt at the head of them, *Rev*. xix. 14. who may be ſaid to be cauſed to *come down*, becauſe being aſſembled, ſhall go down into the valley of *Jehoſhaphat*, where their enemies are gathered together, and diſcomfit them. The *Targum* is, "there the Lord ſhall break the "ſtrength of their ſtrong ones."

℣. 12. *Let the heathen be awakened, and come up to the valley of Jehoſhaphat*, &c.] That is, let the enemies of Chriſt and his church be arouſed from that ſtate of ſecurity in which they are, and prepare for their own defence; for in ſuch a ſtate the antichriſtian powers will be before their deſtruction; ſee *Rev*. xviii. 7. let them beſtir themſelves, and exert all the vigour and ſtrength they have; let them come in high ſpirits againſt the people of God; let them invade the holy land, and come even to the valley of *Jehoſhaphat*; and when come thither, let them deſcend into the place appointed for their ruin: the land of *Judea* being ſaid to be higher than other countries, going to it is generally expreſſed by going up to it; otherwiſe it is more uſual to ſay that men go down a valley, than come up to it; and mention being made again of this valley, ſhows that the ſame thing is referred to here as in ℣. 2. theſe words are ſaid in anſwer to the petition in the former verſe; for they are ſpoken by the Lord, as appears by what follows: *for there will I ſit to judge all the heathen round about*; thither gathered together from all parts: the alluſion is to a judge upon the bench ſitting to hear and try cauſes, and paſs a definitive ſentence; and here it ſignifies the execution of that ſentence; ſuch a pleading the cauſe of his people, as to take vengeance, and inflict juſt puniſhment upon their enemies; ſee *Pſ*. ix. 4, 5. *Rev*. xiv. 14.

℣. 13. *Put ye in the ſickle, for the harveſt is ripe*, &c.] This is ſaid to the mighty ones ſent, the chriſtian princes, the executioners of God's vengeance on antichriſt; the angels that will pour out the vials of his wrath on the antichriſtian ſtates, compared to reapers, with a ſharp ſickle in their hands, to cut them down, as corn is cut when reaped; as the ſame ſtates are compared to a harveſt ripe, the meaſure of their ſins being filled up, and the time of their deſtruction appointed for them come; ſee *Rev*. xiv. 15: *come get ye down*; to the valley: or *go tread ye*[o]; for another ſimile is made uſe of: the reference here is to the treading of cluſters of grapes in the wine-preſs, as appears by what follows: and ſo the *Targum* renders it, "deſcend, tread their mighty men;" in like manner *Jarchi* interprets it; and ſo the *Septuagint*, *Syriac*, and *Arabic* verſions render it: and Dr. *Pocock* obſerves, that the word ردي in the *Arabic* language, ſignifies to tread, as men tread grapes in a preſs: the reaſons follow, *for the preſs is full*; of cluſters of the vine; or the valley is full of wicked men, compared unto them, deſtined to deſtruction: *the fats overflow*; with the juice of grapes ſqueezed out, denoting the great effuſion of blood that will be made; ſee *Rev*. xiv. 18, 19, 20. and xix. 15, 18, 20: *for their wickedneſs is great*; is come to its height, reaches even to heaven, and calls aloud for vengeance; an end is come to it, and to the authors of it, *Rev*. xviii. 5. The *Targum* of the whole is, "draw out the ſword againſt them, for "the time of their end is come; deſcend, tread "their mighty men ſlain, as any thing is trodden "in a wine-preſs; pour out their blood, for their "wickedneſs is multiplied."

℣. 14. *Multitudes, multitudes in the valley of deciſion*, &c.] The ſame with the valley of *Jehoſhaphat* before-mentioned; which ſhews that not any valley of that name is intended, but a certain place ſo called, from the judgments of God in it; and here named *the valley of deciſion*, becauſe here their judgment will be determined, as *Kimchi* and *Jarchi*; and at this time the controverſy between God, and his people's enemies, will be decided, and at an end: or *the valley of conciſion*, as the *Vulgate Latin* verſion; becauſe in this place, and at this time, the nations gathered together in it, will be cut to pieces: or as others, *the valley of threſhing*[p]; becauſe, as in *Jehoſhaphat*'s time, the *Moabites* and *Ammonites* were threſhed by the *Jews* in the valley of *Berachah*, to which the alluſion is; ſo at this time the antichriſtian kings and their armies will be threſhed and beaten, and deſtroyed by the men of *Judah*, God's profeſſing people; ſee *Micah* iv. 13. theſe ſeem to be the words of the prophet, breaking out into this pathetic exclamation, upon a ſight of the vaſt multitudes gathered together in this valley, and ſlain in it; and the doubling of the word ſerves to expreſs the prodigious number of them: and this ſhews that this prophecy refers either to the vaſt army of the *Turks*, under the name of *Gog*, and the great ſlaughter that will be made of them; and that this valley may be the ſame with the valley of *Hamon-Gog*, that is, the valley of the multitude of *Gog*, where their multitude of ſlain ſhall be buried, *Ezek*. xxxix. 11. or to that vaſt carnage of the antichriſtian kings and

[o] רדו, πατεῖτε, calcate, Sept. ſo Syr. Ar.

[p] בעמק החרוץ in valle triturationis, Piſcator.

and their armies at *Armageddon*, *Rev.* xvi. 14, 16. and xix. 18, 19, 20, 21. the *Targum* is, “armies, armies in the valley of the diviſion of judgment:” *for the day of the Lord is near in the valley of deciſion*; that is, the great and terrible day of the Lord, to take vengeance on all the antichriſtian powers, both eaſtern and weſtern, is nigh at hand, which will be done in this valley.

℣. 15. *The ſun and moon ſhall be darkned*, &c.] Both the politic and eccleſiaſtic ſtate of antichriſt, ſhall be ruined and deſtroyed; it ſhall *fare* with *Rome* papal, as it did with *Rome* pagan, at the time of its diſſolution; ſee *Rev.* vi. 12, 13. and xvi. 8: *and the ſtars ſhall withdraw their ſhining*; antichriſtian princes and nobles in the civil ſtate, and the clergy of all ranks in the church-ſtate, ſhall loſe their glory.

℣. 16. *The Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem*, &c.] Chriſt, the Lamb, ſhall now appear as the lion of the tribe of *Judah*, and utter his voice in his providence and judgments on the behalf of his church and people, ſignified by *Zion* and *Jeruſalem*; and therefore ſaid to roar, and utter his voice from thence; he will be heard far and near, and ſtrike terror in the hearts of his enemies; ſee *Jer.* xxv. 30, 31: *and the heavens and the earth ſhall ſhake*; great revolutions will be made in the world, both in church and ſtate, among the antichriſtian powers; and ſuch as will alſo make them ſhake and tremble, as well as alter the form and frame of things among them; ſee *Rev.* xvi. 18, 19. changes in government, civil and eccleſiaſtic, are ſometimes ſignified by ſuch phraſes, *Hagg.* ii. 6, 7. *Heb.* xii. 26, 27. *Rev.* vi. 14. and xi. 13, 19: *but the Lord* will be *the hope of his people*; the object, author, ground, and foundation of their hope of ſalvation here and hereafter; in whom they may hope for and expect ſafety and ſecurity in the worſt of times; ſince he will be their *refuge*, or their *harbour* [q], as it may be rendered; to whom they may have recourſe, to ſhelter and ſkreen them from the rage and wrath of their enemies, and where they will be ſafe, till the indignation of God be over and paſt; and while calamities and judgments are upon the unchriſtian and ungodly world, they will have nothing to fear amidſt theſe ſtorms, being in a good harbour: *and the ſtrength of the children of Iſrael*; of the ſpiritual *Iſrael*; of all ſuch who are *Iſraelites* indeed, the Lord's choſen, redeemed, and called people, both *Jews* and *Gentiles*; the author and giver of their ſpiritual ſtrength, the ſtrength of their lives and of their hearts, of their graces and of their ſalvation; by whom they are furniſhed with ſtrength to do the duties of religion; to exerciſe grace; to wreſtle with God in prayer; to withſtand ſpiritual enemies; to bear afflictions patiently, and to perſevere to the end: or he is their *fortreſs* [r]; their ſtrong-hold and place of defence, where they are ſafe from every enemy, free from all diſtreſſes, enjoy ſolid peace and comfort, and have plenty of proviſions, *Iſ.* xxxiii. 16.

℣. 17. *So ſhall ye know that I* am *the Lord your God, dwelling in Zion, my holy mountain*, &c.] The church of God, which is his dwelling-place; and will appear more manifeſtly to be ſo at this time, when Chriſt the Lamb will ſtand on mount *Zion*, with an 144,000, having his Father's name in their foreheads, *Rev.* xiv. 1. and which preſence of the Lord will be clearly diſcerned by his people; by the deſtruction of their enemies, and by his protection of them; by his being their hope and ſtrength, their refuge and their fortreſs; they will experimentally know his divine inhabitation among them: *then ſhall Jeruſalem be holy*; or *holineſs* [s]; not *Jeruſalem* literally taken, as *Kimchi*; tho' it being now rebuilt, will be inhabited by holy perſons, the converted *Jews*, and ſo all manner of holineſs practiſed in it; but rather the whole church of God every where, conſiſting of holy perſons, made ſo thro' the holineſs of Chriſt imputed to them, and the ſanctifying grace of his Spirit wrought in them; not that they will be perfectly holy in themſelves, as the ſaints will in the new *Jeruſalem*-ſtate, *Rev.* xxi. 2, 27. but they will be greatly ſo; holineſs will be predominant and univerſal among men; there will be more real ſaints, and fewer hypocrites will be in the churches; ſee *Iſ.* iv. 3. *Zech.* xiv. 20, 21: *and there ſhall no ſtrangers paſs thro' her any more*; to hurt and annoy the church of God; for there ſhall be none in theſe times to moleſt, diſturb, and hurt in all the holy mountain of the Lord, *Iſ.* xi. 9. or to pollute her with falſe doctrine, ſuperſtitious worſhip, or immorality; or her communion ſhall not be interrupted and made uncomfortable, or ſhe be peſtered with hypocrites and ungodly perſons, ſtrangers to God and godlineſs, to Chriſt, his Spirit, and the power of religion; ſee *Iſ.* lii. 1. *Ezek.* xliv. 9.

℣. 18. *And it ſhall come to paſs in that day*, &c.] When antichriſt ſhall be deſtroyed; the *Jews* converted; the power of godlineſs revived, and the preſence of God among his people enjoyed. *Vitringa*, in his Commentary on *Iſaiah*, frequently applies this, and ſuch like prophecies, to the times of the *Maccabees*; tho' he owns, they were but an emblem of better times under the goſpel-diſpenſation; nor does he deny the myſtical and ſpiritual ſenſe of them. That *the mountains ſhall drop down new wine*; which, and the following expreſſions, are to be underſtood not in a ſtrict literal ſenſe, as *Lactantius* [t] ſeems to have underſtood them; who ſays, that in the millennium God will cauſe a rain of bleſſing to deſcend morning and evening; the earth ſhall bring forth all kind of fruit without the labour of man; honey ſhall drop from the rocks, and the fountains of milk and wine ſhall overflow: but hyperbolically, juſt as the land of *Canaan* is ſaid to flow with milk and honey; not that it really did, but the phraſe is uſed to denote the fertility of it, and the abundance of temporal bleſſings in it. The literal ſenſe is this, that the mountains ſhall be covered with vines, on which they are often planted; theſe vines ſhall be full of large cluſters of grapes; and theſe grapes being preſſed, ſhall yield a large quantity of new wine; and ſo by a metonymy, the mountains are ſaid to drop it down [u], that is, to abound with it, or produce an abundance of it: but the ſpiritual or myſtical ſenſe is, that the churches of Chriſt in thoſe times, comparable to mountains, and ſo to hills in the next clauſe, for their exalted and viſible glorious ſtate in which they now will be; and for the rich gifts and graces of the Spirit within them; and for the paſture upon them, and the trees of righteouſneſs that grow thereon; and alſo for their firmneſs and ſtability, their immoveableneſs and perpetual duration; theſe ſhall abound with freſh and large diſcoveries of the love of God and Chriſt, which is better than wine, *Cant.* i. 2, 4. like wine cheering and refreſhing; like new wine, tho' old as to its original, yet new in the manifeſtations of it; and which are uſually made in the church, and the ordinances of it, to the making glad the hearts of the Lord's people; alſo they ſhall abound with the bleſſings of grace, the fruits of love, ſuch as pardon, peace, juſtification, *&c.* which like wine fill with joy, revive and comfort; and tho' they are ancient bleſſings, provided long ago, they are exhibited under the goſpel-diſpenſation in a new covenant-way; and the application of them is made in the churches, in *Zion*, where the Lord commands the bleſſing, even life for evermore. This may alſo take in the goſpel, which brings the good news of theſe bleſſings, and ſo is very reviving and cheering; and tho' ordained and preached of old, is newly revealed under the preſent diſpenſation; and will be more clearly in after-times, when all the mountains or churches will abound with it, and even the whole earth be filled with the knowledge of it, *Iſ.* xi. 9. likewiſe the ordinance of the Lord's ſupper, that feaſt of fat things, of wines on the lees well refined, made in the mountain of the Lord, for all his people may be included; and both in that, and in the miniſtry of the word, the Lord is ſometimes pleaſed, as he may, more abundantly hereafter, to give his ſaints ſome prelibations of that new wine, which Chriſt and they ſhall partake of in his Father's kingdom; ſee *Cant.* vii. 9. *Iſ.* xxv. 6. and lv. 1, 2, 3. *Matt.* xxvi. 29. *And the hills ſhall flow with milk*; that is, there ſhall be much paſturage upon them, and a great number of cattel feeding thereon, which ſhall yield large quantities of milk; and ſo by the ſame figure as before, the hills may be ſaid to flow with it [w]. The ſpiritual meaning is, that the churches of Chriſt, comparable to hills for the reaſons before given, ſhall abound with the means of grace, with the ſincere milk of the word; to which the goſpel is compared for its whiteneſs and purity, for every word of God is pure and purifying; for aſſwaging the wrath the law produces; its being eaſy of digeſtion, even to new-born babes; and its ſalutary nouriſhing virtue and efficacy; and of this there will be great abundance in the latter day; ſee *Cant.* iv. 11. 1 *Pet.* ii. 2, 3. *And all the rivers of Judah ſhall flow with waters*; that is, the channels, in which the rivers run; theſe, in a time of drought, are ſometimes empty, and the bottoms of them to be ſeen, but now full of water, and flow with it: grace is often in ſcripture compared to *water*, becauſe of its refreſhing, cleanſing, and fructifying nature; and *rivers* denote an abundance of it; and the *channels*, thro' which it is conveyed to men, out of the fulneſs of Chriſt, are the ordinances; ſee *Zech.* iv. 12. and the prophecy ſuggeſts, that theſe ſhould not be dry and empty, but that large meaſures of grace ſhall be communicated by means of them to the ſouls of men, to their great comfort and edification, and for the ſupply of their wants; ſee *Ezek.* xxxvi. 25. *John* iii. 5. and iv. 10, 14. and vii. 37, 38, 39. *And a fountain ſhall come forth of the houſe of the Lord*; not meaning baptiſm, as ſome; nor Chriſt, the fountain of grace, life, and ſalvation; but the goſpel, the word of the Lord, that fountain full of excellent truths and doctrines; of the bleſſings of grace; of exceeding great and precious promiſes; and of much ſpiritual peace, joy, and comfort: this is the law or doctrine of the Lord, that ſhould come out of *Zion*, or the church, *Iſ.* ii. 3. the living waters that ſhall come out of *Jeruſalem*, *Zech.* xiv. 8. and the ſame with the waters in *Ezekiel*'s viſion, that came from under the threſhold of the houſe, *Ezek.* xlvii. 1. it ſeems to denote the ſmall beginnings of the goſpel, and the great increaſe and overflow of it in the world, as it does in all the above paſſages: this is referred by the ancient *Jews* [x] to the times of the Meſſiah. *And ſhall water the valley of Shittim*; a plain or valley near *Jordan*, upon the borders of *Moab*, at the further end of *Canaan* that way, *Numb.* xxxiii. 49. *Joſh.* iii. 1. *Benjamin* of *Tudela* [y] ſays, that from the mount of *Olives* may be ſeen the plain and brook of *Shittim*, unto or near mount *Nebo*, which was in the land of *Moab*. This valley or plain, as the *Targum*, was ſo called, either from the *Shittah*-tree, *Iſ.* xli. 19. of which was the wood *Shittim*, ſo much uſed for various things in the tabernacle and temple, that grew there; and which *Jerom* on this place ſays, was a kind of tree that grew in the wilderneſs, like a white thorn in colour and leaves, tho' not in bigneſs; for otherwiſe it was a very large tree, out of which the broadeſt planks might be cut, and its wood very ſtrong, and of incredible ſmoothneſs and beauty; and which grew not in cultivated places, nor in the *Roman* ſoil, but in the deſert of *Arabia*; and therefore one would think did not grow in this plain near *Jordan*, and ſo could not be denominated from hence: but Dr. *Shaw* [z] obſerves, that the *Acacia* is by much the largeſt and the moſt common tree of theſe deſerts (*i. e.* of *Arabia*) as it might likewiſe have been of the plains of *Shittim* over-againſt *Jericho*, from whence it took its name; and adds, we have ſome reaſon to conjecture, that the *Shittim* wood, whereof the ſeveral utenſils, *&c.* of the tabernacle, *&c.* *Exod.* xxv. 10, 13, 23, *&c.* were made, was the wood of the *Acacia*. Or it may be this place had its name from the ruſhes which grew on the banks of *Jordan*, near to which it was; for ſo is the word interpreted by ſome [a]: and *Saadiah Gaon* ſays, this valley is *Jordan*; ſo called, becauſe *Jordan* was near to a place called *Shittim*: however, be it as it will, this can never be underſtood in a literal ſenſe, that any fountain ſhould ariſe out of the temple, and flow as far as beyond *Jordan*, and water any tract of land there; but muſt be underſtood ſpiritually, of the ſame waters of the ſanctuary as in *Ezekiel*'s viſion, ch. xlvii. 1, 8. at moſt, the literal ſenſe could only be, that the whole land ſhould be well watered from one end to the other, and become very fertile and fruitful, by the order and direction of the Lord, that dwells in his temple. The myſtical ſenſe is beſt. *Jarchi* makes mention of a *Midraſh*, that interprets it of the expiation of the ſins of the *Iſraelites*, in the affair of *Baal-peor* at *Shittim*, *Numb.* xxv. 1, 2, 3. but the true ſpiritual ſenſe is, that the goſpel ſhall be carried to the further parts of the earth;

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[q] מחסה refugium, Tigurine verſion, Burkius; receptus, Tarnovius.

[r] מעון præſidium, Tarnovius; arx, Cocceius.

[s] קדש ſanctitas, Munſter, Mercerus, Vatablus, Piſcator, Tarnovius.

[t] Epitome Divin. Inſtitut. c. 11. Vid. Inſtitut. l. 7. c. 24.

[u] Incultiſque rubens pendebit ſentibus uva,
Et duræ quercus ſudabunt roſcida mella. Virgil. Eclog. 4. l. 29, 30.

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[w] Flumina jam lactis, jam flumina nectaris ibant,
Flavaque de viridi ſtillabant ibice mella. Ovid. Metamorph. l. 1.

[x] Midraſh Kohelet, fol. 63. 2.

[y] Itinerarium, p. 44.

[z] Travels, ch. 3. p. 444, 459. Ed. 2.

[a] Vid. Reland. Paleſtina Illuſtrata, l. 1. c. 54. p. 351, 352.

that the whole world ſhall be filled and watered with it, and become fruitful, which before was like a deſert; theſe living waters ſhall flow, both toward the former and the hinder ſeas, the eaſtern and weſtern, as in *Zech*. xiv. 8. ſee *Iſ*. xi. 9. Some render it, *ſhall water the valley of cedars* [b]; the *Shittim* wood being a kind of cedar, of which many things belonging to the tabernacle, a type of the church, was made, being firm, ſound, incorruptible and durable; ſee *Exod*. xxv. 10, 23. and xxvi. 26, 32. and xxvii. 1. ſaints are compared to cedars for their height in Chriſt, their ſtrength in him, and in his grace; their large and ſpreading leaves, branches, and roots, or growth in grace; and for their duration and incorruption; ſee *Numb*. xxiv. 5, 6. *Pſ*. xcii. 13. a valley may ſignify the low eſtate of God's people; or be an emblem of lowly, meek, and humble ſouls, to whom the goſpel is preached, and who are watered and revived by it, and to whom more grace is given; ſee *Iſ*. xl. 4. and lxi. 1. and lvii. 15. It is by *Symmachus* rendered, *the valley of thorns*; and ſo *Quinquarboreus* [c] ſays, the word ſignifies and deſigns ſuch who are barren in good works.

℣. 19. *Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs*, &c.] Theſe two nations having been the implacable enemies of *Iſrael*, are here put for the future adverſaries of the church of Chriſt, *Pagan*, *Papal*, and *Mahometan*; who will all be deſtroyed as ſuch, and be no more: *Rome* is called, ſpiritually or myſtically, *Egypt*, *Rev*. xi. 8. and *Edom* is a name that well agrees with it, it ſignifying *red*, as it is with the blood of the ſaints: and it is common with the *Jewiſh* writers, by *Edom* to underſtand *Rome*; which tho' it may not be true of all places they ſo interpret, yet is of many, and ſo here. *Kimchi*, by *Egypt*, underſtands the *Iſhmaelites*, or the *Turks*; and by *Edom*, *Rome*. *For the violence of the children of Judah, becauſe they have ſhed innocent blood in their land*; either in the land of *Judah*; or rather in their own land, *Egypt* and *Edom*. This reſpects the violences and outrages committed by the antichriſtian ſtates upon the true profeſſors of the chriſtian religion, the *Waldenſes*, and *Albigenſes*, and others, whoſe innocent blood, in great quantities, has been ſpilled by them. Antichriſt is repreſented as drunk with the blood of the martyrs of Jeſus, and in whom will be found the blood of all the prophets and ſaints; and for this reaſon ruin and deſtruction will come upon him and his followers, and blood will be given them to drink, for they are worthy, *Rev*. xvii. 6. and xviii. 24. and xvi. 6, 7.

℣. 20. *But Judah ſhall dwell for ever*, &c.] The converted *Jews* ſhall dwell in their own land for ever, to the end of the world, and never more be carried captive, *Ezek*. xxxvii. 25. and the true profeſſing people of God, as *Judah* ſignifies, ſhall continue in a church-ſtate evermore, and never more be diſturbed by any enemies; they ſhall dwell ſafely and peaceably to the end of time: *and Jeruſalem from generation to generation*; ſhall dwell ſo in like manner, age after age; that is, the inhabitants of *Jeruſalem*, or the members of the true church of Chriſt, who ſhall ſee and enjoy peace and proſperity, both temporal and ſpiritual, as *Jeruſalem* ſignifies.

℣. 21. *For I will cleanſe their blood*, which *I have not cleanſed*, &c.] Which ſome underſtand, as the *Targum*, of the Lord's inflicting further puniſhments on the enemies of his people, for ſhedding their innocent blood; and that he will not expiate their ſins, nor hold them guiltleſs, or ſuffer them to go unpuniſhed: but rather this is to be interpreted in a way of grace and mercy, as a benefit beſtowed on *Judah* and *Jeruſalem*, who are the immediate antecedents to the relative here; and in the words a reaſon is given, why they ſhould dwell ſafely and peaceably for ever, becauſe the Lord will juſtify them from their ſins; forgive their iniquities; cleanſe them from all their pollution, ſignified by blood; of which grace they will have had no application made to them till this time; but now all their guilt and filth will be removed; and particularly God will forgive, and declare to be forgiven, their ſin of crucifying Chriſt; whoſe blood they had imprecated upon themſelves and their children, and which has remained on them; but now will be removed, with all the ſad effects of it. Tho' this may alſo refer to the converſion of the *Gentiles*, and the pardon of their ſins, and the ſanctification of their perſons, in ſuch places and parts of the world, where ſuch bleſſings of grace have not been beſtowed in times paſt for many ages, if ever. *For the Lord dwelleth in Zion*; and therefore will diffuſe his grace, and ſpread the bleſſings of it all around: or *even the Lord* that *dwelleth in Zion* [d]; he will do what is before promiſed; being the Lord he can do it; and dwelling in *Zion* his church, it may be believed he will do it; and this will be for ever, when his *Shekinah* ſhall return thither in the days of the Meſſiah, as *Kimchi* obſerves.

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[b] את נחל השטים vallem cedrorum lectiſſimorum, Junius & Tremellius, Tarnovius.

[c] Scholia in Targum in loc.

[d] ויהוה *even I the Lord*, margin of our bibles.

AMOS.

A M O S.

THIS book in the *Hebrew* bibles is called *Sepher Amos*, the book of *Amos*; and in the *Vulgate Latin* and *Syriac* verſions, the prophecy of *Amos*. This is not the ſame perſon with the father of *Iſaiah*, as ſome have ignorantly confounded them; for their names are wrote with different letters; beſides, the father of *Iſaiah* is thought to have been of the royal family, and a courtier; whereas this man was a country farmer and herdſman. His name ſignifies *burdened:* the *Jews* [a] ſay he was ſo called, becauſe burdened in his tongue, or had an impediment in his ſpeech, and ſtammered; but rather becauſe his prophecies were burdens to the people, ſuch as they could not bear, being full of reproofs and threatnings; however, his prophecy in this reſpect agrees with his name. What time he lived may be learned from ch. i. 1. by which it appears, that he was cotemporary with *Iſaiah* and *Hoſea*; but whether he lived and propheſied ſo long as they did, is not certain. The author of *Seder Olam Zuta* [b] makes him to propheſy in the reigns of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*. *R. Abraham Zacut* [c], and *R. David Ganz* [d], place him later than *Hoſea*, and prior to *Iſaiah*; they ſay that *Amos* received the law from *Hoſea*, and *Iſaiah* from *Amos*. Mr. *Whiſton* [e] makes him to begin to propheſy in the year of the *Julian* period 3941, and before Chriſt 773; and Mr. *Bedford* [f] earlier, in the year 802; and from ſome paſſages in his prophecy, he appears to be of the land of *Judah*; ſee ch. i. 1. and vii. 12. tho' he propheſied in the land of *Iſrael*, and againſt the ten tribes chiefly; the occaſion of which was, *Jeroboam* had been very ſucceſsful and victorious, and the people under him enjoyed great plenty and proſperity, and upon this grew wanton, luxurious, and very ſinful; wherefore this prophet was ſent to reprove them for their ſins, to exhort them to repentance, and threaten them with captivity, in caſe of impenitence; and to comfort the truly godly with promiſes of the Meſſiah's coming and kingdom. The authenticity of this book is not to be queſtioned, ſince many paſſages out of it were taken by following prophets, as the words in ch. i. 2. by *Joel* iii. 16. and by *Jeremiah*, ch. xxv. 30. ch. iv. 9. by *Hagg*. ii. 17. ch. ix. 13. by *Joel* iii. 18. and others are quoted by the writers of the New Teſtament as divinely inſpired, as ch. v. 25, 26, 27. and ix. 11. in *Acts* vii. 42, 43. and xv. 15, 16. nor is there any room to doubt of his being the writer of this book, as is manifeſt of his ſpeaking of himſelf as the firſt perſon in it; tho' *Hobbes* [g] ſays, it does not appear. Some have thought that his language is ruſtic, ſuitable to his former character and employment; but certain it is, there are maſterly ſtrokes, and great beauties of eloquence in it; and which ſhows, that it is more than human. According to ſome writers, he was often beat and buffeted by *Amaziah* the prieſt of *Bethel*; and at laſt the ſon of the prieſt drove a nail into his temples, upon which he was carried alive into his own country, and there died, and was buried in the ſepulchre of his anceſtors at *Tekoa* [h].

CHAP. I.

THIS chapter begins with the general title of the book, in which the author is deſcribed by name, and by his condition of life, and by his country, and the time of his prophecy fixed, ℣. 1. He firſt foretels a drought in the land of *Iſrael*, in the moſt fruitful places, which would cauſe mourning among the ſhepherds, ℣. 2. then the captivity of the *Syrians*, whoſe metropolis was *Damaſcus*, ℣. 3, 4, 5. Next the deſtruction of the *Philiſtines*, whoſe principal cities were *Gaza*, *Aſhdod*, *Aſkelon*, and *Ekron*, ℣. 6, 7, 8. After that the ruin of *Tyre*, with the reaſon of it, ℣. 9, 10. then the calamities that ſhould come upon *Edom*, whoſe chief places were *Teman* and *Bozrah*, ℣. 11, 12. and laſtly the deſolations of the *Ammonites*, whoſe metropolis *Rabbah* ſhould be deſtroyed, and their king and princes go into captivity, ℣. 13, 14, 15. and all this for the ſins of theſe ſeveral nations.

℣. 1. *The words of Amos*, &c.] Not which he ſpoke of, or for himſelf, but from the Lord; all the prophecies, viſions and revelations made unto him are intended: *who was among the herdſmen of Tekoa*; which was not in the tribe of *Aſher*, as *Kimchi*; nor of *Zebulun*, as *Pſeudo-Epiphanius* [i]; but in the tribe of *Judah*, 2 *Chron*. xi. 5, 6. *Jer*. vi. 1. It lay to the ſouth, and was ſix miles from *Bethlehem*. Mr. *Maundrel* [k] ſays, it is nine miles diſtant, to the ſouth of it; and according to *Jerom* [l], it was twelve miles from *Jeruſalem*; tho' he elſewhere [m] ſays, *Thecua* or *Tekoa* is a village at this day, nine miles from *Aelia* or *Jeruſalem*, of which place was *Amos* the prophet, and where his ſepulchre is ſeen; either there is a miſtake of the number, or of *Ælia* for *Bethlehem*; the former rather ſeems to be the caſe; according to *Joſephus* [n], it was not far from the caſtle of *Herodium*.

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[a] Vajikra Rabba, §. 10. fol. 153. 3. Abarbinel Præfat. in Ezek. fol. 153. 3.

[b] P. 104, 105. Ed. Meyer.

[c] Juchaſin, fol. 12. 1.

[d] Tzemach David, fol. 13. 1. 2.

[e] Chronological Tables, cent. 8.

[f] Scripture-Chronology, B. 6. ch. 2. p. 647.

[g] Leviathan, c. 33.

[h] Pſeudo-Epiphan. de Prophet. Vit. c. 12. Iſidor. de Vit. Sanct. c. 43. Jerom de locis Hebr. in voce Elthei, fol. 91. B.

[i] De Vita Prophet. c. 12.

[k] Journey from Aleppo to Jeruſalem, p. 88.

[l] Proem. in Amos & Comment. in Jer. vi. 1.

[m] De locis Hebr. in voce Elthei, fol. 91. B.

[n] De bello Jud. l. 4. c. 9. §. 5.

The *Miſnic* doctors[o] ſpeak of it as famous for oil, where the beſt was to be had; near to it was a wilderneſs, called the wilderneſs of *Tekoa*; and *Jerom*[p] ſays, that beyond it there was no village, nor ſo much as huts and cottages, but a large wilderneſs which reached to the *Red-ſea*, and to the borders of the *Perſians*, *Ethiopians*, and *Indians*, and was full of ſhepherds, among whom *Amos* was; whether he was a maſter-herdſman, or a ſervant of one, is not ſaid. The word is uſed of the king of *Moab*, who is ſaid to be a *ſheep-maſter*, 2 *Kings* iii. 4. he traded in cattel, and got riches thereby; and ſo the *Targum* here renders it, "who was lord or maſter of cattel;" and *Kimchi* interprets it, he was a great man among the herdſmen; and ſo it was a piece of ſelf-denial to leave his buſineſs, and go to propheſying; but rather he was a ſervant, and kept cattel for others, which beſt agrees with ch. vii. 14. and ſo is expreſſive of the grace of God in calling ſo mean a perſon to ſuch an high office. The word uſed ſignifies to mark; and ſhepherds were ſo called from marking their ſheep to diſtinguiſh them, which ſeems to be the work of ſervants; and, in the *Arabic* language, a kind of ſheep deformed, and of ſhort feet, are ſo called: *which he ſaw concerning Iſrael*; or, againſt *Iſrael*[q], the ten tribes, to whom he was ſent, and againſt whom he propheſied chiefly; for he ſays very little of *Judah*. Words are more properly ſaid to be ſpoken or heard; but here they are ſaid to be ſeen; which ſhews that not bare words are meant, but things, which the prophet had revealed to him in a viſionary way, and he delivered; ſee *Iſ.* ii. 1: *in the days of Uzziah king of Judah*; who was alſo called *Azariah*, 2 *Kings* xv. 1: *and in the days of Jeroboam, the ſon of Joaſh king of Iſrael*; ſo he is called to diſtinguiſh him from *Jeroboam* the ſon of *Nebat*; this king was the grandſon of *Jehu*; he was, as *Jerom* ſays, before *Sardanapalus* reigned over the *Aſſyrians*, and *Procas Sylvius* over the *Latines*: *two years before the earthquake*; which was well known in thoſe times, and freſh in memory. *Zechariah* ſpeaks of it many years after, from whom we learn it was in the days of *Uzziah*, ch. xiv. 5. The *Jewiſh* writers generally ſay, that it was when *Uzziah* was ſmote with leproſy for invading the prieſt's office; and was in the year in which he died, when *Iſaiah* had a viſion of the glory of the Lord, and the poſts of the houſe moved, *Iſ.* vi. 1, 4. and with whom *Joſephus*[r] agrees; who alſo relates, that the temple being rent by the earthquake, the bright light of the ſun ſhone upon the king's face, and the leproſy immediately ſeized him; and at a place before the city called *Eroge*, half part of a mountain towards the weſt was broken and rolled four furlongs towards the eaſtern part, and there ſtood and ſtopped up the ways, and the king's gardens; but this cannot be true, as *Theodoret* obſerves; ſince, according to this account, *Amos* muſt begin to propheſy in the 50th year of *Uzziah*; for he reigned 52 years, and he began his reign in the 27th year of *Jeroboam*, 2 *Kings* xv. 1. who reigned 41 years, 2 *Kings* xiv. 23. ſo that *Uzziah* and he were cotemporary fourteen years only, and *Jeroboam* muſt have been dead 36 years, when it was the 50th of *Uzziah*; whereas they are here repreſented as cotemporary when *Amos* began to propheſy, which was but two years before the earthquake; ſo that this earthquake muſt be in the former, and not the latter part of *Uzziah*'s reign, and conſequently not when he was ſtricken with the leproſy.

℣. 2. *And he ſaid*, &c.] That is, the prophet *Amos* before-deſcribed; he being under divine inſpiration, ſaid, as follows: *the Lord will roar from Zion, and utter his voice from Jeruſalem*; not from *Samaria*, nor from *Dan* and *Bethel*, but from *Zion* and *Jeruſalem*, where the temple of the Lord ſtood; and out of the holy of holies in it, where was the ſeat of the divine majeſty; and his voice being compared to the roaring of a lion, denotes his wrath and vengeance; and is expreſſive of ſome terrible threatning prophecy he would ſend from hence, by one or other of his prophets; perhaps *Amos* may mean himſelf; and who, having been a ſhepherd or herdſman in the wilderneſs, had often heard the terrible roaring of the lion, to which he compares his prophecy concerning the judgments of God on nations. Some think reference is had to the earthquake, as *Aben Ezra*; and which might be attended with thunder and lightning, the voice of God: *and the habitations of the ſhepherds ſhall mourn*, that is, the huts or cottages they dwell in, erected for the more convenient care of their flocks; theſe, by a figure, are ſaid to mourn, becauſe expoſed to the violent heat of the ſun in this time of drought; or becauſe forſaken by the ſhepherds; or it may deſign the ſhepherds themſelves that dwelled in them, that ſhould mourn becauſe there was no paſture for their flocks, the graſs being dried up, and withered away: and indeed it may be rendered, *the paſtures of the ſhepherds ſhall mourn*[s]; being deſtroyed by the drought, as the cattel upon them are ſaid to mourn and groan, *Joel* i. 18: *and the top of Carmel ſhall wither*; a fruitful mountain in the land of *Iſrael*; there were two of this name, one in the tribe of *Judah*, near which *Nabal* dwelt, 1 *Sam.* xxv. 2. another in the tribe of *Aſher*, near to *Ptolemais* or *Aco*; ſome think the former is meant, as being nearer *Tekoa*, and more known to *Amos*; others the latter, becauſe *Iſrael* or the ten tribes are propheſied againſt; tho' *Carmel* may be taken for any and all fruitful places in the land; and the top or chief of it withering, may ſignify the deſtruction of every thing pleaſant and uſeful. Some think *Amos* ſpeaks figuratively in the language of a herdſman or ſhepherd, as artificers and mechanics do in their own way[t]; and ſo by *ſhepherds* he means kings and princes; and by their *habitations*, their kingdoms, cities, towns and palaces; and by *Carmel*, their wealth, riches and precious things, which ſhould all be deſtroyed; and to this agrees the *Targum*, "the habitations of kings ſhall become "deſolate, and the ſtrength of their fortreſſes ſhall "be made a deſert."

℣. 3. *Thus ſaith the Lord*, &c.] Leſt it ſhould be thought that the words that *Amos* ſpoke were his own, and he ſpake them of himſelf, this and the following prophecies are prefaced in this manner; and he begins with the nations near to the people of *Iſrael* and *Judah*, who had greatly afflicted them, and for that reaſon would be puniſhed; which is foretold to let *Iſrael* ſee that thoſe judgments on them did not come by chance; and leſt they ſhould promiſe themſelves impunity from the proſperity of theſe ſinful nations; and to awaken them to a ſenſe of their ſin and danger, who might expect the viſitation of God for their tranſgreſſions; as alſo to take off all offence at the prophet, who began not with them, but with their enemies: *for three tranſgreſſions of Damaſcus, and for four, I will not turn away* the puniſhment *thereof*; *Damaſcus* was an ancient city; it was in the times of *Abraham*, *Gen.* xv. 2. It was the *metropolis* of *Syria*, *Iſ.* vii. 8. and ſo *Pliny* calls it, *Damaſcus of Syria* [u]. Of the ſituation of this place, and the delightfulneſs of it, ſee the note on *Jer.* xlix. 25. and of its founder, and the ſignification of its name, ſee the note on *Acts* ix. 2. to which may be added, that tho' *Juſtin* [w] ſays it had its name from *Damaſcus*, a king of it before *Abraham* and *Iſrael*, whom he alſo makes kings of it; and *Joſephus* [x] would have *Uz* the ſon of *Aram* the founder of it, to which *Bochart* [y] agrees; yet the *Arabic* writers aſcribe the building of it to others; for the *Arabs* have a tradition, as *Schultens* [z] ſays, that there were *Canaanites* anciently in *Syria*; for they talk of *Dimaſhc* the ſon of *Canaan*, who built the famous city of *Damaſcus*, and ſo it ſhould ſeem to be called after his name; and *Abulpharagius* [a] ſays, that *Murkus* or *Murphus*, as others call him, king of *Paleſtine*, built the city of *Damaſcus* twenty years before the birth of *Abraham*: from this place many things have their names, which continue with us to this day, as the *Damaſk* roſe, and the *Damaſcene* plumb, tranſplanted from the gardens that were about it, for which it was famous; and very probably the invention of the ſilk and linen called *Damaſks*, owes its riſe from hence. It is here put for the whole country of *Syria*, and the inhabitants of it, for whoſe numerous tranſgreſſions, ſignified by *three* and *four*, the Lord would not turn away his fury from them, juſtly raiſed by their ſins; or the decree which he had paſſed in his own mind, and now made a declaration of, he would not revoke; or not inflict the puniſhment they had deſerved, and he had threatened. The ſenſe is, that he would not ſpare them, or have mercy on them, or defer the execution of puniſhment any longer; he would not forgive their tranſgreſſions. So the *Targum*, “I will not pardon them.” *De Dieu* refers it to the earthquake before-mentioned, that God would not turn away that, but cauſe it to come, as he had foretold, for the tranſgreſſions of theſe, and other nations after ſpoken of; but rather it refers to *Damaſcus*; and ſo ſome render it, *I will not turn*, or *convert it* [b]; to repentance, and ſo to my mercy; but leave it in its ſins, and to my juſt judgments. *Kimchi* thinks that this reſpects four particular ſeaſons, in which *Damaſcus*, or the *Syrians*, evilly treated and diſtreſſed the people of *Iſrael*; firſt in the times of *Baaſa*; then in the times of *Ahab*; a third time in the days of *Jehoahaz* the ſon of *Jehu*; and the fourth in the times of *Ahaz*; and then they were puniſhed for them all: *becauſe they have threſhed Gilead with threſhing inſtruments of iron*; that is, “the inhabitants of the land of *Gilead*,” as the *Targum*; this country lay beyond *Jordan*, and was inhabited by the *Reubenites*, and *Gadites*, and the half tribe of *Manaſſeh*; who were uſed in a very cruel manner by *Hazael* king of *Syria*, as was foretold by *Eliſha*, 2 *Kings* vii. 12. not literally, as in 2 *Sam.* xii. 31. but by him they were beat, oppreſſed and cruſhed, as the corn of the threſhing floor; which uſed to be threſhed out by means of a wooden inſtrument ſtuck with iron teeth, the top of which was filled with ſtones to preſs it down, and ſo drawn to and fro over the ſheaves of corn, by which means it was beaten out, to which the alluſion is here; ſee the note on 1 *Cor.* ix. 9. This was done by *Hazael* king of *Syria*, who is ſaid to deſtroy the people, and make them *like the duſt by threſhing*, 2 *Kings* x. 32, 33. and xiii. 3, 7.

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[o] Miſn. Menachot, c. 8. §. 3. in Druſius.

[p] Proem. in Amos.

[q] על ישראל contra Iſraelem, ſo ſome in Druſius.

[r] Antiq. l. 9. c. 10. §. 4.

[s] נאות הרעים paſcua paſtorum, Vatablus, Piſcator, Grotius, Burkius.

[t] Navita de ventis, de tauris narrat arator,
Enumerat miles vulnera, paſtor oves. Propert. L. 2. Eleg. 1.

℣. 4. *But I will ſend a fire into the houſe of Hazael*, &c.] For ſo doing; into his family, his ſons ſons, one of whom perhaps was *Rezin*, that *Tiglath-Pileſer* king of *Aſſyria* ſlew, as *Aben Ezra* obſerves. This denotes the judgments of God upon his poſterity for his cruel uſage of the *Iſraelites*; and deſigns an enemy that ſhould come into his country, and war made in the midſt of it, by which it ſhould be depopulated; and this being by the permiſſion and providence of God, and according to his will, is ſaid to be ſent by him: *which ſhall devour the palaces of Benhadad*; a name frequently given to the kings of *Syria*; there was one of this name the immediate predeceſſor of *Hazael*, whoſe ſervant he was; and he left a ſon of the ſame name that ſucceeded him, 2 *Kings* vii. 7, 15. and xiii. 24. theſe may denote the royal palaces of the kings of *Syria*, which ſhould not be ſpared in this time of deſolation; tho' rather by them may be intended the temples, which he and *Hazael* are ſaid by *Joſephus* [c] to build in the city of *Damaſcus*, whereby they greatly adorned it; and for theſe and other acts of beneficence, they were deified by the *Syrians*, and worſhipped as gods; and even to the times of *Joſephus*, he ſays, their ſtatues were carried in pomp every day in honour of them; and ſo the houſe of *Hazael*, in the preceding clauſe, may ſignify a temple, that was either built by him, or for the worſhip of him, ſince he was deified as well as *Benhadad*; and it may be obſerved, that as *Adad* was a common name of the kings of *Syria*; for according to *Nicholas* of *Damaſcus* [d], ten kings that reigned in *Damaſcus* were all called *Adad*; ſo this is a name of the god they worſhipped. *Pliny* ſpeaks of a god worſhipped by the *Syrians* whoſe name muſt be *Adad*; ſince according to him, the gem *Adadunephros* had its name from him [e]; and *Macrobius* [f] is expreſs for it, that the chief god of the *Aſſyrians* was called *Adad*, which ſignifies one; ſee the note on *Iſ.* lxvi. 17.

℣. 5. *I will break alſo the bar of Damaſcus*, &c.] Or *bars*, the ſingular for the plural, by which the gates of the city were barred; and being broken, the gates would be eaſily opened, and way made for the enemy to paſs into the city, and ſpoil it; or it may ſignify the whole ſtrength, and all the fortifications of it. So the *Targum*, “I will break the ſtrength of *Damaſcus*:” *and cut off the inhabitant from the plain of Aven*; or, *of an idol*, as the *Vulgate Latin* verſion. It is thought to be ſome place where idols were worſhipped by the *Syrians*; their gods were the gods of the vallies, which they denied the God of *Iſrael* to be, 1 *Kings*

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[u] Nat. Hiſt. l. 36. c. 8.
[w] E Trogo, l. 36. c. 2.
[x] Antiq. l. 1. c. 6. §. 4.
[y] Phaleg, l. 2. c. 8.
[z] Apud Univerſal Hiſtory, Vol. II. p. 280.
[a] Hiſt. Dynaſt. p. 13.
[b] לא אשיבנו non convertam eam, Montanus, Vatablus, Druſius.
[c] Antiq. l. 9. c. 4. §. 6.
[d] Apud Joſeph. Antiq. l. 7. c. 5. §. 2.
[e] Nat. Hiſt. l. 37. c. 11.
[f] Saturnal. l. 1. c. 23.

xx. 20. Mr. *Maundrel*[g] ſays, that near *Damaſcus* there is a plain ſtill called the valley of *Bocat*, and which he thinks is the ſame with this *Bicat-Aven*, as it is in the *Hebrew* text; and which lies between *Libanus* and *Antilibanus*, near to the city of *Heliopolis*; and the *Septuagint* and *Arabic* verſions here call this valley the plain of *On*, which *Theodoret* interprets of an idol called *On*. Father *Calmet*[h] takes it to be the ſame with *Heliopolis*, now called *Balbec*, or *Baal-beck*, the valley of *Baal*; where was a famous temple dedicated to the ſun, the magnificent remains whereof are ſtill at this day viſible. *Balbec* is mentioned by the *Arabians* as the wonder of *Syria*; and one of their lexicographers ſays, it is three days journey from *Damaſcus*, where are wonderful foundations, and magnificent veſtiges of antiquity, and palaces with marble columns, ſuch as in the whole world are no where elſe to be ſeen; and ſuch of our *European* travellers as have viſited it, are ſo charmed with what they beheld there, that they are at a loſs how to expreſs their admiration. On the ſouth-weſt of the town, which ſtands in a *delightful plain* on the weſt foot of *Antilibanus*, is an heathen temple, with the remains of ſome other edifices, and among the reſt of a magnificent palace[i]. Some late travellers[k] into theſe parts tell us, that "upon a riſing ground "near the north-eaſt extremity of this *plain*, and "immediately under *Antilibanus*, is pleaſantly ſituated the city of *Balbec*, between *Tripoli* of "*Syria*, and *Damaſcus*, and about ſixteen hours "diſtant from each.—This plain of *Bocat* they ſay "might by a little care be made one of the richeſt "and moſt fertile ſpots in *Syria*; for it is more fertile than the celebrated vale of *Damaſcus*, and "better watered than the rich plains of *Eſdraelon* "and *Rama*. In its preſent neglected ſtate it produces corn, ſome good grapes, but very little "wood.—It extends in length from *Balbec* almoſt "to the ſea; its direction is from north-eaſt by "north, to ſouth-weſt by ſouth; and its breadth "from *Libanus* to *Antilibanus* is gueſſed to be in "few places more than four leagues, or leſs than "two." It ſeems to be the ſame with *Bicat-Lebanon*, or the valley of *Lebanon*, *Joſh.* xi. 17. and with that which *Strabo*[l] calls the hollow plain; the breadth of which to the ſea (he ſays) is two hundred furlongs, and the length from the ſea to the mid-land is double that: *and him that holdeth the ſcepter from the houſe of Eden*; that is, the king from his pleaſure-houſe; or it may be underſtood of the name of ſome place in *Syria*, where the kings of it uſed ſometimes to be, and had their palace there, called *Beth-Eden*; and it ſeems there is ſtill a place near *Damaſcus*, on mount *Libanus*, called *Eden*, as the above traveller ſays; and *Calmet*[m] takes it to be the ſame that is here ſpoken of: *and the people of Syria ſhall go into captivity unto Kir, ſaith the Lord*; which laſt clauſe is added for the certainty of it, and accordingly it was punctually fulfilled; for in the times of *Rezin*, which was about fifty years after this prophecy of *Amos*, tho' *Kimchi* ſays but twenty-five, *Tiglath-Pileſer* king of *Aſſyria* came up againſt *Damaſcus*, took it, and carried the people captive to *Kir*, 2 *Kings* xvi. 9. The *Targum* and *Vulgate Latin* verſion call it *Cyrene*, which ſome underſtand of *Cyrene* in *Egypt*; ſee *Acts* ii. 10. but this cannot be, ſince it was in the hands of the king of *Aſſyria*; but rather *Kir* in *Media* is meant; ſee *Iſ.* xxii. 6. which was under his dominion; and ſo *Joſephus* ſays[n], that he carried captive the inhabitants of *Damaſcus* into Upper *Media*.

ỽ. 6. *Thus ſaith the Lord, for three tranſgreſſions of Gaza*, &c.] The chief city of the *Philiſtines*, and put for the whole country, and deſigns the inhabitants of it: *and for four I will not turn away* the puniſhment *thereof*; ſee the note on ỽ. 3: *becauſe they carried away captive the whole captivity*; which cannot be underſtood of the captivity of the whole nation, either of *Iſrael* or *Judah*, who were never carried captive by the *Philiſtines*; but of their carrying away all the ſubſtance of the houſe of *Jehoram* king of *Judah*, and of all his ſons and his wives, and left him not one ſon, but the youngeſt, 2 *Chron.* xxi. 17: *to deliver* them *up to Edom*; or, *to ſhut* them *up in Edom*[o]; which country alſo revolted from *Jehoram*, when he and the captains of his chariots going out againſt them, were compaſſed in by them, ỽ. 8, 9, 10. Some think this refers to the time when *Sennacherib* invaded *Judea*, and many of the *Jews* fled to *Paleſtine* for ſuccour, but inſtead of being ſheltered were delivered up to the *Edomites*; but this was in the times of *Hezekiah*, after *Amos* had propheſied, and therefore can't be referred to; and for the ſame reaſon this cannot be applied to the *Edomites* and *Philiſtines* invading and ſmiting *Judah*, and carrying them captive, 2 *Chron.* xxviii. 17, 18.

ỽ. 7. *But I will ſend a fire on the wall of Gaza*, &c.] An enemy that ſhall pull down and deſtroy the walls of it: this was fulfilled in the times of *Uzziah*, under whom *Amos* propheſied; and very likely in a very ſhort time after this prophecy, who went out and warred againſt the *Philiſtines*, and broke down the wall of *Gaza*, 2 *Chron.* xxvi. 6. or elſe in the times of *Hezekiah*, who ſmote the *Philiſtines* unto *Gaza*, and the borders thereof, 2 *Kings* xviii. 8. or however in the times of *Nebuchadnezzar*, according to the prophecy of *Jeremiah*, ch. xxv. 20. as alſo in the times of *Alexander* the Great, who, after he had taken *Tyre*, beſieged *Gaza*, and after two months ſiege took it, as *Diodorus Siculus* relates[p]; the wall being undermined and thrown down, he entered in at the ruins of it, as *Curtius*[q] ſays; in the times of the *Maccabees* the ſuburbs of it were burnt by *Jonathan*, and the place taken, 1 *Maccab.* xi. 61, 62: *which ſhall devour the palaces thereof*; the palaces of the governor, and of other great men in it; the governor of it, when *Alexander* took it, was *Batis*; and the ſtately towers of it, of which there were many. This city was about fifteen miles ſouth of *Aſcalon*, and about four or five north of the river *Bezor*, and at a ſmall diſtance from the *Mediterranean*. It was ſituated on an eminence, ſurrounded with the moſt beautiful and fertile vallies, watered by the above-mentioned river, and a number of other ſprings; and at a farther diſtance encompaſſed on the inland ſide with hills, all planted with variety of fine fruit-trees. The city itſelf was ſtrong, both by its ſituation, and by the ſtout *walls* and ſtately *towers* that ſurrounded it, and built after the *Philiſtine* manner[r]. *Arrian* alſo ſays[s], it was a great city built on high ground, and encompaſſed with a ſtrong *wall*; and was diſtant from the ſea at leaſt twenty furlongs, or two miles and a half; ſee the note on *Acts* viii. 26.

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[g] Journey from Aleppo to Jeruſalem, p. 119, 120. Ed. VII.

[h] Dictionary in the word Heliopolis.

[i] Univerſal Hiſtory, Vol. II. p. 266.

[k] Authors *of the ruins of Balbec*.

[l] Geograph. l. 16. p. 519.

[m] Dictionary in the word *Eden*.

[n] Antiq. l. 9. c. 12. §. 3.

[o] להסגיר לאדום, τȣ Συγκλεισαι εις τῳ Ιδȣμαιαν, Sept. ut concluderent eam in Idumea, Vulg. Lat. ad concludendum in Edom, Montanus.

[p] Bibliothec. Tom. II. l. 17. p. 526.

[q] Hiſt. l. 4. c. 5, 6.

[r] Univerſal Hiſtory, Vol. II. p. 490.

[s] De expeditione Alex. l. 2. p. 150.

℣. 8. *I will cut off the inhabitants from Aſhdod*, &c.] The ſame with *Azotus*. *Acts* viii. 40. another principal city of the *Philiſtines*: this perhaps was fulfilled when *Tartan* was ſent againſt it by *Sargon* king of *Aſſyria*, and took it, *Iſ.* xx. 1. or however in the times of the *Maccabees*, when *Jonathan* took it, and burnt it, and the cities round about it; and took their ſpoils, and burnt the temple of *Dagon*, and thoſe that fled to it; and what with thoſe that were burnt, and thoſe that fell by the ſword, there periſhed about eight thouſand, 1 *Maccab.* x. 84, 85. this was ſo ſtrong a place, that, according to *Herodotus* [t], it held out a ſiege of twenty-nine years, under *Pſammitichus* king of *Egypt*. It was, according to *Diodorus Siculus* [u], two hundred and ſeventy furlongs, or thirty four miles from *Gaza* before-mentioned; and it was about eight or nine from *Aſhkelon*, and fourteen or fifteen from *Ekron* after-mentioned: *and him that holdeth the ſcepter from Aſhkelon*; another of the five lordſhips of the *Philiſtines*, whoſe king or governor ſhould be cut off, with the inhabitants of it; this was done by *Nebuchadnezzar*, *Jer.* xlvii. 5, 6, 7. This place was about fifteen miles from *Gaza*, Mr. *Sandys* [w] ſays ten, but it was eight or nine miles from *Aſhdod*; and, as *Joſephus* [x] ſays, was five hundred and twenty furlongs from *Jeruſalem*. It was the birth place of *Herod* the Great, who from thence is called an *Aſhkelonite*; but the king or governor of it was cut off before his time. It was governed by kings formerly. *Juſtin* [y] makes mention of a king of *Aſhkelon*; according to the *Samaritan* interpreter, *Gen.* xx. 1. it is the ſame with *Gerar*, which had a king in the times of *Abraham*; hence a ſcepter is here aſcribed to it: *and I will turn mine hand againſt Ekron*; to deſtroy that; another of the chief cities of the *Philiſtines*. It was about ten miles from *Gath*; four of the five lordſhips are here mentioned, but not *Gath*, which was the fifth; ſee 1 *Sam.* vi. 17, 18. becauſe, as *Kimchi* ſays, it was in the hands of *Judah*. All theſe places were inhabited by heathens, and guilty of groſs idolatry, which muſt be one of the tranſgreſſions for which they were puniſhed. *Gaza* was a place much given to idolatry, as it was even in after-times; when other neighbouring cities embraced the chriſtian religion, the inhabitants of it were violent perſecutors; hence that ſaying of *Gregory Nazianzen* [z], "who knows not the madneſs of the inhabitants of "*Gaza*?" here ſtood the temple of the god *Marnas* [a], which with the *Syrians* ſignified the lord of men: at *Aſhdod* or *Azotus* ſtood the temple of *Dagon*, where he was worſhipped, 1 *Sam.* v. 2. 1 *Mac.* x. 84. Near *Aſhkelon*, as *Diodorus Siculus* [b] relates, was a large and deep lake full of fiſhes; and by it was a temple of a famous goddeſs, called by the *Syrians Derceto*, who had a woman's face, but the reſt of her body in the form of a fiſh; being, as the fable goes, changed into one upon her caſting herſelf into the above lake on a certain occaſion; hence the *Syrians* abſtained from fiſhes, and worſhipped them as gods. *Herodotus* [c] calls this city a city of *Syria*, and ſpeaks of a temple dedicated to *Urania Venus*; and in the *Talmud* [d] mention is made of the temple of *Zeripha*, or of a molten image at *Aſhkelon*; and beſides idolatry, this place ſeems to have been famous for witchcraft; for it is ſaid [e], that *Simeon ben Shetach* hung on one day at *Aſhkelon* fourſcore women for being witches; and at *Ekron*, *Baal-zebub* or the god of the fly was worſhipped: *and the remnant of the Philiſtines ſhall periſh, ſaith the Lord God*; all the other towns and cities belonging to them, beſides thoſe mentioned; which very likely had its accompliſhment in the times of the *Maccabees*, when they fell into the hands of the *Jews*.

℣. 9. *Thus ſaith the Lord, for three tranſgreſſions of Tyrus*, &c.] Or *Tyre*, a very ancient city in *Paleſtine*; of which ſee the note on *Iſ.* xxiii. 1: *and for four, I will not turn away* the puniſhment *thereof*; ſee the note on ℣. 3: *becauſe they delivered up the whole captivity to Edom*; ſuch of the *Iſraelites* that fell into their hands, or fled to them for ſhelter, they delivered up to the *Edomites* their implacable adverſaries, or ſold them to them, as they did to the *Grecians*, *Joel* iii. 6: *and remembered not the brotherly covenant*; either the covenant and agreement that ſhould be among brethren, as the *Jews* and *Edomites* were; which the *Tyrians* ſhould have remembered, and perſuaded them to live peaceably; and not have delivered the one into the hands of the other, to be uſed in a cruel manner as ſlaves: or elſe the covenant made between *Hiram* king of *Tyre*, and *David* king of *Iſrael*, and which was renewed between *Hiram* and *Solomon*, on account of which they called each other brethren, 2 *Sam.* v. 11. 1 *Kings* v. 1, 12. and ix. 13. The *Phœnicians*, of whom the *Tyrians* were the principal, are noted for being faithleſs and treacherous [f]. *Punica fides* [g] was the ſame as *French faith* now; the perfidy of *Hannibal* is well known [h]. *Cicero* [i] ſays the *Carthaginians*, which were a colony of the *Tyrians*, were a deceitful and lying people; and *Virgil* [k] calls the *Tyrians* themſelves, *Tyrios bilingues*, double-tongued, which *Servius* interprets deceitful, as referring more to the mind than to the tongue; and obſerves from *Livy*, the perfidy of the *Phœnicians* in general, that they have nothing true nor ſacred among them; no fear of God, no regard to an oath, nor any religion; and which are the three or four tranſgreſſions for which they are ſaid here they ſhould be puniſhed; for beſides their ill uſage of the *Jews*, their idolatry no doubt came into the account: the god that was worſhipped at *Tyre* was *Hercules*, by whom was meant the ſun, as *Macrobius* [l] obſerves; and as there were ſeveral heathen gods of this name, he whom the *Tyrians* worſhipped is the fourth of the name with *Cicero* [m]; the ſame is the *Melicarthus* of *Sanchoniatho* [n], which ſignifies the king of the city, by which *Bochart* [o] thinks *Tyre* is intended. To be a prieſt of *Hercules*, was the ſecond honour to that of king, as *Juſtin* [p] obſerves; and ſo careful were the *Tyrians* of this deity, that they uſed to chain him that he might not depart from them; ſee *Jer.* x. 4. and a moſt magnificent temple they had in honour of him, and which they pretended was exceeding ancient, as old as the city itſelf, the antiquity of which they ſpeak extravagantly of. *Herodotus*[q] ſays he ſaw this temple, and which was greatly ornamented, and particularly had two pillars, one of gold, and another of emerald; and enquiring of the prieſts, they told him it was built when their city was, ten thouſand three hundred years before that time; but according to their own hiſtorians[r], *Hiram* who lived in the days of *Solomon* built the temple of *Hercules*, as well as that of *Aſtarte*; for tho' ſhe is called the goddeſs of the *Sidonians*, ſhe was alſo worſhipped by the *Tyrians*; as he alſo ornamented the temple of *Jupiter Olympius*, and annexed it to the city, which deity alſo it ſeems had worſhip paid it in this place.

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[t] Euterpe, ſive l. 2. c. 157.

[u] Bibliothec. l. 19. p. 723.

[w] Travels, p. 151.

[x] De bello Jud. l. 3. c. 2. §. 1.

[y] Æ Trogo, l. 18. c. 3.

[z] Orat. 3. adv. Julian. p. 87.

[a] Hieronymus in Iſ. xvii. fol. 39. K.

[b] Bibliothec. l. 2. p. 92.

[c] Clio, ſive l. 1 c. 105.

[d] T. Bab. Avoda Zara, fol. 11. 2.

[e] T. Hieroſ. Sanhedrin, fol. 23. 3.

[f] Alex. ab Alex. Genial. Dier. l. 5. c. 10.

[g] Vid. Reineſium de Ling. Punic. c. 2. §. 12.

[h] Vid. Valer. Maxim. l. 9. c. 6.

[i] Contra Rullum, Orat. 16.

[k] Æneid. l. 1.

[l] Saturnal. l. 1. c. 20.

[m] De natura deorum, l. 3.

[n] Apud Euſeb. Præpar. Evangel. l. 2. p. 38.

[o] Canaan, l. 2. col. 709.

[p] E Trogo, l. 18. c. 4.

℣. 10. *But I will ſend a fire on the wall of Tyrus*, &c.] An enemy to deſtroy the walls of it: this was done either by *Salmaneſer* king of the *Aſſyrians*, in the times of *Eulæus* king of the *Tyrians*, of whoſe expedition againſt it *Joſephus*[s] makes mention: or by *Nebuchadnezzar*, who took it after thirteen years ſiege of it, in the time of *Ithobalus*[t]: or by *Alexander*, by whom it was taken, as *Curtius*[u] relates, after it had been beſieged ſeven months: *which ſhall devour the palaces thereof*; of the governor, the great men and merchants in it. *Alexander* ordered all to be ſlain but thoſe that fled to the temples, and fire to be put to the houſes; which made it a moſt deſolate place, as the above hiſtorian has recorded.

℣. 11. *Thus ſaith the Lord, for three tranſgreſſions of Edom*, &c.] Or the *Edomites*, the poſterity of *Eſau*, whoſe name was *Edom*, ſo called from the red pottage he ſold his birth-right for to his brother *Jacob: and for four, I will not turn away* the puniſhment *thereof*; ſee the note on ℣. 3. Among theſe three or four tranſgreſſions, not only what follows is included, but their idolatry; for that the *Edomites* had their idols is certain, tho' what they were cannot be ſaid; ſee 2 *Chron.* xxv. 14: *becauſe he did purſue his brother with the ſword*; not *Eſau* his brother *Jacob*; for tho' he purpoſed in his heart to ſlay him, which obliged him to flee, and frighted him upon his return, by meeting him with four hundred men, yet he never purſued him with the ſword; but his poſterity the *Edomites*, not only would not ſuffer the *Iſraelites* their brethren to paſs by their borders, but came out againſt them with a large army, *Numb.* xx. 18, 19, 20. and in the times of *Ahaz* they came againſt *Judah* with the ſword, and ſmote them, and carried away captives, 2 *Chron.* xxviii. 17. and were at the taking and deſtruction of *Jeruſalem*, and aſſiſted and encouraged in it, *Pſ.* cxxxvii. 7. *Obad.* ℣. 11—14. tho' to theſe later inſtances the prophet could have no reſpect, becauſe they were after his time: *and did caſt off all pity*; bowels of compaſſion, natural affection, ſuch as ought to be between brethren, even all humanity: or *corrupted*, or *deſtroyed all pity*[w]; ſhewed none, but extinguiſhed all ſparks of it, as their behaviour to the *Iſraelites* ſhewed, when upon their borders in the wilderneſs: *and his anger did tear perpetually*; it was deeply rooted in them; it began in their firſt father *Eſau*, on account of the bleſſing and birthright *Jacob* got from him; and it deſcended from father to ſon in all generations, and was vented in a moſt cruel manner, like the ravening of a lion, or any other beaſt of prey: *and kept his wrath for ever*; reſerved it in their breaſts till they had an opportunity of ſhewing it, as *Eſau* their father propoſed to do, *Gen.* xxvii. 41.

℣. 12. *But I will ſend a fire upon Teman*, &c.] A principal city of *Edom* or *Idumea*, ſo called from *Teman* a grandſon of *Eſau*, *Gen.* xxxvi. 11. *Jerom*[x] ſays there was in his time a village called *Theman*, five miles diſtant from the city *Petra*, and had a *Roman* garriſon; and ſo ſays *Euſebius*[y], who places it in *Arabia Petræa*; it is put for the whole country; it ſignifies the ſouth. So the *Targum* renders it, "a fire in the ſouth." The *fire* ſignifies an enemy that ſhould be ſent into it, and deſtroy it: this was *Nebuchadnezzar*, who, as *Joſephus*[z] ſays, five years after the deſtruction of *Jeruſalem* led his army into *Cæleſyria*, and took it; and fought againſt the *Ammonites* and *Moabites*, and very probably at the ſame time againſt the *Edomites: which ſhall devour the palaces of Bozrah*; another famous city of the *Edomites*; there was one of this name in *Moab*; either there were two cities ſo called, one in *Edom*, and another in *Moab*; or rather this city lay, as *Jarchi* ſays, between *Edom* and *Moab*; and ſo ſometimes is placed to one, and ſometimes to another, as it might belong to the one and to the other, according to the event of war. It is the ſame with *Bezer* in the wilderneſs, appointed a Levitical city, and a city of refuge by *Joſhua*, ch. xx. 8. and belonged to the tribe of *Reuben*; but being on the borders of that tribe, and of *Moab* and *Edom*, it is aſcribed to each, as they at different times made themſelves maſters of it. It is the ſame with *Boſtra*, which *Ptolemy*[a] places in *Arabia Petræa*; and being on the confines of *Arabia Deſerta*, and ſurrounded on all ſides with wild deſerts, it is commonly ſpoken of as ſituated in a wilderneſs. *Jerom*[b] ſpeaks of it as a city of *Arabia*, in the deſert, to the ſouth, looking to *Damaſcus*; and according to the *Perſian*[c] geographer, it is four days journey ſouthward from *Damaſcus*; and *Euſebius* places it at the diſtance of twenty-four miles from *Adraa* or *Edrei*. The deſtruction of this place is propheſied of by *Jeremiah*, ch. xlviii. 24. and xlix. 13. and perhaps theſe prophecies were accompliſhed when *Nebuchadnezzar* made war with the *Ammonites* and *Edomites*, as before obſerved; or however in the times of the *Maccabees*, when *Judas Maccabeus* took this city, put all the males to the ſword, plundered it, and then ſet fire to it, which literally fulfilled this prophecy, 1 *Maccab.* v. 28. It was afterwards rebuilt, and became a conſiderable city; in the time of the above *Perſian* geographer[d], it had a very ſtrong caſtle belonging to it, a gate twenty cubits high, and one of the largeſt baſons or pools of water in all the eaſt. In the fourth century there were biſhops of this place, which aſſiſted in the councils of *Nice*, *Antioch*, *Epheſus*, and *Chalcedon*, as *Reland* [e] obſerves; tho' he thinks that *Boſtra* is not to be confounded with the *Bezer* of *Reuben*, or with the *Bozra* of *Moab* and *Edom*; tho' they ſeem to be all one and the ſame place.

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[q] Euterpe, ſive l. 2. c. 44.

[r] Menander & Dius apud Joſeph. Antiq. l. 8. c. 5. §. 3.

[s] Antiq. l. 9. c. 14. §. 2.

[t] Hiſt. Phœnic. apud Joſeph. contr. Apion. l. 1. c. 21.

[u] Hiſt. l. 4. c. 4.

[w] שחת רחמיו corruperit miſericordias ſuas, Pagninus, Montanus, Mercerus; corrumpens miſerationes ſuas, Junius & Tremellius; corrupit, Piſcator, Cocceius.

[x] De locis Hebr. fol. 95. B.

[y] Onomaſt. ad vocem Θαιμαν.

[z] Antiq. l. 10. c. 9. §. 7.

[a] Geograph. l. 5. c. 17.

[b] De locis Hebr. in voce Trachonitis, fol. 95. B.

[c] Apud Calmet, Dictionary, on the word Boſor.

[d] Apud Calmet, ut ſupra.

℣. 13. *Thus ſaith the Lord, for three tranſgreſſions of the children of Ammon*, &c.] Theſe are the deſcendents of *Ben-Ammi*, a ſon of *Lot*'s, by one of his daughters, *Gen*. xix. 38. are diſtinguiſhed from the *Ammonites*, 2 *Chron*. xx. 1. were near neighbours of the *Jews*, but great enemies to them, tho' a-kin: *and for four, I will not turn away* the puniſhment *thereof*; ſee the note on ℣. 3. Among theſe tranſgreſſions, for which God would puniſh theſe people, are to be reckoned, not only their ill treatment of the *Gileadites* after-mentioned, but other ſins, which are all included in this number, and particularly their idolatry; for idolaters they were, though the children of *Lot*; and originally might have had better inſtruction, from which they departed. *Moloch* or *Milcom*, which ſignifies a king, was the abomination or idol of the *Ammonites*, 1 *Kings* xi. 5, 7. The image of this idol, according to the *Jews*, had ſeven chapels, and he was within them; and his face was the face of a calf or ox; and his hands were ſtretched out as a man ſtretches out his hands to receive any thing of his friend; and they ſet it on fire within, for it was hollow; and every one according to his offering went in to theſe chapels; he that offered a fowl, went into the firſt chapel; he that offered a ſheep, into the ſecond chapel; if a lamb, into the third; a calf into the fourth; a bullock into the fifth; an ox into the ſixth; but he that offered his ſon, they brought him into the ſeventh; and they put the child before *Moloch*, and kindled a fire in the inſide of him, until his hands were like fire; and then they took the child, and put him within its arms; and beat upon tabrets or drums, that the cry of the child might not be heard by the father [f]. *Benjamin of Tudela* [g] reports, that in his time at *Gibal*, the border of the children of *Ammon*, a day's journey from *Tripoli*, was found the remains of a temple of the children of *Ammon*; and an idol of theirs ſitting upon a throne; and it was made of ſtone, and covered with gold; and there were two women ſitting, one on its right-hand, and the other on its left; and before it an altar, on which they uſed to ſacrifice and burn incenſe to it, as in the times of the children of *Ammon*. *Chemoſh* alſo was worſhipped by the *Ammonites*, *Judg*. xi. 24. which was alſo the god of the *Moabites*; of which ſee the note on *Jer*. xlviii. 7: *becauſe they have ript up the women with child of Gilead, that they might enlarge their border*; this *Hazael* king of *Syria* did, according to *Eliſha*'s prophecy; and very likely the children of *Ammon* might join with him, inaſmuch as they bordered on the countries which he ſmote, 2 *Kings* viii. 12. and x. 32, 33. This was an inſtance of ſhocking cruelty and inhumanity, to deſtroy at once the innocent and the impotent, tho' frequently done by enemies, 2 *Kings* xv. 16. *Hoſ*. xiii. 16. The reaſon of it was not only that they might poſſeſs their land, but keep it when they had got it; there being no heir to claim it, or moleſt them in the poſſeſſion of it; ſee *Jer*. xlix. 1. tho' ſome read the words, *becauſe they divided*, or *cleaved the mountain of Gilead* [h]; ſo *Aben Ezra* and *Kimchi*, tho' they mention the other ſenſe: this they did to get into the land of *Gilead*, as *Hannibal* cut thro' the *Alps*; or rather to remove the borders of it, and lay it even with their own, and ſo enlarge theirs; which, as *Kimchi* ſays, was a very great iniquity, being one of the curſes written in the law, *Deut*. xxvii. 17. thus one ſin leads on to another. Some by *mountains* underſtand towers or fortified cities, as *Kimchi* and *Ben Melech* obſerve; ſuch as were built on mountains, which ſenſe is approved by *Guſſetius* [i].

℣. 14. *But I will kindle a fire in the wall of Rabbah*, &c.] Which was the metropolis of the children of *Ammon*, and their royal city, 2 *Sam*. xii. 26. This is to be underſtood of an enemy that ſhould deſtroy it, perhaps *Nebuchadnezzar*; or of war being kindled and raiſed in their country; this place being put for the whole; ſee the note on *Jer*. xlix. 2: *and it ſhall devour the palaces thereof*; the palaces of the king, and his nobles: *with ſhouting in the day of battel*; with the noiſe of ſoldiers when they make their onſet, or have gained the victory: ſee *Jer*. xlix. 2: *with a tempeſt in the day of the whirlwind*; denoting that this judgment ſhould come ſuddenly, and at an unawares, with great force, irreſiſtibly, and a tempeſt added to fire, if literally taken, muſt ſpread the deſolation more abundantly, and make it more terrible.

℣. 15. *And their king ſhall go into captivity*, &c.] Not only the common people that are left of the ſword ſhall be carried captive, but their king alſo. This was *Baalis* their laſt king, who was acceſſary to the murder of *Gedaliah*, *Jer*. xl. 14. whom the king of *Babylon* had ſet over the remnant of the *Jews* left in *Judea*; which might provoke him to ſend *Nebuzaradan* his general againſt him, who put his country to fire and ſword, deſtroyed his chief city *Rabbah*, and carried him and his nobles into captivity. Some underſtand this of *Milchom*, or *Moloch* the god of the children of *Ammon*, who ſhould be ſo far from ſaving them, that he himſelf ſhould be taken and carried off; it being uſual with the conquerors to carry away with them the gods of the nations they conquered; ſee *Jer*. xlviii. 7. and xlix. 3. So *Ptolemy Euergetes* king of *Egypt* having conquered *Callinicus* king of *Syria*, carried captive into *Egypt* the gods he then took, *Dan*. xi. 8. and it was uſual with the *Romans* to carry the gods of the nations captive which they conquered, and to carry them in their triumphs as ſuch; ſo *Marcellus* was blamed for rendring the city of *Rome* envied and hated by other nations, becauſe not men only, but the gods alſo were carried in pomp as captives: and of *Paulus Æmylius* it is ſaid, that the firſt day of his triumph was ſcarce ſufficient for the paſſing along of the captive ſtatues, pictures and coloſſes, which were drawn on two hundred and fifty chariots [k]: *he and his princes together, ſaith the Lord*; which is repeated, and eſpecially the laſt words added, for the confirmation of it. The *Septuagint*, *Syriac* and *Arabic* verſions read, *their prieſts and their princes*, as in *Jer*. xlix. 3. This was fulfilled five years after the deſtruction of *Jeruſalem*, as *Joſephus* [l] relates.

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[e] Paleſtina Illuſtrata, Tom. II. l. 3. p. 666.

[f] Yelammedenu apud Yalkut Simeoni in Jer. vii. 31. fol. 61. 4.

[g] Itinerarium, p. 33.

[h] בקעם הרות eo quod ſciderint montes, Pagninus, ſo ſome in Druſius.

[i] Ebr. Comment. p. 216.

[k] Vid. Plutarch. in Vita Marcelli & Æmylii.

[l] Antiq. l. 10. c. 9. §. 7. Vid. Judith i. 12.

CHAP. II.

IN this chapter the prophet foretels the calamities that ſhould come upon the *Moabites* for their tranſgreſſions, ℣. 1, 2, 3. and the deſtruction of *Judah* and *Jeruſalem* for their iniquities, ℣. 4, 5. alſo the judgments of God that ſhould come upon *Iſrael* the ten tribes for their ſins, which ſins are enumerated; their oppreſſion of the poor, their lewdneſs and idolatry, ℣. 6, 7, 8. and which are aggravated by the bleſſings of goodneſs beſtowed upon them, both temporal and ſpiritual, ℣. 9, 10, 11, 12. wherefore they are threatened with ruin, which would be inevitable, notwithſtanding their ſwiftneſs, ſtrength and courage, and their ſkill in ſhooting arrows, and riding horſes, ℣. 13, 14, 15, 16.

℣. 1. *Thus ſaith the Lord, for three tranſgreſſions of Moab*, &c.] Or the *Moabites*, who deſcended from the eldeſt ſon of *Lot*, by one of his daughters; and tho' related, were great enemies to the *Iſraelites*; they ſent for *Balaam* to curſe them when on their borders, and greatly oppreſſed them in the times of the judges: *and for four, I will not turn away* the puniſhment *thereof*; ſee the note on ch. i. 3. Idolatry, as well as the ſin next charged, muſt be one of theſe four tranſgreſſions: the idols of *Moab* were *Chemoſh* and *Baal-peor*; of the former ſee the note on *Jer.* xlviii. 7. and of the latter ſee the note on *Hoſ.* ix. 10: *becauſe he burnt the bones of the king of Edom into lime*; either like *to lime*, or *for lime*; he burnt them thoroughly, till they came to powder as ſmall and as white as lime, and uſed them inſtead of it to plaſter the walls of his palace, by way of contempt, as the *Targum*; and ſo *Jarchi* and *Kimchi*: this is thought probable by *Quinquarboreus* [m], for which he is blamed by *Sanctius*, who obſerves, there is no foundation for it in ſcripture; and that the aſhes of the bones of one man would not be ſufficient to plaſter a wall; and beſides, could never be brought to ſuch a conſiſtence, as to be fit for ſuch a purpoſe; yet if it only means bare burning them, ſo as that they became like lime, as the colour of it, it could not be thought ſo very barbarous and inhuman, ſince it was the uſage of ſome nations, eſpecially the *Romans*, to burn their dead: no doubt ſomething ſhocking is intended, and which uſage to the dead is reſented by the Lord. Sir *Paul Rycaut* [n] relates a piece of barbarity ſimilar to this, that the city of *Philadelphia* was built with the bones of the beſieged, by the prince that took it by ſtorm. *Kimchi* thinks, as other interprets alſo do, that it refers to the hiſtory in 2 *Kings* iii. 27. where the king of *Moab* is ſaid to offer his eldeſt ſon that ſhould have reigned in his ſtead for a burnt-offering; which he underſtands, not of the king of *Moab*'s ſon, but of the king of *Edom*'s ſon, here called a king, becauſe he was to have ſucceeded his father in the kingdom; but it ſeems rather to be the king of *Moab*'s own ſon that he offered; nor is it likely that the king of *Edom*'s ſonw as in his lands; for he would have broke thro' into the king of *Edom*, but could not; and then did this raſh action; not in wrath and fury, but in a religious way. The prophet here refers to ſome fact, notorious in thoſe times, the truth of which is not to be queſtioned, tho' we have no other account of it in ſcripture; very probably it was the ſame king of *Moab* that did it, and the ſame king of *Edom* that was ſo uſed, mentioned in the above hiſtory; the king of *Moab* being enraged at him for joining with the kings of *Iſrael* and *Judah* againſt him, who afterwards falling into his hands, he uſed him in this barbarous manner; or very likely being poſſeſſed of his country after his death, or however of his grave, he took him out of it, and burnt his bones to lime, in revenge of what he had done to him. This was a very cruel action thus to uſe an human body, and this not the body of a private perſon, but of a king; and was an act of impiety, as well as of inhumanity, to take the bones of the dead out of his grave, and burn them; and which tho' done to an heathen prince, God who is the creator of all, and governor of the whole world, and whoſe vicegerents princes are, reſented; and therefore threatend the *Moabites* with utter deſtruction for it.

℣. 2. *But I will ſend a fire upon Moab*, &c.] Either on the whole country, or on ſome particular city ſo called, as in all the other prophecies; and there was a city called *Moab*, now *Areopolis*, ſee the note on *Jer.* xlviii. 4. tho' it may be put for the whole country, into which an enemy ſhould be ſent to deſtroy it, even *Nebuchadnezzar*: *and it ſhall devour the palaces of Kerioth*; a principal city in the land of *Moab*; according to *Kimchi*, it was the royal city, and therefore mention is made of the palaces of it, here being the palace of the king and his princes; ſee *Jer.* xlviii. 24. tho' the word may be rendered *cities*, as it is by the *Septuagint* and *Arabic* verſions; and ſo the *Targum*, “and “ſhall conſume the palaces of the fortified place;” and ſo may ſignify all the cities of *Moab*, and their palaces: or however may be put for them: *and Moab ſhall die with tumult, with ſhouting*, and *with the ſound of the trumpet*; that is, the *Moabites* ſhall die, not in their beds, and in peace, but in war, amidſt the howlings of the wounded, the ſhouts of ſoldiers, the claſhing of arms, and the ſound of trumpets.

℣. 3. *And I will cut off the judge from the midſt thereof*, &c.] Either from the midſt of *Moab*, the country in general; or from *Kerioth* in particular, ſo *Kimchi*; meaning their principal governor, their king, as *Aben Ezra*; for kings ſometimes have acted as judges, took the bench, and ſat and adminiſtered juſtice to their ſubjects: *and I will ſlay all the princes thereof with him, ſaith the Lord*; the king, and the princes of the blood, and his nobles; ſo that there ſhould be none to ſucceed him, or to protect and defend the people; the deſtruction ſhould be an entire one, and inevitable, for the mouth of the Lord had ſpoken it. This was fulfilled at the ſame time as the prophecy againſt the children of *Ammon* by *Nebuchadnezzar*, five years after the deſtruction of *Jeruſalem* [o], which is next threatened.

℣. 4. *Thus ſaith the Lord, for three tranſgreſſions of Judah*, &c.] With whom *Benjamin* muſt be joined; for the two tribes are meant as diſtinct from the ten tribes, under the name of *Iſrael*, following. The prophet proceeds from the heathens round about to the people of God themſelves, for the ill uſage of whom chiefly the above nations are threatened with ruin, leſt they ſhould promiſe themſelves impunity in ſin; tho' if they rightly conſidered things, they could not expect it; ſince, if the heathens, ignorant of the will of God, and his law, were puniſhed for their ſins, then much more thoſe who knew it, and did it not, *Luke* xii. 47. and he begins with *Judah*, partly becauſe he was of that tribe, leſt he ſhould be charged with flattery and partiality; and partly becauſe of the order of his prophecy, which being chiefly concerned with *Iſrael*, it was proper that what he had to ſay to *Judah* ſhould be delivered firſt: *and for four, I will not turn away* the puniſhment *thereof*; the prophet retains the ſame form as in his prophecies againſt the heathen nations; his own people, and God's profeſſing people being guilty of numerous tranſgreſſions, as well as they, and more aggravated than theirs; ſee the note on ch. i. 3: *becauſe they have deſpiſed the law of the Lord*; a law ſo holy, juſt and good, and ſo righteous, as no other nation had; and yet was not only not obſerved, but contemned: other nations ſinned againſt the light of nature, and are not charged with breaches of the law of God, which was not given them; but theſe people had it, yet lightly eſteemed it; counted it as a ſtrange thing; walked not according to it, but caſt it away from them; which was a great affront to the ſovereignty of God, and a trampling upon his legiſlative power and authority: *and have not kept his commandments*; or *ſtatutes* [p]; the ordinances of the ceremonial law, which he appointed them to obſerve for the honour of his name, as parts of his worſhip; and to lead them into the deſigns of his grace and ſalvation by the Meſſiah: *and their lies cauſed them to err*; either their *idols*, as the *Vulgate Latin* verſion renders it; which are lying vanities, and deceive, and by which they were made to err from the pure worſhip of the living and true God to ſuperſtition and idolatry; or the words of the falſe prophets, as *Kimchi*; the falſe doctrines they taught, contrary to the word of God, directing them to ſeek for life by their own works; and promiſing them peace, when deſtruction was at hand, and daubing with untempered morter; and as no lie is of the truth, but againſt it, ſo one untruth leads on to another: *after the which their fathers have walked*; after which lies, idols and errors, as in *Ur* of the *Chaldees*, in *Egypt*, in the wilderneſs, and even in later times: this was no excuſe to them that they followed the way of their anceſtors, but rather an aggravation of their guilt, that they imitated them, took no warning by them; but filled up the meaſure of their iniquities, and ſhewed themſelves to be a ſeed of evil doers, a generation of wicked men, the ſons of rebellious parents.

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[m] Scholia in Targum in loc.

[n] The preſent ſtate of the Greek church, ch. 2.

[o] Joſeph. Antiq. l. 10. c. 9. §. 7. Vid. Judith, i. 12.

℣. 5. *But I will ſend a fire upon Judah*, &c.] An enemy, *Nebuchadnezzar*, who ſhould burn, waſte and deſtroy all that were in his way: *and it ſhall devour the palaces of Jeruſalem*; the chief city of *Judah*, the royal city, where ſtood the temple, the palace of the Moſt High, and the palaces of the king and his nobles; theſe were burnt with fire when it was taken by the *Chaldean* army, about two hundred years after this prophecy, *Jer.* lii. 13.

℣. 6. *Thus ſaith the Lord, for three tranſgreſſions of Iſrael*, &c.] The ten tribes rent from the houſe of *David* in the times of *Rehoboam*, and who departed from the true worſhip of God, and ſet up calves at *Dan* and *Bethel*: *and for four, I will not turn away* the puniſhment *thereof*; the following part of this prophecy is taken up in pointing at the ſins and puniſhment of *Iſrael*; now the prophet is come to the main buſineſs he was ſent to do: *becauſe they ſold the righteous for ſilver*; meaning not any particular perſon, as *Joſeph* ſold by his brethren, for in that they were all concerned, *Judah* as well as the reſt; nor Chriſt, as others [q], ſold for thirty pieces of ſilver; ſince the perſons here charged with it, and the times in which it was done, will not agree with that caſe; but the ſenſe is, that the judges of *Iſrael* were ſo corrupt, that for a piece of money they would give a cauſe againſt a righteous man, and in favour of an unjuſt man that bribed them: *and the poor for a pair of ſhoes*; that is, for a mere trifle they would pervert juſtice; if two men came before them with a cauſe, and both poor; yet if one could but give a pair of ſhoes, or any thing he could part with, tho' he could not give money; ſo mean and ſordid were they, they would take it, and give the cauſe for him, however unjuſt it was.

℣. 7. *That pant after the duſt of the earth on the head of the poor*, &c.] Either were greedy after money, the duſt of the earth, and even that ſmall portion of it the poor were poſſeſſed of; they could not be eaſy that they ſhould enjoy that little of it they did, but were deſirous to get it out of their hands by oppreſſion and injuſtice: or they were eagerly deſirous of throwing the poor upon the earth, and trampling upon them, and dragging them thro' the duſt of it, thereby filling their heads, and covering their faces with it; and cauſed them to put their mouths in the duſt, and be humble ſuppliants to them. Some think there is an alluſion to an ancient cuſtom, which *Joſeph ben Gorion* [r] ſpeaks of, that a guilty perſon ſhould ſtand before the judges, clad in black, and his head covered with duſt; and this theſe judges deſired here might be done by the rich, that the poor might be accuſed by them, from whom they expected gifts: *and turn aſide the way of the meek*; decline doing them juſtice, pervert it, and hinder the courſe of it, denying it to thoſe who are humble, meek and modeſt; or elſe by one means or another turned them from the good ways in which they were walking, and by degrees at length brought them to ſuch impudence and immodeſty, as is next expreſſed, ſo *Aben Ezra*: *and a man and his father will go in unto the* ſame *maid, to profane my holy name*; that is, will be guilty of ſuch uncleanneſs, as not only to have and enjoy the ſame harlot, but of ſuch inceſt, as that the ſon would lie with his father's wife, and the father lie with his ſon's wife; a ſin which was not named among the *Gentiles*, 1 *Cor.* v. 1. and whereby the name of God was blaſphemed among them, as if their religion taught them and encouraged them in ſuch filthy actions; ſee *Rom.* ii. 24.

℣. 8. *And they laid themſelves down upon cloaths laid to pledge, by every altar*, &c.] That is, the cloaths they took in pledge of poor people, which they ſhould have reſtored before ſun-ſetting, *Exod.*

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[p] חקיו ſtatuta ejus, Pagninus, Montanus, Mercerus, Junius & Tremellius, Piſcator, Cocceius, &c.

[q] Vid. Galatin. Cathol. Ver. Arcan. l. 4. c. 24.

[r] Hiſt. Heb. c. 44. apud Druſium in loc.

xxii. 26, 27. theſe they ſpread by every altar, of which they had many erected to their idols, and on theſe as on carpets they ſlept by them, as was uſual with the *Gentiles*; who not only in common uſed to lie and ſleep on garments, or carpets, or ſkins ſpread on the floor [s], but upon ſuch in the temples of their idols, in order to obtain good dreams: ſo in the temple of *Amphiaraus* in *Greece*, after purgations and ſacrifices to him, and to the gods whoſe names were engraven on the ſame altar, they ſlew a ram, and ſpread the ſkin, on which they laid themſelves down, and had dreams, the ſignification and events of which they preſently interpreted [t]; and *Jerom* ſays [u], they uſed to ſpread the ſkins of the ſacrifices, and lie upon them, that they might by dreams know things to come, which cuſtom in the temple of *Æſculapius* continued to his times; and this cuſtom might be imitated by the *Jews*; and ſo they are deſcribed by ſuch, *who ſleep in the temples of idols*, in the *Vulgate Latin* verſion of *Iſ.* lxv. 4. ſee the note there; but very falſe it is what *Strabo* [w] ſays, that the *Jews* were taught this cuſtom by *Moſes*; telling them that ſuch as lived ſoberly and righteouſly ought to ſleep in the temple, where they might expect good dreams for themſelves and others, as good gifts and ſigns from God, which others might not expect: or elſe the ſenſe is, they laid themſelves down on theſe cloaths, and feaſted on them; it being their cuſtom at meals not to ſit upright, but to recline on couches; or as the manner of the *Turks* and other eaſtern nations to ſit on carpets; and it was alſo the cuſtom of the heathens to feaſt in their temples, and by their altars, in honour of their gods. So *Herodotus* relates [x], that at a feſtival of *Juno* with the *Argives*, the mother of *Cleobis* and *Biton* prayed the goddeſs, whom they had drawn to the temple, oxen not being ready, that ſhe would give to them what was beſt for men; after which prayer, it is ſaid, they ſacrificed and *feaſted*; and the young men falling aſleep in the temple, never roſe more, but finiſhed this life; the deity judging it better for a man to die, than to live; and this cuſtom of feaſting in idols temples obtained in the times of the apoſtles, as appears from 1 *Cor.* viii. 10. and which was now obſerved by the *Iſraelites*, with this aggravation of their ſin; that they laid themſelves on the garments of the poor they had taken for a pawn, when they were performing their idolatrous rites; which muſt be very provoking to God: *and they drink the wine of the condemned in the houſe of their God*; either wine which uſed to be given to condemned malefactors to cheer and refreſh them; which cuſtom among the *Jews* was founded on *Prov.* xxxi. 6, 7. ſee the note there. The manner was to put a grain of frankincenſe into a cup of wine, which they gave to the malefactor juſt as he was going to be executed, that his mind might be diſturbed and become inſenſible; and which was uſually the free gift of honourable women, out of compaſſion to the ſufferer; and if they did it not, it was provided at the expence of the public [y]; but this ſeems to be done rather to intoxicate and ſtupify them, that they might not feel their pain and miſery, than to cheer; and is thought to be the potion which was offered to Chriſt, and he refuſed, *Mark* xv. 23. but whether ſuch a cuſtom obtained in the times of the prophet is a queſtion; nor does it ſeem very likely that theſe men would chuſe ſuch ſort of wine; wherefore rather wine bought with the money they received by the fines and amercements of thoſe they unjuſtly condemned, is intended. The *Targum* renders it, the wine of rapine; and this they were not content to drink only in their own houſes, but drank it at their feſtivals in the temples of their idols, ſuch as were built for the calves of *Dan* and *Bethel*, and other idols.

℣. 9. *Yet deſtroyed I the Amorite before them*, &c.] Here the Lord by the prophet reckons up the many favours and bleſſings he had beſtowed upon *Iſrael*, which was an aggravation of their ſins, and ſhewed them to be guilty of great ingratitude, and a juſtification of him in his puniſhment of them. He drove out the ſeven nations of *Canaanites* from before them, to make way for them, and deſtroyed them, of which the *Amorite* was a principal, and is here put for all the reſt: *whoſe height* was *like the height of the cedars*; being both tall of ſtature, and in great honour and dignity with the other nations, and in very opulent and flouriſhing circumſtances: *and he was ſtrong as the oaks*; not only like the tall cedars of *Lebanon* for their height and largeneſs of ſtature, but like the ſturdy oaks for the ſtrength of their bodies, being of the race of the giants, *Numb.* xiii. 28, 32, 33. *Deut.* iii. 11: *yet I deſtroyed his fruit from above, and his roots from beneath*; that is, utterly deſtroyed him, root and branch, ſo that nothing of him remained; ſtill perſiſting in the metaphor of a tree. *Jarchi* interprets it of their ſuperior and inferior princes; but it ſeems beſt to underſtand it of children with their parents, the one being the fruit, the other the root; and both being deſtroyed, there muſt be utter ruin.

℣. 10. *Alſo I brought you up from the land of Egypt*, &c.] Where they were bond-ſlaves, and in great affliction and diſtreſs, and unable to help themſelves; but the Lord wrought deliverance for them, and brought them out of this houſe of bondage with an high hand, and a mighty arm: *and led you forty years thro' the wilderneſs*; going before them in a pillar of cloud by day, and in a pillar of fire by night; providing them with all things neceſſary, with food and raiment, and protecting them from all their enemies: *to poſſeſs the land of the Amorite*; the whole land of *Canaan*, ſo called from a principal nation of it.

℣. 11. *And I raiſed up your ſons for prophets*, &c.] Such as *Moſes*, *Joſhua*, and the ſeventy elders, and others; not only to foretel things to come, but to teach and inſtruct the people in the doctrines and duties of religion, and to warn them of their ſins, and the danger of them: *and of your young men for Nazarites*; as *Sampſon*, *Samuel*, and others; whoſe vow not only obliged them from ſhaving their hair, but to abſtain from drinking wine, and eating grapes, which the youthful age is inclined unto; but ſuch grace was given them, as enabled them to deny themſelves ſenſual gratifications, and to be examples of piety and conſtant attendance on the ſervice of God, and inſtructing the people. The *Targum* is, "of your "young men for teachers;" theſe were the ſpiritual mercies, as the former were the temporal ones, the Lord beſtowed on theſe people, for the truth of which he appeals to them: is it *not even thus, O ye children of Iſrael, ſaith the Lord?* can ye deny it? the thing was too notorious to be contradicted.

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[s] Vid. Gloſſ. in Ariſtophan. Plutum, p. 55. & Nubes, p. 125.

[t] Pauſanias, Attica, ſive l. 1. p. 65. Vid. Alex. ab Alex. Genial. Dier. l. 6. c. 2.

[u] Comment. in Iſ. lxv. 4.

[w] Geograph. l. 16. p. 523.

[x] Clio, ſive l. 1. c. 31.

[y] T. Bab. Sanhedrin, fol. 43. 1. Bemidbar Rabba, §. 10. fol. 198. 4. Maimon. Hilchot Sanhedrin, c. 13. §. 2, 3.

℣. 12. *But ye gave the Nazarites wine to drink,* &c.] Contrary to their vow and calling, and in contempt of it, and to make them like themſelves; they either perſuaded them, or forced them to it: *and commanded the prophets, ſaying, propheſy not*; hard and heavy things, judgments and denunciations of vengeance, only ſmooth things; by this authoritative language it appears, that this is ſaid of the rulers and governors of the people, as king, princes, and prieſts; ſee ch. vii. 12, 13.

℣. 13. *Behold, I am preſſed under you,* &c.] With the weight of their ſins, with which they had made him to ſerve, and had wearied him; his patience was quite wore out, he could bear them no longer: *as a cart is preſſed* that is *full of ſheaves*; as a cart in harveſt-time, in which the ſheaves of corn are carried home; when one ſheaf is laid upon another, till they can lay no more, and the cart is loaded, and over-loaded with them, and ready to break, or be preſſed into the earth with them: thus Jehovah repreſents himſelf as loaded and burdened with the ſins of theſe people, and therefore would viſit for them, and inflict deſerved puniſhment. Some render it actively, *behold, I preſs*[a], or *am about to preſs your place, as a cart full of ſheaves preſſeth*[a]; the horſe or horſes which draw it, eſpecially the laſt; or the ground it goes upon; or as a cart ſtuck with iron ſpikes, and loaded with ſtones, being drawn over a corn-floor, preſſes the full ſheaves, and beats out the grain, which was their way of preſſing it: ſo the Lord ſignifies he would afflict and diſtreſs this people, bring them into ſtrait circumſtances, by a cloſe ſiege, and other judgments, which ſhould ruin and deſtroy them; and which was firſt begun by *Tiglath-Pileſer* king of *Aſſyria*, and finiſhed by *Salmaneſer*, who carried away the ten tribes captive. So the *Targum*, "behold, I bring diſtreſs upon you, and it ſhall "ſtraiten you in your place, as a cart is ſtraitened "which is loaded with ſheaves."

℣. 14. *Therefore the flight ſhall periſh from the ſwift,* &c.] They ſhould be ſo ſtraitened and cooped up, and be ſo loaded with preſſures, that thoſe, as ſwift of foot as *Aſahel*, ſhould not be able to make their eſcape by fleeing: *and the ſtrong ſhall not ſtrengthen his force*; ſhould not increaſe it, or muſter it up, and exert it to ſuch a degree, as to be able to defend and ſecure himſelf from the enemy: *neither ſhall the mighty deliver himſelf*; his *ſoul* or *life*; a ſoldier, a man of war, an expert and courageous officer at the head of his troop, or even the general of the army; ſee *Pſ.* xxxiii. 16.

℣. 15. *Neither ſhall he ſtand that handleth the bow,* &c.] That is, at ſome diſtance, and can make uſe of his inſtruments of war afar off; yet will not think it ſafe to ſtand his ground, but will betake himſelf to his heels as faſt as he can to ſave himſelf: *and he that is ſwift of foot ſhall not deliver himſelf*; this is repeated, leſt any ſhould place confidence in their agility, and to ſhew how complete and inevitable the affliction will be: *neither ſhall he that rideth the horſe deliver himſelf*; by fleeing on horſe-back, no more than he that is on foot; no ways that can be deviſed or thought on, would preſerve from this general calamity; ſee *Pſ.* xxxiii. 17.

℣. 16. *And he that is courageous among the mighty,* &c.] Or *ſtrong in his heart*[b]; one that is of a great heart, famous for courage and bravery, that excels in it among the mighty; the moſt valiant ſoldiers and officers: *ſhall flee away naked in that day*; ſhall throw away his armour, nay put off his cloaths, as being both an hindrance to him in his flight, and that he may make the better ſpeed: *ſaith the Lord*; which is added to ſhew the certainty of all this; it might be depended upon that ſo it would be, ſince the Lord God of truth had ſpoken it; and it was fulfilled about fourſcore years after this prophecy.

CHAP. III.

IN this chapter, the prophet goes on with his prophecy againſt *Iſrael*, whom God had highly favoured, and yet ſinned againſt him, and therefore muſt expect to be puniſhed by him; and the rather, ſince he and they were not agreed; and therefore there could be no communion between them, ℣. 1, 2, 3. and by various ſimilies are ſet forth the cauſe of divine judgments, the certain deſign of them, and their continuance till the end is anſwered; which ſhould be attended to, ſince every thing of this kind is of God, who giving his prophets notice of it, they are under an abſolute neceſſity of declaring it; nor ſhould they be blamed for it, ℣. 4, 5, 6, 7, 8. and even the heathen nations are appealed unto as witneſſes of the ſins of *Iſrael*, that cauſed ſuch a denunciation of wrath; their tumults, oppreſſion, injuſtice, violence and robbery, ℣. 9, 10. wherefore an adverſary is threatened to be ſent among them, that ſhould utterly deſtroy them, ſo that few ſhould eſcape, ℣. 11, 12. particularly their idolatry and luxury ſeem to have been reigning ſins, which had a great hand in bringing on their ruin, and for which the Lord would puniſh them, ℣. 13, 14, 15.

℣. 1. *Hear this word, that the Lord hath ſpoken againſt you, O children of Iſrael,* &c.] The prophecy againſt *Iſrael* begins in the preceding chapter, where notice is taken of their ſins, at leaſt ſome of them, and of their aggravated circumſtances, and ſure deſtruction; and here they are called upon to hearken and liſten to what the Lord by his prophet had ſpoken, and was about to ſpeak unto them; and to *receive* this word, as the *Targum*; to receive it as the word of God, and not men, and with all humility and reverence; and to take it, and apply it to themſelves, to whom it juſtly belonged; and to make a proper uſe and improvement of it, by humiliation and reformation. A word this was, *againſt the whole family which I brought up from the land of Egypt*; it was but a family that went down into *Egypt*, and tho' it greatly increaſed there, it was no more when it was brought up from thence: a family under the peculiar care of *Jehovah*, as the bringing them out of *Egypt*, out of the houſe of bondage, when greatly diſtreſſed there, abundantly ſhews; and which was a wonderful bleſſing and favour; and therefore often mentioned, and led on to many other bleſſings and mercies: a family which was the Lord's own, and therefore he had a right to chaſtiſe and correct them for their ſins. It ſeems by this phraſe, *the whole family*, as if the two tribes of *Judah* and *Benjamin* were included; though the prophecy ſeems chiefly intended againſt the ten tribes, which went by the name of *Iſrael*, ever ſince the breach in *Rehoboam*'s time, as diſtinct from *Judah*.

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[a] מעיק anguſtabo, Vatablus; coarctans, Montanus; arcto, Mercerus; premo, coarctabo, anguſtiis afficiam, Druſius; preſſurus ſum, Junius & Tremellius, Piſcator, Tarnovius; arctaturus ſum, Liveleus.

[a] תעיק coarctares, Montanus; premit, Junius & Tremellius, Piſcator, Tarnovius.

[b] אמיץ לבו fortis corde ſuo, Vatablus, Piſcator; fortis animo, Junius & Tremellius, Druſius; validus corde ſuo, Mercerus; qui corde firmo eſt, Cocceius.

ỳ. 2. *You only have I known of all the families of the earth*, &c.] All the families or nations of the earth, and all the inhabitants of it, are known by the Lord, as he is the omniſcient God; but none had been known by him as a family, or a nation, with that love and affection as this family had been, or diſtinguiſhed by his favours and bleſſings as they, not only temporal, but ſpiritual; beſides the land of *Canaan*, and all the good things in it, they had the law of the Lord, his word, worſhip, and ordinances among them; he choſe them for himſelf above all people, and gave peculiar marks of his affection to them, and ſpecial inſtances of his goodneſs, and of his care over them, and concern for them; ſee *Deut.* iv. 6, 7, 8. and vii. 6, 7. *Pſ.* cxlvii. 19, 20. *Rom.* ix. 4, 5. *Therefore I will puniſh you for all your iniquities*; or *viſit upon you*[c], or *againſt you*; in a way of chaſtiſement and correction: they were a family he had highly favoured, and yet departed from him; children he had brought up in a tender manner, and brought out of a moſt miſerable condition, and yet rebelled againſt him; he had followed and loaded them with his benefits, and they had proved ungrateful to him; he had given them a revelation of his mind and will, and they had rejected it, and therefore knowing, and not doing it, were worthy of more ſtripes; their ſins were more aggravated than others, being againſt goodneſs and mercy, light and knowledge; and therefore the Lord was determined to make an example of them; ſee 1 *Pet.* iv. 17.

ỳ. 3. *Can two walk together, except they be agreed?*] Unleſs they meet together, and appoint time and place, when and where they ſhall ſet out, what road they will take, and whither they will go; without ſuch conſultation and agreement, it cannot be thought they ſhould walk together; and not amicably, unleſs united in friendſhip, and are of the ſame affection to each other, and of the ſame ſentiments one with another; or it is much if they don't fall out by the way. The deſign of theſe words is to ſhew, that without friendſhip there's no fellowſhip, and without concord no communion; as this is the caſe between man and man, ſo between God and man; and that *Iſrael* could not expect that God ſhould walk with them, and ſhew himſelf friendly to them, and continue his favours with them, when they walked contrary to him; when they were ſo diſagreeable to him in their ſentiments of religion, in their worſhip, and the rites of it, and in the whole of their conduct and behaviour. And to a ſpiritual walk with God, and communion with him, agreement is requiſite. God and man were originally chief friends, but ſin ſet them at variance; a reconciliation became neceſſary to their walking together again; which was ſet on foot, not by man, who had no inclination to it, nor knew how to go about it, if he had, and much leſs able to effect it; but by the Lord, the offended party: it began in his thoughts, which were thoughts of peace; it was ſet on foot by him in the council of peace, and concluded in the covenant of peace; and his Son was ſent to bring it about; and through his obedience, ſufferings, and death, through his ſacrifice and ſatisfaction, the agreement is made on the part of God, his juſtice is ſatisfied; but ſtill it is neceſſary man ſhould be agreed too; this is brought out by the Spirit of God, who ſhews the ſinner the enmity of his mind, the ſin and danger of it, ſlays this enmity, and puts in new principles of light, life, and love; when the ſoul is reconciled to God's way of ſalvation, and loves the Lord, and delights in him; and both being thus agreed, the one by the ſatisfaction of Chriſt, and the other by the Spirit of Chriſt; ſee *Rom.* v. 10. they walk comfortably together: the ſaint walks with God, not only as in his ſight and preſence, but by faith, and in his fear, in the ways and ordinances of the Lord; and particularly is frequent in prayer and meditation, in which much of his walk with God lies: and God walks with him; he grants his gracious preſence; manifeſts his love and favour to him; talks with him by the way; diſcloſes the ſecrets of his heart; and indulges him with nearneſs and communion with him; but all is founded on mutual agreement. And ſo it muſt be between men and men, that walk in a religious way; regenerate and unregenerate perſons cannot walk together, there being no concord, 2 *Cor.* vi. 14, 15. nor can all ſorts of profeſſors; they muſt agree in the way Chriſt, and in the fundamental principles of religion; and in worſhip, and the manner of it; and in all the ordinances of the goſpel, and the manner of adminiſtring them.

ỳ. 4. *Will a lion roar in the foreſt when he hath no prey?* &c.] He will not, unleſs he has it in his ſight, or in his paws; he roars when he firſt ſees it, whereby he terrifies the creature, that it cannot move till he comes up to it; and when he has got it in his paws, he roars over it, to invite others to partake with him. Now prophecy from the Lord is compared to the roaring of a lion, ch. i. 2. and this is never in a way of judgment without a cauſe; the ſin of men, or of a nation, which makes them a prey to the wrath and fury of God. *Will a young lion cry*, or *give forth his voice out of his den, if he have taken nothing?* that is, if the old lion has taken nothing, and brought nothing unto him; which ſignifies the ſame as before; unleſs by the young lion is meant the prophets of the Lord, who never propheſy but when they have a commiſſion from him, and a people are pointed out to them as the juſt prey of his wrath and vengeance. All the images here uſed are very natural; the lion is for the moſt part in woods and foreſts, hence called the *lion out of the foreſt*, Jer. v. 6. as he is by *Theocritus*[d]; where his voice is heard, but not unleſs he is in ſight of his prey, or has got it, even tho' ever ſo hungry; but when he has it in view, he roars ſo terribly, that, as *Baſil*[e] obſerves, many animals that could eſcape him thro' their ſwiftneſs, yet are ſo affrighted at his roaring, that they have no power to move; and they have their dens either in caves or in thickets, where are the ſhe-lioneſs and the young lions, to whom the prey is brought; ſee *Nah.* ii. 11, 12.

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[c] אפקד עליכם viſitabo ſuper vos, V. L. Pagninus, Montanus; viſito, i. e. viſitare ſoleo, Mercerus; ſuper vobis, Cocceius; contra vos, Piſcator.

[d] Εκ δρυμοιο λεων, Theocrit. Idyll. 1.

℣. 5. *Can a bird fall in a ſnare upon the earth, where no gin is for him?* &c.] No, there muſt be a ſnare ſet, or a bird can never be taken in it; and that is done, not by chance, but with the deſign of the fowler; yea, with the knowledge and will of God himſelf, *Matt.* x. 29, the deſign of this is to ſhew, that no judgment or affliction comes upon a people, or they into one, by chance, or without the appointment of God; they are his nets and ſnares, which he on purpoſe ſpreads and ſets for perſons, to take them in; and unleſs he did do ſo, they would not fall into any; ſee *Job* v. 6, 7. and xxiii. 14. and *Ezek.* xii. 13. *Shall one take up a ſnare from the earth*; the *Targum* adds, out of its time; *and have taken nothing at all?* when men ſet a ſnare to catch any thing, do they take it up before any thing is caught? they do not; they let it ſtand till ſomething is enſnared in it, and ſo their end anſwered, and then they take it up, and not before. And thus when God denounces or brings a judgment, or an affliction, upon a people, does he remove it, before the end is anſwered by it? he does not; if the end is to bring men to a ſenſe of ſin, and humiliation for it; or to bring near to God, who have been wandring from him; or to try their graces, or take away their ſin; when ſuch an end is anſwered, then, and not till then, is the ſnare taken up, or the affliction removed; till ſuch an end is brought about, the diſtreſs is continued, or the threatening of it; and of this *Iſrael* is hereby aſſured.

℣. 6. *Shall a trumpet be blown in the city,* &c.] Meaning not any trumpet blown, as the ſilver trumpet for the gathering of the people to worſhip, or the jubilee trumpet which proclaimed liberty to them, or any other, expreſſive of joy and gladneſs; but the ſound of the trumpet, the alarm of war, or what is blown by the watchmen on the walls, deſcrying an enemy, or ſome danger, near: *and the people not be afraid?* they muſt, they uſually are, leſt their lives, and their childrens, ſhould be taken away, and their ſubſtance become a prey to the enemy: or, *and the people not run together*[f]? into ſome one place for ſhelter, or to conſult together, how to provide for their ſafety, and ſecure themſelves from danger. So when the prophets of the Lord, by his order, lift up their voice like a trumpet, to ſhew his people their tranſgreſſions; or when, as watchmen, they blow the trumpet, to give notice of approaching danger; can they hear ſuch denunciations of his wrath for their ſins, and not tremble at them? or not take ſome ways and methods to eſcape it? *Shall there be evil in a city, and the Lord hath not done it?* which is not to be underſtood of the evil of ſin, of which God is not the author, it being contrary to his nature and will; and tho' he permits it to be done by others, yet he never does it himſelf, nor ſo much as tempts men to it, *Jam.* i. 13, 14. unleſs the words ſhould be rendered, as they may be, *ſhall there be evil in a city, and ſhall not the Lord do* or *work*[g]? ſhall ſin be committed in a city, all ſorts of ſin, in the moſt bold and extravagant manner, and will not the Lord do ſomething to ſhew his reſentment of it? is it not time for him to ariſe and work for his name-ſake? will he not viſit for theſe things, and be avenged on ſuch a city, and the inhabitants of it? but this may be interpreted of the evil of affliction or judgment; which, wherever it comes, is by the order and appointment of God, and is inflicted by him; thus evil, as well as good, comes out of the mouth and hand of the Moſt High; and he creates the evil of adverſity, as well as makes peace and proſperity; ſee *Job* ii. 10. *Lam.* iii. 38. *Iſ.* xlv. 7.

℣. 7. *Surely, the Lord God will do nothing,* &c.] In the world, in a nation or city; no remarkable event has happened, or ſhall happen, to the ſons of men: *but he revealeth his ſecret unto his ſervants the prophets*; what he willed and determined to do, which was a ſecret in his own breaſt, till revealed; and this generally, and for the moſt part, he makes known to thoſe that fear and ſerve him; and eſpecially to whom he employs in public ſervice, as his prophets and miniſters, previous to his accompliſhment of it: thus he revealed to *Noah*, the drowning of the old world by the flood; to *Abraham* the burning of *Sodom* and *Gomorrha*; and to the ſame ſervant and friend of his, the affliction of his poſterity four hundred years in a ſtrange land, and then to be brought out with great ſubſtance; to *Abijah* the *Shilonite*, the rending of ten tribes from the houſe of *David*; to *Jeremiah*, the ſeventy years captivity of the *Jews* in *Babylon*; to *Iſaiah*, their deliverance from thence, thro' *Cyrus* by name; to *Daniel*, the four monarchies, the nature, riſe, and fall of them; and to *John*, the diſciple of Chriſt, all the material things that ſhould come to paſs, relating to the church and world, from the firſt times of the goſpel, to the ſecond coming of Chriſt; which that book is a *Revelation* of, that bears that name; ſee *Gen.* xviii. 17. and ſo that grand affair, which God has brought about in the world, the ſalvation of his people by his Son, which was a ſecret hid in his heart before the world began, this he revealed to his ſervants, before it was effected; not only the ſcheme of it, but the author of it, whom he very early gave notice of; and who was ſpoken of by the mouth of all the prophets, from the beginning of the world; declaring who and what he was, the Son of God; that he ſhould be incarnate, and born of a virgin; when he ſhould appear, and where, and in what part of the world; alſo in what way and manner he ſhould obtain ſalvation, by his obedience and ſufferings; and all the circumſtances relating thereunto, are moſt minutely and exactly declared by him. Yea, God reveals unto his ſaints in common, the ſecret of his purpoſes, reſpecting their election, redemption, and regeneration, which is made known in effectual vocation; and of the bleſſings of his grace in the covenant, and alſo of his providences; and of his love, grace, and mercy; and of his goſpel, and the myſteries of it; thus he deals with them as his friends, rather than as his ſervants; ſee *Pſ.* xxv. 14. *John* xv. 15.

℣. 8. *The lion hath roared, who will not fear?* &c.] *Amos* ſaid this from his own experience, who having been an herdſman in the wilderneſs of *Tekoa*, had often heard a lion roar, which had put him into a pannic, both for himſelf, and the cattel he kept; the figure is explained in the next clauſe: *the Lord God hath ſpoken, who can but propheſy?* whether it be to foretel future events, which the Lord has made known ſhall come to paſs; or to preach the word, which is to propheſy to edification, to exhortation, and comfort, 1 *Cor.* xiv. 3. or to perform the more private exerciſes of religion, as ſinging of pſalms, praying, *&c.* 1 *Chron.* xxv. 1, 2, 3. 1 *Cor.* xi. 4, 5. theſe things who can forbear doing, to whom the Lord has ſpoken either in a dream or viſion, or in his word, and by his Spirit; and to whom he has given a call and commiſſion, and gifts and graces, qualifying them for ſuch ſervice? who that has the fear of God in his heart, and his glory in view, and the good of others, that can refrain from it? nay, it is of dangerous conſequence to refuſe it; for if the roaring of a lion is ſo terrible, and if the wrath of an earthly king is as the roaring of a lion, much more the wrath and diſpleaſure of the King of kings. *Jonah* declined propheſying, when the Lord ſpoke to him, but what was the conſequence of it? the prophet by this ſeems to juſtify himſelf in propheſying, and that he ought not to be blamed for it, ſeeing the Lord had given him the word, and therefore he ought to publiſh it. This may be particularly applied to the miniſters of the word, who have a call, a charge and gifts from Chriſt, and on whom there is a neceſſity laid to preach the goſpel; and who ſhould not ſhun to declare it on any account; nor can they, who have it in their hearts, and as fire in their bones; who have ſeen and heard, and handled of the word of life, let what will be the conſequence of it; ſee *Pſ.* lxviii. 11. *Acts* iv. 20. and v. 20, 29. 1 *Cor.* ix. 16.

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[e] In Hexaemeron, Homil. 9.

[f] לא יחרדו non accurrit, Druſius, Tarnovius.

[g] ויהוה לא עשה and ſhall not the Lord do ſomewhat? margin of our bibles.

℣. 9. *Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt,* &c.] This is ſpoken to the prophets, to publiſh and declare in all the courts of the *Philiſtines* and *Egyptians*, and among all the princes and great men therein, the ſins of the people of *Iſrael*, and the puniſhment God threatened them with; and let them, even theſe very heathens, judge whether there was not a juſt proportion between them, and whether their ſins did not deſerve ſuch calamities to be brought upon them, the Lord by his prophets had denounced. *And ſay, aſſemble yourſelves on the mountains of Samaria*; the metropolis of the ten tribes, *Iſ.* vii. 9. and which was built upon a mountain, and ſeveral others were about it, and joined to it; where theſe princes of *Aſhdod* or *Azotus* in *Paleſtine*, and of *Egypt*, are called to leave their courts, and meet together, to behold the iniquities committed by *Iſrael*, and to ſit in judgment upon them, and declare their ſenſe of what was juſt and fitting to be done to ſuch a people: *and behold the great tumults in the midſt thereof*; the riots of its inhabitants, the noiſe of the mob committing all manner of outrages and wickedneſs: *and the oppreſſed in the midſt thereof*; the poor, the fatherleſs, and the widow, injured in their perſons and properties, plundered of their ſubſtance, or defrauded of it.

℣. 10. *For they know not to do right,* &c.] What is juſt and right between man and man, no not in one ſingle inſtance; they did not regard it, or advert to it; they were under no concern about it; and were ſo much under the power of their luſts, that they knew not how to do it; and had uſed themſelves ſo long to ſuch wicked and unjuſt ways, that they had loſt at leaſt the practical knowledge of doing juſtice; they knew what was right in the theory, but not in the practice; bribes blinded their eyes; for this ſeems to deſign judges, civil magiſtrates, ſuch who had the adminiſtration of juſtice, and the execution of the laws in their hands. The *Targum* is, "they know not to execute the law; ſee *Jer.* iv. 22. *Who ſtore up violence and robbery in their palaces*; treaſured up riches in their palaces, gotten in a violent way, by oppreſſion and injuſtice; and which was no other, nor better, than robbery. This ſhows that perſons in power and authority, that lived in palaces, in great ſplendor and grandeur, are here meant.

℣. 11. *Therefore thus ſaith the Lord God,* &c.] Becauſe of theſe tumults and riots, oppreſſion and injuſtice, violence and robbery: *an adverſary there ſhall be even round about the land*; not *Tyre*, as *Theodoret* renders the word; but the king of *Aſſyria*, who invaded the land of *Iſrael* in the days of *Hoſhea*, took *Samaria*, and carried *Iſrael* captive, and placed them in foreign countries, 2 *Kings* xvii. 6: *and he ſhall bring down thy ſtrength from thee*; take away their riches, demoliſh their fortreſſes, and ſtrip them of every thing in which they put their confidence: *and thy palaces ſhall be ſpoiled*; plundered of the treaſures laid up in them, and pulled down to the ground; and a juſt retaliation this, for their being the repoſitories of ill-gotten ſubſtance and wealth.

℣. 12. *Thus ſaith the Lord, as the ſhepherd taketh out of the mouth of the lion,* &c.] Or what the lion has left, to ſhew to his maſter that it had been ſeized and torn by a beaſt of prey; for otherwiſe it is a moſt daring thing, and not uſual for a ſhepherd to take any thing out of a lion's mouth, tho' *David* did: and here it is ſaid to be not a whole ſheep, or a lamb, but *two legs, or a piece of an ear*; the body of the creature being devoured by the lion, only ſome offal left he cared not for; two ſhanks of the legs that had no fleſh upon them, and the griſtle of the ear, as the *Targum*; having ſatisfied his hunger with the beſt of it: ſignifying hereby, that only a few of the *Iſraelites* ſhould eſcape the enemy, and thoſe poor and inſignificant, he made no account of; and this in a miraculous manner, it being like taking any thing out of the mouth of a lion, to which a powerful enemy is compared, and particularly the king of *Aſſyria*, *Jer.* l. 17: *ſo ſhall the children of Iſrael be taken out that dwell in Samaria*; only a few of them, and thoſe the pooreſt; and their eſcape will be next to a miracle, when the city will be taken; even ſuch as are weak and ſickly, or faint-hearted: being *in a corner of a bed*; who either through ſickneſs lie there, or ſlothfulneſs, danger being near; or thro' poverty, having only a corner or a piece of a bed to lie on; or thro' cowardice they hid themſelves in one part of it: *and in Damaſcus in a couch*; or *in a bed of Damaſcus*[h], the chief city in *Syria*, taken much about the ſame time as *Samaria* was; and where ſome of the *Iſraelites* might betake themſelves, and think themſelves ſecure as perſons laid on a couch: or *at the bed's feet*[i], as ſome render it; or *in a corner of a couch*[k], as before. The *Targum* paraphraſes it, "that dwell in *Samaria*,

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[h] בדמשק ערש in ſponda Damaſci, Tigurine verſion; in grabbato Damaſci, ſo ſome in Druſius; in lectis Damaſcenis, Caſtalio, ſo Abendana. [i] In crure ſpondæ, Junius & Tremellius, Piſcator, Tarnovius. [k] Angulo grabati, Pagninus; in angulo ſtrati. Montanus. So R. Sol. Urbin. Ohel Moed, fol. 75. 1.

“ in the ſtrength of power, truſting in *Damaſ-* “ *cus.*”

℣. 13. *Hear ye, and teſtify in the houſe of Jacob,* &c.] The prophets and prieſts, whoſe buſineſs it was to ſpeak to the people from the Lord, and declare his will to them, and to admoniſh them of their ſin and danger, are here called upon to hearken to what the Lord was about to ſay, and to teſtify and publiſh it to the people of *Iſrael*, the poſterity of *Jacob*, tho' ſadly degenerated: *ſaith the Lord God, the God of hoſts*; the eternal Jehovah, the being of beings, the God of the whole earth, the God of the armies above and below; and being ſo great, ought to be heard with the greateſt attention and reverence, in what follows.

℣. 14. *That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him,* &c.] The three or four mentioned in the preceding chapter, the great multitude of them, their profaneneſs, uncleanneſs, and luxury, their injuſtice and oppreſſion of the poor; when he ſhould viſit and puniſh for theſe ſins, as he would by the hand of the *Aſſyrian*, he would not forget their idolatry; tho' no notice is taken of this before, in the appeal to the heathen princes, who were likewiſe guilty of it: *I will alſo viſit the altars of Bethel*; where one of the calves *Jeroboam* made, was ſet up and worſhipped; and where was an altar erected, and ſacrifice offered on it, 1 *Kings* xii. 28—33. and here the plural number is put for the ſingular; tho' it may be, that in proceſs of time more altars might be ſet up as they increaſed in idolatry, and as ſeems from *Hoſ.* viii. 11. and x. 1. and now the Lord would ſhew his reſentment at them, and puniſh thoſe that worſhipped and ſacrificed there. So the *Targum*, “ that “ worſhip at the altars in *Bethel*.” *And the horns of the altar ſhall be cut off, and fall to the ground*; for it ſeems this altar was made after the form of that at *Jeruſalem*, with four horns at the four corners of it; and which were reckoned the more principal parts of it, and the more ſacred, where the blood of the ſacrifices was poured, and to which perſons in diſtreſs fled and laid hold of for refuge; but now theſe ſhould be of no uſe unto them, ſince they would be entirely demoliſhed by the enemy, and laid level with the ground.

℣. 15. *And I will ſmite the winter-houſe with the ſummer-houſe*, &c.] Both the one and the other ſhall fall to the ground, being beat down by the enemy, or ſhook and made to fall by the earthquake predicted, ch. i. 1. as *Kimchi* thinks: kings and great perſonages had houſes in the city in the winter-ſeaſon, in which they lived for warmth; and others in the country in the ſummer-time, to which they retired for the benefit of the air; or they had in one and the ſame houſe, a ſummer and a winter-parlour; ſee *Judg.* iii. 20. *Jer.* xxxvi. 22. it ſignifies, that the deſtruction ſhould reach city and country, and deprive them of what was for their comfort and pleaſure: *and the houſes of ivory ſhall periſh*; or *of the tooth* [l]; the elephant's tooth, of which ivory is made. *Ahab* made an houſe of ivory; and perhaps more were made by others afterwards, following his example, 1 *Kings* xxii. 39. not that theſe houſes were made wholly of ivory, only *covered* with it, as the *Targum* here paraphraſes it; or they were cieled or wainſcotted with it, or were inlaid and entrailed with it, and were reckoned very curious work; but ſhould be demoliſhed, and periſh in the general ruin: *and the great houſes ſhall have an end, ſaith the Lord*; the houſes of princes, nobles, and other perſons of figure and diſtinction; houſes great in building, or *many* in number, as *Kimchi* obſerves, and as the word [m] will bear to be rendered; theſe, which the builders and owners of them thought would have continued many ages, and have perpetuated their names to poſterity, ſhould now be thrown down, and be no more; of which they might aſſure themſelves, ſince the Lord had ſaid it.

CHAP. IV.

IN this chapter, the great ones or the people of *Iſrael* are threatened with calamities for their oppreſſion of the poor, ℣. 1, 2, 3, and in an ironical manner are reproved for their idolatry, ℣. 4, 5. then follows an enumeration of ſeveral judgments that had been upon them, yet had had no effect on them, to bring them to repentance, nor even mercies, ℣. 6—11. and notwithſtanding all this, in a wonderful gracious manner, they are called upon to prepare to meet their God, who is deſcribed by his power, greatneſs, and goodneſs, ℣. 12, 13.

℣. 1. *Hear this word, ye kine of Baſhan,* &c.] Or *cows of Baſhan* [n]; a country beyond *Jordan*, inhabited by the tribes of *Gad* and *Reuben*, and the half tribe of *Manaſſeh*, very fruitful of paſturage, and where abundance of fat cattel were brought up; to whom perſons of diſtinction, and of the firſt rank, are here compared. *Aben Ezra, Jarchi*, and *Kimchi*, interpret them of the wives of the king, princes, miniſters of ſtate, and great men; and ſo it may be thought that *Amos* an herdſman, in his ruſtic manner, compliments the court-ladies with this epithet, for their plumpneſs, wantonneſs, and petulancy. Tho' it may be the princes and great men themſelves may be rather intended, and be ſo called for their effeminacy, and perhaps with ſome regard to the calves they worſhipped; and chiefly becauſe being fat and flouriſhing, and abounding with wealth and riches, they became wanton and miſchievous; like fat cattel broke down their fences, and would be under no reſtraint of the laws of God and man; entered into their neighbours fields, ſeized on their property, and ſpoiled them of it. So the *Targum* paraphraſes it, “ ye rich of ſub- “ ſtance.” In like manner, the principal men among the *Jews*, in the times of Chriſt, are called bulls of *Baſhan*, *Pſ.* xxii. 12. *That are in the mountains of Samaria*; like cattel grazing on a mountain; the metaphor is ſtill continued: *Samaria* was the principal city of *Ephraim*, the metropolis of the ten tribes, *Iſ.* vii. 9. ſituated on a mountain; Mr. *Maundrel* [o] ſays upon a long mount, of an oval figure, having firſt a fruitful valley, and then a ring of hills running about it. Here the kings of *Iſrael* had their palace, and kept their court, and where their princes and nobles reſided. *Ahab*

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[l] בתי השן domus dentis, Montanus, Mercerus, Vatablus.

[m] בתים רבים ædes multæ, V. L. domus multæ, Pagninus, Montanus, Mercerus, Cocceius, Burkius.

[n] פרות הבשן vaccæ Baſan, Pagninus, Montanus, Junius & Tremellius, Piſcator, Vatablus, Druſius, Mercerus, Grotius, Cocceius.

[o] Journey from Aleppo to Jeruſalem, p. 59. Ed 7.

Ahab is ſaid to be king of *Samaria*, 1 *Kings* xxi. 1. *Which oppreſs the poor, which cruſh the needy*; by laying heavy taxes upon them; exacting more of them than they are able to pay; leſſening their wages for work done, or withholding it from them; or by taking from them that little they have, and ſo reducing them to the utmoſt extremity, and refuſing to do them juſtice in courts of judicature: *which ſay to their maſters, bring, and let us drink*; *Kimchi*, who interprets theſe words of the wives of great men, ſuppoſes their huſbands are here addreſſed, who are, and acknowledged to be, their maſters or *lords*; ſee 1 *Pet*. iii. 6. whom they call upon to bring them money taken from the poor, or for which they have ſold them, that they may have wherewith to eat and drink, fare ſumptuouſly, and live in a grand manner, feaſting themſelves and their viſiters: or theſe are the words of inferior officers to ſuperior ones, deſiring they might have leave to pillage the poor, that ſo they might live in a more gay and ſplendid manner, and in rioting and drunkenneſs, in chambering and wantonneſs. So the *Targum*, "give us power, that "we may ſpoil it." Or rather theſe words are directed to the maſters of the poor, who had power over them, had them in their clutches, in whoſe debt they were; or they had ſomething againſt them, and therefore theſe corrupt judges, and wicked magiſtrates, deſire they might be brought before them; who for a bribe would give the cauſe againſt them, right or wrong, ſo long as they got ſomething to feaſt themſelves with; or they are ſpoken by the rich, to the maſters of the poor, to whom they had ſold them, to bring them the purchaſe-money, that they might indulge and gratify their ſenſual appetites; ſee ch. ii. 6, 7. and *Mic*. iii. 1, 2, 3.

ỿ. 2. *The Lord God hath ſworn by his holineſs*, &c.] That is, by himſelf, holineſs being his nature, and an eſſential attribute of his; this is done to aſcertain the truth of what is after-ſaid, and that men may be aſſured of the certain performance of it. Some render it, *by his holy place*, and interpret it of heaven; ſo *Aben Ezra* and *Kimchi*; which is not likely; ſee *Matt*. v. 34. *Jam*. v. 12. The *Targum* is, "the Lord God hath ſworn by his "word in his holineſs." *That lo, the days ſhall come upon you*; ſpeedily, ſwiftly, and at an unawares: *that he will take you away with hooks, and your poſterity with fiſh-hooks*; the enemy, the king of *Aſſyria*, or God by him, would take them out of their own land, as fiſh out of water, out of their own element, and carry them captive into a ſtrange land, both them and their poſterity; and which ſhould be as eaſily done, as fiſh are taken with the hook, even tho' they were as the kine of *Baſhan*. The word for fiſh-hooks ſignifies *thorns* [p], and is by ſome ſo rendered; theſe perhaps being uſed in angling, before iron hooks were invented. The *Targum* is, "that people ſhall take you away "on their ſhields, and your daughters in fiſhermens [q] boats;" ſee *Jer*. xvi. 16.

ỿ. 3. *And ye ſhall go out at the breaches*, &c.] Not at the gates of the city, as they had uſed to do at pleaſure; but at the breaches of the walls of it, made by the enemy, in order to make their eſcape, if poſſible: they who had broke down the fences of law and juſtice, and injured the poor and needy, ſhall now have the walls of their city broken down, and they themſelves expoſed to the moſt imminent danger, and glad to get out of them to ſave their lives: *every cow at that* which is *before her*; every woman, as *Jarchi* and *Kimchi*; or every great perſon, compared to the kine of *Baſhan*, ſhall make up as faſt as he can to the breach before him, to get out; ſhall follow one another, as quick as they can, and clamber on one another's backs, as ſuch cattel do, to get out firſt; which ſhows the hurry and confuſion they ſhould be in, upon the taking of their city *Samaria*: *and ye ſhall caſt them into the palace, ſaith the Lord*; either their children, or their ſubſtance, which they ſhall caſt into the royal palace, or fort, or citadel, for ſafety. Some render it, *ye ſhall caſt yourſelves*; ſo *Abarbinel*; that is, ſuch as could not get out at the breaches, ſhould betake themſelves to the palace or fort for their ſecurity. The *Targum* of the whole is, "and they ſhall break down the wall upon "you, and bring you out, gathered every one "before him, and carry you beyond the moun"tains of *Armenia*." And ſo ſome others, taking it to be the name of a place, render it, *ye ſhall be caſt into Armon*, or *Mona*; which *Bochart* [r] ſuſpects to be the ſame with *Minni*, mentioned with *Ararat*, a mountain in *Armenia*, *Jer*. li. 27.

ỿ. 4. *Come to Bethel, and tranſgreſs*, &c.] This, and what follows, are ironical and ſarcaſtic ſpeeches, not giving liberty to ſin, but in this way reproving for it: *Bethel* was one of the places where the calves were placed and worſhipped; and here they are bid to go thither, and go on with, and continue in their idolatrous worſhip, by which they tranſgreſſed the law of God, and mark what would be the iſſue of it. The ſenſe is the ſame with *Eccl*. xi. 9. ſee *Ezek*. xx. 39. *At Gilgal multiply tranſgreſſion*; that is, multiply acts of idolatry: *Gilgal* was a place where high-places and altars were erected, and idols worſhipped; as it had formerly been a place of religious worſhip of the true God, the ten tribes made uſe of it in the times of their apoſtacy for idolatrous worſhip; ſee *Hoſ*. iv. 15. and ix. 15. and xii. 11. *And bring your ſacrifices every morning*; and offer them to your idols, as you were wont formerly to offer them unto the true God, according to the law of *Moſes*, *Exod*. xxix. 38, 39: *and your tithes after three years*; the third year after the ſabbatical year, was the year of tithing; and after the tithe of the increaſe of the fruits of the earth, there was *Maaſer ſheni* the ſecond tithe, the ſame with *Maaſer ani* the poor's tithe, which was given to the *Levite*, the ſtranger, the fatherleſs, and the widow, to eat with them, *Deut*. xiv. 22—28. and xxvi. 12. and this they are ſarcaſtically bid to obſerve in their idolatrous way. It is in the *Hebrew* text, *after three days*; and ſo the *Targum*, "your tithes in three days;" days being put for years, as *Kimchi* and *Ben Melech* obſerve. It may be rendered, *after three* years *of days* [s]; three complete years.

ỿ. 5. *And offer a ſacrifice of thankſgiving with leaven*, &c.] Which ſome obſerve was contrary to the law, which forbids all leaven in a meat-offering; or *burning* it in any offering, *Lev*. ii. 11. which the word [t] here uſed ſuggeſts was done by theſe idolaters, as well as eat by them, their prieſts not liking to eat unleavened bread; but though it was forbidden in the meat-offering, was allowed, yea ordered with the ſacrifice of thankſgiving, *Lev.* vii. 13. So *Abarbinel* underſtands it here, as what was according to law, but ironically commanded to be offered to idols: *and proclaim and publiſh the free-offerings*; let all know of them when you make your free-will offerings, and invite them to partake of them: *for this liketh you, O ye children of Iſrael, ſaith the Lord God*; or ye love to offer ſuch ſacrifices to your idols, rather than to the Lord God; preferring theſe to him, and delighting more in the worſhip of them, than of him.

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[p] בסירות ſpinis, Mercerus, Liveleus, Druſius, Grotius.

[q] So it is interpreted by R. Sol. Urbin. Ohel Moed, fol. 65. 2. likewiſe Elias ſays the word ſignifies a ſmall ſhip, or a boat that is in a large ſhip, Tiſhbi, p. 59. So Vatablus interprets it, ſcaphas piſcatorias, *ſive* cymbas; and ſome in Munſter.

[r] Geograph. Sacr. l. 1. c. 3. col. 20.

[s] לשלשת ימים poſt tres *annos* dierum, Piſcator.

[t] קטר incendendo, Munſter, Tigurine verſion; incendite incenſum, Vatablus.

℣. 6. *And I alſo have given you cleanneſs of teeth in all your cities,* &c.] Meaning a famine, having no food to foul them with, or to ſtick in them. This was not the famine in *Samaria*, 2 *Kings* vi. 25. for that was only in that city, and for a ſhort time, whilſt beſieged; whereas this was in all the cities in *Iſrael*; rather therefore it deſigns the famine predicted by *Eliſha*, which ſhould be upon the land for ſeven years, 2 *Kings* viii. 1: *and want of bread in all your places*; this is the ſame with the former clauſe, and explains it, and ſtill makes the famine more general, being not only in their cities, but in all their places of abode, their towns and villages: *yet have ye not returned unto me, ſaith the Lord*; this judgment had no influence upon them, to bring them to a ſenſe of their evils, particularly their idolatry, and to repentance for them, and to reclaim them from them, and return them to the Lord, and to his worſhip, as the *Targum* paraphraſes it.

℣. 7. *And alſo I have withholden the rain from you*, &c.] As he did for the ſpace of three years ſucceſſively in the days of *Ahab*, as predicted by *Elijah*, 1 *Kings* xvii. 1. and xviii. 1. the conſequences of which are very bad to men and beaſt, and bring on a ſcarcity of food for both, and a famine if long withheld: *when* there were yet *three months to the harveſt*; that is, three months before the harveſt, as *Jarchi*; when, as *Kimchi* obſerves, there was need of rain: this was the latter rain, which was uſually given and expected about this time, and on which the goodneſs of the crop, and ſo of the harveſt, greatly depended: theſe three months before barley-harveſt, were *December*, *January* and *February*, that being in *March*; and before the wheat-harveſt, *February*, *March* and *April*, that being in *May* uſually: *and I cauſed it to rain upon one city*; *and cauſed it not to rain upon another city*; ſo that it might appear to be not by the courſe of nature, or thro' the influence of the planets, or by chance; but was according to the direction of divine providence, the hand of God was manifeſtly in it: yea *one piece was rained upon, and the piece whereupon it rained not, withered*; one piece of ground or field had a plentiful ſhower on it, whereby it became fruitful; and another field or cloſe on the other ſide of the hedge or partition had none, whereby what did ſpring up withered away and came to nothing: or *one inheritance* [u], or farm, as ſome render it; one man's eſtate was well watered with rain from heaven, and brought forth much fruit; and another man's eſtate, for want of it, was barren, and brought forth nothing: thus God was pleaſed to do in his providence, to ſhew his ſovereignty, and to chaſtiſe men for their ſins; and in ſuch a manner, as that they might, if not blind, eaſily perceive his hand in it.

℣. 8. *So two* or *three cities wandered unto one city to drink water*, &c.] Two or three cities, that is, the inhabitants of them, being without water, went up and down in queſt of any city or place where they could find water for themſelves and cattel to drink: *but they were not ſatisfied*; could not get enough for their preſent uſe, and much leſs to carry back with them to ſupply them for any length of time; ſuch a ſcarcity there was of it in other parts; ſee 1 *Kings* xviii. 5, 6: *yet have ye not returned unto me, ſaith the Lord*; this had no more effect upon them than the other, to relinquiſh their former courſes, and return unto the Lord by humiliation and repentance.

℣. 9. *I have ſmitten you with blaſting and mildew*, &c.] *Blaſting* is what we commonly call *blights*, generally occaſioned by an eaſt wind; and ſo *Kimchi* interprets the word here uſed; and the *Vulgate Latin* verſion renders it, *a burning wind*; which cauſes the buds and leaves of trees to ſhrivel up as if they were burnt with fire. *Mildew* is a kind of clammy dew, which falling upon corn, *&c.* corrupts and deſtroys by its moiſture; and is a kind of jaundice to the fruits of the earth; and has its name as that from yellowneſs, in the *Hebrew* language: when the Lord is ſaid to ſmite them with theſe, the ſenſe is, that he ſent theſe upon the fruits of their gardens, fields and vineyards, which conſumed them: *when your gardens, and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured* them; juſt when they were budding and bloſſoming, and bringing forth fruit; and ſo what the blaſting and mildew did not conſume, that the palmer-worm, a kind of locuſt, did; which has its name from its biting and cutting off the leaves and branches of trees, as of thoſe mentioned, vines, olives and fig-trees, with which the land of *Canaan* abounded, the cutting off which was a great calamity. The *Targum* is, "the multitude of your gardens, *&c.* "the palmer-worm hath eaten:" *yet have ye not returned unto me, ſaith the Lord*; this diſpenſation of providence was alſo without its deſired fruit and effect; ſee the note on ℣. 6.

℣. 10. *I have ſent among you the peſtilence, after the manner of Egypt*, &c.] Like that which was ſent among the firſt-born of *Egypt*, and cut them off in one night; or when in the way of *Egypt*, as the *Targum*; either as in the wilderneſs, when they came out of *Egypt*, ſo *Jarchi* interprets it; ſee *Numb.* xvi. 46—49. or the Lord ſent the peſtilence as they went in the way to *Egypt* for help and ſuccour, or for ſhelter, or for food in time of famine; for they went thither, as *Kimchi* ſays, becauſe of the famine, to fetch food from thence; and this was diſpleaſing to the Lord, and he ſent the plague among them, which cut them off in the way: *your young men have I ſlain with the ſword*; of the enemy in battel; or as they were in the way to *Egypt*, being ſent there to fetch food, but were intercepted by the enemy: *and have taken away your horſes*; on which they rode to *Egypt* on the above errand; or rather which they brought up from thence, contrary to the command of God: *and have made the ſtink of your camps to come up unto your noſtrils*; ſuch numbers of their armies being ſlain, and theſe lying unburied, the ſmell of them was very noiſome: *yet have ye not returned unto me, ſaith the Lord*; ſtill they continued obſtinate and impenitent; ſee the note on ℣. 6.

℣. 11. *I have overthrown* ſome *of you, as God overthrew Sodom and Gomorrah*, &c.] Either their houſes were burnt, or their bodies conſumed by fire from heaven, with lightening; not whole cities, but the habitations of ſome particular perſons, or they themſelves: *and ye were as a firebrand plucked out of the burning*; ſome eſcaped ſuch an awful calamity, their houſes were not conſumed, whilſt others were; and their perſons were ſafe, whilſt others juſt by them were ſtruck dead at once: *yet have ye not returned unto me, ſaith the Lord*; neither the judgments of God on themſelves and others, had any effect upon them to humble and reclaim them: ſuch diſpenſations, without the grace of God is exerted, rather harden than ſoften; and inſtead of bringing men to repentance, cauſe them to blaſpheme; ſee *Rev.* xvi. 8, 9, 10, 11. nor will the mercy and goodneſs of God, which ſhould lead perſons to repentance, attain that end, unleſs accompanied with the Spirit and grace of God; who, notwithſtanding ſuch mercies and deliverances, will remain ſenſeleſs, ſtupid, obdurate and impenitent; ſee *Rev.* ix. 20, 21.

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[u] חלקה fundus, Mercerus, Vatablus; hæreditas, Targum.

℣. 12. *Therefore thus will I do unto thee, O Iſrael,* &c.] What he would do is not expreſsly and particularly ſaid; it is commonly underſtood to be ſomething in a way of judgment, and worſe than what he had done, ſince they had no effect upon them; or theſe things ſhould be done over again, until an utter end was made of them; or the reference is to ch. iii. 11—15. and iv. 2, 3. and the following words are uſually interpreted, either ironically, ſince the Lord was coming forth as an enemy to iſſue the controverſy with them; they are called upon to meet him in an hoſtile way, and muſter up all their forces, exert all their power and ſtrength, and make uſe of their beſt weapons and military ſkill, and ſee what would be the conſequence of all this; feeble worms ſet in oppoſition to the mighty God; thorns and briers he can eaſily go thro', and burn up quickly: or elſe they are ſeriouſly addreſſed, and exhorted to meet the Lord in the way of his judgments, by humiliation, repentance and reformation; not knowing but that after all he may be gracious and merciful to them, and turn away the fierceneſs of his anger from them; ſee ch. v. 15. but I rather think the words are a promiſe or intimation of doing ſomething to *Iſrael* in a way of ſpecial grace and kindneſs, notwithſtanding their conduct and behaviour, and the ineffectualneſs both of judgments and providential mercies; for the words may be rendered, as the ſame particle ſhould be in *Hoſ.* ii. 15. *notwithſtanding*, or *nevertheleſs thus will I do unto thee* [*]; what I have from all eternity purpoſed and reſolved to do, and what I have promiſed again and again by the mouth of all the holy prophets from the beginning of the world I would do; namely ſend my Son to be thy Saviour and Redeemer: and *becauſe I will do this unto thee, prepare to meet thy God, O Iſrael*; the Meſſiah that was then to come was God, and ſo equal to the work of redemption and ſalvation he was to do; and the God of ſpiritual and myſtical *Iſrael*, even all the elect, *Jews* and *Gentiles*, to be redeemedby him; was to be their *Immanuel*, God in their nature, and therefore to be met with the utmoſt joy and pleaſure; ſee *Zech.* ix. 9. for this meeting him is not to be underſtood in an hoſtile way, and as ſpoken ironically to the enemies of Chriſt to oppoſe him, encounter with him, and mark the iſſue of it, who in time would cauſe them to be brought before him and ſlain, as ſome interpret the words; but in a friendly manner, as he was met by thoſe that were waiting for his coming, ſuch as *Simeon* and others; and by thoſe *John* the *Baptiſt* called upon to prepare the way of the Lord; and as he was by his own diſciples, who embraced him by faith, received him with joy, and left all and followed him; and as all ſuch are prepared to meet him who are made truly ſenſible of ſin, and of their own righteouſneſs as inſufficient to juſtify from it, and have ſeen the glory, fulneſs and ſuitableneſs of his ſalvation. Chriſt is to be met with in his houſe and ordinances; and men are prepared for it, when the deſires of their hearts are towards him, and their graces are exerciſed on him; which preparation is from himſelf: he'll be met at his ſecond coming by his ſpiritual *Iſrael*; and they will be prepared for it, who believe it, love it, and long for it; have their loins girt, and their lights burning, and they waiting for their Lord's coming; ſee *Matt.* xxv. 1—10. *Luke* xii. 35, 36. and ſo at the hour of death, which is the day of the Lord; a preparation and readineſs for which lies not in external humiliation, outward reformation, a moral righteouſneſs, or a bare profeſſion of religion, and ſubmiſſion to ordinances; but in regeneration, in faith in Chriſt, and ſpiritual knowledge of him; in a being waſhed in his blood, and clothed with his righteouſneſs; for which readineſs all truly ſenſible ſinners will be concerned, and which is all from the grace of God; ſee *Matt.* xxiv. 43, 44. The *Septuagint*, *Syriac* and *Arabic* verſions read it, *prepare to call upon thy God*; and the *Targum* paraphraſes it, " to receive the doctrine of the law " of thy God;" rather the doctrine of the goſpel; but the former ſenſe is beſt; for the confirmation of which it may be obſerved, that when God is ſaid to do a thing to any, it is uſually in a way of grace; and that when preparation is made to meet a divine perſon, it is always meant of the Son of God; and that it is a common thing in prophecy, that when the Lord is threatning men with his judgments, to throw in a promiſe or prophecy of the Meſſiah, for the comfort of his people.

℣. 13. *For lo, he that formeth the mountains,* &c.] Theſe words are a deſcription of the glorious perſon *thy God* and Saviour to be met; he is the creator of all things, that formed the mountains, and ſo was before them, as in *Prov.* viii. 25, 26. and able to ſurmount and remove all mountains of difficulties that lay in his way of working out ſalvation for his people: *and createth the wind*; or *ſpirit*; not the holy Spirit, which is increated; but either angels, whom he makes ſpirits; or the ſpirit and ſoul of man, he is the creator of; or rather the natural wind is meant, which is his creature, he holds in his fiſts, reſtrains and commands at his pleaſure, *Matt.* viii. 26, 27: *and declareth unto man what is his thought*; not what is man's thought, tho' he knows what is in man without any information, and is a diſcerner of the thoughts and intents of the heart, and can reveal them to men, and convince them that he knows them, *Matt.* ix. 4. but rather the thought of God, the meditation of his heart concerning the ſalvation of men; his thoughts of peace, which are the deep things of God, and which Chriſt lying in the boſom of his Father was privy to, and has declared, *John* i. 18. The *Septuagint* and *Arabic* verſions reading the words wrong, render them, *declaring*

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[*] לכן nihilominus, tamen. Vid. Noldium, p. 507.

claring to men his Chriſt; which, tho' true of God, is not the ſenſe of this clauſe. The *Targum* is, "what are his works[x]?" his works of creation, providence, redemption and grace: *that maketh the morning darkneſs*; or *darkneſs morning*, or *the morning* out of *darkneſs*[y]; being the day-ſpring from on high, the morning-ſtar, the ſun of righteouſneſs, that riſing made the goſpel day, after a long night of *Jewiſh* and *Gentile* darkneſs; and who made the ſame diſpenſation a morning to one, and darkneſs to another, *John* ix. 39. The *Septuagint* verſion is, *making the morning and the cloud*; the *Vulgate Latin* verſion, *making the morning-cloud*; his coming was as the morning, *Hoſ.* vi. 3: *and treadeth upon the high places of the earth*; the land of *Iſrael*, which is *Immanuel's* land, is ſaid by the *Jews* to be higher than other lands; *Jeruſalem* higher than any part of *Judea*, and the mountain the temple was built on higher than *Jeruſalem*: here Chriſt trod in the days of his fleſh, and from the mount of *Olives* aſcended to heaven, after he had trampled upon and ſpoiled principalities and powers, ſpiritual wickedneſſes in high places, and when he led captivity captive. *Jarchi* interprets it of humbling the mighty and proud, who are compared to the high places of the earth. The *Targum* is, "to declare to men what are his works, "to prepare light for the righteous as the morning-light, who goes and prepares darkneſs for "the wicked, that he may break the wicked of "the earth:" *the Lord, the God of hoſts* is *his name*; he is the Jehovah, the Lord our righteouſneſs, the God and governor of the armies of heaven, the hoſts of angels, and to whom all creatures on earth are ſubject; all power in heaven and earth belongs unto him; this is *Iſrael's* God, his Redeemer and Saviour, he is called upon to prepare to meet.

CHAP. V.

IN this chapter the prophet exhorts *Iſrael* to hear his lamentation over them for their impending ruin, ℣. 1, 2, 3. nevertheleſs to ſeek the Lord, and all that is good; to forſake their idols, and repent of their ſins, in hopes of finding mercy, and living comfortably; or otherwiſe they muſt expect the wrath of God for their iniquities, eſpecially their oppreſſion of the poor, ℣. 4—15. otherwiſe it would be a time of weeping and wailing, of darkneſs and diſtreſs; however they might harden or flatter themſelves, or make a jeſt of it, ℣. 16—20. for all their ſacrifices and ceremonial worſhip would ſignify nothing, ſo long as they continued their idolatry with them, ℣. 21—26. and therefore ſhould ſurely go into captivity, ℣. 27.

℣. 1. *Hear ye the word which I take up againſt you*, &c.] And which was not his own word, but the word of the Lord; and which he took up by his direction as a heavy burden, as ſome prophecies are called, and this was; and which, tho' againſt them, a reproof for their ſins, and denunciation of puniſhment for them, yet was to be heard; for every word of God is pure, and to be hearkened to, whether for us, or againſt us; ſince the whole is profitable, either for doctrine and inſtruction in righteouſneſs, or for reproof and correction. It may be rendered, *which I take up concerning you*, or *over you*[z]: even *a lamentation, O houſe of Iſrael*; a mournful ditty, an elegiac ſong over the houſe of *Iſrael*, now expiring, and as it were dead. This word was like *Ezekiel's* roll, in which were written *lamentation, and mourning, and wo, Ezek.* ii. 10. full of mournful matter, miſery and diſtreſs, as follows:

℣. 2. *The virgin of Iſrael is fallen*, &c.] The kingdom of *Iſrael*, ſo called becauſe it had never been ſubdued, or become ſubject to a foreign power ſince it was a kingdom; or becauſe conſidered in its eccleſiaſtic ſtate, it had been eſpouſed to the Lord as a chaſte virgin; and perhaps this may be ironically ſpoken, and refers to its preſent adulterate and degenerated ſtate, worſhipping the calves at *Dan* and *Bethel*; or elſe becauſe of its wealth and riches, and the ſplendor and gaiety in which it appeared; but now as it had fallen into ſin and iniquity, it ſhould quickly fall by it, and on account of it, into ruin and miſery; and becauſe of the certainty of it, it is repreſented as if it was already fallen: *ſhe ſhall no more riſe*; and become a kingdom again, as it never has as yet, ſince the ten tribes were carried away captive by *Salmaneſer* king of *Aſſyria*, to which calamity this prophecy refers. The *Targum* is, "ſhall not riſe again this "year;" very impertinently; better *Kimchi* and *Ben Melech*, for a long time; ſince as they think, and many others, that the ten tribes ſhall return again, as may ſeem when all *Iſrael* ſhall be converted and ſaved, and repoſſeſs their own land; ſee *Hoſ.* i. 10, 11. and iii. 5. *Rom.* xi. 25, 26. *Abendana* produces a paſſage out of *Zohar*, in which theſe words are interpreted, that the virgin of *Iſrael* ſhould not riſe again of herſelf, ſhe not having power to prevail over her enemies; but God will raiſe her up out of the duſt, when he ſhall raiſe up the tabernacle of *David* that is fallen, who ſhall reign in future time over all the tribes together, as it is ſaid ch. ix. 11: *ſhe is forſaken upon her land*; by her people, her princes, and her God; or proſtrate on the ground, as the *Targum*; ſhe was caſt upon the ground, and daſhed to pieces by the enemy as an earthen veſſel, and there left, her ruin being irrecoverable; ſo whatever is caſt and ſcattered, or daſhed to pieces on the ground, and left, is expreſſed by the word here uſed, as *Jarchi* obſerves: there is *none to raiſe her up*; her princes and people are either ſlain by the ſword, famine and peſtilence, or carried captive, and ſo can yield her no aſſiſtance; her idols, whom ſhe worſhipped cannot, and her God ſhe forſook, will not.

℣. 3. *For thus ſaith the Lord God*, &c.] This is a reaſon why there were none to raiſe her up: ſince *the city that went out* by *a thouſand, ſhall leave an hundred*; that is, the city in which there were a thouſand perſons conſtantly going in and out; or which ſent, or cauſed to go out, or furniſhed a thouſand men upon occaſion for war, had only an hundred perſons left in it; or there remained but an hundred of the thouſand they ſent out, the reſt being deſtroyed by one means or another: *and that which went forth by an hundred, ſhall leave ten to the houſe of Iſrael*; where there were an hundred perſons going out and coming in continually; or which ſent out an hundred men to the army to fight their battels, had now only ten remaining; to ſuch a ſmall number were they reduced all over the land, ſo that there were none, or not a number ſufficient to raiſe up *Iſrael* to its former ſtate and glory.

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[x] So Kimchi and R. Sol. Urbin. Ohel Moed, fol. 45. 2.

[y] עשה שחר עיפה, faciens obſcuritatem auroram, Druſius.

[z] עליכם de vobis, Tigurine verſion, Mercerus, Piſcator, Cocceius; ſuper vos, Pagninus, Montanus; pro vobis, Vatablus.

℣. 4. *For thus ſaith the Lord unto the houſe of Iſrael*, &c.] Or *yet* [a], notwithſtanding all this, tho' ſuch judgments were threatened and denounced, and ſuch deſolations ſhould certainly come, in caſe of impenitence, and an obſtinate continuance in a courſe of ſin; yet hopes are given of finding mercy and kindneſs upon repentance and reformation, at leaſt to the remnant of them; ſee ℣. 15: *ſeek ye me, and ye ſhall live*; ſeek my fear, as the *Targum*; fear and reverence, ſerve and worſhip the Lord God; return unto him by repentance; ſeek to him by prayer and ſupplication; acknowledge your ſins, and humble yourſelves before him, and implore his pardoning grace and mercy: *and ye ſhall live*; in your own land, and not be carried out of it; live comfortably, in great plenty of good things; and live ſpiritually, enjoying the favour of God, and his preſence in his ordinances, and live eternally in the world to come.

℣. 5. *But ſeek not Bethel*, &c.] Don't go to *Bethel*, the place where one of *Jeroboam*'s calves was ſet up and worſhipped, to conſult the oracle, idols and prieſts there; or to perform religious worſhip, which will be your ruin, if not prevented by another courſe of living: *nor enter into Gilgal*; another place of idolatry, where idols were ſet up and worſhipped; ſee the note on ch. iv. 4: *and paſs not to Beer-ſheba*; a place in the further part of the land of *Iſrael*; it formerly belonged to *Judah*, but was now in the hands of the ten tribes, and where idolatrous worſhip was practiſed; ſee ch. viii. 14. it having been a place where *Abraham*, *Iſaac* and *Jacob* had dwelt, and worſhipped the true God: *for Gilgal ſhall ſurely go into captivity*; that is, the inhabitants of it; they will not be able with their idols and idol-worſhip to ſave themſelves, and therefore go not thither. There is an elegant *paronomaſia* here [b], as there is alſo in the next words: *and Bethel ſhall come to nought*; which alſo was called *Bethaven*, the houſe of vanity, or of an idol, which is nothing in the world; and therefore becauſe of the idolatry in it, ſhould come to nothing, be utterly deſtroyed, and the inhabitants of it. So the *Targum*, "they that "are in *Gilgal*, and worſhip calves in *Bethel*."

℣. 6. *Seek the Lord, and ye ſhall live*, &c.] This is repeated to ſtir up unto it, becauſe of their backwardneſs and ſlothfulneſs, and to ſhew the importance and neceſſity of it. By the *Lord* may be meant the Meſſiah, *Iſrael*'s God that was to come, and they were to prepare to meet, ch. iv. 12. and the rather, ſince life ſpiritual and eternal is only to be had from him, and he is to be ſought unto for it, and all the bleſſings of it, peace, pardon, righteouſneſs, reſt and ſalvation, as well as temporal deliverance, and all outward mercies: *leſt he break out like fire in the houſe of Joſeph, and devour it*; that is, leſt his wrath and fury break out like fire, as the *Targum*, by ſending an enemy to invade the land, deſtroy it, and carry the inhabitants of it captive; even all the ten tribes, who frequently go by the name of *Ephraim* the ſon of *Joſeph*, that being the principal tribe, and the firſt king of them being of it: *and* there be *none to quench* it *in Bethel*; the calf worſhipped there, and the prieſts that officiated would not be able to avert the ſtroke of divine vengeance, or turn back the enemy, and ſave the land from ruin. The *Targum* is, "and there be none to quench it, becauſe "of your ſins, who have been ſerving idols in "*Bethel*."

℣. 7. *Ye who turn judgment to wormwood*, &c.] This ſeems to be ſpoken to kings and judges, as *Aben Ezra* and *Kimchi* obſerve; in whoſe hands is the adminiſtration of juſtice, and who often pervert it; as theſe did here addreſſed and complained of; that which was the moſt uſeful and ſalubrious, and ſo the moſt deſirable to the commonwealth, namely juſt judgment, was changed into the reverſe, what was as bitter and as diſagreeable as wormwood; or *hemlock*, as it might be rendered, and as it is in ch. vi. 12. even injuſtice: *and leave off righteouſneſs in the earth*; leave off doing it among men: or rather, *leave* it *on the earth* [c]; who caſt it down to the ground, trampled upon it, and there left it; which is expreſſive not only of their neglect, but of their contempt of it; ſee *Dan.* viii. 12.

℣. 8. Seek him *that maketh the ſeven ſtars*, &c.] Which ſome connect with the preceding words, without a ſupplement, *they leave righteouſneſs on the ground, who maketh the ſeven ſtars*; underſtanding it of Chriſt, the Lord our righteouſneſs, who is made unto us righteouſneſs, whom the *Jews* rejected and deſpiſed, tho' the maker of the heavens and the conſtellations in them. Some continue, and ſupply the words thus, and remember not him *that maketh the ſeven ſtars*, as *Kimchi*; or forget him, as *Japhet* in *Aben Ezra*. The *Targum* is, "they ceaſe to fear him that maketh," *&c.* they have no regard unto him, no awe and reverence of him, or they would not act ſo unjuſtly as they do. There is but one word for the *ſeven ſtars* in the original text, which ſignifies that conſtellation called the *Pleiades*, and ſo the ſame word is rendered *Job* ix. 9. and xxxviii. 31. and the *Vergiliæ*, becauſe they appear in the ſpring of the year, when they yield their ſweet influences, which the ſcripture aſcribes to them, and are deſirable; hence they have their name in *Hebrew* from a word which ſignifies deſire: *and Orion*; another conſtellation; for *Aben Ezra* ſays, it is not one ſtar, but many; and as he, with the ancients he mentions, takes the former to be the tail of *Aries*, and the head of *Taurus*; ſo this to be the heart of *Scorpio*. This conſtellation appears in winter, and is a ſign of bad weather. *Virgil* calls it, *Nimboſus Orion*; and it has its name in *Hebrew* from unſettledneſs and inconſtancy, the weather being then very variable. *Amos* being an herdſman had obſerved the appearances and effects of theſe conſtellations, and adored the maker of them, whom others neglected: *and turneth the ſhadow of death into the morning, and maketh the day dark with night*; maketh the conſtant revolution of day and night, and the days longer in the ſummer, and ſhorter in winter, as *Kimchi* interprets it; and alſo the various changes of proſperity and adverſity, turning the one into the other when he pleaſes: *that calleth for the waters of the ſea, and poureth them out upon the face of the earth*; as in the time of the univerſal deluge,

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[a] כי attamen, Grotius.

[b] הגלגל גלה יגלה.

[c] הניחו in terram proſternunt, Piſcator; juſtitiam in terram reliquerunt, i. e. humi proſternitis & deſeritis, Mercerus; collocantes humi, Junius & Tremellius.

luge, to which ſome *Jewiſh* writers apply this, as *Jarchi* obſerves; or rather draws up by the heat of the ſun the waters of the ſea into the air, and forms them into clouds, where they loſe their ſaltneſs, and become ſweet; and then lets them down in plentiful and gentle ſhowers, to water, refreſh and fructify the earth; which is an inſtance of divine power, wiſdom and goodneſs. The *Targum* is, “who commands many armies to be gathered “like the waters of the ſea, and ſcatters them “upon the face of the earth.” Some, who underſtand theſe words of Chriſt our righteouſneſs, interpret the whole myſtically of his raiſing up the twelve apoſtles, comparable to ſtars; and of his turning the *Gentiles*, who were darkneſs itſelf, to the light of the goſpel; and of his giving up the *Jews*, who were formerly light, to judicial blindneſs and darkneſs; and of his watering the earth with large ſhowers of the divine word. *The Lord is his name*; he is the true Jehovah, that can and does do all this.

℣. 9. *That ſtrengtheneth the ſpoiled againſt the ſtrong*, &c.] Such as have been taken by an enemy, who have been ſtripped of their armour, and ſpoiled of all their goods and ſubſtance, and have no friends nor allies, nor any thing to help themſelves with; the Lord can ſupply them with ſtrength, furniſh them with weapons, and ſend them helpers, ſo that they ſhall riſe up againſt their conquerors and ſpoilers, and in their turn ſubdue them. The *Targum* is, “that ſtrengthens “the weak againſt the ſtrong;” or cauſes the weak to prevail over the ſtrong. A learned man, from the uſe of the word in the *Arabic* language, chooſes to render it, *who intends*, or *deſigns deſtruction to the ſtrong*[d]; that is, in his ſecret purpoſes, and which he brings about in providence; tho' he is doubtful whether it may not have the ſignification of recreation and refreſhment, and whether the conſtruction and circumſtances will admit of it; and ſome do ſo tranſlate it, *who refreſhes himſelf with deſtruction againſt the ſtrong*[e]; takes delight and pleaſure in it; it is a recreation to him; *ſo that the ſpoiled ſhall come againſt the fortreſs*; lay ſiege to it, and take it, in which the ſpoiler thought himſelf ſecure, with the ſpoil and ſubſtance he had taken from the ſpoiled; ſuch ſudden changes and viciſſitudes can God bring upon men, when he pleaſes. Some apply this to the *Romans* ſtrengthened againſt the *Jews*, and beſieging their fortified city *Jeruſalem*; but not very aptly.

℣. 10. *They hate him that rebuketh in the gate*, &c.] Openly and publickly in the courts of judicature: wicked judges hated the prophets of the Lord, ſuch as *Amos*, who faithfully reproved them for the perverſion of juſtice, even when they were upon the bench: or the people were ſo corrupt and degenerate, that they hated thoſe faithful judges who reproved them for their vices in the open courts of juſtice, when they came before them. The former ſenſe ſeems beſt, and more agreeable to the context: *and they abhor him that ſpeaketh uprightly*; not only hate him, but abhor him, can't bear the ſight of him, or to hear his name mentioned that ſpeaks out his mind freely and honeſtly, and tells them of their ſins, and adviſes them to repent of them, and leave them.

℣. 11. *Foraſmuch therefore as your treading is upon the poor*, &c.] This ſeems to be ſpoken to the princes, judges and civil magiſtrates, as *Kimchi* obſerves; who oppreſſed the poor and needy, and cruſhed them to the ground, trampled upon them, ſtripped them of the little ſubſtance they had, and left them deſtitute; exerciſing a cruel and tyrannical power over them, they having none to ſtand by them, and deliver them: *and ye take from him burdens of wheat*; which perhaps he had been gleaning in the field, and was carrying home for the ſupport of his family; or which he had gotten with great labour, and was all he had in the world: this they took away from him, for the payment of pretended debts, or law-ſuits; or as not in right belonging to him, but taken out of fields where he ſhould not have entered: *ye have built houſes of hewn ſtones*; in a very grand and pompous manner for themſelves and their children, with money they had extorted from the poor, and got by oppreſſion and injuſtice: *but ye ſhall not dwell in them*; at leaſt but a very ſhort time; for quickly and ſuddenly the enemy will come and turn you out of them, and deſtroy them, which would be a juſt retaliation for their ſpoiling the houſes of the poor: *ye have planted pleaſant vineyards*; well ſituated and filled with the choiceſt vines, which promiſe a large produce of the beſt wine: *but ye ſhall not drink wine of them*; for before the grapes are fully ripe they ſhould be either taken away by death, or be carried captive, and others ſhould dwell in their houſes, and drink the wine of their vineyards.

℣. 12. *For I know your manifold tranſgreſſions, and your mighty ſins*, &c.] Their ſins were numerous, and of the firſt magnitude, attended with very heavy aggravations; and theſe with all their circumſtances were well known to the omniſcient God, and therefore he determined to puniſh them as he had threatened. Some of their tranſgreſſions are pointed out, as follow: *they afflict the juſt*; who are ſo both in a moral and evangelic ſenſe; not comparatively only, but really; and particularly whoſe cauſe was juſt, and yet were vexed and diſtreſſed by unjuſt judges, who gave the cauſe againſt them, made them pay all coſts and charges, and ſeverely mulcted them: *they take a bribe*; of thoſe that were againſt the juſt, and gave the cauſe for them. The word ſignifies a *ranſom*[f]. The *Targum* renders it, falſe mammon, corrupt and unjuſt judges are here taxed: *and they turn aſide the poor in the gate* from their right; in the court of judicature, where they ſhould have done them juſtice, ſuch courts being uſually held in the gates of cities; but inſtead of that they perverted their judgment, and did them wrong.

℣. 13. *Therefore the prudent ſhall keep ſilence at that time*, &c.] Not the prophets of the Lord, whoſe buſineſs it was at all times to reprove, and not hold their peace, let the conſequence be what it would; tho' the *Targum* calls them teachers; but private perſons, whoſe wiſdom it would be to ſay nothing; ſince reproof would do no good to theſe perſons, and they would bring a great deal of hatred, ill-will, and trouble upon themſelves, as well as would hear the name of God blaſphemed, which would be very afflictive to them: or the ſenſe is, they would not ſpeak to God on the behalf of theſe wicked men, knowing the decree was gone forth; nor ſay one murmuring word at it, believing it was in righteouſneſs; and being ſtruck alſo with the awfulneſs of God's righteous judgments: *for it is an evil time*; in which ſin abounded, and miſeries and calamities on account of it.

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[d] המבליג שד על עז qui intendit, deſtinat deſtructionem forti, Hottinger. Smegma Orientale, l. 1. c. 7. p. 129.

[e] Qui recreat ſe vaſtatione contra fortem, *ſive* robuſtum, Junius & Tremellius, Piſcator, Tarnovius. So Stockius, p. 136.

[f] כופר pretium redemptionis, Mercerus, Liveleus, Druſius; Lytron, Cocceius.

℣. 14. *Seek good, and not evil*, &c.] Seek not unto, or after evil perſons, and evil things; not the company and converſation of evil men, which is infectious and dangerous; nor any thing that is evil, or has the appearance of it, eſpecially the evil of evils, ſin; which is hateful to God, contrary to his nature and will; is evil in its own nature, and bad in its conſequences, and therefore not to be ſought, but ſhunned and avoided; but ſeek that which is good, perſons and things: ſeek the *ſummum bonum*, the chief good, God, who is eſſentially, perfectly, immutably and communicatively good, the fountain of all goodneſs, and the portion of his people; ſeek Chriſt the good Saviour and ſacrifice, the good ſhepherd, and the good *Samaritan*, who is good in all his relations, as a father, huſband and friend, and in whom all good things are laid up; ſeek the good Spirit of God, who works good things in his people, and ſhews good things to them, and is the comforter of them; ſeek to him for aſſiſtance in prayer, and to help in the exerciſe of every grace, and in the diſcharge of every duty, and as the guide into all truth, and to eternal glory; ſeek the good ways of God, the way of truth, the path of faith and holineſs, and eſpecially the good way to the Father, the way of life and ſalvation by Chriſt; ſeek the good word of God, the ſcriptures of truth, the promiſes contained in them, and the goſpel of them; ſeek the company of good men, and that good part that ſhall not be taken away, the true grace of God, the kingdom of God, and his righteouſneſs; ſeek the glories of another world, the goodneſs of God laid up, the beſt things which are reſerved to laſt: *that ye may live*; comfortably, ſpiritually and eternally, which is the conſequence of all this; ſee the notes on ℣. 4, 6: *and ſo the Lord, the God of hoſts, ſhall be with you, as ye have ſpoken*; as they uſed to ſay, and boaſted of; tho' they had not the temple, the ark of the teſtimony, the ſymbols of the divine preſence, as *Judah* had; but this they would have in reality, both his gracious preſence here, and his glorious preſence hereafter, did they truly and rightly ſeek thoſe things; than which nothing is more deſireable to good men, or can make them more comfortable, or more happy. The *Targum* is, "ſeek to do well, "and not to do ill, that ye may live; and then "the word of the Lord God of hoſts ſhall be "your help, as ye have ſaid."

℣. 15. *Hate the evil, and love the good*, &c.] *Evil* is not only not to be ſought, but to be hated, eſpecially the evil of ſin, becauſe of its evil nature, and pernicious effects and conſequences; and if it was for no other reaſon, but becauſe it is hateful and abominable unto God, therefore they that love him, ſhould hate evil, even with a perfect hatred; as all good men do, tho' it is preſent with them, and cleaves unto them, and they do it, *Pſ.* xcvii. 10. *Rom.* vii. 15. and xii. 9. and *good* is to be loved for its goodneſs ſake, and the good effects of it; a good God is to be loved, and all good men, and all good things; the good word of God, and his commands and ordinances, and highly to be eſteemed, and affectionately regarded: *and eſtabliſh judgment in the gate*; openly, publickly, in every court of judicature, which uſed to be kept in the gates of cities; not only execute judgment and juſtice in all caſes brought into court, but let it have its conſtant courſe, and be always practiſed according to the ſettled laws of it: *it may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph*; who ſhould eſcape the fire that ſhould break out of his houſe, and devour it, even the ten tribes, ℣. 6. ſuch of them as ſhould ſeek the Lord, and that which is good; for in the worſt of times God reſerves a remnant for himſelf, as in the times of *Elijah*, *Iſaiah*, Chriſt and his apoſtles; a remnant according to the election of grace, to whom he has been gracious in the choice and reſerve he has made of them; in the ſtores of grace he has laid up for them; in the proviſion and miſſion of his Son as a Saviour; and in waiting the time of their converſion, when he is gracious to them, in regenerating, quickening, pardoning and juſtifying of them; and ſtill will be in the viſits of his love; in the ſupplies of his grace, in ſupporting them under afflictions, temptations, deſertions, *&c.* and in giving them his word and ordinances for their comfort and relief: nor is this *may be*, to be underſtood in a way of doubt or heſitation, but of good hope, yea of a holy confidence; and ſo ſome render it, *without doubt the Lord God of hoſts will be gracious* [g], &c. ſee *Zeph.* ii. 3.

℣. 16. *Therefore the Lord, the God of hoſts, the Lord ſaith thus*, &c.] The connexion of theſe words is not with thoſe that immediately precede, but with the whole context; ſeeing neither promiſes nor threats, exhortations, good advice, and intimations of grace and mercy, had no effect, at leaſt upon the generality of the people, therefore the Lord declared, as follows: *wailing* ſhall *be in all ſtreets*; in all the ſtreets of the towns and cities of *Iſrael*, becauſe of the ſlain and wounded in them: *and they ſhall ſay in all the high-ways, alas! alas!* in the ſeveral roads throughout the country, as travellers paſs on, and perſons flee from the enemy; they ſhall lament the ſtate of the kingdom, and cry wo, wo unto it; in what a miſerable condition and circumſtances it is in: *and they ſhall call the huſbandmen to mourning*; who uſed to be better employed in tilling their land, plowing, ſowing, reaping, and gathering in the fruits of the earth; but now ſhould have no work to do, all being deſtroyed, either by the hand of God, by blaſting, and mildew, and vermine, or by the trampling and forage of the enemy; and ſo there would be juſt occaſion for mourning: *and ſuch as are ſkilful of lamentation, for wailing*; that have got the art of mourning, and were expert in making moans, and uſing plaintive tones, and who aſſiſted at funerals, and other doleful occaſions; and who are made uſe of to this day in ſome countries, particularly in *Ireland*; and were by the old *Romans*, by whom they were called *Siticines*, *Præfici* and *Præficæ*; and theſe mourning men and women were alſo employed among the *Jews* at ſuch times; ſee *Matt.* ix. 23. in *Jer.* ix. 17. the mourning women are called *cunning women*; and ſo *Lucian* [h] calls them σοφιςας των θρηνων, *ſophiſts at lamentations*, artiſts at them, well ſkilled therein, ſuch as thoſe are here directed to be called for. Mr. *Lively* our countryman puts both clauſes together, and renders them thus, *the huſbandmen ſhall call to mourning and wailing, ſuch as are ſkilful of lamentation*; to aſſiſt them therein, becauſe of the loſs of the fruits of the earth; and ſuch a verſion is confirmed by *Jarchi*, tho' he paraphraſes it to a different ſenſe; "companies of huſbandmen ſhall meet thoſe that "plow in the fields with the voice of mourners "that cry in the ſtreets."

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[g] אולי ſine dubio, Tarnovius, ſo Burkius.

[h] Dialog. περι πενθ.

℣. 17. *And in all vineyards* ſhall be *wailing*, &c.] The vines being deſtroyed, and no grapes to be gathered, and put into the preſs; when there uſed to be great ſhoutings, and large expreſſions of joy at the gathering in of the vintage, and preſſing the grapes; but now there ſhall be a different tone; ſee *Jer.* xlviii. 32, 33: for *I will paſs thro' thee, ſaith the Lord*; thro' their cities, towns and country, fields and vineyards, and deſtroy all in his way, as he paſſed thro' *Egypt*, when he deſtroyed their firſt born.

℣. 18. *Wo unto you that deſire the day of the Lord*, &c.] Either the day of Chriſt's coming in the fleſh, as *Cocceius* interprets it; and which was deſired by the people of *Iſrael*, not on account of ſpiritual and eternal ſalvation, but that they might be delivered by him from outward troubles and enemies, and enjoy temporal felicity; they had a notion of him as a temporal Saviour and Redeemer, in whoſe days they ſhould poſſeſs much outward happineſs, and therefore deſired his coming; ſee *Mal.* iii. 1, 2. or elſe the day of the Lord's judgments upon them, ſpoken of by the prophet, and which they were threatened with, but did not believe it would ever come; and therefore in a ſcoffing, jeering manner expreſſed their deſire of it, to ſhew their diſbelief of it, and that they were in no pain or fear about it, like thoſe in *Iſ.* v. 19: *to what end* is it *for you?* why do you deſire it? what benefit do you expect to get by it? *the day of the Lord* is *darkneſs, and not light*; it will bring on affliction, calamities, miſeries and diſtreſs, which are often in ſcripture expreſſed by *darkneſs*, and not proſperity and happineſs, which are ſometimes ſignified by *light*; ſee *Iſ.* v. 30. and viii. 22. *Eſth.* viii. 16. and even the day of the coming of Chriſt were to the unbelieving *Jews* darkneſs, and not light; they were blinded in it, and given up to judicial blindneſs and darkneſs; they hating and rejecting the light of Chriſt, and his goſpel, and which iſſued in great calamities, in the utter ruin and deſtruction of that people, *John* iii. 19, 20. and ix. 39.

℣. 19. *As if a man did flee from a lion, and a bear met him*, &c.] That is, ſhould the day of the Lord come as they deſired, they would not be the better for it; it would be only going from one trouble to another, like eſcaping *Scylla*, and falling into *Charybdis*: or as if a man upon the ſight of a lion, and at his yell, ſhould take to his heels, and flee *from the face* of him, as the phraſe is [i], and a bear, a leſs generous, and more cruel and voracious creature, eſpecially when bereaved of its whelps, ſhould meet him, and ſeize him: or ſhould he get clear of them both, *or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him*; ſhould he get into a houſe, and ſo eſcape the lion and the bear, and lean upon the wall of the houſe to ſupport and eaſe him, being out of breath in running from theſe creatures; yet a ſerpent lurking in the wall of an old houſe bites him, and the venom and poiſon of it iſſues in his death; ſo he gains nothing by fleeing from the lion, or eſcaping the bear. Theſe proverbial expreſſions ſignify, that the *Iſraelites* would be no gainers by the day of the Lord, but rather fall into greater evils, and more diſtreſſing calamities. Some *Jewiſh* writers interpret the lion and the bear of *Laban* and *Eſau*; the lion (they ſay [k]) is *Laban*, who purſued after *Jacob* to take away his life; the bear is *Eſau*, who ſtood in the way to kill all that came, the mother with the children; but are much better interpreted of the *Chaldeans*, *Perſians* and *Grecians*, by *Jerom*; whoſe words are, "fleeing "from the face of *Nebuchadnezzar* the lion, ye "will be met by *Ahaſuerus*, under whom was the "hiſtory of *Eſther*; or the empire of the *Aſſyrians* "and *Chaldeans* being deſtroyed, the *Medes* and "*Perſians* ſhall ariſe; and when upon the reign "of *Cyrus* ye ſhall have returned, and at the command of *Darius* ſhall have begun to build the "houſe of the Lord, and have confidence in the "temple, ſo as to reſt in it, lean your weary hands "on its walls; then ſhall come *Alexander* king of "the *Macedonians*, or *Antiochus* ſirnamed *Epiphanes*, "who ſhall abide in the temple, and bite like a "ſerpent, not without in *Babylon*, and in *Suſa*, but "within the borders of the holy land; by which "it appears, that the day ye deſire is not a day of "light and joy, but of darkneſs and ſorrow." The interpretation is pretty and ingenious enough, ſince the characters of the lion, bear and ſerpent agree with the reſpective perſons and people mentioned; *Nebuchadnezzar* is often compared to a lion, *Jer.* iv. 7. and l. 17. and the *Babylonian* and *Chaldean* monarchy is repreſented by one in *Dan.* vii. 4. and the *Perſian* monarchy by a bear, ℣. 5. to which the *Perſians* are compared, the *Jews* ſay [l], becauſe they eat and drink like a bear, are as fat as bears, and hairy like them, and as reſtleſs as they; and ſo the *Perſians* were noted for their luxury and luſt, as well as their cruelty; and wearing long hair, are called hairy perſons in the *Delphic* oracle, which *Herodotus* [m] interprets of them; ſee the note on *Dan.* vii. 5. and *Antiochus* may not unfitly be compared to a ſerpent; ſee *Dan.* viii. 23, 24, 25. and xi. 23. ſee the notes there: but what is to be objected to this ſenſe is, that the words are ſpoken to the ten tribes, or *Iſrael*, who were carried captive by the *Aſſyrians*; and not the two tribes, or the *Jews*, who fell into the hands, firſt of the *Chaldeans*, then the *Perſians*, and then the *Grecians*, particularly into the hands of *Antiochus*; ſee *Dan.* vii. 4, 5. *Ezra* i. 1.

℣. 20. *Shall not the day of the Lord* be *darkneſs, and not light?* &c.] The deſign of ſuch a queſtion is ſtrongly to affirm, that in this day of the Lord ſpoken of, there ſhould be nothing but miſery and diſtreſs, and no proſperity and happineſs, at leaſt to the wicked *Iſraelites*, or the unbelieving *Jews*: *even very dark, and no brightneſs in it?* ſignifying that there ſhould be no deliverance, nor the leaſt glimmering view or hope of it; that the calamity ſhould be ſo very great, and the deſtruction ſo entire, that there ſhould be no mixture of mercy, nor the leaſt appearance of relief.

℣. 21. *I hate, I deſpiſe your feaſt days*, &c.] *Kimchi* thinks this is ſaid, and what follows, with reſpect to the kingdom of the houſe of *Judah*, which kept the feaſt the Lord commanded; but it is not neceſſary ſo to underſtand it; for doubtleſs the ten tribes imitated the worſhip at *Jeruſalem*, and kept the feaſts as the *Jews* did there, in the obſervance of which they truſted; but the Lord rejects their vain confidence, and lets them know that theſe were no ways acceptable to him; and were ſo far from atoning for their ſins, that they were hated, abhorred, and deſpiſed by him, being obſerved in ſuch a manner, and with ſuch a view as they were. *And I will not ſmell in your ſolemn aſſemblies*; a ſweet ſavour of reſt, as in *Gen.* viii. 21. take no pleaſure in their duties and ſervices performed, in their ſolemn aſſemblies convened together for religious purpoſes, nor accept of them; but, on the contrary, diſlike and abhor them; ſee *Iſ.* i. 11—14.

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[i] מפני a facie, Vulg. Lat. Pagninus; a faciebus, Montanus; a conſpectu, Mercerus.

[k] Pirke Eliezer, c. 37. fol. 41. 1.

[l] T. Bab. Kiddushin, fol. 72. 1. & Avoda Zara, fol. 2. 2.

[m] Erato, ſive l. 6. c. 19. Vid. Calliope, ſive l. 9. c. 81.

℣. 22. *Though ye offer me burnt-offerings, and your meat-offerings, I will not accept* them, *&c.*] The daily burnt-offerings, morning and night, and others, which were wholly the Lord's; and the *Minchah*, or bread-offering, which went along with them; in which they thought to do God ſervice, and to merit his favour; but inſtead of that they were unacceptable to him, being neither offered up in a proper place, if in a right manner according to the law of *Moſes*; however not in the faith of the great ſacrifice Chriſt; nor attended with repentance towards God: *neither will I regard the peace-offerings of your fat beaſts*; even tho' their peace-offerings were of the beſt of the herd. *Aben Ezra* ſays, the creature here meant, is the ſame which in the *Iſhmaelitiſh* or *Arabic* language is called جاموس *Giamus*, a creature bigger than an ox, and like one, which is called a buffle or buffalo. And ſo *Ben Melech* ſays, it means one of the kinds of the larger cattel; for not a lamb, a ram, or a ſheep, is meant, as the word is ſometimes rendered by the *Septuagint*, but a creature like an ox; not larger, or the wild ox, as the above *Hebrew* writers, but ſmaller; with which agrees the deſcription *Bellonius*[n] gives of the *Syrian bubalus* or *buffalo*, which he calls a ſmall ox, full bodied, little, ſmooth, ſleek, fat, and well made; and is no doubt the ſame the *Arabs* call *almari*, from its ſmoothneſs.

℣. 23. *Take thou away from me the noiſe of thy ſongs*, &c.] The ten tribes, very probably, imitated the temple-muſic at *Jeruſalem*, both vocal and inſtrumental, and had their ſongs and hymns of praiſe, which they ſung to certain tunes; but the muſic of theſe is called a *noiſe*, being very diſagreeable to the Lord, as coming from ſuch carnal and wicked perſons; and therefore he deſires it might ceaſe, be took away, and he be no more troubled with it: *for I will not hear the melody of thy viols*; which may be put for all inſtruments of muſic uſed by them, as violins, harps, pſalteries, *&c.* the ſound of which, how melodious ſoever, the Lord would turn a deaf ear unto, and not regard.

℣. 24. *But let judgments run down as waters*, &c.] Or *roll*[o]; in abundance, with great rapidity, bearing down all before them, which nothing can reſiſt; ſignifying the plenty of juſtice done in the land, the full and free exerciſe of it, without any ſtoppage or intermiſſion: *and righteouſneſs as a mighty ſtream*; the ſame thing expreſſed in different words; tho' ſome think that not the execution of judgment and juſtice by men is here exhorted to, but the vindictive juſtice of God is threatened; which like a mighty torrent of water ſhould come down, overwhelm, bear away, and deſtroy all before it, even all the tranſgreſſors in *Iſrael*.

℣. 25. *Have ye offered unto me ſacrifices and offerings*, &c.] No; they were not offered to God, but to devils, to the golden calf, and to the hoſt of heaven: ſo their fathers did *in the wilderneſs forty years*; where ſacrifices were omitted during that time, a round number for a broken one, it being about thirty-eight years; and theſe their children were imitators of them, and offered ſacrifice to idols too, and therefore deſerved puniſhment as they: *even ye, O houſe of Iſrael*; the ten tribes, who are here particularly charged and threatened; ſee *Acts* vii. 42. and the note there.

℣. 26. *But ye have born the tabernacle of your Moloch*, &c.] The god of the *Ammonites*; ſee the note on ch. i. 13. and on *Jer.* vii. 31. called theirs, becauſe they alſo worſhipped it, and cauſed their ſeed to paſs thro' the fire to it; and which was carried by them in a ſhrine, or portable tent or chapel. Or it may be rendered, *but ye have born Siccuth your king*[p]; and ſo *Siccuth* may be taken for the name of an idol, as it is by *Jarchi*, *Kimchi*, and *Ben Melech*, to whom they gave the title of king, as another idol went by the name of the queen of heaven; perhaps by one was meant the ſun, and by the other the moon. *And Chiun, your images*; *Moloch* or *Siccuth* was one, and *Chiun* another image, or rather the ſame; and this the ſame with *Chevan*, which in the *Arabic* and *Perſic* languages is the name of *Saturn*, as *Aben Ezra* and *Kimchi* ſay; and is ſo rendered by *Montanus* here; and who in the *Egyptian* tongue was called *Revan*, or *Rephan*, or *Remphan*; as by the *Septuagint* here, and in *Acts* vii. 43. *The ſtar of your god, which ye made to yourſelves*; or the ſtar *your god*[q]; meaning the ſame with *Chiun* or *Saturn*; perhaps the ſame with the ſtar that fell from the air or ſky, mentioned by *Sanchoniatho*[r]; which *Aſtarte*, the wife of *Chronus* or *Saturn*, is ſaid to take and conſecrate in *Tyre*; this they made for themſelves, and worſhipped as a deity. The *Targum* is, "ye have "born the tabernacle of your prieſts, *Chiun* your "image, the ſtar your god, which ye have made "to yourſelves." Various are the ſenſes put upon the word *Chiun*. Some read it *Cavan*, and take it to ſignify a *cake*; in which ſenſe the word is uſed in *Jer.* vii. 18. and xliv. 19. and render it, *the cake of your images*[s]; and ſuppoſe that it had the image of their gods impreſſed upon it. *Calmet* interprets it, *the pedeſtal of your images*[t]; and indeed the word has the ſignification of a *baſis*, and is ſo rendered by ſome[u]; and is applicable to *Moloch* their king, a king being the baſis and foundation of the kingdom and people; and to the ſun, intended by that deity, which is the baſis of the celeſtial bodies, and of all things on earth. Some take *Moloch* and *Chiun* to be diſtinct deities, the one to be the ſun, the other the moon; but they ſeem rather to be the ſame, and both to be the *Egyptian* ox, and the calf of the *Iſraelites* in the wilderneſs, the image of which was carried in portable tents or tabernacles, in cheſts or ſhrines; ſuch as the *Succoth-benoth*, or tabernacles of *Venus*, 2 Kings xvii. 30. and thoſe of *Diana*'s, *Acts* xix. 24. the firſt of theſe portable temples we read of, is one drawn by oxen in *Phœnicia*, mentioned by *Sanchoniatho*[w]; not that the *Iſraelites* carried ſuch a tent or tabernacle during their travels through the wilderneſs, whatever they might do the few days they worſhipped the calf; but this is to be underſtood of their poſterity in after-times, in the times of *Amos*; and alſo when *Salmaneſer* carried them captive beyond *Damaſcus*, as follows. It may be further obſerved, for the confirmation and illuſtration of what has been ſaid concerning *Chiun*, that the *Egyptian Anubis*, which *Plutarch*[x] ſays is the ſame with *Saturn*, is called by him *Kyon*, which ſeems to be no other than this word *Chiun*: and whereas *Stephen* calls it *Rephan*, this is not a corruption of the word, reading *Rephan* or *Revan* for *Chevan*; nor has he reſpect to *Rimmon*, the god of the *Syrians*, but it is the *Egyptian* name for *Saturn*; which the *Septuagint* interpreters might chuſe to make uſe of, they interpreting for the king of *Egypt*: and *Diodorus Siculus*[y] makes mention of an *Egyptian* king called *Remphis*, whom *Braunius*[z] takes to be this very *Chiun*; ſee *Acts* vii. 43. but *Rephas* or *Rephan*, was the ſame with *Chronus* or *Saturn*, from whence came the *Rephaim*[a], who dwelt in *Aſhtaroth-Carnaim*, a town of *Ham* or *Chronus*; ſee *Gen.* xiv. 5. Some[b], who take *Siccuth* for an idol, render it in the future, *ye ſhall carry*, &c. and take it to be a prediction of *Amos*, that the *Iſraelites* ſhould, with great reproach and ignominy, be obliged by the *Aſſyrians*, as they were led captive, to carry on their ſhoulders the idols they had worſhipped, and in vain had truſted in, as uſed to be done in triumphs; ſee the note on ch. i. 15.

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[n] Apud Bochart. Hierozoic. p. 1. l. 2. c. 28. col. 283.

[o] ויגל volvatur, Munſter, Mercerus, Liveleus, Druſius; volvat ſe, Montanus, Vatablus; revolvet ſe, Piſcator; provolvatur, Cocceius.

[p] סכות מלככם Siccuth regem veſtrum, Munſter, Montanus, Vatablus, Calvin, Mercerus.

[q] כוכב אלהיכם ſidus deum veſtrum, Liveleus; ſidus, vel ſtellam deos veſtros, Calvin.

[r] Apud Euſeb. Præpar. Evangel. l. 1. p. 38.

[s] כיון צלמיכם placentam imaginum veſtrarum, Pagninus, Tigurine verſion, Vatablus.

[t] Dictionary, in the word *Chiun*.

[u] Baſim imaginum veſtrarum, Junius & Tremellius, Piſcator; ſtatumen, Burkius.

℣. 27. *Therefore will I cauſe you to go into captivity beyond Damaſcus*, &c.] The chief city of *Syria*; and which, as *Aben Ezra* ſays, lay to the eaſt of the land of *Iſrael*, and was a very ſtrong and fortified place: and *Syria* being in alliance with *Iſrael*, the *Iſraelites* might think of fleeing thither for refuge, in the time of their diſtreſs; but they are here told, that they ſhould be taken captive, and be carried to places far more remote than that: *Stephen* ſays, *beyond Babylon*; as they were, for they were carried into *Media*, to *Halah* and *Habor* by the river of *Gozan*, to the cities of the *Medes*; their way to which lay through *Syria* and *Babylon*; ſee *Acts* vii. 43. and the note there: *ſaith the Lord, whoſe name is the God of hoſts*; and therefore is able to do what he threatens; and it might be depended upon it would be certainly done, as it is clear, beyond all contradiction, it has been done; ſee 2 *Kings* xvii. 6.

CHAP. VI.

THIS chapter ſeems to be directed both to the two tribes of *Judah* and *Benjamin*, and the ten tribes of *Iſrael*, under the names of *Zion* and *Samaria*, and to the principal men in both; who are reproved and threatened for their carnal ſecurity and ſelf-confidence, being in no fear of the evil day, tho' they had no reaſon for it no more than other people, ℣. 1, 2, 3. are charged with wantonneſs, luxury, intemperance, and want of ſympathy with thoſe in diſtreſs, ℣. 4, 5, 6. therefore are threatened to be carried captive firſt, and their city to be delivered up; which, for the certainty of it, is not only ſaid, but ſwore to, ℣. 7, 8. and a great mortality in every houſe, and the deſtruction of all houſes, both great and ſmall, ℣. 9, 10, 11. and ſince a reformation of them ſeemed impracticable, and not to be expected, but they gloried in their wealth, and boaſted of their ſtrength, therefore they ſhould be afflicted by a foreign nation raiſed againſt them, which affliction ſhould be general, from one end of the country to the other, ℣. 12, 13, 14.

℣. 1. *Wo to them* that are *at eaſe in Zion*, &c.] Or *ſecure*[c] there; which was a ſtrong hold, the city of *David*, the ſeat of the kings of *Judah*; where their court was kept, and the princes and chief men reſided, and thought themſelves ſafe, the place being well fortified with walls, towers, and bulwarks: or *at eaſe*; that is, in eaſy, proſperous, comfortable circumſtances of life; as *Job* was before his troubles, and others he mentions, *Job* xvi. 12. and xii. 5. and xxi. 23. tho' to be in ſuch a ſtate is not criminal, but a bleſſing of providential goodneſs, for which men ſhould be thankful, and make uſe of it aright: but *wo to the rich in Zion*[d], as the *Vulgate Latin* verſion renders it, when they have nothing elſe but temporal riches; this is all their portion, and the whole of their conſolation, *Luke* vi. 24. when they truſt in theſe uncertain riches, and conſume them on their luſts, as deſcribed in the following verſes; are unconcerned at the troubles of others, and give them no relief, but deſpiſe them, *Job* xii. 5. *Pſ.* cxxiii. 4. and even are thoughtleſs about their own future ſtate, and put away the evil day far from them, *Luke* xii. 19, 20. and ſuch are they, who like *Moab* are at eaſe from their youth, as to their ſpiritual ſtate, *Jer.* xlviii. 11. never had any true ſight of ſin, or ſenſe of danger; never complain of a body of ſin, or are concerned about ſins of omiſſion or commiſſion; nor troubled with the temptations of ſatan, and have no fears and doubts about their happineſs; and ſuch there be who yet are in *Zion*, or in a church-ſtate, which *Zion* often ſignifies; and being there, truſt in it, and in the privileges of it, and ſo are ſecure, and at eaſe; ſuch are the fooliſh virgins and hypocrites, who place their confidence in a profeſſion of religion, in being church-members, and in their ſubmiſſion to external ordinances, and ſo cry, peace, peace, to themſelves, when deſtruction is at hand: and are moreover at eaſe, and wholly unconcerned about the affairs of *Zion*, both temporal and ſpiritual, and eſpecially the latter; they don't trouble themſelves about the doctrines they hear, whether truth or error; and about the ſucceſs of them, whether they are made uſeful for converſion and edification; and about the continuance of a goſpel-miniſtry, and a ſucceſſion in it; and about the diſcipline of the church of God, and the walk of profeſſors; or about what trials and afflictions are like to come upon the churches; or about the judgments of God in the earth: and therefore ſuch carnal ſecure perſons are either called upon to awake out of their ſleep, and come off of their beds of eaſe, and ſhake off their vain confidence and carnal ſecurity; for the word may be rendered, *ho* [e], as a note of calling, as in *Iſ.* lv. 1. *Zech.* ii. 6. or a threatening of calamity is denounced upon them, that the day of the Lord ſhould come upon them as a thief in the night, or as a ſnare upon them that dwell on earth, and they be ſurprized with the midnight-cry, and with the terrors of devouring flames, as the fooliſh virgins and hypocrites in *Zion* will, *Matt.* xxv. 6, 7. *Iſ.* xxxiii. 14. The *Septuagint*, *Syriac*, and *Arabic* verſions render it, *who deſpiſe Zion*, or *neglect* her; and the word is ſometimes uſed of inſolent perſons, and to expreſs their inſolence; ſee *Iſ.* xxxvii. 29. and ſo may be underſtood, not of the *Jews* in *Jeruſalem*, but of the ten tribes, as the following clauſe; who deſpiſed *Zion*, the city of ſolemnities, the temple, and the worſhip of God there, and ſet up the calves at *Dan* and *Bethel*, and worſhipped them; and therefore a wo is denounced upon them. *And truſt in the mountain of Samaria*; in the city of *Samaria*, built on a mountain, a ſtrong fortified city, where they thought themſelves ſafe; the royal city of the kings of *Iſrael*, the head of *Ephraim*, and the metropolis of the ten tribes, who here are intended: tho' the words may be rendered, and the ſenſe given a little different from this, as wo to the *confident* ones, that are in *Samaria* [f]; not that put their truſt in *Samaria*, but dwell there; but however are confident in their own ſtrength, wealth, and might. The *Targum* is, “that truſt in the “fortreſs of *Samaria*;” ſee 1 *Kings* xvi. 24. *Which are named the chief of the nations*; the perſons at eaſe in *Zion*, and truſted in *Samaria*, were the principal men of both nations, *Judah* and *Iſrael*; or theſe cities of *Zion* and *Samaria*, were the chief of the ſaid nations: *Zion*, which was near *Jeruſalem*, and includes it, was the metropolis of *Judea*; as *Samaria* was the head-city of *Ephraim*, or the ten tribes. The *Targum* is, “that put the name of “their children, as the name of the children of “the nations;” as the *Jews* did in after-times, giving their children the names of *Alexander*, *Antipater*, &c. *To whom the houſe of Iſrael came*; meaning not to the ſeven nations, of which the two named cities were chief, into which *Iſrael* entered, and took poſſeſſion of, and dwelt in; for *Samaria* never belonged to them, but was built by *Omri* king of *Iſrael*, long after the entrance of the *Iſraelites* into the land of *Canaan*, 1 *Kings* xvi. 24. but the cities of *Zion* and *Samaria*, into which the whole houſe of *Iſrael* came, or had recourſe unto, at certain times: the ten tribes came to *Samaria*, where their kings reſided, the court was kept, and the ſeats of judgment were; and the two tribes came to *Zion*, to *Jeruſalem*, to the temple there, to worſhip the Lord.

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[w] Apud Euſeb. Præpar. Evangel. l. 1. p. 35.

[x] De Iſide.

[y] Bibliothec. l. 1. p. 56.

[z] Selecta Sacra, l. 4. c. 9. §. 132. p. 485.

[a] Vid. Cumberland's Sanchoniatho, p. 120.

[b] Vid. Scholia Quinquarborei in loc. So Jarchi and Lyra.

[c] השאננים ſecure ſedentibus, Munſter; ſecuros, Mercerus, Caſtalio, Burkius.

[d] Opulentis, Tigurine verſion.

℣. 2. *Paſs ye unto Calneh, and ſee*, &c.] What is become of that city, which was in the land of *Shinar*, an ancient city, as early as the days of *Nimrod*, and built by him, and was with others the beginning of his kingdom, *Gen.* x. 10. it belonged to *Babylon*, and is by *Jarchi* here interpreted by it, being put for *Babel*, as he ſuppoſes. According to *Jerom* [g], it is the ſame city, ſometimes called *Seleucia*, in his days *Cteſiphon*; very probably it had been lately taken by the king of *Aſſyria*, and therefore made mention of; ſee *Iſ.* x. 9. where it is called *Calno*. *And from thence go ye to Hamath the great*; the ſame with *Antiochia*, as *Jarchi* and *Jerom*; called the great, to diſtinguiſh it from *Hamath* the leſs, ſometimes called *Epiphania*; or from *Hamath-Zobah*, near *Tadmor*, or *Palmyra*, in the wilderneſs, 2 *Chron.* viii. 3, 4. tho' it might be ſo called with reſpect to its own grandeur and magnificence; as *Sidon* is called, *Sidon the great*, tho' there was no other, *Joſh.* xi. 8. for it was a royal city; we read of *Toi* king of *Hamath*, in the times of *David*, 2 *Sam.* viii. 9, 10. It is placed by *Joſephus* [h], on the north of the land of *Canaan*; and ſo it appears to be, and to be between *Damaſcus* and the *Mediterranean* ſea, from *Ezek.* xlvii. 15, 16, 17. and xlviii. 1. *Abu'lſeda* [i], a learned prince, who reigned in *Hamath*, and ſhould know its ſituation, places it on the *Orontes*, between *Hems* and *Apamea*, that river ſurrounding it on the eaſt and north. The learned *Vitringa* [k] thinks, that neither *Antiochia* nor *Epiphania* are meant, but the city *Emiſſa*; which *Ammianus Marcellinus* [l] makes mention of along with *Damaſcus*, as a famous city in *Syria*, equal to *Tyre*, *Sidon*, and *Berytus*: and of the ſame opinion was *Theodoret* [m] among the ancients, and ſo *Calmet* [n] of late. And ſo *Hamath* and *Damaſcus* are mentioned together as recovered by *Jeroboam*, 2 *Kings* xiv. 28. very probably the kingdom of *Hamath* became ſubject to the kings of *Damaſcus*; ſee *Jer.* xlix. 23. but be it what place it will, it is very likely it had been lately ſpoiled by the king of *Aſſyria*; ſee *Iſ.* xxxvii. 13. *Then go down to Gath of the Philiſtines*; one of their five principalities, and a chief one, ſo called to diſtinguiſh it from other *Gaths*, as *Gath-Hepher*, *Gath-Rimmon*. It ſtood about five or ſix miles ſouth of *Jamnia*, about fourteen ſouth of *Joppa*, and thirty-two weſt of *Jeruſalem*. A village of this name is ſhewn, as *Jerom* [o] ſays, five miles from *Eleutheropolis*, as you go to *Dioſpolis* or *Lydda*, and is taken to be the ſame place. It is famous for being the birth-place of *Goliah*; and is called in 2 *Sam.* viii. 1. compared with 1 *Chron.* xviii. 1. *Metheg-Ammah*, or the bridle of *Ammah*, or *Metheg* and her mother; that is, *Gath* and her daughters. *Reland* [p] thinks *Gath* is the city *Cadytis* of *Herodotus* [q], who ſays it is a city of the *Syrians*, called *Paleſtines* or *Philiſtines*, and ſpeaks of the mountains of it; and this city was not far from the mountainous country of *Judea*: now this city had been taken by *Hazael* king of *Syria*, and its wall was broke down by *Uzziah* king of *Judah*, 2 *Kings* xii. 17. 2 *Chron.* xvi. 6. Be they *better than theſe kingdoms? or their border greater than your border?* that is, do *Calneh*, *Hamath*, and *Gath*, excel in dignity and grandeur, in wealth and ſtrength, the kingdoms of *Iſrael* and *Judah*? or are they of a larger circumference, and exceed them in length and breadth? no, they did not; and therefore the more ungrateful were *Iſrael* and *Judah* to ſin againſt the Lord as they had done, who had given them ſuch rich and large kingdoms, and therefore might expect to be taken and ſpoiled as well as they: tho' ſome think there is a change of number and perſons in the text, and that the ſenſe is, are you better than theſe kingdoms, or your border greater than theirs? and if not, you may expect to fare as they; ſee a like expreſſion in *Nahum* iii. 8.

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[e] הוי heus, Piſcator, Tarnovius, Burkius.

[f] הבטחים בהר שמרון confidentibus qui habitant in monte Samariæ, Liveleus; ſecuris qui habitant in monte Samariæ, Druſius.

[g] Quæſt. in Gen. fol. 66. M.

[h] Antiqu. l 9. c. 10. §. 1.

[i] See the Univerſal Hiſtory, vol. ii. p. 316.

[k] Comment. in Jeſaiam, c. 10. 9.

[l] Lib. 23.

[m] Comment. in Jer. iv. 15. and xlix. 23.

[n] Dictionary, in the word *Hamath*.

[o] De locis Hebr. fol. 92. A.

[p] Paleſtina Illuſtrata, tom. 2. l 3. p. 669.

[q] Euterpe, ſive l. 2. c. 159. & Thalia, ſive l. 3. c. 5.

℣. 3. *Ye that put far away the evil day*, &c.] The day of *Iſrael*'s captivity, threatened by the Lord, and propheſied of by the prophets; by this prophet, and by *Hoſhea* and others: this they endeavoured to put out of their minds and thoughts, and ſuppoſed it to be at a great diſtance, yea, hoped it never would be; and like the *Jews*, with reſpect to their captivity, and the deſtruction of their city, ſaid it was not near, but prolonged, yea, would never come to paſs, *Ezek*. xi. 3. and xii. 22. ſo ſome men put far from them the day of death; which tho' to a good man is better than the day of his birth, yet to a wicked man is an evil and terrible day; he don't care to hear or ſpeak, or think of it, leſt it ſhould damp his carnal joys and pleaſures: as alſo the day of Chriſt's coming to judgment; which tho' a good man haſtens to in his affections, deſires, and prayers, wicked men ſet at the greateſt diſtance, yea ſcoff at it, as believing it never will be, and to ſhew that they are in no pain or uneaſineſs about it; ſee *Iſ*. lvi. 12. *Matt*. xxiv. 48. 2 *Pet*. iii. 4—12. The *Vulgate Latin* verſion renders it, *who are ſeparated to the evil day*; appointed to it; fore-ordained to this condemnation; deſtined to ruin and deſtruction for their ſins; ſee *Prov*. xvi. 4. *And cauſe the ſeat of violence to come near*; boldly venture upon the commiſſion of acts of injuſtice, rapine, and violence, on a preſumption the evil day threatened will never come; or place themſelves on the bench in courts of judicature, and there, without any manner of concern, commit the greateſt acts of unrighteouſneſs, as believing they ſhall never be called to an account for them by God or man.

℣. 4. *That lie upon beds of ivory*, &c.] That were made of it, or inlaid with it, or covered with it, as the *Targum*; nor was it improbable that theſe were made wholly of ivory, for ſuch beds we read of: *Timæus* ſays [r], the *Agrigentines* had beds entirely made of ivory; and *Horace* [s] alſo ſpeaks of ſuch beds: and if any credit can be given to the *Targums* of *Jonathan* and *Jeruſalem* on *Gen*. l. 1. *Joſeph* made his father *Jacob* to lie on a bed of ivory. Indeed, the *Latin* interpreters of theſe *Targums* render it a cedar-bed; but *Buxtorf* [t] conjectures that ivory is meant, by the word uſed; and ſo *Bochart* [u] tranſlates it; on theſe they lay either for ſleep and reſt, or to eat their meals. *And ſtretch themſelves upon their couches*; for the ſame purpoſes, living in great ſplendor, and indulging themſelves in eaſe and ſloth; as it was the cuſtom of the eaſtern countries, and is of the *Arabs* now; that they make little or no uſe of chairs, but either ſitting croſs-legged, or lying at length, have couches to lie on at their meals; and when they indulge to eaſe, they cover or ſpread their floors with carpets, which for the moſt part are of the richeſt materials. Along the ſides of the wall or floor, a range of narrow beds or matraſſes is often placed upon theſe carpets; and for their further eaſe and convenience, ſeveral velvet or damaſk bolſters are placed upon theſe, or matraſſes [w], to lean upon, and take their eaſe; ſee *Ezek*. xiii. 18. and thus, and in ſome ſuch like manner, did the principal men of the people of *Iſrael* indulge themſelves. Some render it, *abound with ſuperfluities*; the *Septuagint* and *Vulgate Latin* verſions, *are laſcivious*; and the *Arabic* verſion, *burn in luſt*; and ſo ſome of the *Jewiſh* writers interpret it of their committing adulteries, and all uncleanneſs, on their beds and couches. *And eat the lambs out of the flock*; pick the beſt and fatteſt of them for their uſe: ſo the *Targum*, "eat the fat of the ſheep:" *and the calves out of the midſt of the ſtall*; where they are put, and kept to be fattened; from thence they took what they liked beſt, and perhaps not out of their own flocks and ſtalls, but out of others, and with which they pampered themſelves to exceſs.

℣. 5. *That chant to the ſound of the viol*, &c.] Or *pſaltery*; an inſtrument of twelve cords, and that gave twelve ſounds, as *Joſephus* [x] ſays, being ſtricken with the fingers; and to theſe ſounds theſe men chanted or quivered, made like ſounds with their voice, which they raiſed higher or lower, according to the ſound of the inſtrument: they *particularized*, as the word ſignifies [y]; or obſerved the diviſions and diſtinctions of notes and ſounds, by the modulation of their voice: *and invent to themſelves inſtruments of muſic like David*; not content with old ones, ſuch as were uſed in former times, they invented new inſtruments and new tunes, and new ſongs to ſing to them; as *David* made ſongs, and invented ſeveral inſtruments of muſic to ſing them upon and to, in religious worſhip, and for the praiſe and glory of God; ſo theſe men invented new ones to indulge their carnal mirth and jollity, in which they thought themſelves to be juſtified by the example of *David*.

℣. 6. *That drink wine in bowls*, &c.] Not in ſmall cups or glaſſes, but in large bowls, that they might drink freely, even to drunkenneſs; hence we read of the drunkards of *Ephraim*, or the ten tribes, *Iſ*. xxviii. 1. or *drink in bowls of wine*; which is much to the ſame ſenſe. The *Targum* is, "that drink wine in ſilver vials." *And anoint themſelves with the chief ointments*; which *Jarchi* ſays was balſam, and the beſt is that which grew about *Jericho*; this they did not for moderate refreſhment, but for pleaſure, and to indulge themſelves in luxury: *but they are not grieved for the affliction of Joſeph*; or the *breach* of him [z]; that was made upon him by ſome enemy or another: either what had been already made; *Kimchi* thinks it reſpects the carrying captive of ſome before the reign of *Jeroboam*; or it may regard the diſtreſs *Pul* king of *Aſſyria* gave to *Iſrael*, in the times of *Menahem*; or the carrying captive the inhabitants of ſeveral places by *Tiglath-Pileſer* king of *Aſſyria*, in the times of *Pekah*, 2 *Kings* xv. 19, 29. or elſe, as *Jarchi* thinks, this refers to ſome breach and affliction to come, which theſe men were unconcerned about; even what they heard from the mouth of the prophets ſhould come to them; that the kingdom of the houſe of *Iſrael* ſhould ceaſe, and be utterly took away, *Hoſ*. i. 4, 6. which was fulfilled by *Salmaneſer*, who carried *Iſrael* captive into the cities of the *Medes*, 2 *Kings* xvii. 6. but the prophecy of this did not trouble them, or make them *ſick* at heart, as the word [a] ſignifies, nor any preſent affliction that might attend them; they did not weep with them that weep, were men of hard hearts, that had no ſympathy with their brethren and fellow-creatures. It is thought that here is ſome alluſion to the carriage of *Joſeph*'s brethren to him, when in the pit, and ſold by them into *Egypt*; or to the chief butler's forgetfulneſs of him, when advanced, and amidſt his cups.

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[r] Apud Ælian. Var. Hiſt. l. 12. c. 29.

[s] —Rubro ubi cocco
Tincta ſuper lectos canderet veſtis eburnos. Horat. Serm. l. 2. Satyr. 6. v. 102.

[t] Lexic. Talmud. col. 2475.

[u] Hierozoic. par. 1. l. 2. c. 24. col. 252.

[w] See Shaw's Travels, p. 209. Ed. 2.

[x] Antiqu. l. 7. c. 12. §. 3.

[y] הפורטים particularizantes, Montanus; qui particularia habent cantica, Pagninus; qui particulatim canunt, Vatablus, Mercerus; variis modulationibus concinunt, Tigurine verſion.

[z] על שבר ſuper contritione, Pagninus, Montanus; propter confractionem Joſephi, Junius & Tremellius, Piſcator; ob fractionem Joſephi, Cocceius.

℣. 7. *Therefore now ſhall they go captive with the firſt that go captive*, &c.] That is, theſe men, who were the firſt and chief in the nation, who would not believe the day of *Iſrael*'s captivity would ever come; or however, had very diſtant apprehenſions of it; but indulged and gratified their ſeveral ſenſes of taſting, hearing, ſmelling, in a carnal way, and had no ſympathy with, and compaſſion upon their afflicted brethren; theſe ſhould be the firſt the enemy ſhould lay hold upon, and carry captive; as we find the royal family, the princes and nobles, the courtiers and chief tradeſmen, were the firſt that were carried captive of the *Jews*, in *Jeconiah*'s captivity, 2 *Kings* xxiv. 12, 14. *And the banquet of them that ſtretched themſelves ſhall be removed*; that ſtretched themſelves upon couches, ℣. 4. they ſhall have no more banquets or feaſting-bouts to attend to, by ſtretching themſelves out, and lying upon couches at their eaſe, theſe ſhall be taken from them; and be glad of bread and water in an enemy's country, without a couch to recline upon. Some underſtand this of a funeral-banquet, as in *Jer*. xvi. 5. and ſo the ſenſe is, that when they die, they ſhall not have that honour done to their memory, as to have a funeral-feaſt provided for thoſe that attend their burial, as was cuſtomary. *Kimchi* interprets it, *the mourning* of ſuch *ſhall draw nigh* [b]; and according to his father *Joſeph Kimchi*, the word in the *Arabic* language ſignifies to lift up the voice, either in mourning or joy; and ſo may ſignify, that as all feaſts, and the joy that attends them, ſhould be removed, which is the ſenſe of the *Targum*, inſtead of that, mourning ſhould take place; or they ſhould be deprived of the common ceremony at death, of mourning men and women.

℣. 8. *The Lord God hath ſworn by himſelf*, &c.] Becauſe he could ſwear by no greater, *Heb*. vi. 13. which ſhows the importance and certainty of the thing ſworn to, and is as follows: *ſaith the Lord, the God of hoſts, I abhor the excellency of Jacob*; or *the pride of Jacob* [c]; of *Iſrael*, of the ten tribes, remarkable for their pride; hence called the crown of pride, *Iſ*. xxviii. 3. it may include all that was glorious, valuable, and excellent among them, of which they were proud; their kingdom, riches, wealth, and ſtrength, their fortified cities and towns: if *Judah* is comprehended in this, it may regard the temple, which was their excellency, and in which they gloried. So the *Targum* paraphraſes it, "the houſe of the ſanctuary of the houſe of *Jacob*;" and in like manner *Jarchi*, *Kimchi*, and *Ben Melech* interpret it. *And hate his palaces*; the palaces of the king and nobles, and great men, which ſhould fall into the enemies hand, and be plundered and deſtroyed; which is meant by the Lord's abhorrence and hatred of them, this being an evidence of it. *Therefore will I deliver up the city, with all that is therein*; or *with its fulneſs* [d]; with all its inhabitants and riches; according to *Jarchi*, the city of *Jeruſalem* is meant; though rather the city of *Samaria*, unleſs both are intended, city for cities; ſince the chief men both of *Iſrael* and *Judah* ſeem to be addreſſed, ℣. 1.

℣. 9. *And it ſhall come to paſs*, &c.] When the city is delivered up and taken: *if there remain*: who are not carried captive, or deſtroyed by the ſword: *ten men in one houſe*; that is, many, a certain number for an uncertain: that *they ſhall die*; either with famine, or by the peſtilence, tho' they have eſcaped the other calamities; ſo general ſhall the deſtruction be, by one means or another.

℣. 10. *And a man's uncle ſhall take him up*, &c.] That is, his father's brother, as *Kimchi*; or his near kinſman, as the *Targum*; to whom the right of inheritance belongs, and alſo the care of his funeral; he ſhall take up the dead man himſelf, in order to inter him, there being none to employ in ſuch ſervice; the mortality being ſo univerſal, either thro' the peſtilence raging every where, or thro' the earthquake, men being killed by the fall of houſes upon them; which *Aben Ezra* takes to be the caſe here; ſee ℣. 11. and ch. i. 1. and iii. 13. *And he that burneth him*; which may be read disjunctively, *or he that burneth him* [e]; his mother's brother, according to *Judah ben Karis* in *Aben Ezra*; for which there ſeems to be no foundation. The *Targum* renders it in connexion with the preceding clauſe, "ſhall take him up from the burning;" and ſo *Jarchi* interprets of a man's being found, and taken up in a houſe, burnt by the enemy at the taking of the city: but it is beſt to underſtand it of one, whoſe buſineſs it was to burn the dead; which tho' not commonly uſed among the *Jews*, ſometimes was, 1 *Sam*. xxxi. 12. and ſo ſhould be at this time, partly becauſe of the infection, and to ſtop the contagion; and chiefly becauſe a ſingle man could not well carry whole bodies to the grave, to bury them; and therefore firſt burnt their fleſh, and then buried their bones, as follows: *to bring out the bones out of the houſe*; in order to bury them: *and ſhall ſay unto him that is by the ſides of the houſe*; or *in the corner of it* [f], as the *Targum*; either the uncle ſhall ſay to the burner, that is ſearching the houſe for the dead; or the uncle and burner being one and the ſame perſon, ſhall ſay to the only ſurviving one of the ten, that is got into ſome corner of the houſe thro' fear or melancholy, under ſuch a ſad calamity, is there *yet* any *with thee?* any dead corpſe to be brought out and burned, and buried? *and he ſhall ſay, no*; there are no more: or there is *an end* of them all [g]; the laſt has been brought out: or as the *Targum*, "they are periſhed;" they are all dead, and carried out: *then ſhall he ſay, hold thy tongue*; leſt the neighbours ſhould hear, and be diſcouraged at the number of the dead in one houſe; or ſay not one word againſt the providence of God, nor murmur and repine at his hand, ſince it is juſt and righteous: *for we may not make mention of the name of the Lord*; being forbid by their ſuperiors; or it is not right to do it by way of complaint, ſince our ſins have deſerved ſuch judgments to come upon us; or it will be to no purpoſe to make mention

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[a] לא נחלו neque afficiuntur ægritudine, Junius & Tremellius, Piſcator, Cocceius.

[b] סר adveniet, Munſter; appropinquabit, Mercerus; veniet, Calvin. So R. Sol. Urbin. Ohel Moed, fol. 84. 2.

[c] את גאון ſuperbiam, V. L. Pagninus, Montanus; faſtum, Junius & Tremellius, Piſcator, Druſius.

[d] ומלאה & plenitudinem ejus, Mercerus, Piſcator, Cocceius

[e] ומסרפו aut veſpillo, Tigurine verſion; aut uſtor ejus, Junius & Tremellius.

[f] בירכתי in penitiſſimis domus, Cocceius.

[g] אפס finis eſt, V. L. Pagninus, Montanus, Vatablus, Calvin, Druſius.

tion of the name of the Lord, and pray unto him to turn away his hand, ſince deſtruction is determined, the decree is gone forth. The *Targum* is, "he ſhall ſay, remove (that is, the dead) ſince "while they lived they did not pray in the name "of the Lord." And ſo the *Syriac* and *Arabic* verſions make this to be the reaſon of the mortality, *becauſe they remembered not the name of the Lord*; or *called not upon* it.

℣. 11. *For behold, the Lord commandeth*, &c.] Hath determined and ordered the judgment before, and what follows: *Kimchi* paraphraſes it, hath decreed the earthquake, as in ch. iii. 15. of which he underſtands the following: *and he will ſmite the great houſe with breaches*; or *droppings* [h]; ſo that the rain ſhall drop through: *and the little houſe with clefts*; ſo that it ſhall fall to ruin; that is, he ſhall ſmite the houſes both of great and ſmall, of the princes, and of the common people, either with an earthquake, ſo that they ſhall part aſunder and fall; or being left without inhabitants, ſhall of courſe become deſolate, there being none to repair their breaches. Some underſtand by the *great houſe*, the ten tribes of *Iſrael*; and by the *little houſe*, the two tribes of *Judah* and *Benjamin*; to which ſenſe the *Targum* ſeems to incline, "he will ſmite the "great kingdom with a mighty ſtroke, and the "little kingdom with a weak ſtroke."

℣. 12. *Shall horſes run upon the rocks? or will one plow* there *with oxen?* &c.] Will any man be ſo weak and fooliſh, to propoſe or attempt a race for horſes upon rocks, where they and their riders would be in danger of breaking their necks? or would any man act ſo unwiſe a part, as to take a yoke of oxen to plow with them upon a rock, where no impreſſion can be made? as vain and fruitleſs a thing it would be, to attempt to bring ſuch perſons under a conviction of their ſins, and to repentance for them, and reformation from them, who are given up to a judicial hardneſs of heart, like that of a rock, as are the perſons deſcribed in the next clauſe; or as ſuch methods with horſes and oxen would be contrary to all the rules of reaſon and prudence, ſo as contrary a part do ſuch perſons act, whoſe characters are next given, and there is no probability of bringing them to a better ſenſe and practice of things. *For ye have turned judgment into gall, and the fruit of righteouſneſs into hemlock*; that which would be beneficial to a nation, than which nothing is more ſo, as the exerciſe of juſtice and judgment, into that which is bitter and pernicious to it, as injuſtice and oppreſſion; ſee ch. v. 7.

℣. 13. *Ye which rejoice in a thing of nought*, &c.] In their wealth and riches, which are things that are not, becauſe of the uncertainty of them; and in compariſon of true riches, have no ſolidity and ſubſtance in them, *Prov.* xxiii. 5. or in any of the things of this world, the luſts of it, the honours of it, human wiſdom or ſtrength; all are things of nought, of no worth, give no ſatisfaction, and are of no continuance, and not to be gloried in, *Jer.* ix. 23. or in their idols, for an idol is nothing in the world, 1 *Cor.* viii. 4. and yet they rejoiced in them, *Acts* vii. 41. or in their own works of righteouſneſs, as men of a *phariſaical* temper do, as theſe people were; theſe indeed are ſomething, when done in obedience to the will of God, and according to that, and from right principles, and in the exerciſe of faith and love, and with a view to the glory of God, and as they are evidences of true grace, and profitable to men, and tend to glorify God, and ſerve the intereſt of religion; but they are things of nought, and not to be rejoiced and gloried in, in the buſineſs of juſtification before God, and in the affair of ſalvation: the ſame may be ſaid of a mere outward profeſſion of religion depended on, and all external rites and ceremonies, or ſubmiſſion to outward ordinances, whether legal or evangelical. The phraſe may be rendered, *in that which is no word* [i]; is not the word of God, nor according to it; indeed every thing ſhort of Chriſt and his righteouſneſs, and ſalvation by him, are things of nought, and not to be rejoiced in, *Phil.* iii. 3, 4, 5. and iv. 4. *Which ſay, have we not taken to us horns by our own ſtrength?* by which we have puſhed our enemies, got victory over them, and obtained power, dominion, and authority; all which horns are an emblem of. So *Sanchoniatho* [k] ſays, *Aſtarte* put upon her own head, a bull's head, as an enſign of royalty, or a mark of ſovereignty; by which, as Biſhop *Cumberland* [l] thinks, is plainly meant the bull's horns, ſince it is certain that a horn in the eaſtern languages, is an emblem or expreſſion noting royal power, as in 1 *Sam.* ii. 10. and in other places; ſee *Dan.* vii. 24. thus the kings of *Egypt* wore horns, as *Diodorus* relates; and perhaps for the ſame reaſon the *Egyptians* adorned *Iſis* with horns [m]. And all this they aſcribed not to God, but to themſelves. The *Targum* interprets *horns* by riches; but it rather ſignifies victory [n], and power and government, which they took to themſelves, and imputed to their own ſtrength, valour, and courage: very probably here is an alluſion to their enſigns, banners, ſhields or helmets, on which horns might be figured or engraven, being the arms of *Ephraim*, the ſon of *Joſeph*, the chief of the ten tribes, who are here ſpoken of. *Ephraim* is often put for the ten tribes, or the kingdom of *Iſrael*; and *Joſeph*, whoſe ſon he was, *his glory* was *like the firſtling of a bullock*, and *his horns* are ſaid to be like the horns of *unicorns*; *with them*, it is promiſed, *he ſhall puſh the people together, to the ends of the earth, and they are the ten thouſands of Ephraim, and they are the thouſands of Manaſſeh*, Deut. xxxiii. 17. and it may be, as the lion ſeems to be the enſign of the tribe of *Judah*, to which he is by *Jacob* compared; ſo the ox or the unicorn might be the enſign of the tribe of *Ephraim*: and ſo the ancient *Jews*, as *Aben Ezra* on *Numb.* ii. 2. obſerves, ſay, that the form of a man was on the ſtandard of *Reuben*; and the form of a lion on the ſtandard of *Judah*; and the form of an ox on the ſtandard of *Ephraim*, *&c.* and others [o] of them ſay, that the ſtandard of *Joſeph* was died very black, and was figured for the two princes of *Ephraim* and *Manaſſeh*; upon the ſtandard of *Ephraim* was figured an ox, becauſe *the firſtling of a bullock*; and on the ſtandard of *Manaſſeh* was figured an unicorn, becauſe *his horns are like the horns of unicorns*. Now the *Iſraelites*, or thoſe of the ten tribes, at the head of which *Ephraim* was, ſet up their banners, not in the name of the Lord, but in their own ſtrength; and attributed their conqueſts and dominions to their own conduct and courage, the horns of their own ſtrength, and not to God [p]. And this alſo is the language of ſuch perſons, who aſcribe regeneration and converſion, faith, repentance, the cleanſing of a man's heart, and the reformation of his life, yea his whole ſalvation, to the power and ſtrength of his free-will, when man has no ſtrength at all to effect any of theſe things; theſe are all vain boaſts, and very diſagreeable and offenſive to the Lord; and for ſuch like things, perſons ſtand here reproved by him, and threatened with woes; for *wo* muſt be here ſupplied from ℣. 1.

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[h] רסיסים guttis, *ſeu* ſtillis, Piſcator; ψιαδες, quæ eſt minuta & rorans pluvia, Druſius.

[i] ללא דבר in non verbo, Montanus.

[k] Apud Euſeb. Evangel. Prepar. l. 2. p. 38.

[l] Sanchoniatho's Hiſtory, p. 35.

[m] Vid. Pignorii menſa Iſiaca, p. 30.

[n] Vicimus, & domitum pedibus calcamus amorem,
Venerunt capiti cornua ſera meo. Ovid. Amor. l. 3. Eleg. 10.

[o] Bemidbar Rabba, § 2. fol. 178. 3.

℣. 14. *But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the Lord, the God of hoſts,* &c.] The *Aſſyrian* nation, under its king *Salmaneſer*; who invaded *Iſrael*, came up to *Samaria*, and after a three years-ſiege took it, and carried *Iſrael* captive into foreign lands, 2 *Kings* xvii. 5, 6: *and they ſhall afflict you*; by battels, ſieges, forages, plunders, and burning of cities and towns, and putting the inhabitants to the ſword: *from the entring in of Hamath, unto the river of the wilderneſs*; from *Hamath* the leſs, ſaid by *Joſephus* [q] and *Jerom* [r] to be called *Epiphania* in their times from *Antiochus Epiphanes*; it was at the entrance on the land of *Iſrael*, and at the northern border of it; ſo that *the river of the wilderneſs*, whatever is meant by it, lay to the ſouth; by which it appears, that this affliction and diſtreſs would be very general, from one end of it to the other. Some, by this river, underſtand the river of *Egypt*, at the entrance of *Egypt* in the wilderneſs of *Ethan*; *Sihor* or *Nile*; which, *Jarchi* ſays, lay ſouth-weſt of *Iſrael*, as *Hamath* lay north-weſt of it. And a late traveller [s] obſerves, that the ſouth and ſouth-weſt border of the tribe of *Judah*, containing within it the whole, or the greateſt part of what was called *the way of the ſpies*, *Numb.* xxi. 1. and afterwards *Idumea*, extended itſelf from the *Elenitic* gulf of the *Red-ſea*, along by that of *Hieroopolis*, quite to the *Nile* weſtward; the *Nile* conſequently, in this view and ſituation, either with regard to the barrenneſs of the *Philiſtines*, or to the poſition of it with reſpect to the land of promiſe, or to the river *Euphrates*, may, with propriety enough, be called *the river of the wilderneſs*, *Amos* vi. 14. as this diſtrict, which lies beyond the eaſtern or *Aſiatic* banks of the *Nile*, from the parallel of *Memphis*, even to *Peluſium*, (the land of *Goſhen* only excepted) is all of it dry, barren, and inhoſpitable; or if the ſituation be more regarded, it may be called, as it is rendered by the *Septuagint*, the weſtern torrent or river. Tho' ſome [t] take this to be the river *Boſor* or *Bezor*, that parts the tribes of *Judah* and *Simeon*, and diſcharges itſelf into the *Mediterranean* between *Gaza*, or rather *Majuma* and *Anthedon*. Tho' *Kimchi* takes this river to be the ſea of the plain, the ſame with the ſalt or dead ſea, *Deut.* iii. 17. which may ſeem likely, ſince *Jeroboam* the ſon of *Joaſh*, king of *Iſrael*, under whom *Amos* propheſied, had reſtored the coaſt of *Iſrael*, from the entring of *Hamath* unto the ſea of the plain, 2 *Kings* xiv. 25. with which they were elevated, and of which they boaſted; but now they ſhould have affliction and diſtreſs in the ſame places, and which ſhould extend as far.

CHAP. VII.

IN this and the two following chapters, are the viſions of *Amos*, in number five; three of which are contained in this chapter, and with which it begins. The firſt is of the graſhoppers or locuſts eating up the after-graſs of the land, which are ſtopped at the interceſſion of the prophet, ℣. 1, 2, 3. the ſecond is of fire the Lord called for to contend by, whoſe devouring flames are made to ceaſe by the ſame interpoſition, ℣. 4, 5, 6. and the other is of the plumb-line, ſignifying the utter deſtruction of the people of *Iſrael*, according to the righteous judgment of God, ℣. 7, 8, 9. upon the delivery of which prophecies and viſions, the prieſt of *Bethel* forms a charge againſt the prophet to the king; and adviſes *Amos* to flee into *Judea*, and propheſy there, and not at *Bethel*, being willing to be rid of him at any rate, ℣. 10, 11, 12, 13. next follows the prophet's vindication of himſelf, ſhewing his divine call to the prophetic office, and his miſſion and expreſs order he had from the Lord to propheſy unto *Iſrael*, ℣. 14, 15. and concludes with a denunciation of divine judgments on the prieſts family, and upon the whole land of *Iſrael*, ℣. 16, 17.

℣. 1. *Thus hath the Lord ſhewed unto me*, &c.] What follows in this and the two chapters, before the prophet delivered what he heard from the Lord; now what he ſaw, the ſame thing, the ruin of the ten tribes, is here expreſſed as before, but in a different form; before in prophecy, here in viſion, the more to affect and work upon the hearts of the people: *and behold, he formed graſhoppers*; or *locuſts* [u], as the word is rendered, *Iſ.* xxxiii. 4. and ſo the *Septuagint* here, and other verſions. *Kimchi* interprets it, and behold, a collection or ſwarm of locuſts; and the *Targum*, a creation of them. Tho' *Aben Ezra* takes the word to be a verb, and not a noun, and the ſenſe to be, agreeable to our verſion, he ſhewed me the bleſſed God, who was forming locuſts; it appeared to *Amos*, in the viſion of prophecy, as if the Lord was making locuſts, large and great ones, and many of them; not that this was really done, only viſionally, and was an emblem of the *Aſſyrian* army, prepared and ready to devour the land of *Iſrael*; ſee *Joel* i. 4. *Nah.* iii. 17. And this was *in the beginning of the ſhooting up of the latter growth*; *and lo*, it was *the latter growth after the king's mowings*; when the firſt graſs was mowed down, and the firſt crop gathered in, for the uſe of the king's cattel; as the after-graſs was juſt ſpringing up, and promiſed a ſecond crop, theſe graſhoppers or locuſts were forming, which threatened the deſtruction of it. This muſt be towards the cloſe of the ſummer, and when autumn was coming on, at which time naturaliſts tell us, that locuſts breed. So *Ariſtole*[w] ſays, they bring forth at the going out of the ſummer; and of one ſort of them he ſays, their eggs periſh in the waters of autumn, or when it is a wet autumn; but in a dry autumn there is a large increaſe of them: and ſo *Pliny* ſays[x], they breed in the autumn-ſeaſon, and lie under the earth all the winter, and appear in the ſpring: and *Columella* obſerves[y], that locuſts are moſt ſuitably and commodiouſly fed with graſs in autumn; which is called *cordum* or the latter graſs, that comes or ſprings late in the year; ſuch as this now was. The *Mahometans* ſpeak[z] much of God being the maker of locuſts; they ſay he made them of the clay which was left at the formation of *Adam*; and repreſent him ſaying, I am God, nor is there any Lord of locuſts beſides me, who feed them, and ſend them for food to the people, or as a puniſhment to them, as I pleaſe: they call them the army of the moſt high God, and will not ſuffer any to kill them; ſee the note on *Rev.* ix. 3. whether all this is founded on this paſſage of ſcripture, I cannot ſay; however, there is no reaſon from thence, to make the locuſts ſo peculiarly the workmanſhip of God as they do, ſince this was only in a viſionary way; tho' it may be obſerved, that it is with great propriety, agreeable to the nature of theſe creatures, that God is repreſented as forming them at ſuch a ſeaſon of the year. Some, by *the king's mowings*, underſtand the carrying captive the ten tribes by *Salmaneſer* king of *Aſſyria*, ſo *Ribera*; after which things were in a flouriſhing ſtate, or at leaſt began to be ſo, in the two tribes under *Hezekiah*, when they were threatened with ruin by the army of *Sennacherib*, from which there was a deliverance: but as this viſion, and the reſt, only reſpect the ten tribes of *Iſrael*, *the king's mowings* of the firſt crop, may ſignify the diſtreſſes of the people of *Iſrael*, in the times of *Jehoahaz* king of *Iſrael*, by *Hazael* and *Benhadad* kings of *Syria*, 2 *Kings* xiii. 3, 4, 22. when things revived again, like the ſhooting up of the after-graſs, in the reign of *Joaſh*, and eſpecially of *Jeroboam* his ſon, who reſtored the coaſt of *Iſrael*, the Lord having compaſſion on them, 2 *Kings* xiii. 25. and xiv. 25, 26. but after his death things grew worſe; his ſon reigned but ſix months, and he that ſlew him but one; and in the reign of *Menahem* that ſucceeded him, an invaſion of the land was made by *Pul* king of *Aſſyria*, 2 *Kings* xv. 19. which is generally thought to be intended here. Or elſe, as others, it may refer to the troubles in the interregnum, after the death of *Jeroboam*, to his ſons mounting the throne, the ſpace of eleven years, when, and afterwards, *Iſrael* was in a declining ſtate.

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[p] Vid. Lydium de re militari, l. 4. c. 4. p. 164.

[q] Antiqu. l. 1. c. 6. §. 2.

[r] Comment. in Iſ. x. fol. 20. G. & in Zech. ix. fol. 116. L. De locis Heb. fol. 88. E. & Quæſt. in Gen. fol. 67. B.

[s] Dr. Shaw's Travels, p. 287, 288. Ed. 2.

[t] See the Univerſal Hiſtory, vol. ii. p. 427, 428.

[u] גבי ecce fictor locuſtarum Pagninus, Montanus, ſo Munſter, Vatablus, Cocceius, Burkius.

℣. 2. *And it came to paſs, that when they had made an end of eating the graſs of the land*, &c.] That is, the graſhoppers or locuſts; when in the viſion it ſeemed to the prophet that almoſt all the graſs of the land was eat up, and they were going to ſeize upon the corn, and other fruits of the earth: this ſignifies not *Sennacherib*'s invaſion of the land of *Judea*, but *Pul*'s invaſion of the land of *Iſrael*, whoſe army ſeemed like theſe locuſts; and ſpreading themſelves over the land, threatened it with deſolation, as theſe locuſts ſeemed to have wholly conſumed all the graſs of the land; then the prophet ſaid what follows: *then I ſaid, O Lord God, forgive I beſeech thee*; the ſins of the people, as the *Targum*, which were the cauſe of theſe locuſts coming, or of the *Aſſyrian* army invading the land; and the prophet prays that God would avert this judgment, ſignified in this viſion, or remove it, which is often in ſcripture meant by the forgiveneſs of ſin, *Exod.* xxxii. 31, 32. *Numb.* xiv. 19. 1 *Kings* viii. 33, 34, 36, 37, 39. this is the buſineſs of the prophets and miniſters of the Lord, to intercede for a people when ruin is near; and happy is that people, when they have ſuch to ſtand up in the breach for them. The argument the prophet uſes is, *by whom ſhall Jacob ariſe? for he is ſmall*; or *little*[a]; like the firſt ſhooting up of the graſs, after it has been mown: or as *Noldius*[b] renders it, *how* otherwiſe *ſhould Jacob ſtand?* and ſo *Kimchi*, how ſhould there be a ſtanding for him? that is, unleſs God forgives his ſin, and turns away his wrath, how ſhall he ſtand up under the weight of his ſins, which muſt lie upon him, unleſs forgiven? and how ſhall he bear the wrath and indignation of God for them? and ſo if any ſinner is not forgiven, how ſhall he ſtand before God to ſerve and worſhip him now? or at his tribunal with confidence hereafter? or ſuſtain his wrath and diſpleaſure to all eternity? ſee *Pſ.* cxxx. 3, 4. or, *who of* or *in Jacob ſhall ſtand*[c]? not one will be left; all muſt be cut off, if God forgive not; for all are ſinners, there are none without ſin: or, *who ſhall ſtand for Jacob*[d]? or intercede for him? it will be to no purpoſe, if God is inexorable: ſo the *Targum*, "who will ſtand and aſk *pardon* for "their ſins?" or, *who will raiſe up Jacob*[e]? from that low condition in which he is, or likely to be in, if God forgive not, and does not avert the judgment threatened, to a high and glorious ſtate of proſperity and happineſs; for if all are cut off, there will be none left to be inſtruments of ſuch a work: *for he is ſmall*; few in number, and greatly weakened by one calamity or another; and if this ſhould take place, would be fewer and weaker ſtill. So the church of Chriſt, which is often ſignified by *Jacob*, is ſometimes in a very low eſtate; the number of converts few; has but a little ſtrength to bear afflictions, perform duty, and withſtand enemies; it is a day of ſmall things with it, with reſpect to light and knowledge, and the exerciſe of grace, eſpecially faith; when ſome like the prophet are concerned for it, by whom it ſhall ariſe, the God of *Jacob* can cauſe it to ariſe, and can raiſe up inſtruments for ſuch ſervice, and make his miniſters, and the miniſtry of the word and ordinances, means of increaſing the number, ſtature, ſpiritual light, knowledge, grace, and ſtrength of his people.

℣. 3. *The Lord repented for this*, &c.] He heard the prayer of the prophet, and at his interceſſion averted the threatened judgment; thus the effectual fervent prayer of a righteous man avails much, *Jam.* v. 16. this is ſpoken after the manner of men; as men, when they repent of a thing, deſiſt from it, ſo the Lord deſiſted from going on with this judgment; he did not change his mind, but changed the diſpenſations of his providence according to his mind and will: *it ſhall not be, ſaith the Lord*;

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[w] Hiſt. Animal. l. 5. c. 28, 29.

[x] Nat. Hiſt. l. 11. c. 29.

[y] Apud Bochart. Hierozoic. par. 2. l. 4. c. 6. col. 484.

[z] Vid. Bochart. ib. col. 486.

[a] קטן parvulus, V. L. Pagninus, Montanus; parvus, Junius & Tremellius, Piſcator, Cocceius.

[b] מי קום יעקב quomodo (alias) ſurgeret Jacob? Concord. Ebr. Part. p. 602. N°. 1979. quomodo conſiſtet? Liveleus; quomodo ſurgat Jacob? Druſius.

[c] Quis ſtaret Jahacobo? Junius & Tremellius; quis remaneret Jacobo? Piſcator.

[d] Quis ſtabit pro Jacobo? Mercerus.

[e] Quis ſuſcitabit Jahacob? V. L. Pagninus, Montanus, Vatablus.

Lord; theſe graſhoppers or locuſts, the *Aſſyrian* army ſhall not at this time deſtroy the land of *Iſrael*: *Pul* king of *Aſſyria* took a ſum of money of the king of *Iſrael*, and ſo turned back, and ſtayed not in the land, 2 *Kings* xv. 19, 20.

℣. 4. *Thus hath the Lord ſhewed unto me*, &c.] Another viſion after this manner: *and behold, the Lord God called to contend by fire*; gave out that he would have a controverſy with his people *Iſrael*, and proclaimed the time when he would try the cauſe with them, and that by fire: or he called his family, as *Jarchi*; that is, his angels, as *Kimchi*, to cauſe fire to deſcend upon *Iſrael*, as upon *Sodom* and *Gomorrha*; ſo other *Rabbins*, *Kimchi* mentions: or as he interprets it, the ſcorching heat of the ſun, like fire, that reſtrained the rain, dried up the plants, and leſſened the waters of the river, and ſo brought on a general drought, and in conſequence famine: or rather a foreign army, involving them in war, burning their cities and towns; ſee ch. i. 4, 7, 10, 12, 14: *and it devoured the great deep*; it ſeemed as if it did; as the fire from heaven, in *Elijah*'s time, licked up the water in the trench, 1 *Kings* xviii. 38. ſo this coming at God's command, ſeemed to dry up the whole ocean; by which may be meant the multitude of people, nations, and kingdoms, ſubdued by the *Aſſyrians*; ſee *Rev.* xvii. 15: *and did eat up a part*; a part of the field, as *Jarchi* and *Aben Ezra*; of the king's field, ℣. 1. as *Kimchi*; ſhewing, as he obſerves, that the reigning king was a bad king, and that this was for his ſin: or rather, a part of the land of *Iſrael*; and ſo refers, as is generally thought, to *Tiglath-Pileſer*'s invaſion of the land, who carried captive a part of it, 2 *Kings* xv. 29.

℣. 5. *Then ſaid I, O Lord God, ceaſe, I beſeech thee*, &c.] From deſtroying the land; ſuffer not this calamity to proceed any further; uſing the ſame argument as before: *by whom ſhall Jacob ariſe? for he* is *ſmall*; ſee the note on ℣. 2.

℣. 6. *The Lord repented for this*, &c.] He heard the prophet's prayer, and deſiſted from going on with the threatened deſtruction: *this alſo ſhall not be, ſaith the Lord God*; the whole land ſhall not be deſtroyed, only a part of it carried captive.

℣. 7. *Thus he ſhewed me*, &c.] A third viſion, which was in the following manner: *and behold, the Lord ſtood upon a wall* made *by a plumb-line, with a plumb-line in his hand*; this *wall* was the people of *Iſrael*, who were built up as a wall, firm and ſtrong; and ſo ſtood againſt their enemies, whilſt ſupported by the Lord, and he ſtood by them. The *Septuagint* verſion is, *an adamantine-wall*. In their conſtitution, both civil and eccleſiaſtic, they were formed according to the good and righteous laws of God, which may be ſignified by the plumb-line; and ſo the *Targum* renders it, *the wall of judgment*. And now the Lord appears ſtanding upon this wall, to trample it down, and not to ſupport it; and with a plumb-line in his hand, to examine and try, whether this wall was as it was firſt erected; whether it did not bulge out, and vary from its former ſtructure, and was not according to the line and rule of his divine word, which was a rule of righteouſneſs.

℣. 8. *And the Lord ſaid unto me, Amos, what ſeeſt thou?* &c.] This queſtion was put to him, the rather, ſince he was ſilent, and did not upon this viſion, as the former, make any ſupplication to the Lord; as alſo, becauſe this viſion portended ſomething of moment and importance, which he would have the prophet attend to: *and I ſaid, a plumb-line*; the ſame word as before, and is differently rendered, as already obſerved. The *Vulgate Latin* verſion renders it, a *plaſterer's* or *maſon's trowel*; with which they lay their plaſter and morter on in building: the *Septuagint*, an *adamant*: and which, by *Pliny*[f], is called *Anachites*; a word in ſound near to this here uſed: the *Targum* renders it, *judgment*: but *Jarchi* and *Aben Ezra* obſerve, that in the *Arabic* tongue it ſignifies lead or tin, as it does[g]; and ſo a line with lead at the end of it. *Then ſaid the Lord, behold, I will ſet a plumb-line in the midſt of my people Iſrael*; take an exact account of their actions, and ſee how they agree or diſagree with the rule of the word; and in the moſt ſtrict and righteous manner deal with them for their ſins and tranſgreſſions, *lay judgment to the line, and righteouſneſs to the plummet*, Iſ. xxviii. 17. *I will not again paſs by them any more*; wink at their ſins, and overlook their tranſgreſſions, by not correcting and puniſhing for them; or will not pardon them, but inflict puniſhment on them. So the *Targum*, "behold, I will exerciſe judgment "in the midſt of my people *Iſrael*, and I will not "add any more to pardon them." Tho' ſome underſtand it of God's making ſuch an utter end of them, that he ſhould no more *paſs thro' them*[h], to deſtroy them, having done it at once, and thoroughly.

℣. 9. *And the high places of Iſaac ſhall be deſolate*, &c.] Such as the ten tribes of *Iſrael*, who deſcended from *Iſaac*, built at *Beerſheba*, in imitation of *Iſaac*, and pleading his example; who worſhipped there, tho' not idols, as they, but the true God; and in commemoration of his being bound upon an altar on mount *Moriah*: but theſe, as the *Septuagint* verſion renders it, were *high places of laughter*; ridiculous in the eyes of the Lord, deſpiſed by him, and ſo ſhould be made deſolate: *and the ſanctuaries of Iſrael ſhall be laid waſte*; the temples built for the calves at *Dan* and *Bethel*, and other places: *and I will riſe againſt the houſe of Jeroboam with the ſword*; or as the *Targum*, "I will raiſe up againſt "the houſe of *Jeroboam* thoſe that ſlay with the "ſword;" this was fulfilled by *Shallum*, who conſpired againſt *Zachariah* the ſon of *Jeroboam*, and ſlew him, and reigned in his ſtead, which put an end to the family of *Jeroboam*, 2 *Kings* xv. 10.

℣. 10. *Then Amaziah the prieſt of Bethel*, &c.] The *Targum* calls him, the prince or preſident of *Bethel*; and the word uſed ſignifies both a prince and a prieſt; and very probably this man had the care of the civil as well as religious matters in *Bethel*. *Aben Ezra* ſtiles him, the prieſt of *Baal*; he was one that ſucceeded the prieſts that *Jeroboam* the ſon of *Nebat* placed here, to offer ſacrifices to the calf he ſet up in this place, 1 *Kings* xii. 32. who hearing the above three viſions of *Amos* delivered, and fearing that he would alienate the people from the idolatrous worſhip he was at the head of, and frighten them from an attendance on it, which would leſſen his eſteem with the people, and alſo his worldly gain and profit; and obſerving that *Amos* did not make any interceſſion for the averting of the judgment threatened in the laſt viſion, as in the other two, and which particularly concerned the king's family: he *ſent to Jeroboam king of Iſrael*; either letters or meſſengers, or both; who, it ſeems was not at this time at *Bethel*, but at ſome other place; perhaps *Samaria*, which was not a great way from hence: *ſaying, Amos hath conſpired againſt thee in the midſt of the land of Iſrael*; he ſpeaks of *Amos* as if he was well known to the king, and perhaps he might be, having long propheſied in the land of *Iſrael*, and near the court; and repreſents him as a ſeditious perſon, not as affecting the crown and kingdom himſelf, but as ſtirring up a ſpirit of rebellion among the people; taking off their affections from their prince, and them from their allegiance to him, by repreſenting him as a wicked perſon that would in a little time be cut off; and this he did not privately, and in a corner, but publickly, in the midſt of the land, and before all the people of *Iſrael*; and this was no new and unuſual thing to repreſent good men, and eſpecially miniſters of the word, as enemies to the civil government, when none are truer friends to it, or more quiet under it: *the land is not able to bear all his words*; either to withſtand the power of them; they'll have ſuch an influence upon the people, if timely care is not taken, as to cauſe them both to reject the eſtabliſhed religion and worſhip at *Dan* and *Bethel*, and to riſe up in arms againſt the civil government, and dethrone him the king; ſuch terrible things he ſays to the people, as will frighten them, and put them upon taking ſuch meaſures as theſe: or elſe the prophet's words were ſo intolerable, that his good ſubjects, the inhabitants of the land, could not bear them; and if he did not give orders himſelf to take away his life, they would riſe up againſt him, and diſpatch him themſelves.

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[f] Nat. Hiſt. l. 37. c. 4.

[g] آنك plumbum, ſive nigrum, ſive album pariuſque, Camuſus; plumbum & ſtannum, Ibn Maruph apud Golium, col. 176. Avicenna apud Caſtel. col. 161. vid. Hottinger. Smegma Oriental. l. 1. c. 7. p. 122.

[h] לא אוסיף עוד עבור לו non adjiciam ultra pertranſire eum, Montanus; non ultra per eum tranſibit, ſome in Mercerus.

℣. 11. *For thus Amos ſaith, Jeroboam ſhall die by the ſword*, &c.] Which was not ſaying truth; for *Amos* ſaid not that *Jeroboam* ſhould die by the ſword, but that God would raiſe up the ſword againſt his houſe or family; nor did *Jeroboam* die by the ſword, but his ſon *Zachariah* did: *and Iſrael ſhall ſurely be led away captive out of their own land*; this was true; *Amos* did ſay this, and he afterwards confirms it. This is the amount of the charge brought againſt the prophet, which has ſome truth and ſome falſhood mixed together; and by which method the prieſt hoped to gain his point, and get the prophet either baniſhed, or put to death.

℣. 12. *Alſo Amaziah ſaid unto Amos*, &c.] Either at the ſame time; or it may be, after he had waited for the king's anſwer, and received none; or what did not come up to his expectations and wiſhes. We have no account of any anſwer the king returned; who either gave no heed to the repreſentations of the prieſt, or had a better opinion of the prophet, and did not credit the things imputed to him; which the prieſt obſerving, took another way to get rid of the prophet, and that by flattery: *O thou ſeer*; that ſeeſt viſions, and foretels things to come. This title, which of right belonged to him, and is given to the true prophets of God ſometimes, is here given to *Amos*, either ſeriouſly or ironically: *go flee thee away into the land of Judah*; to which he belonged, and where the temple ſtood, and the true worſhip of God was performed; and where the king, princes and people were on his ſide of the queſtion; and where his prophecies would be received, and he careſſed for them, being againſt the ten tribes, with whom they were at variance, and where alſo he would be ſafe; for he ſuggeſts, that in giving this advice, he conſulted his good and ſafety; for if he ſtaid here long, king *Jeroboam* would certainly take away his life; and therefore he adviſed him to flee with all haſte to his own country: *and there eat bread, and propheſy there*; he took him for a mercenary man like himſelf, and that he propheſied for bread; which he intimates he would never be able to get in the land of *Iſrael*, but in all probability might in the land of *Judea*.

℣. 13. *But propheſy not again any more at Bethel*, &c.] He might propheſy any where, if he did not there, for what the prieſt cared, that ſo his honour and intereſt were not hurt. The reaſons he gave, were, *for it is the king's chapel*; or *ſanctuary* [i]; where a temple was built for the idol-calf, and where the king worſhipped it, and attended all other religious ſervice: *and it is the king's court*; or *the houſe of the kingdom* [k]; the ſeat of it, where the king had a royal palace, and ſometimes reſided here, and kept his court, as well as at *Samaria*; often coming hither to worſhip, it being nearer to him than *Dan*, where the other calf was placed; intimating hereby, that the king would never ſuffer ſuch a troubleſome man as he to be ſo near him; and by propheſying to interrupt him, either in his religious or civil affairs; and therefore adviſes him by all means to depart, if he had any regard to his life or peace.

℣. 14. *Then anſwered Amos, and ſaid to Amaziah*, &c.] With much freedom, boldneſs and intrepidity, and yet with modeſty and humility; not at all moved by his frowns or his flatteries: *I* was *no prophet, neither* was *I a prophet's ſon*; he was not a prophet originally, or from his youth, as *Kimchi*; he was not born and bred one; neither his father was a prophet, by whom he could get any inſtructions in the myſtery of propheſying; nor was he a diſciple of any of the prophets, or brought up in any of their ſchools, as ſome were; he was no prophet till the Lord called him immediately, at once, from his ſecular employment to this office; and therefore did not take it up to get a livelihood by. *Jarchi* and *Aben Ezra* interpret it, that he was not one of the falſe prophets that propheſied for hire, and took a reward: *but I* was *an herdſman, and a gatherer of ſycomore fruit*; that is, originally: this was the employment he was brought up in from his youth, and was in it when he was called to be a prophet; he looked after cattel, both great and ſmall; and at a certain time of the year uſed to gather ſycomore fruit, which was a kind of figs; and by its name had the reſemblance both of figs and mulberries. Some take it to be what were called *Egyptian* figs; theſe he gathered, either for the uſe of his maſters, or for food for himſelf, or for the cattel, or both: or he was an *opener* of them, as the *Septuagint*; he cut them, and made inciſions in them; for as *Pliny* [l], *Dioſcorides* [m] and *Theophraſtus* [n] obſerve, this fruit muſt be cut or ſcratched, either with the nail, or with iron, or it will not ripen; but four days after

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[i] מקדש ſanctuarium, Pagninus, Montanus, Vatablus, Mercerus, Junius & Tremellius, Piſcator, Druſius, Cocceius.

[k] ובית ממלכה הוא & domus regni eſt, V. L. Pagninus, Montanus, Mercerus, Cocceius; domus regia, Junius & Tremellius, Piſcator.

[l] Nat. Hiſt. l. 13. c. 7.

[m] L. 1. c. 143.

[n] Hiſt. l. 4. c. 2.

I

after being ſcratched or cut will become ripe. Mr. *Norden*[o], a late traveller in *Egypt*, has given us a very particular account of this tree and its fruit. "This ſycamore (he ſays) is of the height "of a beech, and bears its fruit in a manner quite "different from other trees; it has them on the "trunk itſelf, which ſhoots out little ſprigs in "form of grape-ſtalks; at the end of which grow "the fruit cloſe to one another, almoſt like "bunches of grapes. The tree is always green, "and bears fruit ſeveral times in the year, with-"out obſerving any certain ſeaſons: for I have "ſeen (ſays he) ſome ſycamores that have given "fruit two months after others. The fruit has "the figure and ſmell of real figs, but is inferior "to them in the taſte, having a diſguſtful ſweet-"neſs. Its colour is an yellow, inclining to an "oker, ſhadowed by a fleſh colour. In the inſide "it reſembles the common figs, excepting that "it has a blackiſh colouring with yellow ſpots. "This ſort of tree is pretty common in *Egypt*; "the people for the greater part live upon its "fruit, and think themſelves well regaled when "they have a piece of bread, a couple of ſyca-"more-figs, and a pitcher filled with water from "the *Nile*." This account in ſeveral things agrees with what *Pliny*[p] and *Solinus*[q] relate of this tree and its fruit; very likely there might be many of theſe trees in *Judea*; there ſeem to have been great numbers of them in *Solomon*'s time, 1 *Kings* x. 27. and perhaps it was one of theſe that *Zaccheus* climbed, in order to ſee Chriſt, *Luke* xix. 4. for this ſort of trees delight in vales and plains, ſuch as were the plains of *Jericho*; and in the *Talmud*[r] we read of ſycamore-trees in *Jericho*; and of the men of *Jericho* allowing the branches of them to be cut down for ſacred uſes. Theſe alſo grew in lower *Galilee*, but not in upper *Galilee*; and that they were frequent in the land of *Iſrael* appears from the rules the *Miſnic* doctors[s] give about the planting and cutting them down; and now in the opening of theſe trees, and making inciſions in them, and in gathering the fruit of them *Amos* might be concerned. *Kimchi* and *Ben Melech* ſay, the word ſignifies to *mix*, and that his buſineſs was to mix theſe together with other fruit. *Aben Ezra* obſerves, that in the *Arabic* language it ſignifies to dry; and then his work was after he had gathered them to lay them a drying. Some render the word, a *ſearcher*[t] of them; as if his employment was to look out for them, and ſeek them where they were to be got: however, be this as it will, the prophet ſuggeſts that he had been uſed to a low life, and to mean fare, with which he was contented; and did not take up this buſineſs of propheſying for bread, and could return to his former employment without any regret to get a maintenance, if ſo was the will of God. The *Targum* gives it a different ſenſe, "for I am a "maſter of cattel, and have ſycamores in the "fields;" and ſo *Jarchi*, *Kimchi* and *Ben Melech* repreſent him, as ſuggeſting that he was rich, and had no need of bread to be given him, or to propheſy for that.

℣. 15. *And the Lord took me as I followed the flock*, &c.] Or *from behind it*[u]; a deſcription of a ſhepherd, ſuch an one *Amos* was, and in this employ when the Lord called him, and took him to be a prophet; he did not ſeek after it, nor did he take this honour to himſelf; by which it appears, that his miſſion was divine, and that he did not enter on this work with lucrative views: thus God took *David* in a like ſtate of life, and made him king of *Iſrael*; and *Eliſha* from the plow, and made him a prophet: and Chriſt took ſeveral of his diſciples from being fiſhermen, and made them fiſhers of men, or miniſters of the word; and ſo their call appeared more clear and manifeſt. *And the Lord ſaid unto me*; in a viſion or dream by night; or by an articulate voice he heard; or by an impulſe upon his ſpirit, which comes from the Spirit of God: *go, propheſy unto my people Iſrael*; for ſo they were by profeſſion, and notwithſtanding their apoſtacy; as yet they were not called *Lo-ammi*; to theſe the prophet was bid to go out of the land of *Judea*, where he was a herdſman, and propheſy in the name of the Lord to them; wherefore what he did was in obedience to the command of God, and he did but his duty; and what he in this and the preceding verſe declares, is a ſufficient vindication of himſelf, his character and conduct; and having done this, he has ſomething to ſay to the prieſt, as follows:

℣. 16. *Now therefore hear thou the word of the Lord*, &c.] Which I have from him concerning thee, and which he has pronounced upon thee and thy family: *thou ſayeſt, propheſy not againſt Iſrael*; when God has bid me propheſy: *and drop not* thy word *againſt the houſe of Iſaac*; ſay nothing againſt it, tho' in ever ſo ſoft and gentle a manner: it deſigns the ſame thing as before, only in different words; and is a prohibition of the prophet, to propheſy againſt the ten tribes, that deſcended from *Iſaac*, in the line of *Jacob*. So the *Targum* paraphraſes it, "thou ſhalt not teach a-"gainſt the houſe of *Iſaac*;" or deliver out any prophecy or doctrine that is againſt them, or threatens them with any calamity. *Jarchi* ſays, the phraſe is expreſſive of prophecy; ſee *Deut.* xxxii. 2. *Ezek.* xxi. 2.

℣. 17. *Therefore thus ſaith the Lord*, &c.] For withſtanding the prophet of the Lord, and forbidding him to ſpeak in his name againſt the idolatry of *Iſrael*, as well as for his own idolatry: *thy wife ſhall be an harlot in the city*; either of *Bethel* or *Samaria*; either thro' force, being raviſhed by the ſoldiers upon taking and plundering the city; ſo *Theodoret* and others: or rather of choice; either thro' poverty to get bread, or thro' a vicious inclination, and that in a public manner: the meaning is, that ſhe ſhould be a common ſtrumpet; which muſt be a great affliction to him, and a juſt puniſhment for his idolatry, or ſpiritual adultery; this muſt be before the ſiege and taking of *Samaria*, ſince by that time the prieſt's wife would be too old to be uſed as an harlot: *and thy ſons and thy daughters ſhall fall by the ſword*; either of *Shallum*, who ſmote *Zachariah* the ſon of *Jeroboam* with the ſword, before the people, and very probably many of his friends with him, among whom this family was; or of *Menahem*, who ſlew *Shallum*, and deſtroyed many places that opened not to him, with their inhabitants, and ript up the women with child; or in the after invaſions by *Pul*, *Tiglath-Pileſer*, and *Salmaneſer*, 2 *Kings* xv. 10, 14, 16, 19, 29. and xvii. 5, 6: *and thy land ſhall be divided by line*; either the whole land of *Iſrael* he lived in, or the land that was in the poſſeſſion of this prieſt, and was his own property; this ſhould be meaſured with a line, and be parted among foreigners, that ſhould invade the land, and ſubdue it; a juſt puniſhment of the ſins he had been guilty of, in getting large poſſeſſions in an ill manner: *and thou ſhalt die in a polluted land*; not in his own land, reckoned holy, but in a heathen land, which was accounted defiled, becauſe the inhabitants of it were uncircumciſed and idolaters, and he was no better; perhaps the land of *Aſſyria*, whither he might with others be carried captive; or ſome other land he was forced to flee into; *and Iſrael ſhall ſurely go into captivity forth of his land*; as he had before propheſied, and here confirms it; and which was fulfilled in the times of *Hoſhea* king of *Iſrael*, by *Salmaneſer* king of *Aſſyria*, 2 *Kings* xvii. 6.

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[o] Travels in Egypt and Nubia, vol. i. p. 79, 80.

[p] Nat. Hiſt. l. 13. c 7.

[q] Polyhiſtor. c. 45.

[r] T. Bab. Peſachim, fol. 56. 1. & 57. 1. & Menachot, fol. 71. 1.

[s] Miſn. Sheviith, c. 9. §. 2. & Bava Bathra, c. 2. §. 7.

[t] בולס diſquirens, Montanus, Vatablus; perquirens, Junius & Tremellius, Piſcator; quærens, Cocceius, Burkius. So R. Sol. Urbin. Ohel Moed, fol. 31. 2.

[u] מאחרי צאן de poſt pecus, Montanus; de poſt gregem, Vatablus; a poſt gregem, Liveleus.

CHAP. VIII.

IN this chapter a fourth viſion is delivered, the viſion of a *baſket of ſummer fruit*; ſignifying the deſtruction of the ten tribes, for which they were ripe, and which would quickly come upon them, ℣. 1, 2, 3. the rich are reproved for their oppreſſion of the poor, their covetouſneſs and earthly-mindedneſs, ℣. 4, 5, 6. for which they are threatned with entire ruin, ſudden calamities, and very mournful times, inſtead of light, joy, and gladneſs, ℣. 7, 8, 9, 10. and particularly with a famine of hearing the word of God, ℣. 11, 12. the conſequence of which would be, a fainting of the young men and virgins for thirſt, and the utter and irrecoverable ruin of all idolaters, ℣. 13, 14.

℣. 1. *Thus hath the Lord God ſhewed unto me*, &c.] Another viſion, which is the fourth, and after the following manner: *and behold, a baſket of ſummer-fruit*; not of the firſt ripe fruit, but of ſuch as were gathered at the cloſe of the ſummer, when autumn began. So the *Targum*, "the laſt "of the ſummer-fruit;" ſuch as were fully ripe, and would not keep till winter; or if kept, would rot; but muſt be eat directly, as ſome ſort of apples, grapes, *&c.* denoting the people of *Iſrael* being ripe for deſtruction, and would be quickly devoured by their enemies; and that as they had had a ſummer of proſperity, they would now have a ſharp winter of adverſity.

℣. 2. *And he ſaid, Amos, what ſeeſt thou?* &c.] To quicken his attention, who might diſregard it as a common thing; and in order to lead him into the deſign of it, and ſhew him what it was an emblem of: *and I ſaid, a baſket of ſummer-fruit*; ſome render it *a hook* [w], ſuch as they pull down branches with to gather the fruit; and the word ſo ſignifies in the *Arabic* language [x]; but the other is the more received ſenſe of the word: *then ſaid the Lord unto me*; by way of explanation of the viſion: *the end is come upon my people Iſrael*; the end of the kingdom of *Iſrael*; of their commonwealth and church-ſtate; of all their outward happineſs and glory; their *ſummer* was *ended*, and they *not ſaved*, *Jer.* viii. 20. all their proſperity was over; and as the *Targum*, their "final puniſhment was come," the laſt deſtruction threatened them [y]: *I will not again paſs by them any more*; paſs by their offences, and forgive their ſins; or paſs by their perſons, without taking notice of them, ſo as to afflict and puniſh them for their iniquities: or, *paſs thro' them any more* [z]; now making an utter end of them; ſee the note on ch. vii. 8.

℣. 3. *And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord God*, &c.] Not the ſongs ſung by the *Levites* in the temple of *Jeruſalem*, for this prophecy reſpects the ten tribes only; but thoſe, in imitation of them, ſung in the temple at *Bethel*, and other idol-temples; or profane ſongs in the palaces of princes and nobles; that is, inſtead of theſe, there ſhould be howlings for the calamities come upon them. So the *Targum*, "they "ſhall howl, inſtead of a ſong, in their houſes "then;" particularly becauſe of the ſlain in them, as follows; ſee ch. v. 23: there ſhall be *many dead bodies in every place*; in all houſes and palaces, in all towns and cities; and eſpecially in *Samaria*, during the ſiege, and when taken, partly thro' the famine, and partly thro' the ſword: *they ſhall caſt them forth with ſilence*; they that have the care of burying the dead bodies, ſhall either caſt them out of the houſes upon the bier or cart in which they are carried to the grave, or into the pit or grave without any funeral lamentation: or, *they ſhall caſt them forth*, and ſay, *be ſilent*; that is, as *Kimchi* explains it, "one of them that caſts them forth, "ſhall ſay to his companion, be ſilent;" ſay not one word againſt God and his providence, ſince this is righteouſly come upon us; or ſay nothing of the number of the dead, leſt the hearts of thoſe that hear ſhould become tender, and be diſcouraged, as *Aben Ezra*; or the enemy ſhould be encouraged to go on with the ſiege.

℣. 4. *Hear this, O ye that ſwallow up the needy*, &c.] Like a man that pants after a draught of water when thirſty, and when he has got it, greedily ſwallows it down at one gulp; ſo theſe rich men ſwallowed up the poor, their labours, gains, and profits, and perſons too; got all into their own hands, and made them bondſmen and ſlaves to them; ſee ch. ii. 7. theſe are called upon to hear this dreadful calamity threatened, and to conſider what then would become of them, and their ill-got riches; and ſuggeſting, that their oppreſſion of the needy was one cauſe of this deſtruction of the land: *even to make the poor of the land to fail*; or *ceaſe* [a]; to die for want of the neceſſaries of life, being obliged to ſuch hard labour; ſo unmercifully uſed, their faces ground, and pinched with neceſſity; and ſo ſadly paid for their work, that they could not live by it.

℣. 5. *Saying, when will the new moon be gone, that we may ſell corn?* &c.] The firſt day of every month, on which it was forbid to ſell any thing, or do any worldly buſineſs, being appointed and uſed for religious ſervice; ſee 2 *Kings* iv. 23. and which theſe carnal earthly-minded men were weary of, and wanted to have over, that they might be ſelling their corn, and getting money, which they preferred to the worſhip of God. *Kimchi* and *Ben Melech* interpret it of the month of harveſt, when the poor found what to eat in the fields; when they gleaned there, and got a ſufficiency of bread, and ſo had no need to buy corn; and hence theſe rich miſers, that hoarded up the corn, are repreſented as wiſhing the harveſt-month over, that they might ſell their corn to the poor, having had, during that month, no demand for it; and ſo the *Targum* renders it, the month of corn: or the month of intercalation, as *Jarchi* underſtands it; every three years a month was intercalated, to bring their feaſts right to the ſeaſon of the year; and that year was a month longer than the reſt, and made proviſion dearer; and then the ſenſe is, when will the year of intercalation come, that we may have a better price for our corn? but the firſt ſenſe ſeems beſt. *And the ſabbath, that we may ſet forth wheat*; in the ſhops or markets, for ſale: or *open wheat* [b]; the granaries and treaſures of it, to be ſeen and ſold. Now the ſabbath, or ſeventh day of the week, as no ſervile work was to be done on it, ſo no trade or commerce was to be carried on on that day; which made it a long and wearisome one to worldly men, who wiſhed it over, that they might be about their worldly buſineſs. *Kimchi* and *Ben Melech*, by *ſabbath*, underſtand a *week*, which theſe men put off the poor unto, when the price of corn would riſe; and ſo from week to week refuſed to ſell, and longed till the week came when it would be dearer. The *Targum* and *Jarchi* interpret it of the ſeventh year-ſabbath, when there was no plowing, nor ſowing, nor reaping, and ſo no ſelling of corn, but the people lived upon what the earth brought forth of itſelf. But the firſt ſenſe here is alſo beſt. *Making the ephah ſmall*; a dry meaſure, that held three ſeahs, or about a buſhel of ours, with which they meaſured their corn and their wheat; ſo that beſides the exorbitant price they required, they did not give due meaſure: *and the ſhekel great*; that is, the weight, or ſhekel-ſtone, with which they weighed the money the poor gave for their corn and wheat; this was made heavier than it ſhould be, and ſo of courſe the money weighed againſt it was too light, and the poor were obliged to make it up with more; and thus they cheated them, both in their meaſure, and in their money: *and falſifying the balances by deceit*; contrary to the law in *Deut*. xxv. 13, 14, 15. *Ezek*. xlv. 10.

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[w] כלוב uncinus, V. L.

[x] كلب ferramentum incurvum, ſeu uncus ex quo de ſella commeatum ſuſpendit viator, Giggeius apud Golium, col. 2055.

[y] There is an elegant paronomaſia in the words קיץ ſummer, and קץ the end.

[z] So Mercerus, Grotius.

[a] לשבות ad ceſſare faciendum, Mercerus; & facitis ceſſare, Munſter, Druſius.

ỳ. 6. *That we may buy the poor for ſilver*, &c.] Thus making them pay dear for their proviſions, and uſing them in this fraudulent manner, by which they would not be able to ſupport themſelves and their families; they might purchaſe them and theirs for ſlaves, at ſo ſmall a price as a piece of ſilver, or a ſingle ſhekel, worth about half a crown; and this was their end and deſign, in uſing them after this manner; ſee *Lev*. xxv. 39, 40: *and the needy for a pair of ſhoes*; ſee ch. ii. 6: *and ſell the refuſe of the wheat*; not only did they ſell the poor, corn and wheat at a dear rate, and in ſcanty meaſure, but the worſt of it, and ſuch as was not fit to make bread of, only to be given to the cattel; and by reducing the poor to extreme poverty, they obliged them to take that of them at their own price. It may be rendered, *the fall of wheat* [c]; that which fell under the ſieve, when the wheat was ſifted, as *Aben Ezra*, *Kimchi*, and *Ben Melech* obſerve.

ỳ. 7. *The Lord hath ſworn by the excellency of Jacob*, &c.] Not by the ark, as R. *Japhet*; nor by the temple, as *Kimchi*; but by himſelf; which ſenſe *Kimchi* alſo mentions, and *Aben Ezra*; the God of *Jacob* and his glory, the moſt excellent of all *Jacob*'s enjoyments, and of whom he had reaſon to boaſt and glory; ſee ch. vi. 8: *ſurely I will never forget any of their works*; their wicked works, eſpecially thoſe now mentioned; God forgets when he forgives them, or ſuffers them to go unpuniſhed; but tho' he had done ſo long, he would do ſo no more; on which they might depend, ſince he had not only ſaid it, but ſwore to it.

ỳ. 8. *Shall not the land tremble for this*, &c.] For this wickedneſs committed, in uſing the poor with ſo much inhumanity? may not an earthquake be expected? and which happened two years after *Amos* began to propheſy, ch. i. 1. or that the earth ſhould gape and ſwallow up theſe men alive, guilty of ſuch enormities? or ſhall not the inhabitants of the land tremble at ſuch judgments, which the Lord hath ſworn he will bring upon it? *and every one mourn that dwelleth therein?* at the hearing of them, and eſpecially when they ſhall come upon them: as the calamity would be general, the mourning ſhould be univerſal: *and it ſhall riſe up wholly as a flood*; that is, the calamity threatened ſhall riſe up at once like a flood of waters, like *Noah*'s flood, and cover the whole land, and waſh off and utterly deſtroy man and beaſt: *and it ſhall be caſt out and drowned, as by the flood of Egypt*; or the river of *Egypt*, the *Nile*, which overflows at certain times, and caſts up its waters and its mud, and drowns all the country; ſo that the whole country, during its continuance, looks like a ſea: it overflows both its banks, both towards *Lybia* or *Africa*, and towards *Arabia*, and on each ſide about two days journey, as *Herodotus* [d] relates; and this it does regularly every year, in the ſummer ſolſtice, in the higher and middle *Egypt*, where it ſeldom rains, and its flood is neceſſary; but is not ſo large in the lower *Egypt*, where it more frequently rains, and the country needs it not. *Strabo* [e] ſays, this flood remains more than forty days, and then it decreaſes by little and little, as it increaſed; and within ſixty days the fields are ſeen and dried up; and the ſooner that is, the ſooner they plow and ſow, and have the better harveſts. *Herodotus* [f] ſays, it continues a hundred days, and is near the ſame in returning; and he ſays, unleſs it riſes to ſixteen, or at leaſt fifteen cubits, it will not overflow the country [g]: and according to *Pliny* [h], the proper increaſe of the waters is ſixteen cubits; if only they ariſe to twelve, it is a famine; if to thirteen, it is hunger; if to fourteen, it brings chearfulneſs; if to fifteen, ſecurity; and if to ſixteen, delights. But *Strabo* [i] relates, that the fertility by it is different at different times; before the times of *Petronius*, the greateſt fertility was when the *Nile* aroſe to the fourteenth cubit; and when to the eighteenth, it was a famine: but when he was governor of that country, when it only reached the twelfth cubit, there was great fruitfulneſs; and when it came to the eighth (the eighteenth I ſuppoſe it ſhould be) no famine was perceived. An *Arabic* writer[k] gives an account of the *Nilometry*, or meaſures of the *Nile*, from the year of Chriſt 622 to 1497; and he ſays, that when the depth of the channel of the *Nile* is fourteen fathom, an harveſt may be expected, that will amount to one year's proviſion; but if it increaſes to ſixteen, the corn will be ſufficient for two years; leſs than fourteen, a ſcarcity; and more than eighteen makes a famine. Upon the whole it ſeems, that ſixteen cubits have been reckoned the ſtandard that portends plenty, for many generations, to which no addition has appeared to have been made during the ſpace of five hundred years. "This we learn, ſays Dr. *Shaw*[l], "not only from the ſixteen children that attend "the ſtatue of the *Nile*, but from *Pliny* alſo; and "likewiſe from a medal of *Hadrian* in the great "braſs, where we ſee the figure of the *Nile*, with "a boy upon it, pointing to the number 16. Yet "in the fourth century, which it will be difficult "to account for, fifteen cubits only are recorded "by the emperor *Julian*[m], as the height of the "*Nile*'s inundation; whereas, in the middle of "the ſixth century, in the time of *Juſtinian*, *Procopius*[n] informs us, that the riſe of the *Nile* ex"ceeded eighteen cubits; in the ſeventh century, "after *Egypt* was ſubdued by the *Saracens*, the "amount was ſixteen or ſeventeen cubits; and at "preſent, when the river riſes to ſixteen cubits, "the *Egyptians* make great rejoicings, and call "out, *wafaa Allah*, that is, *God has given them* "*all they wanted*." The river begins to ſwell in *May*, yet no public notice is taken of it till the 28th or 29th of *June*; by which time it is uſually riſen to the height of ſix or eight pikes (or cubits, ϖηχος, a *Turkiſh* meaſure of 26 inches); and then public criers proclaim it through the capital, and other cities, and continue in the ſame manner till it riſes to ſixteen pikes; then they cut down the dam of the great canal. If the water increaſes to the height of twenty-three or twenty-four pikes, it is judged moſt favourable; but if it exceed that, it does a great deal of miſchief, not only by overflowing houſes, and drowning cattel, but alſo by ingendring a great number of inſects, which deſtroy the fruits of the earth[o]. And a late learned traveller[p] tells us, that "eighteen pikes is an in"different *Nile* (for ſo high it is riſen when they "declare it but ſixteen); twenty is middling; "twenty-two is a good *Nile*, beyond which it "ſeldom riſes; it is ſaid, if it riſes above twenty"four pikes, it is looked on as an inundation, "and is of bad conſequence." And to ſuch a flood the alluſion is here. Thus the land of *Iſrael* ſhould be overwhelmed, and plunged into the utmoſt diſtreſs, and ſink into utter ruin, by this judgment coming upon them; even the *Aſſyrian* army like a flood, ſpreading themſelves over all the land, and deſtroying it. So the *Targum*, "a "king ſhall come up againſt it with his army, "large as the waters of a river, and ſhall cover it "wholly, and expel the inhabitants of it, and "ſhall plunge as the river of *Egypt*;" ſee *Iſ.* viii. 7, 8.

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[b] ונפתחה בר & aperiemus frumentum, Pagninus, Montanus, Vatablus; ut aperiamus frumenti *horrea*, Junius & Tremellius; ut aperiamus frumentum, Piſcator, Cocceius; quo far aperiamus, Caſtalio.

[c] מפל בר labile frumenti, Montanus; deciduum frumenti, Cocceſus; deciduum tritici, Druſius, Mercerus, Stockius, p. 690.

[d] Euterpe, ſive l. 2. c. 19.

[e] Geograph. l. 17. p. 542.

[f] Ut ſupra.

[g] Ibid. c. 13.

[h] Nat. Hiſt. l. 5. c. 9.

[i] Ut ſupra.

℣. 9. *And it ſhall come to paſs in that day, ſaith the Lord God*, &c.] When this deluge and deſolation of the land ſhall be, now ſpoken of: *that I will cauſe the ſun to go down at noon*; or to be ſo dark as if it was ſet; as at the time of our Lord's crucifixion, to which many of the ancient fathers refer this prophecy, though it has reſpect to other times and things. *Jarchi* interprets it of the kingdom of the houſe *David*. It doubtleſs deſigns the kingdom of *Iſrael*, their whole policy civil and eccleſiaſtic, and the deſtruction of it; particularly their king, princes, and nobles, that ſhould be in great adverſity, and that ſuddenly and unexpectedly; it being a fine ſun-ſhine morning with them, and they in great proſperity, and yet by noon their ſun would be ſet, and they in the utmoſt darkneſs and diſtreſs. *And I will darken the earth in a clear day*; the land of *Iſrael*, the people of it, the common people, who ſhould have their ſhare in this calamity and affliction; and tho' it had been a clear day with them, and they promiſed themſelves much and long felicity, yet on a ſudden their light would be turned into darkneſs, and their joy into ſadneſs and ſorrow.

℣. 10. *And I will turn your feaſts into mourning, and all your ſongs into lamentation*, &c.] Either their religious feaſts, the feaſts of pentecoſt, tabernacles, and paſſover; at which three feaſts there were eclipſes of the ſun, a few years after this prophecy of *Amos*, as biſhop *Uſher*[q] obſerves: the firſt was an eclipſe of the ſun, about ten digits, in the year of the *Julian* period 3923, *June* 24th, at the feaſt of *Pentecoſt*; the next was almoſt twelve digits, about eleven years after, on *November* 8th, 3934, at the feaſt of the *Tabernacles*; and the third was more than eleven digits in the following year, 3935, on *May* 5th, at the feaſt of the *Paſſover*; which the above prophecy may literally refer to, and which might occaſion great ſorrow and concern, and eſpecially at what they might be thought to forebode: but particularly this was fulfilled, when theſe feaſts could not be obſerved any longer, nor the ſongs uſed at them ſung any more; or elſe their feaſts, and ſongs at them, in their own houſes, in which they indulged themſelves in mirth and jollity; but now inſtead thereof, there would be mourning and lamentation for the loſs of their friends, and being carried captive into a ſtrange land. *And I will bring up ſackcloth upon all loins*; of high and low, rich and poor; even thoſe that uſed to be covered with ſilk and rich embroideries: ſackcloth was a coarſe cloth put on in times of mourning for the dead, or on account of public calamities: *and baldneſs upon every head*; the hair being either ſhaved off, or pulled off; both which were ſometimes done, as a token of mourning: *and I will make it as the mourning of an only* ſon; as when parents mourn for an only ſon, which is generally carried to the greateſt height, and continued longeſt, as well as is moſt ſincere and paſſionate; the caſe being exceeding cutting and afflictive, as this is hereby repreſented to be: *and the end thereof as a bitter day*; a day of bitter calamity, and of bitter wailing and mourning, in the bitterneſs of their ſpirits; tho' the beginning of the day was bright and clear, a fine ſun-ſhine, yet the end of it dark and bitter, diſtreſſing and ſorrowful, it being the end of the people of *Iſrael*, as in ℣. 2.

℣. 11. *Behold the days come, ſaith the Lord God*, &c.] Which *Kimchi* interprets of all the days of the ſecond houſe or temple after *Malachi*, when prophecy ceaſed; but it rather has reſpect to the time of *Salmaneſer*'s carrying captive the ten tribes; when they had no more prophets nor prophecy among them, or any to tell how long their captivity ſhould laſt, or when it would be better times with them, *Pſ.* lxxiv. 9: *that I will ſend a famine in the land*; which, in a literal ſenſe, is one of God's arrows he has in his quiver, and ſends out when he pleaſes; or one of his ſore judgments, which he ſometimes orders to come upon a people for their ſins: but here is meant, *not a famine of bread*, or thro' want of that, which is very dreadful; as was the famine of *Samaria*, when an aſs's head was ſold for fourſcore pieces of ſilver, and a certain meaſure of dove's dung for five pieces of ſilver, 2 *Kings* vi. 25. and as were the famines of *Jeruſalem*, when taken both by the *Chaldeans* and *Romans*, when delicate women boiled and eat their own children, *Lam.* iv. 8, 9, 10: *nor a thirſt for water*; which is more diſtreſſing and tormenting than hunger; and to be ſlain with thirſt, is to be deſtroyed in the moſt afflictive manner, *Hoſ.* ii. 3. *Lyſimachus* is ſaid to part with his kingdom for a draught of water; and the torments of hell are ſet forth by a violent thirſt for it, *Luke* xvi. 24. but ſomething worſe than either of theſe is here threatned: *but of hearing the words of the Lord*; the word of prophecy, and the preaching of the word, or explaining the ſcriptures. Of this bleſſing the ten tribes were deprived at their captivity, and have been ever ſince; and the *Jews*, upon their rejection of Chriſt, have had the kingdom of God, the goſpel of the kingdom, the word and ordinances of God, taken from them, and remain ſo to this day; the ſeven churches of *Aſia* have had their candleſtick removed out of its place, and this famine continues in thoſe parts to this time; and by the ſymptoms upon us, we may juſtly fear it will be our caſe ere long. *The words of the Lord* are the ſcriptures, which come from him, and are concerning him; the doctrines of grace contained in them, the wholeſome words of Chriſt: *hearing* them, ſignifies the preaching of them, *Iſ.* liii. 1. *Gal.* iii. 2. by which hearing comes, and is a great bleſſing, and ſhould be attended to, as being the means of converſion, regeneration, the knowledge of Chriſt, faith in him, and the joy of it. Now to be deprived of hearing the goſpel is a ſpiritual famine, for that is food, bread, meat, milk, honey, yea a feaſt; it is food that is ſavoury, wholeſome, nouriſhing, ſatisfying, ſtrengthening, and comforting; and when this is took away a famine enſues; as when a church-ſtate is diſſolved, miniſters are ordered to preach no more in ſuch a place, or are ſcattered by perſecution, or removed by death, and none raiſed up in their ſtead; or when error prevails, to the ſuppreſſing of truth: all which is done, or ſuffered to be done, for indifference to the word of God, unfruitfulneſs under it, and contempt of it, and oppoſition to it; which is a dreadful caſe, when ſuch a famine is; for the glory, riches, and light of a nation are gone; bread for their ſouls is no more; and the means of converſion, knowledge, comfort, *&c.* ceaſe; and people in courſe muſt die, for lack of theſe things; ſee *Iſ.* iii. 1. *Hoſ.* iv. 6.

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[k] Apud Calmet. Dictionary in the word Nile.

[l] Travels, p. 384. Ed. 2.

[m] Ecdicio, Ep. 50.

[n] De rebus Gothicis, l. 3.

[o] Univerſal Hiſtory, vol. i. p. 413.

[p] Pocock's deſcription of the Eaſt, p. 200.

[q] Annales Vet. Teſt. ad A. M. 3213.

℣. 12. *And they ſhall wander from ſea to ſea,* &c.] From the ſea of *Tiberias*, or *Galilee*; or from the dead ſea, the lake *Aſphaltitis*; or from the *Red-ſea*, which was to the ſouth of the land of *Iſrael*, to the great ſea, which is to the weſt, as *Aben Ezra*: ſo the *Targum*, "from the ſea to the weſt;" that is, to the *Mediterranean* ſea: *and from the north, even to the eaſt*; proceeding from the ſouth to the weſt, they ſhall turn from thence to the north, and ſo to the eaſt, which deſcribes the borders of the land of *Canaan*, *Numb.* xxxiv. 3—12. and the ſenſe is, that *they ſhall go to and fro* throughout the whole land, and all over it, *to ſeek the word of the Lord*; not the written word, but the interpretation of it; doctrine from before the Lord, as the *Targum*; the preaching of the word, or miniſters to inſtruct them in it; or the word of prophecy, and prophets to tell them when it would be better times, and how long their preſent diſtreſs ſhould laſt: *and ſhall not find* it; there ſhould be no miniſtry, no preaching, no propheſying; as never ſince among the ten tribes, ſo it has been the caſe of the *Jews*, the two tribes, upon the rejection of the Meſſiah; the goſpel was taken from them; no tidings could they hear of the Meſſiah, though they ran to and fro to find him, it being told them lo here, and lo there; ſee *John* vii. 34, 35, 36. *Luke* xvii. 22.

℣. 13. *In that day ſhall the fair virgins and young men faint for thirſt.*] After the word, for want of that corn and wine, which make young men and maids chearful, *Zech.* ix. 17. but being deſtitute of them, ſhould be covered with ſorrow, overwhelmed with grief, and ready to ſink and die away. Theſe, according to ſome, deſign the congregation of *Iſrael*; who are like to beautiful virgins, as the *Targum* paraphraſes it; and the principal men of it, the maſters of the aſſemblies: or, as others, ſuch who were truſting to their own righteouſneſs, and ſeeking after that which they could never attain juſtification by, and did not hunger and thirſt after the righteouſneſs of Chriſt, and ſo periſhed.

℣. 14. *They that ſwear by the ſin of Samaria,* &c.] The calf at *Bethel*, which was near *Samaria*, and which the *Samaritans* worſhipped; and was ſet up by their kings, and the worſhip of it encouraged by their example, and which is called the calf of *Samaria*. *Hoſ.* viii. 5, 6. the making of it was the effect of ſin, and the occaſion of leading into it, and ought to have been had in deteſtation and abhorrence, as ſin ſhould; and yet by this the *Iſraelites* ſwore, as they had uſed to do by the living God; ſo ſetting up this idol on an equality with him: *and ſay, thy God, O Dan, liveth*; the other calf, which was ſet up in *Dan*; and to this they gave the epithet of the living God, which only belonged to the God of *Iſrael*: *and the manner of Beerſheba*; or, *the way of Beerſheba* [r]; the long journey or pilgrimage of thoſe at *Beerſheba*; who choſe to go to *Dan*, rather than *Bethel*, to worſhip; imagining they ſhewed greater devotion and religion, by going from one extreme part of the land to the other, for the ſake of it. *Dan* was on the northern border of the land of *Judea*, about four miles from *Paneas*, as you go to *Tyre* [s]; and *Beerſheba* was on the ſouthern border of the land, twenty miles from *Hebron* [t]; and the diſtance of theſe two places was about one hundred and ſixty miles [u]. And by this religious peregrination men ſwore; or rather by the God of *Beerſheba*, as the

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[r] דרך באר־שבע via Beerſebah, Pagninus, Montanus, Munſter, Vatablus, Mercerus, Tigurine verſion; iter, peregrinatio, Druſius; Berſabanum iter, Caſtalio.

[s] Hieronymus de locis Heb. fol. 92. H.

[t] Ibid. fol. 89. F.

[u] Ib. Epiſt. ad Dardanum, fol. 22. I.

Septuagint render it; tho' the phraſe may only intend the religion of *Beerſheba*, the manner of worſhip there, it being a place where idolatry was practiſed; ſee ch. v. 5. The *Targum* is, "the fear (*i. e.* the deity) which is in *Dan* liveth, and firm are the laws of *Beerſheba*." *Even they ſhall fall, and never riſe up again*; that is, theſe idolatrous perſons, that ſwear by the idols in the above places, ſhall fall into calamity, ruin, and deſtruction, by and for their ſins, and never recover out of it; which was fulfilled in the captivity of the ten tribes, from whence they have never returned to this day.

CHAP. IX.

THIS chapter contains the fifth and laſt viſion the prophet ſaw; which repreſents the certain deſolation of the land, city, and temple, and the ſlaughter of all ſorts of perſons, high and low, none ſhould eſcape it, ℣. 1. be they where they would, they ſhould be found out, whether in hell or heaven, on the tops of the higheſt mountains, or in the bottom of the ſea, or in a foreign land, ſince the eyes of the Lord were upon them for evil, ℣. 2, 3, 4. nor could they hope to eſcape, when they conſidered his greatneſs and his power, and what he could do, and had done; and how they had behaved towards him, even though they were the people he had brought out of *Egypt*, ℣. 5, 6, 7. but tho' the ſinful kingdom ſhould be deſtroyed, yet not utterly, a remnant ſhould be ſaved, ℣. 8, 9, 10. and the chapter is concluded with gracious promiſes of raiſing up the tabernacle of *David* fallen down, and of the return of the people of *Iſrael* to their own land; and of their ſettlement and continuance in it, never more to depart from it, ℣. 11—15.

℣. 1. *And I ſaw the Lord ſtanding upon the altar*, &c.] Either upon the altar of burnt-offerings in the temple of *Jeruſalem*, whither he had removed from the *cherubim*; ſignifying his being about to depart, and that he was diſpleaſed, and would not be appeaſed by ſacrifice: ſo the *Targum*, "ſaid *Amos* the prophet, I ſaw the glory of the Lord removing from the *cherub*, and it dwelt upon the altar;" and the viſion may refer to the deſtruction of the *Jews*, their city and temple, either by the *Chaldeans*, or by the *Romans*: or rather, ſince the prophecy in general, and this viſion in particular, ſeems to reſpect the ten tribes only; it was upon the altar at *Bethel* the Lord was ſeen ſtanding, as offended at the ſacrifices there offered, and to hinder them from ſacrificing them, as well as to take vengeance on thoſe that offered them, 1 *Kings* xiii. 1, 2: *and he ſaid*; the Lord ſaid, either to the prophet in viſion, or to one of the angels, as *Aben Ezra* and *Kimchi*; or to the executioners of his vengeance, the enemies of the people of *Iſrael*: *ſmite the lintel of the door, that the poſts may ſhake*; the upper lintel, on which pomegranates and flowers were carved, and therefore called *caphtor*, as *Kimchi* thinks; this was the lintel of the door, either of the temple at *Jeruſalem*, as the *Jewiſh* writers generally ſuppoſe; or rather of the temple at *Bethel*, ſee 1 *Kings* xii. 31. *Amos* vii. 10, 13. which was to be ſmitten with ſuch force, that the poſts thereof ſhould ſhake; ſignifying the deſtruction of the whole building in a ſhort time, and that none ſhould be able to go in and out thereat: *and cut them in the head all of them, and I will ſlay the laſt of them with the ſword*; which ſhows that the lintel and door-poſts are not to be taken literally, but figuratively, and that the ſmiting and cutting of them intend the deſtruction of men; by the *head*, the king, and the princes, and nobles, or the prieſts; and by *the laſt of them*, the common people, the meaner ſort, or thoſe that were left of them, as *Aben Ezra* and *Kimchi*: *he that fleeth of them ſhall not flee away*; he that attempts to make his eſcape, and ſhall flee for his life, ſhall not get clear, but either be ſtopped, or purſued and taken: *and he that eſcapeth of them ſhall not be delivered*; he that does get out of the hands of thoſe that deſtroy with the ſword, ſhall not be delivered from death, but ſhall die by famine or peſtilence. The *Targum* is, "and he ſaid, unleſs the people of the houſe of *Iſrael* return to the law, the candleſtick ſhall be extinguiſhed, king *Joſiah* ſhall be killed, and the houſe deſtroyed, and the courts diſſipated, and the veſſels of the houſe of the ſanctuary ſhall go into captivity; and the reſt of them I will ſlay with the ſword, *&c.*" refering the whole to the *Jews*, and to the deſtruction of the temple at *Jeruſalem*.

℣. 2. *Though they dig into hell, thence ſhall mine hand take them*, &c.] That is, they that endeavour to make their eſcape from their enemies, though they ſeek for places of the greateſt ſecrecy and privacy; not hell the place of the damned; nor the grave the repoſitory of the dead; neither of which they choſe to be in, but rather ſought to eſcape them; but the deepeſt and darkeſt caverns, the utmoſt receſſes of the earth, the very center of it; which could they get into, would not ſecure them from the power and providence of God, and from their enemies in purſuit of them, by his permiſſion: *though they climb up to heaven, thence will I bring them down*; the ſummit of the higheſt mountains, and get as near to heaven, and at as great a diſtance from men as can be, and yet all in vain. The *Targum* is, "if they think to be hid as it were in hell, from thence their enemies ſhall take them by my word; and if they aſcend the high mountains, to the top of heaven, thence will I bring them;" ſee *Pſal.* cxxxix. 8.

℣. 3. *And though they hide themſelves in the top of Carmel*, &c.] One of the higheſt mountains in the land of *Iſrael*; in the woods upon it, and caves in it: *I will ſearch and take them out from thence*; by directing their enemies where to find them: ſo the *Targum*, "if they think to be hid in the tops of the towers of caſtles, thither will I command the ſearchers, and they ſhall ſearch them:" *and though they be hid from my ſight in the bottom of the ſea*; get into ſhips, going by ſea to diſtant parts; or make their eſcape to iſles upon the ſea afar off, where they may think themſelves ſafe: *thence will I command the ſerpent, and he ſhall bite them*; the dragon that is in the ſea, *Iſ.* xxvii. 1. the great whale, in the ſea, or the leviathan, ſo *Aben Ezra*, *Kimchi* and *Ben Melech*; and is that kind of whale which is called the *Zygæna*, as *Bochart*

chart[w] thinks; and which he, from various writers, deſcribes as very monſtrous, horrible and terrible, having five rows of teeth, and very numerous; and which not only devours other large fiſhes, but men ſwimming it meets with; and having ſuch teeth, with great propriety may be ſaid to bite. It appears from hence, that there are ſea-ſerpents, as well as land ones, to which the alluſion is. *Erick Pantoppidan*, the preſent biſhop of *Bergen*[x], ſpeaks of a *ſee-ormen*, or ſea-ſnake, in the northern ſeas, which he deſcribes as very monſtrous and very terrible to ſea-faring men, being of ſeven or eight folds, each fold a fathom diſtant; nay, of the length of a cable, an hundred fathom, or ſix hundred *Engliſh* feet; yea of one as thick as a pipe of wine, with twenty-five folds. Some ſuch terrible creature is here reſpected, tho' figuratively underſtood, and deſigns ſome crafty, powerful and cruel enemy. The *Targum* paraphraſes it, tho' hid "in the iſles of the ſea, thither will I "command the people ſtrong like ſerpents, and "they ſhall kill them;" ſee *Pſ.* cxxxix. 9.

℣. 4. *And tho' they go into captivity before their enemies*, &c.] Alluding to the manner in which captives are led, being put before their enemies, and ſo carried in triumph; ſee *Lam.* i. 5. tho' ſome think this refers to their going voluntarily into a foreign country, in order to eſcape danger, as *Johanan* the ſon of *Kareah* with the *Jews* went into *Egypt*, *Jer.* xliii. 6, 7. in whom *Kimchi* inſtances: *thence will I command the ſword, and it ſhall ſlay them*; or them that kill with the ſword, as the *Targum*; ſo that tho' they thought by going into another country, or into an enemy's country of their own accord, to eſcape the ſword of the enemy, or to curry favour with them, yet ſhould not eſcape: *and I will ſet mine eyes upon them for evil, and not for good*; this is the true reaſon, why let them be where they will they cannot be ſafe, becauſe the eyes of the omniſcient God, which are every where, in heaven, earth, hell and the ſea, are ſet upon them, for their ruin and deſtruction; and there's no fleeing from his preſence, or getting out of his ſight, or eſcaping his hand. The *Targum* is, "my word ſhall be againſt them."

℣. 5. *And the Lord God of hoſts* is *he that toucheth the land, and it ſhall melt*, &c.] Which is another reaſon why it is impoſſible to eſcape the hands of a ſin-revenging God, becauſe he is omnipotent as well as omniſcient; he is the Lord of all the armies above and below; and if he but touch the land, any particular country, as the land of *Iſrael*, it ſhakes and trembles, and falls into a flow of water, or melts like wax; as when he toucheth the hills and mountains they ſmoke, being like fuel to fire; ſee *Pſ.* civ. 32. and cxliv. 5: *and all that dwell therein ſhall mourn*; their houſes deſtroyed, their ſubſtance conſumed, and all that is near and dear to them ſwallowed up: *and it ſhall riſe up wholly like a flood, and ſhall be drowned as by the flood of Egypt*; ſee the note on ch. viii. 8.

℣. 6. It is *he that buildeth his ſtories in the heaven*, &c.] The three elements, according to *Aben Ezra*, fire, air and water; the orbs, as *Kimchi*, one above another; a word near a-kin to this is rendered *his chambers*, which are the clouds, *Pſ.* civ. 3, 13. perhaps the heaven, and the heaven of heavens, which are three ſtories high, may be meant; we read of the third heaven, 2 *Cor.* xii. 2. and particularly the throne of God is in the higheſt heaven; and the *aſcents*[y] to it, as it may be rendered. The *Targum* is, "who cauſeth to dwell "in an high fortreſs, the *Shekinah* of his glory:" *and hath founded his troop in the earth*; this *Kimchi* interprets of the three above elements. So the words are tranſlated in the *biſhops* bible in queen *Elizabeth*'s time, "he buildeth his ſpheres in the "heaven, and hath laid the foundation of his globe "of elements in the earth." *Aben Ezra* interprets it of animals; it may take in the whole compaſs of created beings on earth; ſo *Jarchi* explains it of the collection of his creatures; tho' he takes notice of another ſenſe given, a collection of the righteous, which are the foundation of the earth, and for whoſe ſake all things ſtand. *Abarbinel* interprets it of the whole of the tribe of *Iſrael*; and ſo the *Targum* paraphraſes it of his congregation or church on earth: he beautifies his elect, which are *his bundle*[z], as it may be rendered; who are bound up in the bundle of life with the Lord their God, and are cloſely knit and united as to God and Chriſt, ſo to one another; and perhaps is the beſt ſenſe of the words[a]: *he that calleth for the waters of the ſea, and poureth them out upon the face of the earth, the Lord* is *his name*; either to drown it, as at the general deluge; or to water and refreſh it, as he does by exhaling water from the ſea, and then letting it down in plentiful ſhowers upon the earth; ſee the note on ch. v. 8. now all theſe things are obſerved to ſhew the power of God, and that therefore there can be no hope of eſcaping out of his hands.

℣. 7. Are *ye not as children of the Ethiopians unto me, O children of Iſrael, ſaith the Lord?* &c.] And therefore had no reaſon to think they ſhould be delivered, becauſe they were the children of *Iſrael*, of *Abraham*, *Iſaac* and *Jacob*; ſince they were no more to God than the children of the *Ethiopians*, having behaved like them; and were become as black as they thro' ſin, and were idolaters like them; and ſo accuſtomed to ſin, and hardened in it, that they could no more change their courſe and cuſtom of ſinning, than the *Ethiopian* could change his ſkin, *Jer.* xiii. 23. The *Ethiopians* are repreſented by *Diodorus Siculus*[b] as very religious, that is, very idolatrous; and as the firſt that worſhipped the gods, and offered ſacrifice to them; hence they were very pleaſing to them, and in high eſteem with them; wherefore *Homer*[c] ſpeaks of *Jupiter*, and the other gods going to *Ethiopia* to an anniverſary feaſt, and calls them the blameleſs *Ethiopians*; and ſo *Lucian*[d] ſpeaks of the gods as gone abroad, perhaps to the other ſide of the ocean, to viſit the honeſt *Ethiopians*; for they are often uſed to viſit them, and, as he wittily obſerves, even ſometimes without being invited. *Jarchi* ſuggeſts the ſenſe to be, that they were as creatures upon the ſame foot, and of the ſame deſcent with other nations; and paraphraſes it thus, “from the ſons of *Noah* ye came as the “reſt of the nations.” *Kimchi* takes the meaning to be this, “as the children of the *Ethiopians* are “ſervants, ſo ſhould ye be unto me.” The *Targum* is very foreign from the ſenſe, “are ye not “reckoned as beloved children before me, O houſe “of *Iſrael*;” the firſt ſenſe is beſt: *have not I brought up Iſrael out of the land of Egypt?* and therefore it was ungrateful in them to behave as they have done; nor can they have any dependence on this, or argue from hence that they ſhall be indulged with other favours, or be continued in their land, ſince the like has been done for other nations, as follows: *and the Philiſtines from Caphtor, and the Syrians from Kir?* that is, have I not brought up the one from the one place, and the other from the other? the *Philiſtines* and *Caphtorim* are mentioned together as brethren, *Gen.* x. 14. and the *Avim* which dwelt in the land of *Paleſtine* in *Hazerim* unto *Azzah* were deſtroyed by the *Caphtorim*, who dwelt in their ſtead, *Deut.* ii. 23. from whom it ſeems by this the *Philiſtines* were delivered, who are called the remnant of the country of *Caphtor*, *Jer.* xlvii. 4. *Aben Ezra* underſtands it, as if the *Iſraelites* were not only brought out of *Egypt*, but alſo from the *Philiſtines*, and from *Caphtor*: others take theſe two places, *Caphtor* and *Kir*, to be the original of the *Philiſtines* and *Syrians*, and not where they had been captives, but now delivered: ſo *Japhet*, “ye are “the children of one father, God, who brought “you out of *Egypt*, and not as the *Philiſtines* from “*Caphtor*, and the *Syrians* from *Kir*, who were “mixed together;” and *R. Joſeph Kimchi*, thus, “from *Caphtor* came deſtroyers to the *Philiſtines*, “who deſtroyed them; and from *Kir* came *Tiglath-Pileſer* the deſtroyer to the *Syrians*, who “carried them captive there.” Of the captivity of the *Philiſtines*, and their deliverance from the *Caphtorim*, we no where read; the captivity of the *Syrians* in *Kir*, *Amos* propheſied of ch. i. 5. and if he ſpeaks here of their deliverance from it, he muſt live at leaſt to the times of *Ahaz*; for in his times it was they were carried captive thither, 2 *Kings* xvi. 9. *Caphtor* ſome take to be *Cyprus*, becauſe it ſeems to be an iſland, *Jer.* xlvii. 4. but by it the *Targum*, *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions underſtand *Cappadocia*; and the *Cappadocians* uſed to be called by the *Greeks* and *Perſians Syrians*, as *Herodotus* [e], and others obſerve. *Bochart* [f] is of opinion, that that part of *Cappadocia* is intended, which is called *Colchis*; and the rather, ſince he finds a city in that country called *Side*, which in the *Greek* tongue ſignifies a pomegranate, as *Caphtor* does in *Hebrew*; and he ſuppoſes the richneſs of the country led the *Caphtorim* thither, who having ſtaid a while, returned to *Paleſtine*, and there ſettled; which expedition he thinks is wrapped up in the fable of the *Greek* poets, concerning that of *Typhon* out of *Egypt* to *Colchis*, and from thence to *Paleſtine*; and indeed the *Jewiſh Targumiſts* [g] every where render *Caphtorim* by *Cappadocians*, and *Caphtor* by *Cappadocia*, or *Caphutkia*; but then by it they underſtand a place in *Egypt*, even *Peluſium*, now called *Damiata*; for the *Jewiſh* writers ſay [h], *Caphutkia* is *Caphtor*, in the *Arabic* language *Damiata*; ſo *Benjamin* of *Tudela* ſays [i], in two days I came to *Damiata*, this is *Caphtor*; and no doubt the *Caphtorim* were in *Egypt* originally, ſince they deſcended from *Mizraim*: but *Calmet* [k] will have it, that the iſland of *Crete* is meant by *Caphtor*; and obſerves, that the *Philiſtines* were at firſt called ſtrangers in *Paleſtine*, their proper name being *Cherethites*, or *Cretians*, as in *Ezek.* xxv. 16. *Zeph.* ii. 5. as the *Septuagint* render that name of theirs; and that the language, manners, arms, religion, and gods of the *Philiſtines* and *Cretians* are much the ſame; he finds a city in *Crete* called *Aptera*, which he thinks has a ſenſible relation to *Caphtor*; and that the city of *Gaza* in *Paleſtine* went by the name of *Minoa*, becauſe of *Minos* king of *Crete*, who coming into that country, called this ancient city by his own name. The *Targum* and *Vulgate Latin* verſion render *Kir* by *Cyrene*, by which muſt be meant, not *Cyrene* in *Africa*, but in *Media*; ſo *Kir* is mentioned along with *Elam* or *Perſia* in *Iſ.* xxii. 6. whither the people of *Syria* were carried captive by *Tiglath-Pileſer*, as predicted in ch. i. 5. and, as the above writer obſerves [l], not certainly into the country of *Cyrene* near *Egypt*, where that prince was poſſeſſed of nothing; but to *Iberia* or *Albania*, where the river *Kir* or *Cyrus* runs, which diſcharges itſelf into the *Caſpian* ſea; and *Joſephus* [m] ſays, they were tranſported into upper *Media*; and the above author thinks, that the prophet *Amos* in this paſſage probably intended to comprehend under the word *Cyr* or *Kir* the people beyond the *Euphrates*, and thoſe of *Meſopotamia* from whence the *Aramæans* in reality came, who were deſcended from *Aram* the ſon of *Shem*; and he adds, we have no certain knowledge of their coming in particular out of this country, where the river *Cyrus* flows: and upon the whole it is difficult to determine, whether this is to be underſtood of the origin of theſe people, or of their deliverance from captivity; the latter may ſeem probable, ſince it is certain, that the prophet ſpeaks of the deliverance of *Iſrael* from the captivity of *Egypt*; and it is as certain, that the *Syrians* were carried captive to *Kir*, and no doubt from thence delivered; tho' we have no account of the *Philiſtines* being captives to *Caphtor*, and of their deliverance from thence; however, doubtleſs theſe were things well known to *Amos*, and in his times, he here ſpeaks of. In ſome of our *Engliſh* copies it is read *Aſſyrians* inſtead of *Syrians*, very wrongly; for *Aram*, and not *Aſhur*, is the word here uſed.

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[w] Hierozoic. Par. 2. l. 5. c. 13. p. 747.

[x] Natural Hiſtory of Norway, Par. 2. p. 198, 199, 207.

[y] מעלותיו aſcenſiones ſuas, Pagninus, Montanus, Munſter, Tigurine verſion; gradus ſuos, Vatablus, Druſius, Cocceius.

[z] אגדתו faſciculum ſuum, Montanus, Munſter, Mercerus, Vatablus, Druſius, Burkius.

[a] Schultens in Obſerv. ad Geneſin, p. 197, 198. obſerves, that اجد *Agad*, with the Arabs ſignifies primarily to *bind*, and is by them transferred to a building firmly bound, and compact together; and ſo may intend here in Amos the Lord's building, the church, which he hath founded in the earth; and ſo موجد with Golius and Caſtellus is a building firmly compacted together. אגדת is uſed for a bunch of hyſſop, Exod. xii. 27. and in the Miſnic language for a handful or bundle of any thing; ſee Buxtorf. Lex. Talmud. rad אגד.

[b] Bibliothec. l. 3. p. 143, 144.

[c] Iliad. 1. l. 423.

[d] In Jupiter Tragædus.

℣. 8. *Behold the eyes of the Lord God* are *upon the ſinful kingdom*, &c.] God is omniſcient, and his eyes are every where, and upon all perſons, good and bad, and upon all kingdoms, eſpecially upon a ſinful nation; *the ſinning kingdom* [n], or *the kingdom of ſin* [o], as it may be rendered; that is addicted to ſin, where it prevails and reigns; every ſuch kingdom, particularly the kingdom of *Iſrael*, *Ephraim* or the ten tribes, given to idolatry, and other ſins complained of in this prophecy; and that not for good, but for evil, as in ℣. 4. in order to cut them off from being a people: *and I will deſtroy it from off the face of the earth*; ſo that it ſhall be no more, at leaſt as a kingdom; as the ten tribes have never been ſince their captivity by *Salmaneſer*; tho' *Japhet* interprets this of all the kingdoms of the earth, being ſinful, the eyes of God are upon them to deſtroy them, excepting the kingdom of *Iſrael*; ſo *Abarbinel*: *ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord*; and ſo it is, that tho' they have been deſtroyed as a kingdom, yet not utterly as a people; there were ſome of the ten tribes that mixed with the *Jews*, and others that were ſcattered about in the world; and a remnant among them, according to the election of grace, that were met with in the miniſtry of the apoſtles, and in the latter day all *Iſrael* ſhall be ſaved; ſee *Jer.* xxx. 11.

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[e] Clio, ſive l. 1. c. 72. Terpſichore, ſive l. 5. c. 40. & Polymnia, ſive l. 7. c. 72. Vid. Strabo. Geograph. l. 12. p. 374.

[f] Phaleg. l. 4. c. 32. col. 291, 292.

[g] Targum Onkelos, Jon. & Jeruſ. in Gen. x. 4. & Ben Uzziel in Jer. xlvii. 4. & in loc.

[h] Maimon. & Bartenora in Miſn. Cetubot, c. 13. §. 11.

[i] Itinerarium, p. 125.

[k] Dictionary in the word Caphtor.

[l] Ibid. in the word Cyrene.

[m] Antiq. l. 9. c. 12. §. 3.

[n] ממלכה החטאה hoc regnum peccans, Vulg. Lat. Junius & Tremellius, Druſius, Mercerus; peccatrix, Piſcator.

[o] Regnum peccati, Pagninus, Montanus.

ỷ. 9. *For lo I will command*, &c.] What follows; which is expreſſive of afflictive and trying diſpenſations of providence, which are according to the will of God, by his appointment and order, and over-ruled for his glory, and the good of his people: *and I will ſift the houſe of Iſrael among all nations, as* corn *is ſifted in a ſieve*; this is to be underſtood of ſpiritual *Iſrael*, of thoſe who are *Iſraelites* indeed, who are like to corns of wheat, firſt die before they live; die unto ſin, and live unto righteouſneſs; grow up gradually, and produce much fruit; or like to wheat for their choiceneſs and excellency, being the choſen of God and precious, and the excellent in the earth; and for their whiteneſs and purity, as clothed with Chriſt's righteouſneſs, waſhed in his blood, and ſanctified by his Spirit; and for their ſubſtance and fulneſs, being filled out of Chriſt's fulneſs, and with all the fulneſs of God, with the Spirit and his graces, and with all the fruits of righteouſneſs; and for weight and ſolidity, not as chaff driven to and fro, but are firm and conſtant, ſettled and eſtabliſhed in divine things; and yet have the chaff of ſin cleaving to them, and have need of the flail and fan of affliction; and this is the ſieve the Lord takes into his hands, and ſifts them with; whereby ſometimes they are greatly unſettled, and toſſed to and fro, have no reſt and eaſe, but are greatly diſtreſſed on all ſides, and are thoroughly ſearched and tried, and the chaff looſened and ſeparated from them; and ſometimes the Lord ſuffers them to be ſifted by the temptations of ſatan, whereby they are brought into doubts and fears, and are very wavering and uncomfortable, are ſadly harraſſed and buffetted, and in great danger, were it not for the grace of God, and the interceſſion of the Mediator, *Luke* xxii. 31: *yet ſhall not the leaſt grain fall upon the earth*; or *the leaſt ſtone* [p]; which is in the ſpiritual building, and laid on the rock and foundation Chriſt; or the leaſt corn of wheat, ſo called becauſe of its weight, ſolidity and ſubſtance. The meaning is, that the leaſt true *Iſraelite*, or child of God, who is the leaſt in the kingdom of heaven, and has the leaſt ſhare of grace and ſpiritual knowledge, that is even leſs than the leaſt of all ſaints, ſhall not be loſt and periſh; tho' they fall in *Adam*, yet they are preſerved in Chriſt; tho' they fall into actual ſins and tranſgreſſions, and ſometimes into groſs ones, and from a degree of ſtedfaſtneſs in the faith, yet not totally and finally, or ſo as to periſh for ever; no not an hair of their head ſhall fall to the ground, or they be hurt and ruined; ſee 1 *Sam.* xiv. 45. 1 *Kings* i. 52. for they are beloved of God with an everlaſting love, ordained by him to eternal life, adopted into his family, juſtified by his grace, and are kept by his power, according to his promiſe, which never fails; they are Chriſt's property, given him of his Father, to whom he ſtands in the relation of head and huſband; are the purchaſe of his blood, cloſely united to him, and for whom he intercedes, and makes preparations in heaven. The Spirit of God is their ſanctifier and ſealer; he dwells in them as their earneſt of heaven; and the glory of all the divine perſons is concerned in their ſalvation; hence it is, that not one of them ſhall ever periſh.

ỷ. 10. *All the ſinners of my people ſhall die by the ſword*, &c.] By the ſword of the *Aſſyrians*, and of others, into whoſe countries they ſhall flee for ſhelter, ỷ. 1, 4. even all ſuch who are notorious ſinners, abandoned to their luſts, obſtinate and incorrigible; live in ſin, and continue therein; repent not of ſin, diſbelieve the prophets of the Lord, and defy his threatnings, and put away the evil day far from them: *which ſay, the evil ſhall not overtake, nor prevent us*; the evil threatened by the prophet, the ſword of the enemy, the deſolation of their land, and captivity in a foreign land; theſe evils, if they came at all, which they gave little credit to, yet would not in their days; they would never come ſo near them, or ſo cloſe to their heels as to overtake them, and ſeize them, or to get before them, and ſtop them fleeing from them; they promiſed themſelves impunity, and were in no pain about the judgments threatened them; ſo daring and impudent, ſo irreligious and atheiſtical were they in their thoughts, words and actions; and therefore ſhould all and every one of them be deſtroyed.

ỷ. 11. *In that day will I raiſe up the tabernacle of David that is fallen*, &c.] Not in the day of *Iſrael*'s ruin, but in the famous goſpel-day, ſo often ſpoken of by the prophets; and this prophecy is referred to the times of the Meſſiah by the ancient [q] *Jews*; and one of the names they give him is taken from hence, *Bar-Naphli* [r], the ſon of the fallen. *R. Nachman* ſaid to *R. Iſaac*, haſt thou heard when *Bar-Naphli* comes? to whom he ſaid, who is *Bar-Naphli*? he replied, the Meſſiah; you may call the Meſſiah *Bar-Naphli*; for is it not written, *in that day will I raiſe up the tabernacle of David that is fallen down?* and they call him ſo, not becauſe the ſon of *Adam*; but becauſe he was the ſon of *David*, and was to ſpring from his family, when fallen into a low and mean condition; yea they ſometimes ſeem by the tabernacle of *David* to underſtand the dead body of the Meſſiah to be raiſed, whoſe human nature is by the New Teſtament-writers called a tabernacle, *Heb.* viii. 2. and ix. 11. ſee *John* i. 14. for having mentioned [s] that paſſage in *Jer.* xxx. 9. *they ſhall ſerve the Lord their God, and David their king, whom I will raiſe up unto them*; add, whom I will raiſe up out of the duſt; as it is ſaid, *I will raiſe up the tabernacle of David that is fallen down*; but elſewhere [t] it is better interpreted of the Meſſiah's raiſing up *Iſrael* his people out of captivity; they ſay, "her huſband ſhall come and raiſe her out "of the duſt; as it is ſaid, *I will raiſe up the tabernacle of David*, &c. in the day the king Meſſiah ſhall gather the captivity from the ends of "the world to the ends of it, according to *Deut.*

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[p] צרור lapillus, Pagninus, Montanus, Mercerus, Munſter, Junius & Tremellius, Piſcator, Druſius, Cocceius, ſo Ben Melech.

[q] Zohar in Exod. fol. 96. 2.

[r] T. Bab. Sanhedrin, fol. 96. 2.

[s] Zohar in Gen. fol. 53. 2.

[t] Ib. in Exod. fol. 4. 2.

"xxx. 4." and which they underſtand of their preſent captivity and deliverance from it, as in ℣. 14. *Tobit* [u] ſeems to have reference to this paſſage, when he thus exhorts *Zion*, "praiſe the everlaſting king, that his tabernacle may be built again in thee;" and expreſſes [w] his faith in it, that ſo it would be, "afterwards they (the *Jews*) ſhall return from all places of their captivity, and build up *Jeruſalem* gloriouſly; and the houſe of God ſhall be built in it, as the prophets have ſpoken concerning it, for ever;" agreeable to which *Jarchi* paraphraſes it, "in the day appointed for redemption;" and ſo the apoſtle *James* quotes it, and applies it to the firſt times of the goſpel, *Acts* xv. 15, 16, 17. The *Targum* interprets this *tabernacle* of the kingdom of the houſe of *David*: this was in a low eſtate and condition when *Jeſus* the Meſſiah came, he being the carpenter's ſon; but it is to be underſtood of the ſpiritual kingdom of Chriſt, the church; Chriſt is meant by *David*, whoſe ſon he is, and of whom *David* was an eminent type, and is often called by his name, *Ezek.* xxxiv. 23, 24. and xxxvii. 24, 25. *Hoſ.* iii. 5. and the church by his *tabernacle*, which is of his building, where he dwells, and keeps his court; and which in the preſent ſtate is moveable from place to place: and this at the time of Chriſt's coming was much fallen, and greatly decayed, thro' ſad corruption in doctrine by the *Phariſees* and *Sadducees*; thro' neglect of worſhip, and formality in it, and the introduction of things into it God never commanded; thro' the wicked lives of profeſſors, and the ſmall number of truly godly perſons; but God, according to this promiſe and prophecy, raiſed it up again by the miniſtry of *John* the *Baptiſt*, Chriſt and his apoſtles, and by the converſion of many of the *Jews*, and by bringing in great numbers of the *Gentiles*, who coaleſced in one church-ſtate, which made it flouriſhing, grand and magnificent; and thus the prophecy was in part fulfilled, as the apoſtle has applied it in the above-mentioned place: but it will have a further and greater accompliſhment ſtill in the latter day, both in the ſpiritual and perſonal reign of Chriſt: and tho' this tabernacle or church of Chriſt is fallen to decay again, and is in a very ruinous condition; the doctrines of the goſpel being greatly departed from; the ordinances of it changed, or not attended to; great declenſions as to the exerciſe of grace among the people of God; and many breaches and diviſions among them; the outward converſation of many profeſſors very bad, and few inſtances of converſion; yet the Lord will raiſe it up again, and make it very glorious: he will *cloſe up the breaches thereof, and will raiſe up his ruins*; the doctrines of the goſpel will be revived and received; the ordinances of it will be adminiſtred in their purity, as they were firſt delivered; great numbers will be converted, both of *Jews* and *Gentiles*; and there will be much holineſs, ſpirituality and brotherly love among the ſaints: *and I will build it as in the days of old*; religion ſhall flouriſh as in the days of *David* and *Solomon*; the chriſtian church will be reſtored to its priſtine glory, as in the times of the apoſtles.

℣. 12. *That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name,* &c.] Or that theſe may be poſſeſſed; that is, by *David* or Chriſt, who ſhall have the heathen given him for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion, *Pſ.* ii. 8. when the remnant, according to the election of grace, in thoſe nations that have been the greateſt enemies to Chriſt and his goſpel, ſignified by *Edom*, ſhall be converted, and call upon the name of the Lord, and worſhip him; and be called by his name, chriſtians, and ſo become his inheritance and poſſeſſion. The *Targum* underſtands by the heathen or people, all the people of the houſe of *Iſrael*; and *Kimchi*, *Aben Ezra* and *Ben Melech* think the words are to be inverted, thus, "that all the people on whom my name is called may poſſeſs the remnant of *Edom*;" and the former ſays, that all the *Edomites* ſhall be deſtroyed in the days of the Meſſiah, but *Iſrael* ſhall inherit their land; and *Aben Ezra* ſays, that if this prophecy is interpreted of the Meſſiah, the matter is clear; as it is in the ſenſe we have given, and as the apoſtle explains it, *Acts* xv. 17. ſee the note there. Some render the words, *that the remnant of Edom, and of all the heathen*, that are (*i. e.* ſhall be) *called by my name, may poſſeſs* me the Lord [x]. The truth and certainty of its performance is expreſſed in the following clauſe, *ſaith the Lord, that doth this*; whoſe word is true, whoſe power is great, whoſe grace is efficacious, to accompliſh all that is here promiſed and foretold.

℣. 13. *Behold, the days come, ſaith the Lord,* &c.] Or *are coming* [y]; and which will commence upon the accompliſhment of the above things, when the church of Chriſt is raiſed up and eſtabliſhed, the *Jews* converted, and the *Gentiles* brought in: *that the plowman ſhall overtake the reaper*; or *meet the reaper* [z]; or come up to him, or touch him, as it may be rendered; and ſo the *Targum*; that is, before the reaper has well cut down the corn, or it is ſcarce gathered in, the plowman ſhall be ready to plow up the ground again, that it may be ſown, and produce another crop: *and the treaders of grapes him that ſoweth ſeed*; or *draweth ſeed* [a]; out of his baſket, and ſcatters it in the land; ſignifying that there ſhould be ſuch an abundance of grapes in the vintage, that they would continue preſſing till ſeed-time; and the whole denotes a great affluence of temporal good things, as an emblem of ſpiritual ones; ſee *Lev.* xxvi. 5. where ſomething of the like nature is promiſed, and expreſſed in much the ſame manner: *and the mountains ſhall drop ſweet wine*; or *new wine* [b]; intimating that there ſhall be abundance of vines grow upon the mountains, which will produce large quantities of wine, ſo that they ſhall ſeem to drop or flow with it: *and all the hills ſhall melt*; with liquors; either with wine or honey, or rather with milk, being covered with flocks and herds, which ſhall yield abundance of milk; by all which, plenty of ſpiritual things, as the word and ordinances, and rich ſupplies of grace, as well as of temporal things, is meant; ſee *Joel* iii. 18.

℣. 14. *And I will bring again the captivity of my people of Iſrael,* &c.] Which is not to be underſtood of the captivity of the *Jews* in *Babylon*, and their return from thence, with whom ſome of the ten tribes of *Iſrael* were mixed; for they were not then ſo planted in their own land, as no more to be pulled up again, as is here promiſed; for they afterwards were diſpoſſeſſed of it by the *Romans*, and carried captive, and diſperſed among the nations again; but the captivity both of *Judah* and *Iſrael* is meant, their preſent captivity, which will be brought back, and they will be delivered from it, and return to their own land, and poſſeſs it as long as it is a land; ſee *Jer.* xxx. 3, 10, 18. as well as be freed from the bondage of ſin, ſatan and the law, under which they have been detained ſome hundreds of years; but now ſhall be delivered into the glorious liberty of the children of God, of chriſtians, with which Chriſt has made them free: *and they ſhall build the waſte cities, and inhabit* them; literally the cities in *Judea* waſted by the *Turks*, and others; and myſtically the churches of Chriſt, of which ſaints are fellow-citizens, and will be in a deſolate condition before the converſion of the *Jews*, and the gathering in the fulneſs of the *Gentiles*; but by theſe means will be rebuilt, and be in a flouriſhing condition, and full of inhabitants: *and they ſhall plant vineyards, and drink the wine thereof: they ſhall alſo make gardens, and eat the fruit of them*; which, as before, will be literally true; and in a ſpiritual ſenſe may ſignify the churches of Chriſt compared to vineyards and gardens, which will be planted every where, and be ſet with pleaſant and fruitful plants, and will turn to the advantage of thoſe who have been inſtruments in planting them; ſee *Cant.* vi. 2. and vii. 12. and viii. 11, 12. 1 *Cor.* ix. 7.

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[u] Ch. xiii. 12.

[w] Ch. xiv. 7.

[x] Ut poſſideant reliquiæ Edom, De Dieu. See Biſhop Chandler's Defence of Chriſtianity, p. 172.

[y] ימים באים dies venientes, Montanus, Burkius..

[z] נגש חורש בקוצר et, *vel* cum occurret arator meſſori, Vatablus. Druſius; attinget arator meſſorem, Pagninus, Montanus, Junius & Tremellius, Piſcator; accedet arator ad meſſorem, Cocceius.

[a] מושך הזרע trahentem ſemen, Montanus, Liveleus, Druſius, Mercerus.

[b] עסים muſtum, Pagninus, Montanus, Piſcator, Mercerus; muſto, Druſius, Cocceius.

℣. 15. *And I will plant them upon their land,* &c.] The land of *Iſrael*, as trees are planted; and they ſhall take root and flouriſh, and abound with all good things, temporal and ſpiritual: *and they ſhall no more be pulled up out of their land which I have given them, ſaith the Lord thy God*; by which it appears, that this is a prophecy of things yet to come; ſince the *Jews* upon their return to their own land after the *Babyloniſh* captivity were pulled up again, and rooted out of it by the *Romans*, and remain ſo to this day; but when they ſhall return again, they'll never more be removed from it; and of this they may be aſſured, becauſe it is the land the Lord has *given* them, and it ſhall not be taken away from them any more; and, becauſe he will now appear to be *the Lord their God*, the *Lo-ammi* will be taken off from them; they'll be owned to be the Lord's people, and he'll be known by them to be their covenant-God; which will enſure all the above bleſſings to them, of whatſoever kind; for this is either ſaid to the prophet, *the Lord thy God*, or to *Iſrael*; and either way it ſerves to confirm the ſame thing.

O B A D I A H.

THE title of this book, in the *Hebrew* copies, is uſually *Sepher Obadiah*, the book of *Obadiah*: the *Vulgate Latin* verſion calls it, the prophecy of *Obadiah*; and ſo the *Arabic* verſion: and in the *Syriac* verſion it is, the prophecy of the prophet *Obadiah*. His name ſignifies, a *ſervant* or *worſhipper of the Lord*. Who he was, what his parentage, and in what age he lived, are things uncertain. The *Seder Olam Zuta* [a] places him in the reign of *Jehoſhaphat*; and he is thought by ſome to be that *Obadiah*, that was one of the princes he ſent to teach the people, 2 *Chron*. xvii. 7. The ancient *Jewiſh Rabbins* take him to be the ſame with him that lived in the times of *Ahab*, and in his court, who hid the prophets by fifty in a cave, and fed them, 1 *Kings* xviii. 3, 4. to which *Aben Ezra* objects, becauſe he is not called a prophet, only one that feared the Lord; whereas to be a prophet, is ſomething greater. They alſo ſay he was an *Edomite* by birth, but was proſelyted to the *Jewiſh* religion, and ſo a fit perſon to be employed in propheſying againſt *Edom*; and it is a tradition with them, that his widow is the woman whoſe cruiſe of oil *Eliſha* multiplied, 2 *Kings* iv. 1. Some have been of opinion, that he was the captain of the third fifty, whoſe life *Elijah* ſpared in the times of *Ahaziah*; and who upon that left the king's ſervice, and followed the prophet, and became a diſciple of his; ſo *Pſeudo-Epiphanius* [b], and *Iſidorus Hiſpalenſis* [c]; who ſay, that he was of *Sychem*, a city of *Samaria*, and of the field of *Bethachamar*, or *Bethaccaron*. Others would have him to be one of the overſeers of the workmen in the houſe of the Lord, in the times of *Joſiah*, 2 *Chron*. xxxiv. 12. to which Mr. *Lively* [d] inclines; though others, going according to the order of the books in the canon of ſcripture, which is not to be depended on, place him earlier, and make him cotemporary with *Hoſea*, *Joel*, and *Amos*, as *Grotius* [e], *Huetius* [f], and *Lightfoot* [g]: but he ſeems rather to be cotemporary with *Jeremiah* and *Ezekiel*, with whoſe prophecies this agrees, as may be obſerved by comparing it with *Jer*. xlix. and *Ezek*. xxv. and to have lived and propheſied after the deſtruction of *Jeruſalem* by the *Chaldeans*; in which the *Edomites*, againſt whom he propheſies, had a concern; ſee ℣. 11, 12, 13, 14. *Pſ*. cxxxvii. 7. though Dr. *Lightfoot* thinks theſe prophecies refer either to the ſacking of *Jeruſalem* by *Shiſhak* king of *Egypt*, 1 *Kings* xiv. 25. or by the *Philiſtines* and *Arabians*, 2 *Chron*. xxi. 16, 17. or by *Joaſh* king of *Iſrael*, 2 *Chron*. xxv. 21. ſo that upon the whole, it is not certain; and as *Aben Ezra* and *Kimchi* own, it is not known, in what age this prophet lived: Biſhop *Uſher* [h] places his prophecy in the 12th year of *Jeconiah*'s captivity. However, there is no doubt to be made of the authenticity of the prophecy; as may be concluded, not only from the title of it, and the ſolemn manner in which it begins; but from the matter of it, and the accompliſhment of what is contained in it; as well as from the teſtimony borne to it in the New Teſtament, in which not only the book of the minor prophets, in which this ſtands, is quoted, *Acts* vii. 42. but a paſſage in it, ℣. 8. is referred to in 1 *Cor*. i. 19. as is thought by ſome learned men. I have only to obſerve, that according to *Pſeudo-Epiphanius* [i], he died in *Bethachamar*, where he is ſaid to be born, and was buried in the ſepulchre of his anceſtors; but, according to *Jerom* [k] and *Iſidore* [l], his ſepulchre is in *Sebaſte* or *Samaria*; which remained to the times of *Jerom*, near thoſe of the prophet *Eliſha* and *John* the *Baptiſt*. Monſieur *Thevenot* [m] ſays, that *John Baptiſt* here lies buried, between the prophets *Eliſha* and *Abdias*.

THIS prophecy of *Obadiah* is the leaſt of the minor prophets, conſiſting but of one chapter; the ſubject of it is *Edom*, whoſe deſtruction is foretold, and is to be conſidered as a type of the enemies of Chriſt and his kingdom, and eſpecially of the *Roman* antichriſt. After the preface, the rumour of war, and preparation for it, which would iſſue in the ruin of *Edom*, are obſerved, ℣. 1, 2. becauſe of their pride, confidence, and ſecurity, ℣. 3, 4. which ſhould be complete and entire, ℣. 5, 6. notwithſtanding their allies, who would deceive them; and the wiſdom of their wiſe men, which ſhould be deſtroyed; and the ſtrength of their mighty men, who would be diſmayed, ℣. 7, 8, 9. and this ſhould come upon them, chiefly becauſe of their ill-uſage of the *Jews* at the time of *Jeruſalem*'s deſtruction, which is enlarged upon, ℣. 10, 11, 12, 13, 14. and this would be, when all the nations round about them would be deſtroyed, ℣. 15, 16. and then deliverance is promiſed to the *Jews*, who ſhould not only enjoy their own poſſeſſions, but the land of the *Edomites*, waſted by them, ℣. 17, 18, 19, 20. and the book is concluded with a glorious prophecy of the kingdom of the Meſſiah, ℣. 21.

℣. 1. *The viſion of Obadiah*, &c.] Or the prophecy, as the *Targum*; which was delivered unto him by the Lord in a viſion; it was not what he fanſied or dreamed of, but what he ſaw, what he had a clear diſcovery and revelation of made unto his mind; hence prophets are ſometimes called *ſeers*. This was a ſingle prophecy; tho' ſometimes a book, conſiſting of various prophecies, is called a viſion; as the prophecies of *Iſaiah*, are called the viſion of *Iſaiah*, ch. i. 1. *Thus ſaith the Lord*

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[a] P. 103.
[b] De Prophet. vit. c. 15.
[c] De vita & mort. Sanct. c. 44.
[d] In loc.
[e] In loc.
[f] Demonſtrat. Evangel. Prop. 4. p. 290.
[g] Works, vol. i. p. 96.
[h] Annales Vet. Teſt. A. M. 3417.
[i] Ut ſupra.
[k] Comment. in loc. & in Epitaph. Paulæ, fol. 59. M.
[l] Ut ſupra.
[m] Travels, part 1. B. 1. ch. 56. p. 216.

Lord God, concerning Edom; by the mouth of this prophet, who was divinely inſpired by him; for *Obadiah* ſaid not what follows of himſelf, but in the name of the Lord; and is a proof of the divine authority of this book; the ſubject-matter of which is *Edom* or *Idumea*, as in the *Septuagint* verſion; a neighbouring country to the *Jews*, and very troubleſome to them, being their implacable enemies, tho' their brethren; and were a type of the enemies of the chriſtian church, thoſe falſe brethren, the antichriſtian ſtates; and particularly the head of them, the *Romiſh* antichriſt, whoſe picture is here drawn, and whoſe deſtruction is propheſied of, under the name of *Edom*; for what has been literally fulfilled in *Idumea*, will be myſtically accompliſhed in antichriſt. The *Jews* generally underſtand by *Edom*, *Rome*, and the chriſtians in general; which, if applied only to the antichriſtians, is not amiſs. *We have heard a rumour from the Lord*; or *a report*[n]; a meſſage from him, brought by the Spirit of God, as a Spirit of prophecy; that is, I *Obadiah*, and *Jeremiah*, and other prophets, as *Iſaiah* and *Amos*, who have had orders to propheſy againſt *Edom*; ſee *Jer.* xlix. 14. ſo the angels, or goſpel-miniſters, will have a rumour or meſſage concerning the fall of antichriſt, *Rev.* xiv. 6, 7, 8, 9: *and an embaſſador is ſent among the heathen*; either by the Lord, as *Jeremiah* the prophet, according to ſome; or an angel, as others; or an impulſe upon the minds of the *Chaldeans*, ſtirring them up to war againſt the *Edomites*: or elſe by *Nebuchadnezzar* to the nations in alliance with him, to join him in his expedition againſt them; or a herald ſent by him to his own people, to ſummon them together to this war, and to encourage them in it: *ariſe ye, and let us riſe up in battel againſt her*; come up from all parts, join together, and invade the land of *Idumea*, and give battel to the inhabitants of it, and deſtroy them; ſo the kings of the earth will ſtir up one another to hate the whore of *Rome*, and make her deſolate, *Rom.* xvii. 16.

℣. 2. *Behold, I have made thee ſmall among the heathen*, &c.] Or *a little one*, or *thing*[o]; their number few, and their country not large, as *Aben Ezra*, eſpecially in compariſon of other nations; and therefore had no reaſon to be ſo proud, inſolent, and ſecure, as they are afterwards ſaid to be: or rather, *I will make thee*; the paſt for the future, after the prophetic manner, as *Kimchi*; that is, weak and feeble, as the *Targum*; reduce their numbers, deſtroy their towns and cities, and bring them into a low and miſerable condition: or the ſenſe is, that he would make them look little, mean, and abject in the ſight of their enemies; who would conclude upon a view of them, that they ſhould have no trouble in ſubduing them, and therefore ſhould attack them without fear, and as ſure of ſucceſs: *thou art greatly deſpiſed*; in the eyes of the nations round about; by their enemies, who looked upon them with contempt, becauſe of the ſmalneſs of their number, their defenceleſs ſtate, and want of ſtrength to ſupport and defend themſelves; ſee *Jer.* xlix. 15. and ſo the pope of *Rome* is little and deſpicable in the eyes of the monarchs of the earth; and the antichriſtian *Edom* will be more ſo at the time of its general ruin.

℣. 3. *The pride of thine heart hath deceived thee*, &c.] The *Edomites* were proud of their wealth and riches, which they had by robberies amaſſed together; and of their military ſkill and courage, and of their friends and allies; and eſpecially of their fortreſſes and faſtneſſes, both natural and artificial; and therefore thought themſelves ſecure, and that no enemy could come at them to hurt them, and this deceived them: *thou that dwelleſt in the clefts of the rock*; their country was called *Arabia Petræa*, the rocky; and their metropolis, *Petra*, the rock: *Jerom* ſays, that they that inhabited the ſouthern part of the country, dwelt in caves cut out of the rock, to ſkreen them from the heat of the ſun: or, *thou that dwelleſt in the circumferences of the rock*[p]; round about it, on the top of it, in a tower built there, as *Kimchi* and *Ben Melech*: *Aben Ezra* thinks that *caph*, the note of ſimilitude, is wanting; and that the ſenſe is, thou thoughteſt that mount *Seir* could ſecure thee, as they that dwell in the clefts of a rock: *whoſe habitation is high*; upon high rocks and mountains, ſuch as mount *Seir* was, where *Eſau* dwelt, and his poſterity after him. The *Targum* is, "thou art like to an eagle that dwells in "the clefts of the rock, whoſe habitation is in "an high place;" this they were proud of, thinking themſelves ſafe, which deceived them; hence it follows: *that ſaith in thine heart, who ſhall bring me down to the ground?* what enemy ever ſo warlike and powerful, will venture to invade my land, or beſiege me in my ſtrong-hold? or if he ſhould, he can never take it, or take me from thence, conquer, and ſubdue me. Of the pride, confidence, and ſecurity of myſtical *Edom* or antichriſt, ſee *Rev.* xviii. 7.

℣. 4. *Tho' thou exalteſt* thyſelf *as the eagle*, &c.] That ſoars aloft, flies on high, even out of ſight, higher than any other bird does: or, *exalteſt thy habitation*; and makeſt it as high as the eagle's neſt; ſee *Jer.* xlix. 16: *and tho' thou ſet thy neſt among the ſtars*; even higher than the eagle's; an hyperbolical expreſſion, ſuppoſing that which never was or can be done; yet if it was poſſible, would not ſecure from danger: or ſhould their caſtles and fortreſſes be built upon the top of the higheſt mountains, which ſeem to reach the heavens, and be among the ſtars: *thence will I bring thee down, ſaith the Lord*; this is ſaid in anſwer to the queſtion put, or bold challenge made, in the preceding verſe; if men cannot do it, God will; and if he employs inſtruments to effect it, it ſhall be done by them; all ſeeming difficulties are eaſily ſurmounted by an omnipotent Being; what are the heights of mountains, or the ſtrength of fortreſſes, to him? thus the whore of *Rome* ſits upon ſeven mountains, and myſtical *Babylon* reigns over the kings of the earth; yet ſhall be thrown down and found no more, for the Lord is ſtrong that judgeth her, *Rev.* xvii. 9, 18. and xviii. 8, 21.

℣. 5. *If thieves came to thee, if robbers by night*, &c.] Whether the one came by day, and the other by night, or both by night, the ſame being meant by different words, whoſe intent is to plunder and ſteal, and carry off what they can; thy condition would not be worſe, nor ſo bad as now it is: for *how art thou cut off?* from being a nation, wholly deſtroyed; thy people killed, or carried captive; thy fortreſſes demoliſhed, towns and cities levelled with the ground, and all thy wealth and ſubſtance carried off, and nothing left: theſe are either the words of God, or of the prophet, ſetting forth their utter ruin, as if it was already; or of the nations round about, wondring at their ſudden deſtruction. Some render it, *how ſilent art thou* [q]? that is, under all theſe calamities: or, *how art thou aſleep?* or *ſtupified?* as the *Targum* and *Jarchi*; not to be upon thy guard againſt the incurſions of the enemy, but careleſs, ſecure and ſtupid, and now ſtripped of every thing: had common thieves and robbers broke in upon thee, *would they not have ſtolen till they had enough?* as much as they came for, or could carry off; they ſeldom ſtrip an houſe into which they enter of every thing in it; they come for ſome particular things, and meeting with them, they go off, and leave the reſt: *if the grape-gatherers come to thee, would they not leave* ſome *grapes?* that is, if men ſhould come into thy vineyards, and gather the grapes, and carry them off by force or ſtealth, would they take them all away? doubtleſs they would leave ſome behind; ſome would be hid under the boughs, and be left unobſerved by them: or the alluſion is to gatherers of grapes, who gather them for the owners, and at their direction, who were wont to leave ſome cluſters for the poor to glean after them; but in the caſe of *Edom* 'tis ſuggeſted that nothing ſhould be left, all ſhould be clean carried off; the deſtruction would be complete and entire. The *Targum* is, "if ſpoilers as grape-gatherers ſhould "come unto thee," *&c.* ſee *Jer.* xlix. 9.

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[n] שְׁמוּעָה auditum, V. L. Pagninus, Montanus.

[o] קטן parvulum, V. L.

[p] בחגוי סלע in gyris, ſive circuitionibus petræ, ſo ſome in Vatablus.

ỳ. 6. *How are* the things *of Eſau ſearched out?* &c.] Or how are the *Eſauites*, the poſterity of *Eſau*, ſought out? tho' they dwelt in the clefts of the rocks, and hid themſelves in caves and dens, yet their enemies ſearched them, and found them, and plucked them out from thence, ſo that none eſcaped: how *are his hid things ſought up?* his riches, wealth and treaſure, hid in fortreſſes, in rocks and caves, where they were thought to be ſafe, and judged inacceſſible; or that an enemy would not have ventured in ſearch of them there; and yet theſe ſhould be ſought after, and found by the greedy, and diligent, and venturous ſoldier, and carried off; which was the caſe of the *Edomites* by the *Chaldeans*, and will be of the antichriſtian ſtates by the kings of the earth, *Rev.* xvii. 16. ſee *Jer.* xlix. 10.

ỳ. 7. *All the men of thy confederacy have brought thee even to the border*, &c.] Or *of thy covenant* [r]; that are in league with thee; thine allies, even all of them, prove treacherous to thee, in whom thou truſtedſt; when they ſent their embaſſadors to them, they received them kindly, promiſed great things to them, diſmiſſed them honourably, accompanied them to the borders of their country, but never ſtood to their engagements: or thoſe allies came and joined their forces with the *Edomites*, and went out with them to meet the enemy, as if they would fight with them, and for them; but when they came to the border of the land they left them, and departed into their own country; or went over to the enemy; or theſe confederates were the inſtruments of expelling them out of their own land, and ſending them to the border of it, and carrying them captive; or they followed them to the border of the land, when they were carried captive, as if they lamented their caſe, when they were aſſiſting to the enemy, as *Kimchi*; ſo deceitful were they. The *Targum* is to the ſame purpoſe, "from the border all thy confederates carried thee captive [s]:" *the men that were at peace with thee, have deceived thee*, and *prevailed againſt thee*; outwitted them in their treaties of peace, and got the advantage of them; or they proved treacherous to them, and joined the enemy againſt them; or they perſuaded them to declare themſelves enemies to the *Chaldeans*, which proved their ruin; and ſo they prevailed againſt them: they that eat *thy bread*; ſo the *Targum* and *Kimchi* ſupply it; or it may be ſupplied from the preceding clauſe, *the men of thy bread*; who received ſubſidies from them, were maintained by them, and quartered among them: *have laid a wound under thee*; inſtead of ſupporting them, ſecretly did that which was wounding to them. The word ſignifies both a wound and a plaſter; they pretended to lay a plaſter to heal, but made a wound; or made the wound worſe. The *Targum* is, "they "laid a ſtumbling-block under thee;" at which they ſtumbled and fell: or ſnares, as the *Vulgate Latin* verſion, whereby they brought them to ruin: there is *none underſtanding in him*; in *Eſau*, or the *Edomites*; they were ſo ſtupid, that they could not ſee into the deſigns of their pretended friends, and prevent the execution of them, and their ill effects.

ỳ. 8. *Shall I not in that day, ſaith the Lord, even deſtroy the wiſe men out of Edom?* &c.] When they ſhall be invaded by the enemy, and treacherouſly dealt with by their allies; ſo that there ſhall be no wiſe counſellors at court to give advice what proper methods ſhould be taken at ſuch a ſeaſon; they ſhould either be taken off by death, or their wiſdom ſhould be turned into folly, and they be rendered incapable of giving right counſel: *and underſtanding out of the mount of Eſau?* that is, men of underſtanding, as the *Targum*, ſhould be deſtroyed out of *Edom* or *Idumea*, which was a mountainous country; ſuch as were well verſed in politics, or underſtood military affairs, and how to conduct at ſuch a critical time; to form ſchemes, and concert meaſures, and wiſely put them in execution; and to be deprived of all ſuch muſt be a great loſs at ſuch a time, and add to their diſtreſs and calamity; ſee *Jer.* xlix. 7.

ỳ. 9. *And thy mighty men, O Teman, ſhall be diſmayed*, &c.] *Teman* was one part of the country of *Edom*, ſo called from *Teman* a ſon of *Eliphaz*, and grandſon of *Eſau*, *Gen.* xxxvi. 11. and which it ſeems had been famous for men of might and courage: it abounded with brave officers, and courageous ſoldiers, who ſhould now be quite diſpirited, and have no heart to go out againſt the enemy; and inſtead of defending their country, ſhould throw away their arms, and run away in a fright. The *Targum* and *Vulgate Latin* verſion render it, "thy mighty men that inhabit the ſouth;" or are on the ſouth, the ſouthern part of *Edom*, and ſo lay fartheſt off from the *Chaldeans*, who came from the north; yet theſe ſhould be at once intimidated upon the rumour of their approach and invaſion: *that every one of the mount of Eſau may be cut off by ſlaughter*; that ſo there might be none to reſiſt and ſtop the enemy, or defend their country; but that all might fall by the ſword of the enemy, and none be left, even every mighty man, as *Jarchi* interprets it, thro' the greatneſs of the ſlaughter that ſhould be made.

ỳ. 10.

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[q] איך נדמיתה quomodo redactus es in ſilentium? Calvin; quomodo ſiles? ſome in Tarnovius, ſo Syr.

[r] אנשי בריתך viri fœderis tui, Vulg. Lat. Montanus, Vatablus, Burkius.

[s] So R. Sol. Urbin. Ohel Moed, fol. 51. 2. and 52. 1.

℣. 10. *For thy violence againſt thy brother Jacob*, &c.] Which is aggravated by being againſt *Jacob*, an honeſt, plain-hearted man, and whom the Lord loved; his brother, his own brother, a twin-brother, yea his only brother; yet this is to be underſtood, not ſo much of the violence of *Eſau* againſt *Jacob* perſonally, tho' there is an alluſion to that; as of the violence of the poſterity of the one againſt the poſterity of the other; and not ſingly of the violence ſhewn at the deſtruction of *Jeruſalem*, but in general of the anger they bore, the wrath they ſhewed, and the injuries they did to their brethren the *Jews*, on all occaſions, whenever they had an opportunity, of which the following is a notorious inſtance; and for which more eſpecially, as well as for the above things, they are threatened with ruin: *ſhame ſhall cover thee*; as a garment; they ſhall be filled with bluſhing, and covered with confuſion, when convicted of their ſin, and puniſhed for it: *and thou ſhalt be cut off for ever*; from being a nation; either by *Nebuchadnezzar*; or in the times of the *Maccabees* by *Hyrcanus*, when they were ſubdued by the *Jews*, and were incorporated among them, and never ſince was a ſeparate people or kingdom.

℣. 11. *In the day thou ſtoodſt on the other ſide*, &c.] Aloof off, as a ſpectator of the ruin of *Jeruſalem*, and that with delight and pleaſure; when they ſhould, as brethren and neighbours, have aſſiſted againſt the common enemy; but inſtead of this they ſtood at a diſtance; or they went over to the other ſide, and joined the enemy, and ſtood in oppoſition to their brethren the *Jews*: *in the day that the ſtrangers carried away captive his forces*; that is, at the time that the *Chaldeans* took *Jeruſalem*, and carried captive as many of the forces of the *Jews* as fell into their hands; or when "the "people ſpoiled his ſubſtance," as the *Targum*; plundered the city of all its wealth and riches: *and foreigners entered into his gates*; the gates of their cities, particularly *Jeruſalem*; even ſuch who came from a far country, the *Babylonians*, who were aliens and ſtrangers from the commonwealth of *Iſrael*; whereas the *Edomites* were their near neighbours, and allied to them by blood, tho' not of the ſame religion; and by whom they helped againſt a foreign enemy, inſtead of being uſed by them as they were: *and caſt lots upon Jeruſalem*; either to know when they ſhould make their attack upon it; or elſe having taken it, the generals of the *Chaldean* army caſt lots upon the captives to divide them among them, ſo *Kimchi*; ſee *Joel* iii. 3. *Nah.* iii. 10. or rather, the ſoldiers caſt lots for the diviſion of the plunder of the city, as was uſual at ſuch times: *even thou* waſt *as one of them*; the *Edomites* joined the *Chaldeans*, entered into the city with them, ſhewed as much wrath, ſpite and malice as they did, and were as buſy in dividing the ſpoil. So *Aben Ezra* interprets theſe and the following verſes of the deſtruction of the city and temple of *Jeruſalem* by *Nebuchadnezzar*; but *Kimchi* expounds them of the deſtruction of them by the *Romans*, at which he ſuppoſes many *Edomites* to be preſent, and rejoiced at it: could this be ſupported, the connexion would be more clear and cloſe between theſe words and thoſe that follow, which reſpect the goſpel-diſpenſation, beginning at ℣. 17. but the *Edomites* were not in being then; and that there were many of them in the *Roman* army, and that *Titus* himſelf was one, is all fabulous.

℣. 12. *But thou ſhouldſt not have looked on the day of thy brother*, &c.] The day of his calamity, diſtreſs and deſtruction, as afterwards explained; that is, with delight and ſatisfaction, as pleaſed with it, and rejoicing at it; but rather ſhould have grieved and mourned, and as fearing their turn would be next: or, *do not look* [t]; ſo ſome read it in the imperative, and in like manner all the following clauſes: *in the day that he became a ſtranger*; were carried into a ſtrange country, and became ſtrangers to their own: or, *in the day of his alienation* [u]; from their country, city, houſes, and the houſe and worſhip of God; and when ſtrange, ſurprizing and unheard of things were done unto them, and among them: *neither ſhouldſt thou have rejoiced over the children of Judah in the day of their deſtruction*; the deſtruction of the *Jews*, of the two tribes of *Judah* and *Benjamin*, by the *Chaldeans*: this explains what is meant by the *Edomites* looking upon the day of the calamity of the *Jews*, that it was with pleaſure and complacency, having had a good-will to have deſtroyed them themſelves, but it was not in the power of their hands; and now being done by a foreign enemy, they could not forbear expreſſing their joy on that occaſion, which was very cruel and brutal; and this alſo ſhews that *Obadiah* propheſied after the deſtruction of *Jeruſalem* by *Nebuchadnezzar*: *neither ſhouldſt thou have ſpoken proudly in the day of diſtreſs*; or *magnified thy mouth* [w]; opened it wide in virulent ſcoffing, and inſulting language; ſaying with the greateſt fervour and vehemence, and as loud as it could be ſaid, *raſe it, raſe it to the foundation thereof*, *Pſ.* cxxxvii. 7.

℣. 13. *Thou ſhouldſt not have entered into the gate of my people in the day of their calamity*, &c.] Or *gates*, as the *Targum*; the gates of any of their cities, and particularly thoſe of *Jeruſalem*; into which the *Edomites* entered along with the *Chaldeans*, exulting over the *Jews*, and inſulting them, and joining with the enemy in diſtreſſing and plundering them: *yea thou ſhouldſt not have looked on their affliction in the day of their calamity*; which is repeated, as being exceeding cruel and inhuman, and what was highly reſented by the Lord; that inſtead of looking upon the affliction of his people and their brethren with an eye of pity and compaſſion, they looked upon it with the utmoſt pleaſure and delight: *nor laid* hands *on their ſubſtance in the day of their calamity*; or *on their forces* [x]; they laid violent hands on their armed men, and either killed or took them captive; and they laid hands on their goods, their wealth and riches, and made a ſpoil of them. The phraſe, *in the day of their calamity*, is three times uſed in this verſe, to ſhew the greatneſs of it; and as an aggravation of the ſin of the *Edomites*, in behaving and doing as they did at ſuch a time.

℣. 14. *Neither ſhouldſt thou have ſtood in the croſs-way*, &c.] In a place where two or more roads met, to ſtop the *Jews* that fled, let them take which road they would: or, *in the breach* [y]; that is, of the walls of the city, *to cut off thoſe of his*

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[t] אל הרא ne aſpicias, Junius & Tremellius; ne aſpicito, Piſcator; ne ſpectes, Cocceius.

[u] ביום נכרו diem alienationis ejus, Junius & Tremellius, Piſcator, Mercerus; in die alienationis ejus, Calvin, Cocceius, Burkius.

[w] ואל תגדל פיך & non debebas magnificare os tuum, Pagninus; ne magnifices, Montanus, Junius & Tremellius; ne magnificato, Piſcator; ne magno ore utaris, Cocceius.

[x] בחילו in exercitum ejus, Druſius; in copias eorum, Caſtalio; in copiam ejus, Cocceius.

[y] על הפרק in diruptione, Junius & Tremellius, Tarnovius.

his that did eſcape; ſuch of the *Jews* that eſcaped the ſword of the *Chaldeans* in the city, and attempted to get away thro' the breaches of the walls of it, or that took different roads to make their eſcape; theſe were intercepted and ſtopped by the *Edomites*, who poſted themſelves at theſe breaches, or at places where two or more ways met, and cut them off; ſo that thoſe that eſcaped the ſword of the enemy fell by theirs; which was exceeding barbarous and cruel: *neither ſhouldſt thou have delivered up thoſe of his that did remain in the day of their diſtreſs*; or *ſhut up* [z]; they ſhut them up in their houſes, or ſtopped up all the avenues and ways by which they might eſcape, even ſuch as remained of thoſe that were killed or carried captive; theſe falling into the hands of the *Edomites*, ſome they cut off, and others they delivered up into the hands of the *Chaldeans*. Of the joy and rejoicing of the myſtical *Edomites*, the papiſts, thoſe falſe brethren and antichriſtians, at the deſtruction of the faithful witneſſes and true chriſtians, and of their cruelty and inhumanity to them, ſee *Rev.* xi. 7, 8, 9, 10.

ỿ. 15. *For the day of the Lord is near upon all the heathen*, &c.] That is, the time was at hand, fixed and determined by the Lord, and he had ſpoken of by his prophets, when he would puniſh all the heathens round about for their ſins; as the *Egyptians*, *Philiſtines*, *Tyrians*, *Ammonites*, *Moabites*, and others; and ſo the *Edomites* among the reſt; for this is mentioned for their ſakes, and to ſhew that their puniſhment was inevitable, and that they could not expect to eſcape in the general ruin; ſee *Jer.* xxv. 17—26. This deſtruction of *Edom* here propheſied of, and of all the heathen, was accompliſhed about five years after the deſtruction of *Jeruſalem*, ſo that it might be truly ſaid to be near; and ſome time within this ſpace *Obadiah* ſeems to have propheſied; and the day of the Lord is not far off upon the *Pagans*, *Mahometans*, and all the *antichriſtian* ſtates, when myſtical *Edom* or *Rome* will be deſtroyed; ſee *Rev.* xvi. 19. and xvii. 14. and xix. 19, 20, 21: *as thou haſt done, it ſhall be done unto thee, thy reward ſhall return upon thine own head*; this is particularly directed to *Edom*, upon whom the day of the Lord's vengeance ſhall come; when he puniſhed the heathens, then the *Edomites* ſhould be retaliated in their own way; and as they had rejoiced at the deſtruction of the *Jews*, and had inſulted them in their calamities, and barbarouſly uſed them, they ſhould be treated in like manner; ſee *Ezek.* xxxv. 15. and thus will myſtical *Babylon*, or the myſtical *Edomites* be dealt with, even after the ſame manner, as they have dealt with the truly godly, the faithful profeſſors of Chriſt, *Rev.* xviii. 6.

ỿ. 16. *For as ye have drunk upon my holy mountain, ſo ſhall all the heathen drink continually*, &c.] Which is either ſpoken to the *Edomites*; and the ſenſe be, according to the *Targum*, "as ye have "rejoiced at the blow (given unto, or at the ſubverſion and deſtruction) of the mountain of my "holineſs, all people ſhall drink the cup of their "vengeance;" or puniſhment; and to the ſame ſenſe *Jarchi* and *Japhet* interpret it; and ſo *Kimchi*, "as ye have made a feaſt, rejoicing at the deſtruction of my holy mountain, ſo thou and all nations ſhall drink of the cup of trembling;" but *Aben Ezra* thinks the words are ſpoken to the *Iſraelites*, "as ye have drank the cup, ſo ſhall all "nations;" the cup of vengeance began with them, and ſo went round the nations, according to the prophecy in *Jer.* xxv. 17, 18, *&c.* for if judgment begins at the houſe and people of God, it may be expected it will reach to others; wherefore *Edom* had no reaſon to rejoice at the deſtruction of the *Jews*, ſince they might be aſſured by that, the ſame would be their caſe ere long; and with this difference, that whereas the *Jews* only drank this cup for a while, during the ſeventy years captivity, theſe nations, and the *Edomites* among the reſt, ſhould be *continually* drinking it: *yea, they ſhall drink, and they ſhall ſwallow down*; not only drink of the cup, but drink it up; not only take it into their mouths, but ſwallow it down their throats; not only ſip at it, but *ſup it up* [a], as it may be rendered. The phraſe denotes the fulneſs of their puniſhment, and their utter and entire ruin and deſtruction, which the next clauſe confirms: *and they ſhall be as tho' they had not been*; as now are the *Philiſtines*, *Moabites*, *Ammonites*, and ſo the *Edomites*; their names are not heard of in the world, only as they are read in the bible; and thus it ſhall be with myſtical *Babylon* or *Edom*, it ſhall be thrown down, and found no more, *Rev.* xviii. 21.

ỿ. 17. *But upon mount Zion ſhall be deliverance*, &c.] Not only by *Cyrus*, at the end of the ſeventy years captivity; and by the *Maccabees* from the *Idumeans*, and other enemies; but by the Meſſiah; for not merely temporal deliverance is here intended, unleſs as a ſhadow, type and figure; but ſpiritual deliverance from the law, ſin, ſatan, the world, death, hell, and wrath to come, by Chriſt; who is the deliverer that ſhould both come to *Zion*, and out of *Zion*, and who has wrought the above deliverance for *Zion*, his church and people; and where it is preached and proclaimed, and where thoſe who are delivered come and dwell: or, *upon mount Zion ſhall be an eſcape*; or, *they that eſcape* [b]; the pollutions of the world, the vengeance of divine juſtice, the curſes of the law, and the damnation of hell, by fleeing to Chriſt for refuge: *and there ſhall be holineſs*; that is, on mount *Zion*, on the church, which is the holy hill of God, and where only holy perſons ſhould dwell; and for whomſoever deliverance is wrought out, ſooner or later there will be in them holineſs, both of heart and life; and indeed without this, complete deliverance and ſalvation, which will be in heaven, will not be enjoyed; hence thoſe that are choſen to this ſalvation, are choſen thro' ſanctification of the Spirit; and ſuch as are redeemed and delivered by Chriſt, are purified to be a peculiar people, zealous of good works; and are in conſequence of ſuch deliverance and redemption, called with an holy calling, and have principles of holineſs implanted in them, and live holy lives and converſations; and ſuch kind of holineſs, as it appeared in *Zion*, in the churches of Chriſt in the firſt times of the goſpel, ſo it will be more conſpicuous among them in the latter day; ſee *Iſ.* iv. 3. and lii. 1. *Zech.* xiv. 20, 21. or, *there ſhall be an holy one*, or *thing* [c]; the holy Jeſus, who is holy in both his natures, in all his offices, works and words; the Lamb that ſhould, and has been ſeen on mount *Zion*; and the holy Spirit of God, who dwells and abides in his church, and among his people, to anoint and aſſiſt the miniſters of the word; to accompany the word with power, and make it ſucceſsful; and to ſanctify and comfort the Lord's people in *Zion*; and there are the holy word of God, the doctrines of grace according to godlineſs preached, and the ſacred ordinances of baptiſm and the Lord's ſupper adminiſtred. The *Targum* is, "and they ſhall "be holy;" the Lord's people: and ſo *Kimchi* interprets it of *Iſrael* being holy to the Lord. *And the houſe of Jacob ſhall poſſeſs their poſſeſſions*; that is, either the *Iſraelites* ſhall poſſeſs the poſſeſſions of the heathens, particularly of the *Edomites*; ſo the *Targum*, "and they of the houſe of *Jacob* ſhall "poſſeſs the ſubſtance of the people that poſſeſſed "them;" ſee *Amos*, ix. 11, 12. which was fulfilled ſpiritually in the firſt times of the goſpel, when the apoſtles, who were of the houſe of *Jacob*, and were *Iſraelites* indeed, preached the goſpel to the *Gentiles*, and were the means of converting many of them, and of bringing them into the goſpel-church; which may be called the houſe of *Jacob*, when they and theirs become their poſſeſſion, and Chriſt, the maſter of this houſe, had the heathen given him for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion, *Pſ.* ii. 8. or elſe the ſenſe is, that the people of God, true chriſtians, ſhall in goſpel-times poſſeſs their own poſſeſſions; God himſelf, who is their portion and inheritance, and ſhall enjoy communion with him; Chriſt, and all that are his, all ſpiritual bleſſings in him; the Spirit and his graces, as the earneſt of a future and eternal inheritance; exceeding great and precious promiſes they are heirs of, and a kingdom and glory hereafter; of which the poſſeſſions in the land of *Canaan*, reſtored to the right owners of them in the year of jubilee, were a type. R. *Moſes* ſays, this prophecy has reſpect to the times of *Hezekiah*; in which he is followed by *Grotius*, very wrongly; R. *Jeſhuah* better, to the times of the ſecond temple; but *Japhet* beſt of all, to time to come, to the times of the Meſſiah, to which it no doubt belongs: here begin the prophecies concerning Chriſt, his church, and kingdom.

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[z] ואל תסגר neque concludas, Montanus, Mercerus, Tigurine verſion, Tarnovius.

[a] ולעו & abſorbebunt, Vulg. Lat. Junius & Tremellius, Piſcator; deglutient, Montanus, Mercerus. Guſſetius renders it, abſorbebuntur.

[b] תהיה פליטה erit evaſio, Vatablus, Piſcator, Mercerus, Liveleus.

[c] והיה קדש erit ſanctus, V. L. Liveleus, Druſius.

℣. 18. *And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame*, &c.] The former may denote the two tribes of *Judah* and *Benjamin*, the latter the ten tribes, which after the ſeparation in *Rehoboam*'s time were called *Ephraim*, and ſometimes *Joſeph*; tho' they may here ſignify one and the ſame, ſince all the tribes will be united, and become one people at the time the prophecy refers to: the meaning is, that the people of *Judah* and *Iſrael* ſhall have ſtrength and power to conquer and deſtroy their enemies, with as much eaſe as flames of fire conſume chaff or ſtubble, or any ſuch combuſtible matter they light upon, as it follows: *and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them*; that is, the *Iſraelites* ſhall fall upon the *Edomites*, who will be no more able to withſtand them, than ſtubble can ſtand before devouring flames of fire, and ſhall utterly waſte and deſtroy them: *and there ſhall not be any remaining of the houſe of Eſau*; they ſhall all be cut off by, or ſwallowed up among the *Jews*; not ſo much as a torch-bearer left, one that carries the lights before an army, as the *Septuagint* and *Arabic* verſions; which verſions, and the cuſtom alluded to, ſerve very much to illuſtrate the paſſage. It was a cuſtom with the *Greeks*, as we are told [d], when armies were about to engage, that before the firſt enſigns ſtood a prophet or prieſt, bearing branches of laurels and garlands, who was called *Pyrophorus*, or the torch-bearer, becauſe he held a lamp or torch; and it was accounted a moſt criminal thing to do him any hurt, ſeeing he performed the office of an embaſſador; for thoſe ſort of men were prieſts of *Mars*, and ſacred to him, ſo that thoſe that were conquerors always ſpared them: hence, when a total deſtruction of an army, place, or people was hyperbolically expreſſed, it uſed to be ſaid, not ſo much as a torch-bearer or fire-carrier eſcaped [e]; hence this phraſe was proverbially uſed of the moſt entire defeat of an army, or ruin of a people. So *Philo* [f] the *Jew*, ſpeaking of the deſtruction of *Pharaoh* and his hoſt at the *Red ſea*, ſays, there was not ſo much as a torch-bearer left, to declare the calamity to the *Egyptians*; and thus here, ſo general ſhould be the deſtruction of the *Edomites*, that not one ſhould be left, no not a perſon in ſuch a poſt and office as deſcribed. The *Targum* of the whole is, "and they of the houſe "of *Jacob* ſhall be ſtrong as fire, and they of the "houſe of *Joſeph* ſtrong like a flame, but they "of the houſe of *Eſau* ſhall be weak as ſtubble; "and they ſhall have power over them, and kill "them, and there ſhall be none left of the houſe "of *Eſau*." This was fulfilled literally, either by *Judas Maccabæus*, when he went againſt the children of *Eſau* in *Idumea*, and ſmote them, and took their ſpoil, 1 *Maccab.* v. 3. or rather by *Hyrcanus*, who took the cities of *Idumea*, ſubdued all the *Edomites*, but permitted them to live in their own country, provided they would be circumciſed, and conform to the *Jewiſh* laws; which they did, as *Joſephus* ſays [g], and coaleſced and became one people with them, and were reckoned as *Jews*, and no more as *Edomites*. But this prophecy had its accompliſhment ſpiritually, either in the firſt times of the goſpel, when the apoſtles, who were *Jews* and *Iſraelites*, went forth into the *Gentile* world, and among the enemies of Chriſt, preaching the word, which is like fire; and when attended with the Spirit of judgment and of burning, enlightens the conſciences of men, melts their hearts, conſumes their luſts, and is as a refiner's fire to them, for their purification; or if not, it irritates, provokes, torments, and diſtreſſes, as fire does; and is either the ſavour of life unto life, or the ſavour of death unto death; ſee *Iſ.* iv. 4. *Jer.* xxiii. 29. *Rev.* xi. 5. or rather it will have its full and final accompliſhment in the deſtruction of antichriſt, here ſignified by *Eſau* and *Edom*, which will be by burning myſtical *Babylon*, the whore of *Rome*; the beaſt and falſe prophet will be burnt with fire; the day of the Lord will burn like an oven, and all the wicked will be as ſtumble, which will be burnt by it, root and branch, ſo that none will remain; ſee *Rev.* xvii. 16. and xviii. 8. and xix. 20. *Mal.* iv. 2. compare with this *Zech.* xii. 6. *Kimchi* on *Amos*, ix. 12. ſays, this ſhall be in the days of the Meſſiah, the *Edomites* ſhall be all conſumed, and the *Iſraelites* ſhall inherit their land; *for the Lord hath ſpoken* it, and therefore it ſhall moſt certainly be accompliſhed; what God has ſaid ſhall be done, he'll not alter the thing that is gone out of his lips; heaven and earth ſhall ſooner paſs away, than one word of his.

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[d] Alex. ab Alex. Genial. Dier. l. 5. c. 3.

[e] Herodot. Urania, ſive l. 8. c. 6.

[f] De vita Moſis, l. 1. p. 630.

[g] Antiqu. l. 13. c. 9. §. 1.

℣. 19. *And they of the ſouth ſhall poſſeſs the land of Eſau*, &c.] That is, thoſe *Jews* that ſhall dwell in the ſouthern part of the land of *Judea*, ſhall ſeize upon the country of *Idumea*, lying contiguous to them; they ſhall enlarge their border, and take that into their poſſeſſion: *and they of the plain, the Philiſtines*; or of *Sephela*; they that ſhall inhabit the plain, or champain country of *Judea*, as the parts of *Lydda*, *Emmaus*, and *Sharon* were; theſe ſhall poſſeſs the country of the *Philiſtines*, lying near unto them, as *Azotus*, *Gaza*, *Aſhkelon*, *Gath* and *Ekron*: *and they ſhall poſſeſs the fields of Ephraim, and the fields of Samaria*; all the countries that the ten tribes inhabited, in the times of their idolatry, before their captivity, which the *Jews* ſhall now be reſtored unto: *and Benjamin* ſhall poſſeſs *Gilead*; that tribe ſhall be ſo enlarged as to take in the country of *Gilead*, which lay beyond *Jordan*, formerly poſſeſſed by the half tribe of *Manaſſeh*. Some think this was fulfilled in the times of the *Maccabees*, when ſeveral of theſe places were taken by *Judas*, 1 *Maccab*. v. 17, 36, 68. but ſince the land of *Judea*, and the countries adjacent to it, were never as yet inhabited by the *Jews* in the form and manner here mentioned; it rather reſpects their ſettlement in their own land, in the latter day, when their borders will be greatly enlarged; ſee *Ezek*. xlviii. *Zech*. x. 10. or it may regard the enlargement of the church of Chriſt, either in the firſt times of the goſpel, when that was ſpread in thoſe parts, and met with ſucceſs; ſee *Acts* viii. 6, 8. and ix. 31, 35. or rather in the latter day, when Chriſt's kingdom will be from ſea to ſea, and his dominion from the river to the ends of the earth, *Pſ*. lxxii. 8. and to which alſo the following words belong.

℣. 20. *And the captivity of this hoſt of the children of Iſrael* ſhall poſſeſs *that of the Canaanites, even unto* Zarephath, &c.] That is, the hoſt or army, the great number of the children of *Iſrael*, that have been carried captive, upon their return ſhall poſſeſs that part of the land of *Iſrael* which was inhabited formerly by the *Canaanites*, even as far as to *Zarephath*, ſaid to belong to *Zidon*, 1 *Kings* xvii. 10. and called *Sarepta* of *Sidon*; ſee *Luke* iv. 26. It is mentioned by *Pliny* [h] along with *Sidon*, where glaſs was made; and perhaps this place might have its name from the melting of glaſs in it, from צרף which ſignifies to melt metals, glaſs, *&c.* it is called by *Joſephus* [i], *Sarephtha*; who ſays it was not far from *Sidon* and *Tyre*, and lay between them: according to an *Arabic* geographer [k], it was twenty miles from *Tyre*, and ten from *Sidon*. Here the prophet *Elijah* dwelt for a time; and in the times of *Jerom* [l] was ſhown a little tower, ſaid to be his habitation, which travellers viſited. Mr. *Maundrel* [m] ſpeaks of this place as three hours journey from *Sidon*, and is now called "*Sarphan*, ſuppoſed, he ſays, to be the ancient *Sarephath*, or *Sarepta*, ſo famous for the reſidence and miracles of the prophet *Elijah*; the place ſhewn us for this city, conſiſted of only a few houſes on the tops of the mountains, within about half a mile of the ſea; but it is more probable, the principal part of the city ſtood below, in the ſpace between the hills and the ſea, there being ruins ſtill to be ſeen in that place, of a conſiderable extent." It was once a place very famous for wine; the wine of *Sarepta* is often made mention of by writers [n]; perhaps vines might grow upon the hills and mountains about it; and this being a city of *Phœnicia*, on the northern border of the land of *Iſrael*, is very fitly obſerved as the limit of the poſſeſſion of the *Iſraelites* this way. *And the captivity of Jeruſalem which is in Sepharad, ſhall poſſeſs the cities of the ſouth*; the *Jews*, who were carried captive into *Babylon*, to *Sepharad*; ſome place, tho' unknown, perhaps in the land of *Babylon*. *Calmet* [o] conjectures it may be *Sippara* or *Sipparat* in *Meſopotamia*, a little above the diviſion of the *Euphrates*: and the *Septuagint* verſion renders it, *Ephratha*; which perhaps is a corruption of the *Euphrates* in the preſent copies: the *Vulgate Latin* verſion tranſlates it, *Boſphorus*; and ſo *Jerom*, who ſays, that the *Hebrew* that taught him, aſſured him that *Boſphorus* was called *Sepharad*; whither *Adrian* is ſaid to carry the *Jews* captive. *Kimchi* and *Aben Ezra* interpret it of the preſent captivity of theirs by *Titus*, who upon their return to their land ſhall poſſeſs the ſouthern part of it, which originally belonged to the tribe of *Judah*, *Joſh*. xv. 20, 21. If *Sepharad*, in the *Aſſyrian* language, ſignifies a border, as *Jerom* ſays it does, it denotes, as ſome think, that part of *Arabia* which borders on the ſouth of *Judea*, that ſhall be inhabited by the *Jews*. Some render the words, *the captivity of Jeruſalem ſhall poſſeſs that which is in Sepharad, and the cities of the ſouth*; but this is contrary to the accents, unleſs the words *ſhall poſſeſs* be repeated, and ſo two clauſes made, *the captivity of Jeruſalem* ſhall poſſeſs *that which* is *in Sepharad*; *they ſhall poſſeſs the cities of the ſouth*. The *Targum* and *Syriac* verſion, inſtead of *Sepharad*, have *Spain*; and ſo the *Jewiſh* writers generally interpret it. By the *Canaanites* they think are meant the *Germans*, and the country of *Germany*; by *Zarephath*, *France*; and by *Sepharad*, *Spain*; ſo *Aben Ezra*, *Jarchi*, *Kimchi*, and *Ben Melech*, fanſying that they who are now captives in theſe countries, ſhall one day poſſeſs them: but the prophecy only reſpects their ſettlement in their own land, and ſome parts adjacent to it; or rather the enlargement of the church of Chriſt in the world. A late learned writer [p] is of opinion, that ſome reſpect may be had to this paſſage in the parable of the rich man and *Lazarus*, in which the former makes mention of *five brethren* that he had, *Luke* xvi. 28. and are by the ſaid writer thus reckoned: 1. the houſe of *Jacob*; 2. the houſe of *Joſeph*, which are ſaid to poſſeſs the ſouth, with the mountains of *Eſau*, and the plain; 3. *Benjamin*, which ſhall poſſeſs *Gilead*; 4. the captives from the *Aſſyrian* captivity; 5. the captives from the *Jeruſalem*-captivity, namely, by *Titus Veſpaſian*, who ſhall poſſeſs the cities of the ſouth.

℣. 21. *And ſaviours ſhall come upon mount Zion*, &c.] Which, according to ſome, is to be underſtood literally, either of *Zorobabel* and *Joſhuah*, after the return of the *Jews* from the *Babyloniſh* captivity, who were the reſtorers of their civil and church-ſtate; or rather of *Judas Maccabeus* and his brethren, who ſaved the people of the *Jews* from *Antiochus* and his generals, called *ſaviours*, as the judges of old were, *Neh.* ix. 27. but it is beſt to interpret theſe ſaviours of the apoſtles of Chriſt, and miniſters of the word; and eſpecially of the preachers of the goſpel in the latter days; called *ſaviours*, becauſe they publiſh ſalvation, preach the goſpel of it, ſhew unto men the way of ſalvation; and ſo they, and the word preached by them, are the means and inſtruments of the ſalvation of men; otherwiſe Chriſt is the only Saviour of God's appointing and ſending, and who came to effect ſalvation, and is become the author of it, nor is it in any other; ſee 1 *Tim.* iv. 16. *Ezek.* xxxiii. 9. *Rom.* i. 16. *Jam.* i. 19. theſe in great numbers, in the latter day, will appear on mount *Zion*, or in the church of Chriſt, and ſhall openly and publickly, as on a mountain, declare the everlaſting goſpel; theſe will be with Chriſt the Lamb, among the 144,000 upon mount *Zion*, *Rev.* xiv. 1, 6. *Kimchi* and *Ben Melech* ſay, theſe are the king Meſſiah and his companions, the ſeven ſhepherds and eight principal men, *Mic.* v. 5. *Aben Ezra* ſays, the words refer to time to come; according to *Baal-batturim* on *Gen.* xxxii. 4. they will be fulfilled about the end of the ſixth millennium, when they expect the Meſſiah; and they are applied to the times of the Meſſiah, both by ancient and more modern *Jews*. In their ancient book of *Zohar* [q] it is ſaid, “ when “ the Meſſiah ſhall ariſe, *Jacob* ſhall take his portion above and below; and *Eſau* ſhall be utterly deſtroyed, and ſhall have no portion and “ inheritance in the world, according to ỷ. 18. “ but *Jacob* ſhall inherit two worlds, this world, “ and the world to come; and of that time it is “ written, *and ſaviours ſhall come upon mount Zion*, “ &c.” So in the *Jeruſalem Talmud* [r], “ ſays *R.* “ *Hona*, we don't find that *Jacob* our father went “ to *Seir* (ſee *Gen.* xxxiii. 14.) *R. Joden*, the ſon “ of *Rabbi*, ſays, in future times (the world to “ come, the days of the Meſſiah) is it not ſaid, “ *and ſaviours ſhall come upon mount Zion, to judge* “ *the mount of Eſau*?” And to much the ſame purpoſe it is ſaid in one of their ancient *Midraſſes* [s] or expoſitions, “ we have turned over all the ſcripture, and we don't find that *Jacob* ſtood with “ *Eſau* on *Seir*; he (God) ſaid, until now it is “ with me to make judges and ſaviours ſtand, to “ take vengeance on that man, as it is ſaid, *and* “ *ſaviours ſhall come up*, &c.” And the *Cabaliſtic* writers [t] thus paraphraſe the words, “ *and ſaviours* “ *ſhall come up*; who are the Lord of hoſts, and “ the God of hoſts: *on mount Zion*; which is the “ myſtery of the living God: *to judge the mount* “ *of Eſau*; which is mount *Seir*.” So *Maimonides* [u], quoting the paſſage in *Numb.* xxiv. 18. *Seir alſo ſhall be a poſſeſſion for his enemies*, adds, by way of explanation, this is the king Meſſiah, of whom it is ſaid, *and ſaviours ſhall come upon mount Zion*. The work and buſineſs of theſe ſaviours will be, *to judge the mount of Eſau*; to take vengeance on the *Edomites*, for their ill-uſage of the children of *Judah*, as the *Jewiſh* commentators generally interpret it: or rather, as goſpel-miniſters are theſe ſaviours, it expreſſes their buſineſs; which as it is to declare that whoever believes in Chriſt ſhall be ſaved, ſo that whoever does not ſhall be damned; and to convince impenitent and unbelieving ſinners of their ſin and danger, and their need of Chriſt, judging and condemning thoſe that remain ſo: and moreover, as *Eſau* and *Edom* ſignify antichriſt, the ſenſe is, that they ſhall publiſh and proclaim the judgment of God upon antichriſt, declare it to be near, yea to be done; and ſhall expreſs their approbation of the juſtice of God in it, and ſhall call upon the ſaints to rejoice at it, *Rev.* xiv. 6, 7, 8, 9. and xvi. 5, 6. and xviii. 1, 20. yea, theſe ſaviours may include the chriſtian princes, that ſhall pour out the vials of God's wrath upon the antichriſtian ſtates. *And the kingdom ſhall be the Lord's*; the Lord Chriſt's, who is the one Jehovah with the Father and Spirit; meaning not the government of the world, to which he has a natural right as Creator, and which is generally aſcribed to Jehovah the Father; nor the government of the church in this preſent ſtate, which is Chriſt's already, and ever was: but the government of it in the latter day, when he will take to himſelf his great power and reign; when his kingdom will be more viſible, ſpiritual, glorious, and extenſive; when the kingdoms of this world will become his, the *Pagan*, *Papal*, and *Mahometan* kingdoms, even all the kingdoms and nations of the earth; he'll be king over all the earth; there will be but one Lord and King, and whoſe kingdom is an everlaſting one; it ſhall never come into other hands; this will continue till the perſonal reign takes place, and that will iſſue in the ultimate glory; ſee *Rev.* xi. 15, 17. and xv. 3, 4. *Zech.* xiv. 9. *Pſ.* lxxii. 8, 9, 10.

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[h] Nat. Hiſt. l. 5. c. 19.

[i] Antiqu. l. 8. c. 13. §. 2.

[k] Scherif Ibn Idris apud Reland. Paleſtina Illuſtrata, tom. 2. l. 3. p. 985.

[l] Epitaph. Paulæ, fol. 51. M.

[m] Journey from Aleppo, &c. p. 48. Ed. 7.

[n] Vid. Reland. ut ſupra.

[o] Dictionary, in the word Sepharad.

[p] Teelmanni Specimen, & Explic. Parabol. p. 517.

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[q] In Gen. fol. 85. 1.

[r] T. Hieroſ. Avoda Zara. fol. 40. 3.

[s] Debarim Rabba, fol. 234. 4.

[t] Kabala Denudata, par. 1. p. 283.

[u] Hilchot Melachim, c. 11. §. 1.

J O N A H.

THIS book in the *Hebrew* copies is called *Sepher Jonah*, the book of *Jonah*; by the *Vulgate Latin* verſion, *the prophecy of Jonah*; and in the *Syriac* verſion, *the prophecy of the prophet Jonah*. His name ſignifies *a dove*, derived from a root which ſignifies to oppreſs; becauſe it is a creature liable to oppreſſion, and to become the prey of others. *Hillerus* [a] derives the word from a root which ſignifies to be *fair* and *beautiful*, as this creature is. This name is very ſuitable to a prophet and miniſter of the Lord, who ought to be wiſe as ſerpents, and harmleſs as doves; and who mourn over their own ſins, and the ſins of others. *Jonah* did not always in his conduct anſwer to his name, particularly when he was ſo angry at the Lord's ſparing the *Ninevites*, and ſo impatient for the loſs of his gourd. His father's name was *Amittai*, as in ch. i. 1. and in 2 *Kings* xiv. 25. from whence it alſo appears, that he was of *Geth-hepher*, a town in the tribe of *Zebulun*, *Joſh.* xix. 13. and was a part of *Galilee*, *Iſ.* ix. 1. and ſo *R. Jochanan* in *Abendana* affirms, that he was of the tribe of *Zebulun*, and of *Geth-hepher*, which was in that tribe; which confutes that notion of the *Phariſees* in the times of Chriſt, that no prophet came out of *Galilee*, *John* vii. 52. The *Jews* [b] have a tradition, that his mother was the widow of *Sarepta*, whoſe ſon *Elijah* raiſed from the dead, which was this prophet; and who is ſaid to be the ſon of *Amittai*, that is, *truth*; becauſe his mother thereby knew and believed that the word of the Lord in the mouth of *Elijah* was truth, 1 *Kings* xvii. 23, 24. but his being an *Hebrew* contradicts this, ch. i. 9. for *Sarepta* was a city of *Sidon*, and he muſt have been a *Sidonian* if born of her, and not an *Hebrew*; but be this as it will, it is certain he was a prophet of the Lord; and this book, which bears his name, and very probably was written by him, its divine authority is confirmed by the teſtimony of Chriſt, of whom *Jonah* was a type; ſee *Matt.* xii. 39, 40, 41. and indeed the principal deſign of this book is to ſet forth in himſelf the type of the death and reſurrection of Chriſt, by his being three days in the whale's belly, and then delivered from it; and to declare the grace and mercy of God to repenting ſinners, and to ſignify the calling of the *Gentiles* after the death and reſurrection of Chriſt; and is a very profitable book to inſtruct us about the power and goodneſs of God; the nature of repentance, and the effects of it; the imperfection and infirmities of the beſt of men in this life; and the call and miſſion of the miniſters of the word, and the neceſſity of their conformity and attendance to it. *Cyprian* the martyr was converted from idolatry by hearing this prophecy read and explained by *Cæcilius*. If this prophet was the ſon of the widow of *Sarepta*; or the perſon *Eliſha* ſent to anoint *Jehu*, according to the tradition of the *Jews* [c], he was born in the times of *Ahab*, and lived in the reigns of *Joram* and *Jehu*; and according to biſhop *Lloyd* [d], he propheſied in the latter end of *Jehu*'s reign; where Mr. *Whiſton* [e] alſo places him, about 860 years before Chriſt; or in the beginning of the reign of *Jehoahaz*, when *Iſrael* was greatly oppreſſed by *Hazael* king of *Syria*, 2 *Kings* xiii. 22. at which time he might propheſy of the victories and ſucceſs of *Jeroboam* the ſecond, and grandſon of *Jehoahaz*, 2 *Kings* xiv. 25. and if ſo, he is more ancient than *Iſaiah*, *Hoſea*, *Amos*, *Joel* and *Micah*, whoſe cotemporary he is generally thought to be. *Pſeudo-Epiphanius* [f] as he gives a wrong account of the place of the birth of this prophet, ſo of the place of his burial; which he makes to be in the land of *Saar*, and in the cave of *Kenan*, the father of *Caleb* and *Othniel*; but it is more likely that he died and was buried at *Geth*, where he was born; and where, *Jerom* [g] ſays, his grave was ſhewn in his time, about two miles from *Zippore*, in the way to *Tiberias*; with which account *Iſidore* [h] agrees; and ſo *Benjamin Tudelenſis* [i] ſays, his ſepulchre was on a hill near *Zippore*. Monſieur *Thevenot* [k] ſays, not far from *Nazareth* the tomb of *Jonas* is now to be ſeen, to which the *Turks* bear a great reſpect.

CHAP. I.

THIS chapter gives an account of the call and miſſion of *Jonah* to go to *Nineveh*, and propheſy there, and the reaſon of it, ℣. 1, 2. his diſobedience to it, ℣. 3. God's reſentment of it, by ſending a ſtorm into the ſea where he was, which terrified the mariners, and put the ſhip in danger of being loſt, ℣. 4, 5. The diſcovery of *Jonah* and his diſobedience as the cauſe of the tempeſt, and how it was made, ℣. 6, 7, 8, 9, 10. The caſting of him into the ſea at his own motion, and with his own conſent, tho' with great reluctance in the mariners, ℣. 11—16. The preparation of a fiſh for him, which ſwallowed him up, and in which he lived three days and three nights, ℣. 17.

℣. 1. *Now the word of the Lord came unto Jonah the ſon of Amittai*, &c.] Or, *and the word of the Lord*

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[a] Onomaſtic. Sacr. p. 429.

[b] Hieron. Proem. in Jon.

[c] Seder Olam Rabba, c. 18. p. 45.

[d] Chronological Tables.

[e] Chron. Tables, cent. 7.

[f] De Prophet. Vit. c. 16.

[g] Ut ſupra.

[h] De Vita & Morte Sanct. c. 45.

[i] Itinerar. p. 52.

[k] Travels, Par. 1. B. 2. ch. 55. p. 213.

Lord was[l]; not that this is to be conſidered as connected with ſomething the prophet had on his mind, and in his thoughts when he began to write this book; or as a part detached from a prophecy not now extant; for it is no unuſual thing with the *Hebrews* to begin books after this manner, eſpecially hiſtorical ones, of which kind this chiefly is, as the books of *Ruth*, 1 and 2 *Sam.* and *Eſther*; beſides, the ו *Vau* is here not copulative, but converſive; doing its office by changing the future tenſe into the paſt; which otherwiſe muſt have been rendered, *the word of the Lord ſhall be*, or *ſhall come*; which would not only give another, but a wrong ſenſe. *The word of the Lord* often ſignifies a prophecy from the Lord; and ſo the *Targum* renders it, “the word of prophecy “from the Lord;” and it may be ſo interpreted, ſince *Jonah* under a ſpirit of prophecy foretold that *Nineveh* ſhould be deſtroyed within forty days; tho' the phraſe here rather ſignifies the order and command of the Lord to the prophet to do as is expreſſed in the next verſe, whoſe name was *Jonah the ſon of Amittai*; of whom ſee the *argument* of the *book*. Who his father *Amittai* was, is not known: if the rule of the *Jews* would hold good, that when a prophet mentions his own name, and the name of his father, he is a prophet, the ſon of a prophet, then *Amittai* was one; but this is not to be depended on. The *Syriac* verſion calls him the ſon of *Mathai*, or *Matthew*; tho' the *Arabians* have a notion, that *Mathai* is his mother's name; and obſerve that none are called after their mothers, but *Jonas* and *Jeſus Chriſt*: but the right name is *Amittai*, and ſignifies *my truth*; and to be ſons of truth is an agreeable character of the prophets and miniſters of the word, who ſhould be given to truth, poſſeſſed of it, and publiſh it: *ſaying*, as follows:

℣. 2. *Ariſe, go to Nineveh that great city*, &c.] That is, ariſe from the place where he was, and leave the buſineſs he was about, and prepare for a long journey to the place mentioned, and be as expeditious in it as poſſible. *Nineveh* was the metropolis of the *Aſſyrian* empire at this time; it was an ancient city, built by *Aſhur*, not by *Nimrod*; tho' he by ſome is ſaid to go into *Aſhur* or *Aſſyria*, and build it, *Gen.* x. 11. and called it after the name of his ſon *Ninus*; for it ſignifies the manſion or palace of *Ninus*; and by moſt profane writers is called *Ninus*; according to *Diodorus Siculus*[m], and *Strabo*[n], it was built by *Ninus* himſelf in *Aſſyria*, in that part of it called by him *Adiabena*. It is ſaid to be a great city, as it muſt, to be three days journey in compaſs, and to have in it ſix-ſcore thouſand infants, beſides men and women, ch. iii. 3. and iv. 11. It is allowed by *Strabo*[o] to be larger than *Babylon*. *Diodorus*[p] ſays, that it was in compaſs four hundred and fourſcore furlongs, which make ſixty miles; and had a wall an hundred feet high, and ſo broad, that three chariots or carriages might go abreaſt upon it; and it had fifteen hundred towers, two hundred feet high. *Aben Ezra* calls it the royal city of *Aſſyria*, which is at this day deſtroyed; and the wiſe men of *Iſrael*, in the country of *Greece*, ſay it is called *Urtia*; but whether ſo or no, he knew not: ***and cry againſt it***; or propheſy againſt it, as the *Targum*; he was to lift up his voice, and cry aloud, as he paſſed along in it, that the inhabitants might hear him; and the more to affect them, and to ſhew that he was in earneſt, and what he delivered was intereſting to them, and of the greateſt moment and importance: what he was to cry, preach or publiſh, ſee ch. iii. 2, 4: *for their wickedneſs is come up before me*; it was come to a very great height; it reached to the heavens; it was not only ſeen and known by the Lord, as all things are; but the cry of it was come up to him; it called aloud for vengeance, for immediate vengeance; the meaſure of it being filled up, and the inhabitants ripe for deſtruction; it was committed openly and boldly, with much impudence, in the ſight of the Lord, as well as againſt him; and was no more to be ſuffered and connived at: it intends and includes their idolatry, bloodſhed, oppreſſion, rapine, fraud and lying; ſee ch. iii. 8. and *Nahum* iii. 1.

℣. 3. *But Jonah roſe up to flee unto Tarſhiſh from the preſence of the Lord*, &c.] He was not obedient to the heavenly viſion; he roſe up, but not to go to *Nineveh*, but to *Tarſhiſh*, the reverſe of it; to the ſea, as the *Targum*, the *Mediterranean-ſea*, which lay weſt, as *Nineveh* was to the eaſt. *Tarſhiſh* ſometimes is uſed for the ſea; ſee *Pſ.* xlviii. 7. he determined to go to ſea; he did not care where, or to what place he might find a ſhip bound; or to *Tarſus* in *Cilicia*, the birth-place of the apoſtle *Paul*, *Acts* xxii. 3. ſo *Joſephus*[q] and *Saadiah Gaon*; or to *Tunis* in *Africa*, as *R. Melaſſer* in *Aben Ezra*; or to *Carthage*, as *Theodoret*, and others; or *Tarteſſus* in *Spain*, as others. Among this difference of interpreters, it is hard to ſay what place it was: it ſeems beſt to underſtand it of *Tarſus*. The prophet had better knowledge of God, and of the perfections of his nature, than to imagine he could flee from his general preſence, which is every where, and from which there is no fleeing, *Pſ.* cxxxix. 7. but his view was to flee out of that land, where he granted his ſpecial preſence to his people; and from that place where were the ſymbols of his preſence, the ark, the mercy-ſeat and cherubim, and in which he ſtood, and miniſtred before the Lord; but now upon this order quitted his poſt, and deſerted his ſtation. The reaſons given of his conduct are various. The *Jewiſh* writers ſuppoſe, that he conſulted more the glory of *Iſrael* than the glory of God; that he was fearful, ſhould he do as he was bid, the word of the Lord would be carried from *Judea* into the *Gentile* world, and there remain; that he was of opinion that the heathens would repent of their ſins at his preaching, tho' *Iſrael* did not, which would turn to the reproach and condemnation of the latter; ſee *Matt.* xii. 41. and that he knew that the ſpirit of prophecy did not dwell upon any out of the land of *Iſrael*, and therefore got as faſt as he could out of it, that he might not be further urged with ſuch a meſſage; which notion is confuted by the inſtances of *Jeremiah*, *Ezekiel* and *Daniel*; to this ſenſe the *Targum* inclines, which adds, “leſt he ſhould pro-“pheſy in the name of the Lord:” but there is no need to ſeek for reaſons, and which are given by others; ſuch as going out of his own country into a foreign one; the length of the journey; the oppoſition and difficulties he might expect to meet with; and the riſque he ſhould run of his life, by propheſying in and againſt the metropolis of the *Aſſyrian* empire, where the king's court and palace were; and he not only an heathen, but a ſovereign and arbitrary prince; when the true reaſons are ſuggeſted by the prophet himſelf; as that he ſuppoſed the people would repent; he knew that God was gracious and merciful, and upon their repentance would not inflict the puniſhment pronounced; and he ſhould be reckoned a falſe prophet, ch. iv. 2: *and went down to Joppa*; a ſea-port town in the tribe of *Dan*, upon the *Mediterranean-ſea*, where was a haven of ſhips, formerly called *Japho*, *Joſh.* xix. 16. at this time *Joppa*, as it was in the times of the apoſtles: here *Peter* raiſed *Dorcas* to life, and from hence he was ſent for by *Cornelius*, *Acts* ix. 36. and x. 5. it is now called *Jaffa*; of which Monſieur *Thevenot* [r] ſays, "it is a town built upon the top of a rock, "whereof there remains no more at preſent but "ſome towers; and the port of it was at the "foot of the ſaid rock.—It is at preſent a place "of few inhabitants; and all that is to be ſeen "of it is a little caſtle with two towers, one round, "and another ſquare; and a great tower ſeparate "from it on one ſide. There are no houſes by "the ſea-ſide, but five grots cut in the rock, of "which the fourth is in a place of retreat for "chriſtians.—There is a harbour ſtill in the ſame "place where it was formerly, but there is ſo "little water in it, that none but ſmall barks can "enter." It was a very ancient city, ſaid [s] to be older than the flood; and built on a hill ſo high, that *Strabo* ſays [t] *Jeruſalem* might be ſeen from thence, which was forty miles from it. It had its name from *Jope* the daughter of *Æolus*, the wife of *Cepheus*, the founder of it [u]. *Jonah* went hither, either from *Jeruſalem*, or from *Geth-hepher*, as *Kimchi* and *Ben Melech* obſerve: if from the former, it was forty miles to *Joppa*, as *Jerom* ſays; and if from the latter, it is ſuppoſed to be about fifty: a journey of this length muſt be ſome time in performing, which ſhews with what deliberation and reſolution he ſinned in diſobeying the divine command: *and he found a ſhip going to Tarſhiſh*; juſt ready to put to ſea, and bound for this place; providence ſeemed to favour him, and anſwer to his wiſhes; from whence it may be obſerved, that the goodneſs of an action, and its acceptableneſs to God, are not to be concluded from its wiſhed-for ſucceſs: *ſo he paid the fare thereof*; the freight of the ſhip; the whole of it, according to *Jarchi*; that haſte and a quicker diſpatch might be made, and no ſtay for paſſengers or goods; but that it might be put under ſail directly, and he be the ſooner out of the land; which, if true, would ſhew him to be a man of ſubſtance; and agrees with a notion of the *Jews*, and ſerves to illuſtrate and confirm it, that the ſpirit of prophecy does not dwell upon any but a rich man; for which reaſon the above interpreter catches at it; but *Aben Ezra* more truly obſerves, that he paid his part, what came to his ſhare, what was uſual to be paid for a paſſage to ſuch a place: and whereas it might be uſual then as now, not to pay till they were arrived at port, and went out of the ſhip; he paid his fare at entrance, to ſecure his paſſage, leſt thro' any pretence he ſhould not be took in upon ſailing; ſo determined was he to fly from God, and diſobey his orders: *and went down into it, to go with them unto Tarſhiſh from the preſence of the Lord*; having paid his fare, he entered the ſhip directly, leſt he ſhould be left behind; and went down into the cabin perhaps, to go along with the mariners and merchants, all heathens, to *Tarſhiſh*, whither they were bound, in order to be clear of any freſh order from the Lord, to go and propheſy againſt *Nineveh*: here again the *Targum* adds, "leſt he ſhould propheſy "in the name of the Lord."

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[l] ויהי & fuit, Pagninus, Montanus, Druſius; factum fuit, Piſcator.

[m] Bibliothec. l. 2. p. 92.

[n] Geograph. l. 16. p. 507.

[o] Ut ſupra.

[p] Bibliothec. l. 2. p. 92.

[q] Antiq. l. 9. c. 10. §. 2.

℣. 4. *But the Lord ſent out a great wind into the ſea*, &c.] He took a wind out of his treaſures, and hurled it, as the word [w] ſignifies, into the ſea: *into that ſea* [x]; that part of it where the ſhip was *Jonah* was in. Winds are at the command of God, which he raiſes at his pleaſure, and fulfil his will, and are ſervants of his that obey his orders: this here was ſent in purſuit of *Jonah* to ſtop him in his voyage, when he thought he had got clear off, and was ſafe enough. The *Jews* ſay [y], this was done when he had been one day's voyage: *and there was a great tempeſt in the ſea*; which cauſed the waves to riſe and roar, and become very tumultuous: this wind was an extraordinary one, like that *lælaps* or ſtorm of wind which came down into the ſea when the diſciples of Chriſt were on it in a ſhip; or like the *euro-clydon*, in which the apoſtle *Paul* was: *ſo that the ſhip was like to be broken*; it was in danger of it; it ſeemed as if it would, the waves of the ſea were ſo ſtrong, and beat ſo hard upon it. It is in the original text, *the ſhip thought* it ſhould *be broken* [z]; that is, the men in it; they that had the management of it, thought nothing leſs but that it would be daſhed to pieces, and all their goods and lives loſt; ſo great was the hurricane occaſioned by the wind the Lord ſent. It may be rendered, *that ſhip* [a] *was like*, &c. The *Jews* [b] have a notion, that other ſhips paſſed to and fro in great tranquillity, and this only was in diſtreſs.

℣. 5. *Then the mariners were afraid*, &c.] Perceiving that the ſtorm was not an ordinary, but a preternatural one; and that the ſhip and all in it were in extreme danger, and no probability of being ſaved. This ſhews that the ſtorm muſt be very violent, to frighten ſuch men who were uſed to the ſea, and to ſtorms, and were naturally bold and intrepid. The word uſed ſignifies *ſalters*, ſo called from the ſalt ſea they uſed, as they are by us *mariners*, from *mare* the ſea; tho' *R. Japhet* in *Aben Ezra* thinks the commodity they carried in their veſſel was ſalt: *and cried every man to his god*; to help them, and ſave them out of their diſtreſs. In the ſhip it ſeems were men of different nations, and who worſhipped different gods. It was a notion of the *Jews*, and which *Jarchi* mentions as his own, that there were men of the ſeventy nations of the earth in it; and as each of them had a different god, they ſeparately called upon them. The polytheiſm of the pagans is to be condemned, and ſhews the great uncertainty of their religion; yet this appears to be agreeable to the light of nature that there is a God, and that God is to be prayed unto, and called upon, eſpecially in time of trouble: *and caſt forth the wares that were in the ſhip into the ſea, to lighten it of them*; or, *the veſſels*,

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[r] Travels, Par. 1. B. 2. ch. 52. p. 208.

[s] Plin. Nat. Hiſt. l. 5. c. 13.

[t] Geograph. l. 16. p. 522.

[u] Stephanus apud Reland. Paleſtina Illuſtrata, Tom. 2. p. 865.

[w] הטיל projecit, Mercerus, Druſius; conjecit, Cocceius.

[x] בים in mare illud, Mercerus.

[y] Pirke Eliezer, c. 10. fol. 10. 1.

[z] חשבה, putabat, Montanus; cogitavit, Vatablus, Burkius; cogitabat, Druſius, Cocceius.

[a] האניה navem illam, Junius & Tremellius, Piſcator.

[b] Pirke Eliezer, c. 10, fol. 10. 1. So Aben Ezra, Jarchi, Kimchi and Abendana in loc.

veſſels [c], a word the *Hebrews* uſe for all ſorts of goods, utenſils, *&c.* it includes with others, their military weapons they had to defend themſelves, their proviſions, the ſhip's ſtores or goods it was freighted with; finding their prayers to their gods were ineffectual, they betook themſelves to this prudential method to lighten the ſhip, that they might be able to keep its head above water. So the *Targum*, "when they ſaw there was no "profit in them;" that is, in the gods they called upon, then they did this; the other was a matter of religion, this a point of prudence; ſuch a ſtep the mariners took that belonged to the ſhip in which the apoſtle *Paul* was, *Acts* xxvii. 18, 19, 38: *but Jonah was gone down into the ſides of the ſhip*; into one of its ſides, into a cabin there; the loweſt ſide, as the *Targum*: *and he lay, and was faſt aſleep*; even ſnored, as ſome verſions have it: it may ſeem ſtrange he ſhould, when the wind was ſo ſtrong and boiſterous; the ſea roaring; the waves beating; the ſhip rolling about; the mariners hurrying from place to place, and calling to each other to do their duty; and the paſſengers crying; and above all, that he ſhould fall into ſo ſound a ſleep, and continue in it, when he had ſuch a guilty conſcience. This ſhews that he was aſleep in a ſpiritual, as well as in a corporal ſenſe.

℣. 6. *So the ſhip-maſter came to him*, &c.] The maſter of the veſſel, who had the command of it; or the governor of it, as *Jarchi*; tho' *Joſephus* [d] diſtinguiſhes between the governor and the ſhip-maſter: *the maſter of the ropers* [e], as it may be rendered; of the ſailors, whoſe buſineſs it was to draw the ropes, to looſe or gather the ſails, at his command: miſſing him very probably, he ſought after him, and found him in the hold, in the bottom of the ſhip, on one ſide of it faſt aſleep: *and ſaid unto him, what meaneſt thou, O ſleeper?* this is not a time to ſleep, when the ſhip is like to be broke to pieces, all lives loſt, and thine own too: thus the prophet, who was ſent to rebuke the greateſt monarch in the world, is himſelf rebuked by a ſhip-maſter, and an heathen man. Such an expoſtulation as this is proper enough to be uſed with profeſſors of religion that are gotten in a ſpiritual ſenſe into a ſleepy and drowſy frame of ſpirit; it being an aggravation of it, eſpecially when the nation they are of, the church of Chriſt they belong to, and their own perſons alſo, are in danger; ſee *Rom.* xiii. 11. *Eph.* v. 14: *ariſe, call upon thy God*; the gods of this ſhip-maſter and his men were inſufficient to help them; they had ears, but they heard not; nor could they anſwer them, or relieve them; he is therefore deſirous the prophet would pray to his God, tho' he was unknown to him; or at leaſt it ſuggeſts, that it would better become him to awake, and be up, and praying to his God, than to lie ſleeping there; and the manner in which the words are expreſſed, without a copulative, ſhew the hurry of his ſpirit, the ardour of his mind, and the haſte he was in to have that done he adviſes to: every good man has a God to pray unto, a covenant-God and Father, and who is a prayer-hearing God; is able to help in time of need, and willing to do it; and it is the duty and intereſt of ſuch to call upon him in a time of trouble, yea they ſhould ariſe and ſtir up themſelves to this ſervice; and it may be obſerved, that the beſt of men may ſometimes be in ſuch a condition and circumſtances, as to need to be ſtirred up to it by others; ſee *Luke* xxii. 46: *if ſo be that God will think upon us, that we periſh not*; the ſupreme God; for the gods they had prayed to, they looked upon as mediators with the true God they knew not. The ſhip-maſter ſaw, that to all human probability they were all loſt men, juſt ready to periſh; that if they were ſaved, as who knew but they might upon *Jonah*'s praying to his God; it muſt be owing to the kind thoughts of God towards them; to the ſerenity of his countenance, and gracious acceptance of prayer, and his being propitious and merciful thro' that means; all which ſeems to be the import of the word uſed: ſo the ſaving of ſinners in a loſt and periſhing condition, in which all men are, tho' all are not ſenſible of it, is owing to God's thoughts of peace, to his good will, free favour, and rich grace in Chriſt Jeſus, and thro' him, as the propitiatory ſacrifice. The *Targum* is, "if ſo be, mercy may be granted from the "Lord, and we periſh not."

℣. 7. *And they ſaid every one to his fellow*, &c.] That *Jonah* awoke, and roſe up, upon the ſhip-maſter's calling to him, is certain; but whether or no he called upon his God, is not; perhaps he did: and when his prayer was over, and the ſtorm ſtill continuing, the ſailors ſaid one to another, *come, and let us caſt lots, that we may know for whoſe cauſe this evil is upon us*; for obſerving ſomething very uncommon and extraordinary in the tempeſt, and all means, both natural and religious, failing to help them; and tho' they might know that they were every one of them ſinners, yet they ſuppoſed there muſt be ſome one notorious ſinner among them, that had committed ſome very enormous crime, which had drawn the divine reſentment upon them to ſuch a degree; and therefore they propoſed to caſt a lot, which was an appeal to the divine being, in order to find out the guilty perſon. That the heathens uſed the lot upon occaſion, is not only manifeſt from profane writers, but from the ſacred ſcriptures; as *Haman*, and other enemies of God's people; and the ſoldiers that attended the croſs of Chriſt, *Eſth.* ix. 24. *Joel* iii. 3. *Obad.* ℣. 11. *Nah.* iii. 10. *Matt.* xxvii. 35. *Druſius* reports from *Xavierus*, of ſome heathens ſailing to *Japan*, and other places in the *Eaſt Indies*, that they uſed to carry an idol with them, and by lots enquire of it whither they ſhould go; and whether they ſhould have proſperous winds, *&c. ſo they caſt lots, and the lot fell upon Jonah*; thro' the over-ruling providence and diſpoſing hand of God, which attended this affair; for not to enquire whether the uſe of the lot was lawful or no; or whether performed in that ſerious and ſolemn manner as it ſhould be, if uſed at all; it pleaſed God to interfere in this matter, to direct it to fall on *Jonah*, with whom he had a particular concern, being a prophet of his, and having diſobeyed his will; ſee *Prov.* xvi. 33. The *Syriac* verſion renders it, *the lot of Jonah came up*; that is, the piece of paper, or whatever it was, on which his name was written, was taken up firſt out of the veſſel in which the lots were put.

℣. 8. *Then they ſaid unto him, tell us, we pray thee*, &c.] They did not fall upon him at once in an outrageous manner, and throw him overboard; as it might be thought ſuch men would have done, conſidering what they had ſuffered and loſt by means of him; but they uſe him with great reſpect, tenderneſs and lenity: and intreat him to tell them, *for whoſe cauſe this evil* was *upon them*; or rather, as the *Targum*, "for what this "evil is upon us;" and ſo *Noldius*[f] renders the words; for their enquiry was not about the perſon for whoſe cauſe it was, that was determined by the lot; but on what account it was; what ſin it was he had been guilty of, which was the cauſe of it; for they ſuppoſed ſome great ſin muſt be committed, that had brought down the vengeance of God in ſuch a manner: *what* is *thine occupation?* trade or buſineſs? this queſtion they put, to know whether he had any, or was an idle man; or rather, whether it was an honeſt and lawful employment; whether it was by fraud or violence, by thieving and ſtealing he got his livelihood; or by conjuring, and uſing the magic art: or elſe the enquiry was about his preſent buſineſs, what he was going about; what he was to do at *Tarſhiſh* when he came there; whether he was not upon ſome ill deſign, and ſent on an unlawful errand, and going to do ſome ill thing, for which vengeance purſued him, and ſtopped him: *and whence comeſt thou? what* is *thy country? and of what people* art *thou?* which queſtions ſeem to relate to the ſame thing, what nation he was of; and put by different perſons, who were eager to learn what countryman he was, that they might know who was the god he worſhipped, and gueſs at the crime he had been guilty of.

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[c] את הכלים vaſa, Vulg. Lat. Vatablus, Grotius.

[d] Ut ſupra.

[e] רב החבל magiſter fnualis, Munſter; magiſter funiculariorum—ſo ſome in Mercer; magiſter funis, Calvin.

℣. 9. *And he ſaid unto them, I* am *an Hebrew*, &c.] He does not ſay a *Jew*, as the *Targum* wrongly renders it; for that would have been falſe, ſince he was of the tribe of *Zebulun*, which was in the kingdom of *Iſrael*, and not of *Judah*; nor does he ſay an *Iſraelite*, leſt he ſhould be thought to be in the idolatry of that people; but an *Hebrew*, which was common to both; and beſides, it not only declared what nation he was of, but what religion he profeſſed, and who was his God: *and I fear the Lord, the God of heaven, which hath made the ſea, and the dry land*; this anſwers to the other queſtion, what was his occupation or buſineſs? he was one that feared the Lord, that ſerved and worſhipped him; a prophet of the great God, as *Joſephus*[g] expreſſes it, and ſo *Kimchi*; the mighty Jehovah that made the *heavens*, and dwells in them; and from whence that ſtorm of wind came, which had ſo much diſtreſſed the ſhip, and ſtill continued; and who made the *ſea*, which was now ſo boiſterous and raging, and threatened them with ruin; and *the dry land*, where they would be glad to have been at that inſtant. By this deſcription of God, as the prophet deſigned to ſet him forth in his nature and works, ſo to diſtinguiſh him from the gods of heathens, who had only particular parts of the univerſe aſſigned to them, when his Jehovah was Lord of all; but where was the prophet's fear and reverence of God, when he fled from him, and diſobeyed him? it was not loſt, tho' not in exerciſe.

℣. 10. *Then were the men exceedingly afraid*, &c.] When they found he was an *Hebrew*, and that it was the God of the *Hebrews* that was angry; of whom they had heard much, and what great and wonderful things had been done by him, and now had an experience of his power and providence, and that it was for fleeing from his preſence that all this was; and therefore, ſince they had been guilty of greater ſins than this, as they might imagine, what would be done to them? and particularly it might fill them with dread and terror, when they heard of the deſtruction of *Nineveh*, the prophet was ſent to denounce; of which no doubt he told them, and they might from hence conclude it would certainly be: *and ſaid unto him, why haſt thou done this?* they wonder he ſhould act ſuch a fooliſh part as to flee from ſuch a God he had deſcribed to them, who was Lord of heaven, earth and ſea; and therefore could meet with him, and ſeize him be he where he would; and they reprove him for it, and the rather as it had involved them in ſo much diſtreſs and danger: *for the men knew that he had fled from the preſence of the Lord, becauſe he had told them*; not when he firſt entered into the ſhip, but now, tho' not before mentioned; for no doubt *Jonah* told the whole ſtory at length, tho' the whole is not recorded; how that he was ſent by the Lord with a meſſage to *Nineveh*, to denounce deſtruction to it; and that he refuſed to go, and fled from his face; and this was the true reaſon of the ſtorm.

℣. 11. *Then ſaid they unto him, what ſhall we do unto thee*, &c.] Tho' both by the lot, and his own confeſſion, they knew he was the guilty perſon, for whoſe ſake this ſtorm was; yet were unwilling to do any thing to him without his will and conſent, his counſel and advice; perceiving that he was a prophet of the God of the *Hebrews*, whom he had offended, and knew the mind and will of his God, and the nature of his offence againſt him, and what only would appeaſe him, they deſire him to tell what they ought to do; fearing, that tho' they had found out the man, they ſhould make a miſtake in their manner of dealing with him, and ſo continue the diſtreſs they were in, or increaſe it; their great concern being to be rid of the ſtorm: *that the ſea may be calm unto us?* or *ſilent*[h]? for the waves thereof made a hideous roaring, and lifted up themſelves ſo high, as was terrible to behold; and daſhed with ſuch vehemence againſt the ſhip, as threatened it every moment with deſtruction: *(for the ſea wrought, and was tempeſtuous;)* or, *it went and ſwelled*[i]; it was agitated to and fro, and was in a great ferment, and grew more and more ſtormy and tempeſtuous. *Jonah*'s confeſſion of his ſin, and true repentance for it, were not ſufficient; more muſt be done to appeaſe an angry God; and what that was, the ſailors deſired to know. Theſe words are inſerted in a parentheſis with us, as if put by the writer of the book, pointing out the reaſon of the mens requeſt; but according to *Kimchi*, they are their own words, giving a reaſon why they were ſo preſſing upon him to know what they ſhould do with him, *ſeeing the ſea was going and ſtormy*[k]; or more and more ſtormy; which ſeems right.

℣. 12. *And he ſaid unto them, take me up, and caſt me forth into the ſea*, &c.] This he ſaid, not as chuſing rather to die than to go to *Nineveh*; or as having over-heard the men ſay, that they would caſt him into the ſea, as *Aben Ezra* ſuggeſts, greatly to the prejudice of the prophet's character; but as being truly ſenſible of his ſin, and that he righteouſly deſerved to die ſuch a death; and in love to the lives of innocent men, that they might be ſaved, and not periſh, thro' his default; and as a prophet knowing this to be the mind and will of God, he chearfully and in faith ſubmits to it, with a preſence of mind and courage ſuitable to his character. It was not fit he ſhould leap into the ſea and deſtroy himſelf; but that he ſhould die by the hand of juſtice, of which the ſhip-maſter and the ſhip's crew were the proper executioners: *ſo ſhall the ſea be calm unto you*; or *ſilent*, as before; it will ceaſe from its roaring, and do no further hurt and damage: *for I know that for my ſake this great tempeſt is upon you*; for the ſin he had committed in fleeing from God, this ſtorm was raiſed and continued; nor could it go off till they had done what he had directed them to; there was no other way of being clear of it. In this *Jonah* was a type of Chriſt, who willingly gave himſelf to ſuffer and die, that he might appeaſe divine wrath, ſatisfy juſtice, and ſave men; only with this difference, *Jonah* ſuffered for his own ſins, Chriſt for the ſins of others; *Jonah* to lay a ſtorm he himſelf had raiſed by his ſins, Chriſt to lay a ſtorm others had raiſed by their ſins.

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[f] Concordant. Part. Ebr. p. 182. N°. 828.

[g] Antiq. l. 9. c. 10. §. 2.

[h] וישתק ut ſileat, Pagninus, Vatablus, Mercerus, Druſius; & ſilebit, Montanus; ut conticeſcat, Junius & Tremellius, Piſcator, Burkius.

[i] הולך וסער ibat & intumeſcebat, Pagninus, Vatablus, Druſius.

[k] Vadens & turbinans, Montanus; magis ac magis procelloſum erat, Junius & Tremellius, Piſcator; inhorreſcebat, Coccelus.

℣. 13. *Nevertheleſs, the men rowed hard to bring it to the land, but they could not*, &c.] Or, *they digged* [l]; that is, the waters of the ſea with their oars; not by caſting anchor, as *Abendana*; they uſed all their ſkill, and exerted all their ſtrength; they laboured with all their might and main, as a man digs in a pit; they plowed the ocean, and furrowed the ſea, as the *Latins* ſpeak, but all in vain; they rowed againſt wind and tide; God, his purpoſes and providence were againſt them; and it was not poſſible for them to make land, and get the ſhip aſhore, which they were deſirous of, to ſave the life of *Jonah*, as well as their own; for ſeeing him penitent, they had compaſſion on him; his character and profeſſion as a prophet; the gravity of the man; the ſedateneſs of his countenance; his openneſs of mind, and his willingneſs to die, wrought greatly upon the men, that they would fain have ſaved him if they could; and perhaps being heathens, and not knowing thoroughly the nature of his offence, might think he did not deſerve to die; but all their endeavours to ſave him were to no purpoſe: *for the ſea wrought, and was tempeſtuous againſt them*; it grew more and more ſo; the ſtorm beat right againſt them, and drove them back faſter than they came; ſo that it was impoſſible to ſtand againſt it.

℣. 14. *Wherefore they cried unto the Lord*, &c.] Not unto their gods, but unto the true Jehovah, the God of *Jonah*, and of the *Hebrews*; whom they now, by this providence, and *Jonah*'s diſcourſe, had ſome convictions and knowledge of, as the true God; and therefore direct their prayer to him, before they caſt the prophet into the ſea: *and ſaid, we beſeech thee, O Lord, we beſeech thee*; which repetition ſhews the ardour, vehemence and earneſtneſs of their minds in prayer: *let us not periſh for this man's life*; they were in the utmoſt perplexity of mind, not knowing well what to do; they ſaw they muſt periſh by the ſtorm, if they ſaved his life; and they were afraid they ſhould periſh, if they took it away; and which yet they were obliged to do; and therefore had no other way left but to pray to the Lord they might not periſh for it; or it be reckoned as their crime, and imputed to them, as follows: *and lay not upon us innocent blood*; for ſo it was to them; he had done no hurt to them ſince he had been with them, except in being the cauſe of the ſtorm, whereby they had ſuffered the loſs of their goods; however, had not been guilty of any thing worthy of death as they could obſerve; and as for his offence againſt God, they were not ſufficient judges of, and muſt leave it with him: the light of nature teaches men to be tender of the lives of fellow-creatures, and to avoid ſhedding of innocent blood: *for thou, O Lord, haſt done as it pleaſed thee*; it appeared to them to be the will of God, that he ſhould be caſt into the ſea; from the ſtorm that was raiſed on his account; from the determination of the lot; from the confeſſion of *Jonah*, and his declaration of the will of God in this matter, as a prophet of his: they did not pretend to account for it; it was a ſecret to them, why it ſhould be; but it was no other than what he would have done; and therefore they hoped no blame would be laid on them.

℣. 15. *So they took up Jonah, and caſt him forth into the ſea*, &c.] They took him out of the hold or cabin where he was, and brought him upon deck; they took him, not againſt his will, but with his full conſent, and according to the direction and advice he gave them: *they*, for there were more than one employed in this affair; one or more very probably took him by the legs, and others put their hands under his arm-holes, and ſo threw him into the ſea: *and the ſea ceaſed from her raging*; immediately, and became a calm; and the wind alſo ceaſed from blowing, which is ſuppoſed; the end being anſwered by the ſtorm, and the perſon found and obtained what was ſought after by it; it was ſtill and quiet. The ſtory the *Jews* [m] tell of his being let down into the ſea to his knees, upon which the ſea was calm, but became raging again upon his being taken up; and ſo at the ſecond time, to his navel; and the third time to his neck, is all fabulous; but he being wholly thrown in, it raged no more.

℣. 16. *Then the men feared the Lord exceedingly*, &c.] This was not a natural fear, as before, but a religious one; and not a ſervile fear, or a fear of puniſhment, but a reverential godly fear; for they feared him, not only becauſe they ſaw his power in raiſing and ſtilling the tempeſt, but his goodneſs to them in ſaving them: *and offered a ſacrifice unto the Lord*; a ſpiritual ſacrifice; the ſacrifice of praiſe and thankſgiving for a ſafe deliverance from the ſtorm; for other ſort of ſacrifice they ſeemed not to have materials for; ſince they had thrown over-board what they had in the ſhip to lighten it, unleſs there might be any thing left fit for this purpoſe; but rather, if it is to be underſtood of a ceremonial ſacrifice, it was offered when they went out of the ſhip, according to the gloſs of *Aben Ezra*; or they ſolemnly declared they would, as ſoon as they came to land; to which ſenſe is the *Targum*, "and they ſaid they would "offer a ſacrifice:" and agreeable to this the words may be rendered, with what follows, thus, *and offered a ſacrifice unto the Lord*, that is, *they made vows*; they vowed that they would offer a ſacrifice [n], when arrived in their own country, or ſhould return to *Judea*, and come to *Jeruſalem*. So the *Hebrew*

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[l] ויחתרו & fodiebant, Montanus, Calvin, Piſcator, Tarnovius; foderunt, Vatablus, Liveleus.

[m] Pirke Eliezer, c. 10. fol. 10. 2.

[n] So Druſius.

Hebrew ו *Vau* is often uſed [o], as exegetical and explanative; tho' many interpreters underſtand the vows as diſtinct from the ſacrifice; and that they vowed that the God of the *Hebrews* ſhould be their God, and that they would for the future ſerve and worſhip him only; that they would become proſelytes, as *Jarchi*; or give alms to the poor, as *Kimchi*; as an evidence of their ſenſe of gratitude to God, the author of their mercies. If theſe men were truly converted, as it ſeems as if they were, they were great gainers by this providence; for tho' they loſt their worldly goods, they found what was infinitely better, God to be their God and portion, and all ſpiritual good things with him; and it may be obſerved of the wiſe and wonderful providence of God, that tho' *Jonah* refuſed to go and preach to the *Gentiles* at *Nineveh*, for which he was corrected; yet God made this diſpenſation a means of converting other *Gentiles*.

℣. 17. *Now the Lord had prepared a great fiſh to ſwallow up Jonah*, &c.] Not from the creation of the world, as ſay the *Jews* [p]; for this is to be underſtood, not of the formation or making of it; but of the ordering and diſpoſition of it by the providence of God to be near the ſhip, and its mouth open to receive *Jonah*, as ſoon as he was caſt forth from thence: and a *great* one it muſt be, to take him at once into its mouth, and ſwallow him down its throat, and retain him whole in its belly; and ſuch great fiſhes there are in the ſea, particularly the *carcharias* or dog-fiſh; the ſame with *Triton*'s dog, ſaid to ſwallow *Hercules*, in which he was three days; and which fable perhaps took its riſe from hence. In *Matt.* xii. 40. it is ſaid to be a *whale*; but then that muſt be underſtood, not as the proper name of a fiſh, but as common to all great fiſhes; otherwiſe the whale, properly ſo called, it is ſaid, has not a ſwallow large enough to take down a man; tho' ſome deny this, and aſſert they are capable of it. Of the *balæna*, which is one kind of whale, it is reported [q], that when it apprehends its young ones in danger, will take them, and hide them within itſelf; and then afterwards throw them out again; and certain it is, that the whale is a very great fiſh, if not the greateſt. *Pliny* [r] ſpeaks of whales ſix hundred feet long, and three hundred and ſixty broad; and of the bones of a fiſh, which were brought to *Rome* from *Joppa*, and there ſhewn as a miracle, which were forty feet long; and ſaid to be the bones of the monſtrous fiſh to which *Andromede* at *Joppa* was expoſed [s]; which ſtory ſeems to be hammered out of this hiſtory of *Jonah*; and the ſame is reported by *Solinus* [t]; however, it is out of doubt that there are fiſhes capable of ſwallowing a man. *Nierembergius* [u] ſpeaks of a fiſh taken near *Valencia* in *Spain*, ſo large that a man on horſeback could ſtand in its mouth; the cavity of the brain held ſeven men; its jaw-bones, which were kept in the *eſcurial*, were ſeventeen feet long; and two carcaſes were found in its ſtomach: he ſays it was called *piſcis mularis*; but ſome learned men took it to be the dog-fiſh before-mentioned; and ſuch a large devouring creature is the ſhark, of which the preſent biſhop of *Bergen* [w], and others interpret this fiſh here; in which ſometimes has been found the body of a man, and even of a man in armour, as many writers [x] have obſerved. Some [y] think it was a crocodile, which, tho' a river-fiſh, yet, for the moſt part is at the entrance of rivers, and ſometimes goes into the ſea many miles, and is capable of ſwallowing a man; ſome are above thirty feet long; and in the belly of one of them, in the *Indies*, was found a woman with all her cloaths on [z]: *and Jonah was in the belly of the fiſh three days and three nights*; that is, one whole natural day, conſiſting of twenty-four hours, and part of two others; the *Jews* having no other way of expreſſing a natural day, but by day and night; and to this the antitype anſwers; namely, our Lord's being ſo long in the grave; of whoſe death, burial and reſurrection this was a type, as appears from *Matt.* xii. 40. for which reaſon *Jonah* was ſo miraculouſly preſerved; and a miracle it was, that he ſhould not in this time be digeſted in the ſtomach of the creature; that he was not ſuffocated in it, but breathed and lived; and that he was able to bear the ſtench of the creature's maw; and that he ſhould have his ſenſes, and be in ſuch a frame of mind, as both to pray and praiſe; but what is it that the power of God cannot do? Here ſome begin the ſecond chapter, and not amiſs.

CHAP. II.

THIS chapter contains the prayer of *Jonah*, when in the fiſhes belly; the time when he prayed, the perſon he prayed unto; and the place where, are ſuggeſted in ℣. 1. and the latter deſcribed as a place of great ſtraitneſs and diſtreſs, and even as hell itſelf, ℣. 2. The condition he was in, when caſt into the ſea, and when in the belly of the fiſh, which is obſerved, the more to heighten the greatneſs of the deliverance, ℣. 3, 5, 6. The different frame of mind he was in, ſometimes almoſt in deſpair, and ready to faint; and preſently exerciſing faith and hope, remembring the goodneſs of the Lord, and reſolving to look again to him, ℣. 4, 7. The gracious regards of God to him, in receiving, hearing, and anſwering his prayer, and bringing up his life from corruption, ℣. 2, 6, 7. His reſolution, let others do what they would, to praiſe the Lord, and give him the glory of his ſalvation, ℣. 8, 9. and the chapter is concluded with the order for his deliverance, and the manner of it, ℣. 10.

℣. 1. *Then Jonah prayed unto the Lord his God, out of the fiſhes belly.*] Tho' *Jonah* had been a praying man, being a good man, and a prophet of the Lord; yet it ſeems he had not prayed for ſome time; being diſobedient to the will of God, he reſtrained prayer before him; all the while he was going to *Joppa* he prayed not; and how indeed could he have the face to pray to him, from whoſe face he was fleeing? and as ſoon as he was in the ſhip he fell aſleep, and there lay till he was waked by the ſhip-maſter, who called upon him to ariſe, and pray to his God; but whether he did or no, is not ſaid; and tho' it is very probable he might, when convicted of his ſin, and before he was caſt into the ſea, and as he was caſting into it, it is not recorded; but when he was in the fiſhes belly, *then he prayed*; where it is marvellous he ſhould, or could; it was ſtrange he ſhould be able to breathe, and more ſtrange to breathe ſpiritually; it was very wonderful he ſhould have the exerciſe of his reaſon, and more that he ſhould have the exerciſe of grace, as faith and hope, as it appears by the following prayer he had. Prayer may be performed any where, on a mountain, in a deſert, in the caves and dens of the earth, and in a priſon, as it has been; but this is the only time it ever was performed in ſuch a place. *Jonah* is the only man that ever prayed in a fiſhes belly: and he prayed unto the Lord as *his God*, not merely by creation, and as the God of nature and providence, the God of his life, and of his mercies; but as his covenant-God and Father; for tho' he had ſinned againſt the Lord, and had been ſorely chaſtized by him, yet he did not take his loving-kindneſs from him, nor ſuffer his faithfulneſs to fail, or break his covenant with him; covenant-intereſt and relation ſtill continued; and *Jonah* had knowledge of it, and faith in it; and as this is an argument the Lord makes uſe of to engage backſliders to return unto him, it is a great encouragement to them ſo to do, *Jer.* iii. 14, 22. In this *Jonah* was a type of Chriſt, who, amidſt his agonies, ſorrows and ſufferings, prayed to his Father, and claimed his intereſt in him as his God, *Heb.* v. 7. *Matt.* xxvii. 46. What follows contains the ſum and ſubſtance of the prophet's thoughts, and the ejaculations of his mind when in the fiſhes belly; but were not put up in this form, but were reduced by him into it after he was delivered; as many of *David*'s pſalms were put into the form and order they are after his deliverance from troubles, ſuitable to his thoughts of things when he was in them; and indeed the following account is an hiſtorical narration of facts, which were before and after his prayer, as well as of that itſelf.

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[o] Vid. Nold. Ebr. Part. Concord. p. 280.

[p] Pirke Eliezer, c. 10. fol. 10. 2.

[q] Philoſtrat. Vit. Apollonii, l. 1. c. 7.

[r] Nat. Hiſt. l. 32. c. 1.

[s] Ibid. l. 9. c. 5.

[t] Polyhiſtor. c. 47.

[u] Nat. Hiſt. l. 2. c. 62. apud Schotti phyſica curioſa, par. 2. l. 10. c. 10. §. 9.

[w] Pantoppidan's Hiſtory of Norway, par. 2. p. 114, 116.

[x] Vid. Lipen. Jonæ Diaplus, c. 2. th. 6. in Diſſert. Theolog. Philol. Tom. 1. p. 987.

[y] Vid Texelii Phœnix, l. 3. c. 6. p. 242, 243.

[z] Mandelſloe in Harris's Voyages and Travels, Vol. I. B. 1. c. 2. p. 759.

℣. 2. *And ſaid*, &c.] Not unto the Lord in prayer, but to others, to whom he communicated what paſſed between God and him in this time of diſtreſs; how he prayed to him, and was heard by him; what a condition he had been in, and how he was delivered out of it; what was his frame of mind whilſt in it, ſometimes deſpairing, and ſometimes hoping; and how thankful he was for this ſalvation, and was determined to praiſe the Lord for it: *I cried by reaſon of mine affliction unto the Lord, and he heard me*; or, *out of my ſtrait* [a]; being ſtraitened in his body, and as it were in a priſon in the fiſhes belly; and ſtraitened in his ſoul, being between hope and deſpair, and under the apprehenſions of the divine diſpleaſure. A time of affliction is a time for prayer; it brings thoſe to it, that have diſuſed it; it made *Jonah* cry to his God, if not with a loud voice, yet inwardly; and his cry was powerful and piercing, it reached the heavens, and entered into the ears of the Lord of hoſts, tho' out of the depths, and out of the belly of a fiſh, in the midſt of the ſea: *out of the belly of hell cried I, and thou heardeſt my voice*; or, *out of the belly of the grave* [b]; out of the midſt of it; that is, out of the belly of the fiſh, which was as a grave to him, as *Jarchi* obſerves; where he lay as out of the land of the living, as one dead, and being given up for dead: and it may alſo reſpect the frame of his mind, the horror and terror he was in, ariſing from a ſenſe of his ſins, and the apprehenſions he had of the wrath of God, which were as an hell in his conſcience; and amidſt all this he cried to God, and he heard him; and not only delivered him from the fiſhes belly, but from thoſe dreadful apprehenſions he had of his ſtate and condition; and ſpoke peace and pardon to him. This is a proof that this prayer or thankſgiving, be it called which it will, was compoſed, as to the form and order of it, after his deliverance; and theſe words are an appeal to God for the truth of what he had ſaid in the preceding clauſe, and not a repetition of it in prayer; or expreſſing the ſame thing in different words.

℣. 3. *For thou hadſt caſt me into the deep, in the midſt of the ſeas*, &c.] Tho' the mariners did this, yet *Jonah* aſcribes it to the Lord; he knew it was he, whom he had ſinned againſt and offended; that he was he that ſent the ſtorm after him into the ſea; that determined the lot to fall upon him; that it was not only by his permiſſion, but according to his will that he ſhould be caſt into it, and overcame the reluctance of the men to it, and ſo worked upon them that they did it; and therefore *Jonah* imputes it to him, and not to them; nor does he complain of it, or murmur at it; or cenſure it as an unrighteous action, or as hard, cruel and ſevere; but rather mentions it, to ſet off the greatneſs of his deliverance: and by this it appears, that it was far from ſhore when *Jonah* was caſt into the ſea, it was the great deep; and which alſo is confirmed by the large fiſh which ſwallowed him, which could not ſwim but in deep waters; and becauſe of the multitude of the waters, called *ſeas*, and *in the heart* [c] of them, as it may be rendered; and agreeably Chriſt the antitype of *Jonah* lay in the heart of the earth, *Matt.* xii. 40: *and the floods compaſſed me about: all thy billows and thy waves paſſed over me*; which was his caſe as ſoon as caſt into the ſea, before the fiſh had ſwallowed him, as well as after: this was literally true of *Jonah*, what *David* ſays figuratively concerning his afflictions, and from whom the prophet ſeems to borrow the expreſſions, *Pſ.* xlii. 7. and indeed he might uſe them alſo in a metaphorical ſenſe, with a view to the afflictions of body, and ſorrows of death, that compaſſed him; and to the billows and waves of divine wrath, which in his apprehenſion lay upon him, and rolled over him.

℣. 4. *Then I ſaid, I am caſt out of thy ſight*, &c.] Or, *from before thine eyes* [d]; the *Targum*, from before thy word; as *David* alſo ſaid in his diſtreſs, *Pſ.* xxxi. 22. not but that he knew he was in the reach, and under the eye of his omniſcience, which ſaw him in the fiſhes belly, in the depths of the ſea, for nothing can hide from that; but he thought he was no longer under the eye of his providence; and that he would no more care for him, but leave him in this forlorn condition, and not deliver him;

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[a] מצרתי ex anguſtia mea, Junius & Tremellius, Piſcator; ex arcto mihi, Cocceius.

[b] מבטן שאול e ventre ſepulchri, Calvin, Piſcator, Liveleus; e ventre ſepulchrali, Junius & Tremellius.

[c] בלבב in corde, V. L. Cocceius; in cor, Montanus, Druſius.

[d] מנגד עיניך e regione oculorum tuorum, Montanus, Piſcator; a coram oculis tuis, Druſius, Burkius.

and eſpecially he concluded, that he would no more look upon him with an eye of love, grace, and mercy, pity and compaſſion: theſe are the words of one in deſpair, or near unto it; and yet a beam of light, a ray of hope, breaks in, and a holy reſolution is formed, as follows: *yet I will look again toward thy holy temple*; not the temple at *Jeruſalem*, towards which men uſed to look when they prayed, being at a diſtance from it, 1 *Kings* viii. 29. tho' there may be an alluſion to ſuch a practice; for it can hardly be thought that *Jonah*, in the fiſh's belly, could tell which way the temple ſtood, and look towards that; but he looked upwards and heaven-wards, he looked up to God in his holy temple in heaven; and tho' he was afraid he would not look down upon him in a way of grace and mercy, he was reſolved to look up to God in the way of prayer and ſupplication; and particularly, for the further encouragement of his faith and hope, he looked to the Meſſiah, the antitype of the temple, ark, and mercy-ſeat, and for whoſe ſake he might hope his prayers would be heard and anſwered.

℣. 5. *The waters compaſſed me about, even to the ſoul*, &c.] Either when he was firſt caſt into the ſea, which almoſt ſuffocated him, and juſt ready to take away his life, could not breathe for them, as is the caſe of a man drowning; or theſe were the waters the fiſh drew into its belly, in ſuch large quantities, that they compaſſed him about, even to the endangering of his life there. So the *Targum*, "the waters ſurrounded me unto death." In this *Jonah* was a type of Chriſt in his afflictions and ſorrows, which were ſo many and heavy, that he is ſaid to be *exceeding ſorrowful*, or ſurrounded with ſorrow, *even unto death*, *Matt.* xxvi. 38. ſee alſo *Pſ.* lxix. 1. *The depth cloſed me round about*; the great deep, the waters of the ſea, both when he fell into it, and while in the belly of the fiſh: thus alſo Chriſt, his antitype, came into deep waters, where there was no ſtanding, and where floods of ſin, and of ungodly men, and of divine wrath, overflowed him; ſee *Pſ.* xviii. 4, 5. and lxix. 2. *The weeds were wrapt about my head*; the ſea-weeds, of which there are great quantities in it, which grow at the bottom of it, to which *Jonah* came, and from whence he roſe up again, before ſwallowed by the fiſh; or theſe weeds were drawn into the belly of the fiſh, along with the water which it took in, and were wrapt about the head of the prophet as he lay there; or the fiſh went down with him into the bottom of the ſea, and lay among thoſe weeds; and ſo they may be ſaid to be wrapt about him, he being there, as follows. The *Targum* is, "the ſea of *Suph* being over my head;" the ſame with the *Red-ſea*, which is ſo called, *Pſ.* cvi. 9. and elſewhere, and that from the weeds that were in it: and *R. Japhet*, as *Aben Ezra* obſerves, ſays, the ſea of *Suph* is mixt with the ſea of *Joppa*; that is, as a learned man [e] obſerves, by means of the river *Rhinocorura*, thro' which the lake of *Sirbon* mingles with the great ſea; and which lake itſelf is ſo called from the weeds in it; yea, was anciently called *Suph*, and the ſea of *Suph*, or *mare Scirpeum*, hence *Sirbon*: and the ſame writer thinks, that the father of *Andromede*, ſaid to be devoured by a whale about *Joppa*, had his name of *Cepheus* from hence.

℣. 6. *I went down to the bottom of the mountains*, &c.] Which are in the midſt of the ſea, whither the fiſh carried him, and where the waters are deep; or the bottom of rocks and promontories on the ſhore of the ſea; and ſuch vaſt rocks hanging over the ſea, whoſe bottoms were in it, it ſeems are on the ſhore of *Joppa*, near to which *Jonah* was caſt into the ſea, as *Egeſippus* [f] relates: *the earth with her bars were about me for ever*; that is, the earth with its cliffs and rocks on the ſea ſhore, which are as bars to the ſea, that it cannot overflow it; theſe were ſuch bars to *Jonah*, that could he have got clear of the fiſh's belly, and attempted to ſwim to ſhore, he could never get to it, or over theſe bars, the rocks and cliffs, which were ſo ſteep and high: *yet haſt thou brought up my life from corruption, O Lord my God*; notwithſtanding theſe difficulties, which were inſuperable by human power, and theſe ſeeming impoſſibilities of deliverance; yet the Lord brought him out of the fiſh's belly, as out of a grave, the pit of corruption, and where he muſt otherwiſe have lain and rotted, and freed his ſoul from thoſe terrors, which would have deſtroyed him; and by this alſo we learn, that this form of words was compoſed after he came to dry land: herein likewiſe he was a type of Chriſt, who, tho' laid in the grave, was not left there ſo long as to ſee corruption, *Pſ.* xvi. 10.

℣. 7. *When my ſoul fainted within me*, &c.] Covered with grief; overwhelmed with ſorrow; ready to faint and ſink at the ſight of his ſins; and under a ſenſe of the wrath and diſpleaſure of God, and being forſaken by him: *I remembred the Lord*; his covenant and promiſes, his former mercies and loving-kindneſs, the gracious experiences he had had of theſe in times paſt; he remembred he was a God gracious and merciful, and ready to forgive, healed the backſlidings of his people, and ſtill loved them freely, and tenderly received and embraced them, when they returned to him: *and my prayer came in unto thee, into thine holy temple*; into heaven itſelf, the habitation of God's holineſs, the temple where he dwells, and is worſhipped by holy angels and glorified ſaints; the prayer the prophet put up in the fiſh's belly, encouraged to it by remembring the mercy and goodneſs of God, aſcended from thence, and reached the ears of the Lord of hoſts in the higheſt heavens, and met with a kind reception, and had a gracious anſwer; ſee *Pſ.* iii. 4. and xxii. 6.

℣. 8. *They that obſerve lying vanities, forſake their own mercy*, &c.] They that worſhip idols, who are nothing, mere vanity and lies, and deceive thoſe that ſerve them, theſe forſake the God of their lives, and of their mercies; and ſo do all ſuch who ſerve divers luſts and pleaſures, and purſue the vanities of this life; and alſo thoſe who follow the dictates of carnal ſenſe and reaſon, to the neglect of the will of God, and obedience to his commands; which was *Jonah*'s caſe, and is, I think, chiefly intended. The *Targum*, *Syriac* verſion, and ſo *Jarchi*, and moſt interpreters, underſtand it of worſhippers of idols in general; and *Kimchi* of the mariners of the ſhip, *Jonah* had been in; who promiſed to relinquiſh their idols, but did not; and vowed to ſerve the Lord, and ſacrifice to him, but did not perform what they promiſed. But I rather think *Jonah* reflects upon himſelf in particular, as well as leaves this as a general inſtruction to others; that ſhould they do as he had done, give way to an evil heart of unbelief, and attend to the ſuggeſtions of a vain mind, and conſult with fleſh and blood, and be directed thereby, to the diſregard of God and his will; they will find, as he had done to his coſt, that they forſake that God that has been gracious and merciful to them, and who is all goodneſs and mercy, *Pſ.* cxliv. 3. which to do is very ungrateful to him, and injurious to themſelves; and now he being ſenſible of his folly, and influenced by the grace and goodneſs of God to him, reſolves to do as follows:

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[e] Texelius, Phœnix, l. 3. c. 6. p. 242, 243, 244, 228, 229.

[f] De excidio urb. Hieroſ. l. 3. c. 29.

℣. 9. *But I will ſacrifice unto thee with the voice of thankſgiving*, &c.] Not only offer up a legal ſacrifice in a ceremonial way, when he came to *Jeruſalem*; but along with it the ſpiritual ſacrifice of praiſe, which he knew was more acceptable unto God; and thus Chriſt, his antitype, upon his deliverance from his enemies, *Pſ.* xxii. 22, 25. and lxix. 30, 31: *I will pay that I have vowed*; when he was in his diſtreſs; as that he would ſacrifice after the above manner, or behave in a better manner for the future than he had done; and particularly would go to *Nineveh*, if the Lord thought fit to ſend him again: *ſalvation* is *of the Lord*; this was the ground of the faith and hope of *Jonah* when at the worſt, and the matter of his preſent praiſe and thankſgiving. There is one letter more in the word rendered *ſalvation* [g], than uſual, which increaſes the ſenſe; and denotes, that all kind of ſalvation is of the Lord, temporal, ſpiritual, and eternal; not only this ſalvation from the devouring waves of the ſea, and from the grave of the fiſh's belly, was of the Lord; but his deliverance from the terrors of the Lord, and the ſenſe he had of his wrath; and the peace and pardon he now partook of were from the Lord, as well as eternal ſalvation in the world to come, and the hope of it. All temporal ſalvations and deliverances are from the Lord, and to him the glory of them belongs; and his name ſhould be praiſed on account of them; which *Jonah* reſolved to do for himſelf: and ſo is ſpiritual and eternal ſalvation; it is of Jehovah the Father, as to the original ſpring and motive of it, which is his grace, and not mens works, and is owing to his wiſdom, and not mens, for the plan and form of it; it is of Jehovah the Son, as to the impetration of it, who only has wrought it out; and it is of Jehovah the Spirit, as to the application of it to particular perſons; and therefore the glory of it belongs to all the three perſons, and ſhould be given them. This is the epiphonema or concluſion of the prayer or thankſgiving; which ſhows that it was, as before obſerved, put into this form or order, after the ſalvation was wrought; tho' that is related afterwards, as it is proper it ſhould, and as the order of the narration required.

℣. 10. *And the Lord ſpake unto the fiſh*, &c.] Or gave orders to it; he that made it, could command it; all creatures are the ſervants of God, and do his will; what he ſays, is done; he ſo ordered it by his providence, that this fiſh ſhould come near the ſhore, and be ſo wrought upon by his power, that it could not retain *Jonah* any longer in its belly. It may be rendered [h], *then the Lord ſpake*, &c. after *Jonah* had finiſhed his prayer, or put up thoſe ejaculations, the ſubſtance of which is contained in the above narrative: *and it vomited out Jonah upon the dry land*; not upon the ſhore of the *Red-ſea*, as ſome; much leſs upon the ſhore of *Nineveh*, which was not built upon the ſea-ſhore, but upon the river *Tigris*; and the fiſh muſt have carried him all round *Africa*, and part of *Aſia*, to have brought him to the banks of the *Tigris*; which could not have been done in three days time, nor in much greater. *Joſephus* [i] ſays, it was upon the ſhore of the *Euxine* ſea; but the neareſt part of it to *Nineveh*, was 1600 miles from *Tarſus*, which the whale, very ſlow in ſwimming, cannot be thought to go in three days; beſides, no very large fiſh ſwim in the *Euxine* ſea, becauſe of the ſtraits of the *Propontis*, thro' which they cannot paſs, as *Bochart* [k] from various writers has proved. It is more likely, as others, that it was on the *Syrian* ſhore, or in the bay of *Iſſus*, now called the gulf of *Lajazzo*; or near *Alexandria*, or *Alexandretta*, now *Scanderoon*. But why not on the ſhore of *Paleſtine?* and indeed, why not near the place from whence they ſailed? *Huetius* [l] and others think it probable, that this caſe of *Jonah* gave riſe to the ſtory of *Arion*, who was caſt into the ſea by the mariners, took up by a dolphin, and carried to *Corinth*. *Jonah*'s deliverance was a type of our Lord's reſurrection from the dead on the third day, *Matt.* xii. 40. and a pledge of ours; for after this inſtance of divine power, why ſhould it be thought a thing incredible, that God ſhould raiſe the dead?

CHAP. III.

THIS chapter gives an account of the renewal of *Jonah*'s meſſage to *Nineveh*, and of his faithful execution of it, ℣. 1, 2, 3, 4. and of the fruit and effect of it, the converſion of the *Ninevites*, their faith in God, repentance of their ſins, and reformation from them, ℣. 5, 6, 7, 8, 9. and of God's approbation thereof, by revoking the ſentence he had pronounced upon them, ℣. 10.

℣. 1. *And the word of the Lord came unto Jonah the ſecond time*, &c.] *Jonah* having been ſcourged by the Lord for his ſtubbornneſs and diſobedience, and being humbled under the mighty hand of God, is tried a ſecond time, whether he would go on the Lord's errand, and do his buſineſs; and his commiſſion is renewed, as it was neceſſary it ſhould; for it would have been unſafe and dangerous for him to have proceeded upon the former without a freſh warrant; as the *Iſraelites*, when they refuſed entring into the land of *Canaan* to poſſeſs it, upon the report of the ſpies, and afterwards reflecting upon their ſin, would go up without the word of the Lord, and contrary to the advice of *Moſes*, many of them periſhed in the attempt, being cut off by the *Amalekites*, *Numb.* xiv. 1, 3, 40—45. and this renewal of *Jonah*'s commiſſion ſhows, that he was ſtill continued in his office as a prophet, notwithſtanding his failings; as the apoſtles were in theirs, tho' they all forſook Chriſt, and *Peter* denied him, *Matt.* xxvi. 56, 75. and xxviii. 19. *John* xxi. 15, 16, 17. and that

[g] ישועתה.

[h] So ו is ſometimes uſed, and is ſo rendered Pſ. lxxviii. 34. Job, x. 10. See Noldius, p. 308, 309.

[i] Antiqu. l. 9. c. 10. §. 2.

[k] Hierozoic. par. 2. l. 5. c. 12. col. 744.

[l] Demonſtr. Evangel. prop. 4. p. 294.

that the Lord had heard his prayer, and graciouſly received him, and took away his iniquity from him, employing him again in his ſervice, being more fitted for it: *ſaying*, as follows,

℣. 2. *Ariſe, go unto Nineveh that great city*, &c.] So it is called ch. i. 2. ſee the note there. The order runs in the ſame words as before; and the ſame diſcouragements are preſented to *Jonah*, taken from the greatneſs of the city, the number of its inhabitants, its being the metropolis of the *Aſſyrian* empire, and the ſeat of the greateſt monarch on earth, to try his faith; but theſe had not the like effect as before; for he had now another ſpirit given him, not of fear, but of a ſound mind; he conſidered he was ſent by a greater king, and that more were they that were on his ſide, than the inhabitants of this place, who might poſſibly be againſt him: *and preach unto it the preaching that I bid thee*; that he had bid him before, declaring and expoſing their wickedneſs, and telling them that in a ſhort time their city would be deſtroyed. *Jonah* muſt not be gratified with any alteration in the meſſage; but he muſt go with it as it had before been given, or what he now bid, or ſhould bid him; the word of the Lord muſt be ſpoken juſt as it is delivered; nothing muſt be added to it, or taken from it; the whole counſel of God muſt be declared; prophets and miniſters muſt preach, not as men bid them, but as God bids them. The *Targum* is, "propheſy againſt it the prophecy which I ſpeak with thee."

℣. 3. *So Jonah aroſe, and went unto Nineveh, according to the word of the Lord*, &c.] He was no longer diſobedient to the heavenly viſion, being taught by the rod, he acts according to the word; he's now made willing to go on the Lord's errand, and do his buſineſs, under the influence of his power and grace; he ſtands not conſulting with the fleſh, but immediately ariſes and ſets forward on his journey, as directed and commanded, being rid of that timorous ſpirit, and thoſe fears, he was before poſſeſſed of; his afflictions had been greatly ſanctified to him, to reſtore his ſtraying ſoul, and cauſe him to keep and obſerve the word of the Lord; and his going to *Nineveh*, and preaching to an heathen people, after his deliverance out of the fiſh's belly, was a type of the preaching of the goſpel to the *Gentiles* by the apoſtles, according to the commiſſion of Chriſt renewed unto them, after his reſurrection from the dead, *Acts* xxvi. 23. and after many failings of theirs. *Now Nineveh was an exceeding great city*; or *a city great to God* [m]; not dear to him, for it was full of wickedneſs; not great in his eſteem, with whom the whole earth is as nothing; but known by him to be what it was; and the name of God is often uſed of things, to expreſs the ſuperlative nature and greatneſs of them, as trees of God, mountains of God, the flame of God, &c. *Pſ.* xxxvi. 7. and lxxx. 10. *Cant.* viii. 6. it was a greater city than *Babylon*, of which ſee the note on ch. i. 2: *of three days journey*; in compaſs, being ſixty miles, as *Diodorus Siculus* [n] relates; and allowing twenty miles for a day's journey on foot, as this was, and which is as much as a man can ordinarily do to hold it, was juſt three days journey; and ſo *Herodotus* [o] reckons a day's journey at an 150 furlongs, which make about nineteen miles; but, according to the *Jewiſh* writers, a middling day's journey is ten parſa's [p], and every parſa makes four miles, ſo that with them it is forty miles: or elſe it was three days journey in the length of it, as *Kimchi* thinks, from end to end. This is obſerved to ſhew the greatneſs of the city, which was the greateſt in the whole world, as well as to lead on to the following account.

℣. 4. *And Jonah began to enter into the city a day's journey*, &c.] As ſoon as he came to it, he did not go into an inn, to refreſh himſelf after his weariſome journey; or ſpend his time in gazing upon the city, and to obſerve its ſtructure, and the curioſities of it; but immediately ſets about his work, and proclaims what he was bid to do; and before he could finiſh one day's journey, he had no need to proceed any further, the whole city was alarmed with his preaching, was terrified with it, and brought to repentance by it: *and he cried*; as he went along; he lift up his voice like a trumpet, that every one might hear; he did not mutter it out, as if afraid to deliver his meſſage, but cried aloud in the hearing of all; and very probably now and then made a ſtop in the ſtreets, where there was a concourſe of people, or where more ſtreets met, and there, as an herald, proclaimed what he had to ſay: *and ſaid, yet forty days and Nineveh ſhall be overthrown*; not by a foreign army beſieging and taking it, which was not probable to be done in ſuch a ſpace of time, but by the immediate power of God; either by fire from heaven, as he overthrew *Sodom* and *Gomorrha*, their works being like theirs, as *Kimchi* and *Ben Melech* obſerve, or by an earthquake; that is, within forty days, or at the end of forty days, as the *Targum*; not exceeding ſuch a ſpace, which was granted for their repentance, which is implied, tho' not expreſſed; and muſt be underſtood with this proviſo, except it repented, for otherwiſe why is any time fixed? and why have they warning given them? or the prophet ſent to them? and why were they not deſtroyed at once, as *Sodom* and *Gomorrha*, without any notice? doubtleſs, ſo it would have been, had not this been the caſe. The *Septuagint* verſion very wrongly reads, *yet three days*, &c. and as wrongly does *Joſephus* [q] make *Jonah* to ſay, that in a ſhort time they would loſe the empire of *Aſia*, when only the deſtruction of *Nineveh* is threatened; though indeed, that loſs followed upon it.

℣. 5. *So the people of Nineveh believed God*, &c.] Or *in God* [r]; in the word of the Lord, as the *Targum*; they believed there was a God, and that he, in whoſe name *Jonah* came, was the true God; they believed the word the prophet ſpake was not the word of man, but the word of God; faith came by hearing the word, which is the ſpring of true repentance, and the root of all good works. *Kimchi* and *R. Jeſhuah*, in *Aben Ezra*, ſuppoſe, that the men of the ſhip, in which *Jonah* had been, were at *Nineveh*; and theſe teſtified that they had caſt him into the ſea, and declared the whole affair concerning him; and this ſerved greatly to engage their attention to him, and believe what he ſaid: but this is not certain; and beſides, their faith was the effect of the divine power that went along with the preaching of *Jonah*, and not owing to the perſuaſion of men. *And proclaimed a faſt*; not of themſelves, but by the order of their king, as follows; tho' *Kimchi* thinks this was before that:

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[m] גדולה לאלהים magna Deo, Montanus, Vatablus, Tigurine verſion, Mercerus, Druſius, Cocceius.

[n] Biblioth. l. 2. p. 92.

[o] Terpſichore, ſive l. 5. c. 53.

[p] T. Bab. Peſachim, fol. 94. 1.

[q] Antiqu. l. 9. c. 10. §. 2.

[r] באלהים in Deum, V. L.

and put on ſackcloth, from the greateſt of them, even to the leaſt of them; both with reſpect to rank and age, ſo univerſal were their faſting and mourning; in token of which they ſtripped themſelves of their common and rich apparel, and clothed themſelves with ſackcloth; as was uſual in extraordinary caſes of mourning, not only with the *Jews*, but other nations.

℣. 6. *For word came unto the king of Nineveh*, &c.] Who was not *Sardanapalus*, a very diſſolute prince, and abandoned to his luſts; but rather *Pul*, the ſame that came againſt *Menahem* king of *Iſrael*, 2 *Kings* xv. 19. as biſhop *Uſher*[s] thinks; to him news were brought, that there was ſuch a prophet come into the city, and publiſhed ſuch and ſuch things, which met with credit among the people; and that theſe of all ranks and degrees, age and ſex, were affected with it, and thrown into the utmoſt concern about it; ſo very ſwiftly did the miniſtry of *Jonah* ſpread in the city; and what he delivered was ſo quickly carried from one to another, that in one day's time it reached the palace, and the royal ear: *and he aroſe from his throne*; where he ſat in great majeſty and ſplendor, encircled by his nobles, receiving their careſſes and compliments; or it may be giving audience to foreign embaſſadors, ſent to court his friendſhip and alliance; or hearing cauſes, and redreſſing the grievances of his ſubjects; for he appears to be one that did not indulge himſelf in hunting, and ſuch like exerciſes, or in his luſts and pleaſures: *and he laid his robe from him*; his royal apparel, his imperial robe, and garments of his glory, as the *Targum*; or his glorious garments, with which he was richly and moſt magnificently arrayed; he put off theſe, and left his throne, in token of his concern at hearing ſuch diſmal tidings, as the overthrow of his capital city, and of his humiliation and abaſement: *and covered* him *with ſackcloth*; which was very rough and coarſe, and muſt be very diſagreeable to a perſon ſo tender and delicate, and was what the meaneſt of his ſubjects wore on this occaſion: *and ſat in aſhes*; or *in the* or *that aſhes*[t]; uſed in ſuch times of mourning, which were either ſtrewed under him, or put upon his head; and this, with the other, were done to afflict the body, and affect the mind with a ſenſe of ſin, and the miſery threatned for ſin, and to ſhew deep humiliation for it.

℣. 7. *And he cauſed it to be proclaimed and publiſhed through Nineveh*, &c.] By an herald or heralds, ſent into the ſeveral parts of the city: *by the decree of the king and his nobles*; with whom he conſulted, and whoſe advice he took; and who were equally concerned at this news, and very probably were preſent when word was brought to the king concerning it: *let neither man nor beaſt, herd nor flock taſte any thing*; a very ſtrict and general faſt this: abſtinence from all food was enjoined; not only men of every rank and age, but the cattel likewiſe, horſes and camels, they uſed either for their pleaſure or buſineſs; their oxen, cows, and calves of their herd; their ſheep, goats, lambs, and kids of their flocks: *let them not feed, nor drink water*; no food were to be put into their mangers or folds; nor were they to be ſuffered to graze in their paſtures, or to be allowed the leaſt quantity of food or drink; this was ordered to make the mourning the greater; thus *Virgil*[u] deſcribes the mourning for the death of *Cæſar*, by the oxen not coming to the rivers to drink, nor touching the graſs of the field; and to afflict their minds the more, and for their greater mortification, ſince theſe creatures were for their uſe and pleaſure. Faſting was uſed by the *Heathens*, as well as the *Jews*, in ſome caſes; particularly the *Egyptians*, as *Herodotus*[w] obſerves, from whom the *Aſſyrians* might take it.

℣. 8. *But let man and beaſt be covered with ſackcloth*, &c.] As the king was, and the people alſo were; and this order enjoined the ſame to the beaſts, horſes and camels, whoſe rich trappings were to be taken off, and ſackcloth put upon them, for the greater ſolemnity of the mourning; as at this day, at the funerals of great perſons, not only the horſes which draw the hearſe and mourning-coaches are covered with black velvet, to make the ſolemnity more awful, but others are led, clothed in like manner: *and cry mightily unto God*; which clauſe ſtands ſo cloſely connected with the former, as if it reſpected beaſts as well as men, who ſometimes are ſaid to cry for food in times of drought and diſtreſs, *Joel* i. 20. and who here might purpoſely be kept from food and drink, that they might cry, and ſo the more affect the minds of the *Ninevites*, in their humiliation and abaſement; but men are principally meant, at leaſt, who were to cry unto God intenſely and earneſtly, with great ardor, fervency, and importunity; not only aloud, and with a ſtrong voice, but with their whole heart, as *Kimchi* and *Ben Melech* interpret it; heartily, ſincerely, and devoutly, for the averting divine wrath, and the pardon of their ſins, and the ſparing of their city: *yea, let them turn every one from his evil way*; as well knowing that faſting and prayer would be of no avail, without leaving every one their ſinful courſes, and reforming their life and manners: *and from the violence that* is *in their hands*; their rapine and oppreſſion, their thefts and robberies, and preying upon the ſubſtance of others; which ſeem to be the reigning vices of this city, in doing which many murders were committed alſo; ſee *Nah*. iii. 1. the *Jewiſh* writers interpret this of making reſtitution for rapine and violence, which is a genuine fruit of repentance; ſee *Luke* xix. 8. The *Septuagint* verſion underſtands this, not as a direction from the king to the men of *Nineveh* what they ſhould do, but as a narrative of what they did; and no doubt but they did theſe things, put on ſackcloth, faſt, pray, and turn from their evil ways; yet they are the inſtructions of the king unto them, and the orders he gave them.

℣. 9. *Who can tell*, &c.] The *Septuagint* and *Arabic* verſions prefix to this the word *ſaying*, and take them to be, not the words of the king, but of the *Ninevites*; tho' very wrongly: or *who is he that knows*; which ſome connect with the next word, *he will return*; that is, that knows the ways of repentance, he will return, as *Kimchi* and *Ben Melech*; or that knows that he has ſinned, as *Aben Ezra*; or that knows the tranſgreſſions he is guilty of, will return, as *Jarchi*; and ſo the *Targum*, "whoſoever knows that ſins are in his hands, "he will return, or let him return from them:

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[s] Annales Vet. Teſt. A. M. 3233. Vid. Rollin's Ancient Hiſtory, vol. ii. p. 30.

[t] על האפר in cinere illo, Vatablus, Tarnovius.

[u] Non ulli paſtos, illis egere diebus,
Frigida Daphni boves, ad flumina, nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam. Bucolic. Eclog. 5. l. 24, &c.

[w] L. 2. c. 4. & l. 4. c. 186.

but they are the words of the king, with reſpect to God, encouraging his ſubjects to the above things, from the conſideration of the probability, or at leaſt poſſibility, of God's being merciful to them: if *God will turn and repent, and turn away from his fierce wrath, that we periſh not*; he ſpeaks here not as deſpairing, nor as abſolutely doubting, but as between hope and fear; for by the light of nature, it is not certain that God will pardon men upon repentance; 'tis only probable or poſſible he may; neither the light of nature, nor the law of *Moſes*, connect repentance and remiſſion of ſins, 'tis the goſpel does this; and it is only by the goſpel-revelation that any can be aſſured that God will forgive, even penitent ſinners; however, this heathen prince encourages his ſubjects not to deſpair of, but to hope for the mercy of God, tho' they could not be ſure of it; and it may be obſerved, that he does not put their hope of not periſhing, or of ſalvation, upon their faſting, praying, and reformation, but upon the will, mercy, and goodneſs of God.

℣. 10. *And God ſaw their works, that they turned from their evil way*, &c.] Not their outward works, in putting on ſackcloth and aſhes, and faſting; but their inward works, their faith in him, and repentance towards him; and which were attended with fruits and works meet for repentance, in that they forſook their former courſe of life, and refrained from it; and theſe he ſaw not barely with his eye of omniſcience, as he ſees all perſons and things, good and bad, but ſo as to like them, approve of them, and accept them, in which ſenſe the word is uſed *Gen.* i. 4, 31. and iv. 4. and ſo the repentance of theſe men is ſpoken of with commendation by Chriſt, and as what would riſe up in judgment, and condemn the men of that generation, *Matt.* xii. 41: *and God repented of the evil that he had ſaid that he would do unto them, and he did it not*; this is ſpoken after the manner of men, as *Aben Ezra* obſerves; and is to be underſtood, not of any ſuch affection in God as repentance; but of an effect done by him, which carries in it a ſhew of repentance, or reſembles what is done by men when they repent; then they change their courſe and conduct; ſo the Lord, tho' he never changes his will, nor repents of or revokes his decrees, or alters his purpoſes; yet he ſometimes wills a change, and makes an alteration in the diſpenſations of his providence, according to his unchangeable will. God, in this caſe, did not repent of his decrees concerning the *Ninevites*, but of what he had ſaid or threatened, reſpecting the overthrow of *Nineveh*, in caſe of their impenitence; it was his will that they ſhould be told of their ſin and danger, and by this means be brought to repentance, and the wrath threatened them be averted; ſo that here was a change, not of his mind and will concerning them, but of his outward diſpenſations towards them; ſee *Jer.* xviii. 7, 8, 9, 10.

CHAP. IV.

THIS chapter gives us an account of *Jonah*'s diſpleaſure at the repentance of the *Ninevites*, and at the Lord's ſhewing mercy unto them, ℣. 1. the angry prayer of *Jonah* upon it, ℣. 2, 3. the Lord's gentle reproof of him for it, ℣. 4. his conduct upon that, ℣. 5. the gourd prepared for him; its riſe, uſefulneſs, and deſtruction, which raiſed different paſſions in *Jonah*, ℣. 6, 7, 8. the improvement the Lord made of this to rebuke *Jonah*, for his diſplicency at the mercy he ſhewed to the *Ninevites*, and to convict him of his folly, ℣. 9, 10, 11.

℣. 1. *But it diſpleaſed Jonah exceedingly, and he was very angry*, &c.] *Jonah* was *mirabilis homo*, as one calls him, an amazing man; the ſtrangeſt, oddeſt, and moſt out of the way man, for a good man, and a prophet, as one ſhall ever hear or read of. Diſpleaſed he was at that, which one would have thought he would have exceedingly rejoiced at, the ſucceſs of his miniſtry, as all good men, prophets, and miniſters of the word do; nothing grieves them more, than the hardneſs of mens hearts, and the unſucceſsfulneſs of their labours; and nothing more rejoices them, than the converſion of ſinners by them; but *Jonah* is diſpleaſed at the repentance of the *Ninevites* thro' his preaching, and at the mercy of God ſhewed unto them: diſpleaſed at that, on account of which there is joy in heaven among the divine perſons, Father, Son, and Spirit, and among the holy angels, even over one repenting ſinner; and much more over many thouſands, as in this caſe: diſpleaſed at that which is the grudge, the envy, and ſpite of devils, and which they do all they can to hinder: and the more ſtrange it is, that *Jonah* ſhould act ſuch a part at this time, when he himſelf had juſt received mercy of the Lord in ſo extraordinary a manner, as to be delivered out of the fiſh's belly, even out of the belly of hell; which one would think would have warmed his heart with love, not only to God, but to the ſouls of men, and cauſed him to have rejoiced, that others were ſharers with him in the ſame grace and mercy. The reaſons of this ſtrange conduct, if they may be called reaſons, are ſuppoſed to be theſe: one reaſon was, his own honour, which he thought lay at ſtake, and that he ſhould be reckoned a falſe prophet, if *Nineveh* was not deſtroyed at the time he had fixed; but the proviſo implied, tho' not expreſſed, "except ye repent," ſecured his character; which was the ſenſe of the divine Being, and ſo the *Ninevites* underſtood it, or at leaſt hoped this was the caſe, and therefore repented, and which the mercy ſhown them confirmed: nor had *Jonah* any reaſon to fear they would have reproached him with ſuch an imputation to his character; but on the contrary, would have careſſed him as the moſt welcome perſon that ever came to their city, and had been the inſtrument of ſhewing them their ſin and danger, and of bringing them to repentance, and ſo of ſaving them from threatened ruin; and they did him honour by believing at once what he ſaid, and by repenting at his preaching; and which is teſtified by Chriſt, and ſtands recorded to his honour, and will be tranſmitted to the lateſt poſterity: another reaſon was, his prejudice to the *Gentiles*, which was unreaſonable; for tho' this was the foible of the *Jewiſh* nation, grudging that any favours ſhould be beſtowed upon the *Gentiles*, or propheſied of them; ſee *Rom.* x. 19, 20. yet a prophet ſhould have diveſted himſelf of ſuch prejudices, as *Iſaiah* and others did; and eſpecially when he found his miniſtry was ſo bleſſed among them, he he ſhould have been ſilent, and glorified God for his mercy, and ſaid as the converted *Jews* did in *Peter*'s time, *then God hath granted unto the Gentiles repentance unto life*; to do otherwiſe, and as *Jonah* did, was to act like the unbelieving *Jews*, who *forbid* the apoſtles to *preach to the Gentiles, that they might be ſaved*. A third reaſon ſuppoſed is, the honour of his own countrymen, which he thought would be reflected on, and might iſſue in their ruin, they not returning from their evil ways, when the heathens did: a poor weak reaſon this! with what advantage might he have returned to his own country? with what force of argument might he have accoſted them, and upbraided them with their impenitence and unbelief; that *Gentiles* at one ſermon ſhould repent in ſackcloth and aſhes, when they had the prophets one after another ſent them, and without effect? and who knows what might have been the iſſue of this? laſtly, the glory of God might be pretended; that he would be reckoned a liar, and his word a falſhood, and be derided as ſuch by atheiſts and unbelievers; but here was no danger of this from theſe penitent ones; and beſides, the proviſo before-mentioned ſecured the truth and veracity of God; and who was honoured by theſe perſons, by their immediate faith in him, and repentance towards him; and his grace and mercy were as much glorified in the ſalvation of them, as his juſtice would have been in their deſtruction.

℣. 2. *And he prayed unto the Lord*, &c.] But in a very different manner from his praying in the fiſhes belly: this was a very diſorderly prayer, put up in the hurry of his ſpirit, and in the heat of paſſion: prayer ſhould be fervent indeed, but not like that of a man in a fever; there ſhould be a warmth and ardour of affection in it, but it ſhould be without wrath, as well as without doubting: this is called a prayer, becauſe *Jonah* thought it to be ſo, and put it up to the Lord as one. It begins in the form of a prayer; and it ends with a petition, tho' an unlawful one; and has nothing of true and right prayer in it; no celebration of the divine being, and his perfections; no confeſſion of ſin, or a petition for any bleſſing of providence or grace; but mere wrangling, contending and quarrelling with God: *and ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my country?* in *Judea*, or in *Galilee*, at *Geth-hepher*; was not this what I thought and ſaid within myſelf, and to thee, that this would be the iſſue and conſequence of going to the *Ninevites*; they would repent of their ſins, and thou wouldſt forgive them; and ſo thou wouldſt be reckoned a liar, and I a falſe prophet? and now things are come to paſs juſt as I thought and ſaid they would: and thus he ſuggeſts that he had a greater or better foreſight of things than God himſelf; and that it would have been better if his ſaying had been attended unto, and not the order of him to *Nineveh*; how audacious and inſolent was this! *therefore I fled before unto Tarſhiſh*; before he could have a ſecond order to *Nineveh*: here he juſtifies his flight to *Tarſhiſh*, as if he had good reaſon for it; and that it would have been better if he had not been ſtopped in his flight, and had gone to *Tarſhiſh*, and not have gone to *Nineveh*. This is amazing, after ſuch ſevere corrections for his flight, and after ſuch ſucceſs at *Nineveh*: *for I know that thou art a gracious God, and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil*; this he knew from his own experience, for which he had reaſon to be thankful, and from the proclamation of God, in *Exod.* xxxiv. 6, 7. which he ſeems to have reſpect unto; and a glorious one it is, tho' *Jonah* ſeems to twit and upbraid the Lord with his grace and mercy to men, as if it was a weakneſs and infirmity in him, whereas it is his higheſt glory, *Exod.* xxxiii. 18, 19. he ſeems to ſpeak of him, and repreſent him as if he was all mercy, and nothing elſe; which is a wrong repreſentation of him; for he is righteous, as well as merciful; and in the ſame place where he proclaims himſelf to be ſo, he declares that he will *by no means clear the guilty*: but here we ſee that good men, and prophets, and miniſters of the word, are men of like paſſions with others, and ſome of greater paſſions; and here we have an inſtance of the prevailing corruptions of good men, and how they break out again, even after they have been ſcourged for them; for afflictions, tho' they are corrections for ſin, and do reſtrain it, and humble for it, and both purge and prevent it, yet do not wholly remove it.

℣. 3. *Therefore now, O Lord, take I beſeech thee my life from me*, &c.] Or, *my ſoul*[x]. This, as *Druſius* remarks, may be obſerved againſt thoſe that think the ſoul is not immortal; for by this it appears, that it may be taken from the body, and that it exiſts ſeparate from it, and does not die with it; and ſince the body dies upon its removal, for *the body without the ſpirit is dead*, as *James* ſays; death is expreſſed by this phraſe, *Job* xxvii. 8. *Acts* viii. 33. here *Jonah* allows that God is the God of life, the author and giver of it, and is the ſole diſpoſer of it; it is in his own power to take it away, and not man's: ſo far *Jonah* was right, that he did not in his paſſion attempt to take away his own life; only deſires the Lord to do it, tho' in that he is not to be juſtified; for tho' it may be lawful for good men to deſire to die, with ſubmiſſion to the will of God; that they might be free from ſin, and ſerve him without it, and be with Chriſt, and in the enjoyment of the divine preſence, as the apoſtle *Paul*, and others did, 2 *Cor.* v. 6, 8. *Phil.* i. 21, 23. but not thro' diſcontent, as *Elijah*, 1 *Kings* xix. 4. or merely to be rid of troubles, and to be free from pain and afflictions, as *Job*, ch. vi. 1, 2, 3, 8, 9. and much leſs in a pet and paſſion, as *Jonah* here, giving this reaſon for it, *for it is better for me to die than to live*; not being able to bear the reproach of being a falſe prophet, which he imagined would be caſt upon him; or, as *Aben Ezra* and *Kimchi*, that he might not ſee the evil come upon *Iſrael*, which he feared the repentance of the *Ninevites* would be the occaſion of. *Jonah* was in a very poor frame of ſpirit to die in; this would not have been dying in faith and hope in God; which graces cannot be thought to be in lively exerciſe in him, when he was quarrelling with God; neither in love to God, with whom he was angry; nor in love to men, at whoſe repentance, and finding mercy with the Lord, he was diſpleaſed.

℣. 4. *Then ſaid the Lord, doſt thou well to be angry?*] A mild and gentle reproof this; which ſhews him to be a God gracious and merciful, and ſlow to anger; he might have anſwered *Jonah*'s paſſionate wiſh, and ſtruck him dead at once, as *Ananias* and *Sapphira* were; but he only puts this queſtion, and leaves it with him to conſider of. Some render it, *is doing good diſpleaſing to thee* [y]? art thou angry at that, becauſe I do good to whom I will? ſo *R. Japhet*, as *Aben Ezra* obſerves, tho' he diſproves of it: according to this the ſenſe is, is doing good to the *Ninevites*, ſhewing mercy to them upon their repentance, ſuch an eye-ſore to thee? is thine eye evil, becauſe mine is good? ſo the ſcribes and phariſees indeed were diſpleaſed with Chriſt for converſing with publicans and ſinners, which was for the good of their ſouls; and the elder brother was angry with his father for receiving the prodigal; and of the ſame caſt *Jonah* ſeems to be, at leaſt at this time, being under the power of his corruptions. There ſeems to be an emphaſis upon the word *thou*; doſt *thou* well to be angry? what, *thou* a creature, be angry with his creator? a worm, a potſherd of the earth, with the God of heaven and earth? what, *thou* that haſt received mercy thyſelf in ſuch an extraordinary manner, and ſo lately, and be angry at mercy ſhown to others? what, *thou* a prophet of the Lord, that ſhould have at heart the good of immortal ſouls, and be diſpleaſed that thy miniſtry has been the means of the converſion and repentance of ſo many thouſands? is there any juſt cauſe for all this anger? no, it is a cauſeleſs one; and this is put to the conſcience of *Jonah*; he himſelf is made judge in his own cauſe; and it looks, as if upon ſelf-reflection and re-conſideration, when his paſſions cooled and ſubſided, that he was ſelf-convicted and ſelf-condemned, ſince no anſwer is returned. The *Targum* is, "art thou "exceeding angry?" and ſo other interpreters, *Jewiſh* and *Chriſtian* [z], underſtand it of the vehemency of his anger.

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[x] את נפשי animam meam, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator, Druſius, Cocceius.

℣. 5. *So Jonah went out of the city*, &c.] Had not the inhabitants of it repented, he had done right to go out of it, and ſhake the duſt of his feet againſt it; or, in ſuch a caſe, had he gone out of it, as *Lot* out of *Sodom*, when juſt going to be overthrown; but *Jonah* went out in a ſullen fit, becauſe it was to be ſpared; tho' ſome render the words, *now Jonah had gone out of the city* [a]; that is, before all this paſſed, recorded in the preceding verſes; and ſo *Aben Ezra* obſerves, that the ſcripture returns here to make mention of the affairs of *Jonah*, and what happened before the accompliſhment of the forty days: *and ſat on the eaſt-ſide of the city*; where he might have very probably a good ſight of it; and which lay the reverſe of the road to his own country; that if the inhabitants ſhould purſue him, they would miſs of him; which ſome ſuppoſe he might be in fear of, ſhould their city be deſtroyed: *and there made him a booth*; of the boughs of trees, which he erected, not to continue in, but for a ſhort time, expecting in a few days the iſſue of his prediction: *and ſat under it in the ſhadow*; to ſhelter him from the heat of the ſun: *till he might ſee what would become of the city*; or, *what would be done in* it, or *with* it [b]; if this was after he knew that the Lord had repented of the evil he threatened, and was diſpoſed to ſhew mercy to the city; and which, as *Kimchi* thinks, was revealed to him by the ſpirit of prophecy; then he ſat here, expecting the repentance of the *Ninevites* would be a ſhort-lived one; be like the goodneſs of *Ephraim* and *Judah*, as the morning-cloud, and early dew that paſſes away; and that then God would change his diſpenſations towards them again, as he had done; or however he might expect, that tho' the city was not totally overthrown, yet that there would be ſomething done; ſome leſſer judgment fall upon them, as a token of the divine diſpleaſure, and which might ſave his credit as a prophet.

℣. 6. *And the Lord God prepared a gourd*, &c.] So the *Septuagint* render the word; but ſome ſay that a worm will not touch that; *Jerom* renders it an *ivy*; but neither the gourd nor that riſe upwards, without ſome props to ſupport them. The *Hebrew* word is *Kikaion*, the ſame with the *Kiki*, or *Cici*, of *Herodotus* [c], *Dioſcorides* [d], *Strabo* [e] and *Pliny* [f]; a plant frequent in *Egypt*, of which the *Egyptians* made an oil; hence the *Talmudiſts* [g] make mention of the oil of *Kik*, which *Reſh-Lakiſh* ſays is the *Kikaion* of *Jonah*; and which is the ſame that the *Arabians* call *Alcheroa* or *Alcherva*, according to *Samuel ben Hophni* [h], *Maimonides* [i], *Bartenora* [k] and *Jerom* [l]; and which is well known to be the *Ricinus* or *Palma Chriſti*; and which, by the deſcription of it, according to all the above writers, bids faireſt [m] to be here intended; it riſing up to the height of a tree, an olive-tree, having very large broad leaves, like thoſe of vines, or of plantane; and ſpringing up ſuddenly, as *Pliny* ſays it does in *Spain*; and *Cluſius* affirms, he ſaw at the ſtreights of *Gibraltar* a *Ricinus* of the thickneſs of a man, and of the height of three men; and *Bellonius*, who travelled thro' *Syria* and *Paleſtine*, ſaw one in *Crete* of the bigneſs of a tree; and *Dietericus* [n], who relates the above, ſays he ſaw himſelf in a garden at *Leyden*, well furniſhed and enriched with exotic plants, an *American Ricinus*, the ſtalk of which was hollow, weak and ſoft, and the leaves almoſt a foot and a half; and which *Adolphus Vorſtius*, he adds, took to be the ſame which *Jonah* had for a ſhade; with which agrees what *Dioſcorides* [o] ſays, that there is a ſort of it, which grows large like a tree, and as high as a fig-tree; the leaves of it are like thoſe of a palm-tree, tho' broader, ſmoother and blacker; the branches and trunk of it are hollow like a reed: and what may ſeem more to confirm this is, that a certain number of grains of the ſeed of the *Ricinus* very much provoke vomiting; which, if true, as *Marinus* [p] obſerves, the word here uſed may be derived from קיא, which ſignifies to vomit; from whence is the word קיא vomiting; and the firſt radical being here doubled, may increaſe the ſignification, and ſhew it to be a great emetic; and the like virtue of the *Ricinus* is obſerved by others [q]. *Jerom* allegorizes it of the ceremonial law, under the ſhadow of which *Iſrael* dwelt for a while; and then was abrogated by Chriſt, who ſays he was a worm, and no man: but it is better to apply it to outward mercies and earthly enjoyments, which like this plant ſpring out of the earth, and have their root in it, and are of the nature of it, and therefore minded by earthly and carnal men above all others; they are thin, ſlight and ſlender things; there's no ſolidity and ſubſtance in them, like the *Kiki*, whoſe ſtalk is hollow as a reed, as *Dioſcorides* ſays; they are light and empty things, vanity and vexation of ſpirit; ſpring up ſuddenly ſometimes, and are gone as ſoon; ſome men come to riches and honour at once, and riſe up to a very great pitch of both, and quickly fall into poverty and diſgrace again; for theſe are very uncertain periſhing things, like this herb or plant, or even as graſs, which ſoon withers away. They are indeed of God, who is the father of mercies, and are the gifts of his providence, and not the merit of men; they are diſpoſed of according to his will, and *prepared* by him in his purpoſes, and given forth according to them, and in his covenant to his own ſpecial people, and are to them bleſſings indeed: *and made it to come up over Jonah*; over his head, as follows; and it may be over the booth he had built, which was become in a manner uſeleſs; the leaves of the boughs of which it was made being withered with the heat of the ſun; it came over him ſo as to cover him all over; which may denote both the neceſſity of outward mercies, as food and raiment, which the Lord knows his people have need of; and the ſufficiency of them he grants, with which they ſhould be content: *that it might be a ſhadow over his head, to deliver him from his grief*; either from the vexation of mind at the repentance of the *Ninevites*, and the mercy ſhown them; this being a refreſhment unto him, and which he might take as a new token of the Lord's favourable regard to him, after the offence he had given him, and gentle reproof for it; or from the head-ach, with which he was thought to have been afflicted, thro' his vexation; or by the heat of the ſun; or rather it was to ſhelter him from the heat of the ſun, and the diſtreſs that gave him: ſo outward mercies, like a reviving and refreſhing ſhadow, exhilarate the ſpirits, and are a defence againſt the injuries and inſults of men, and a preſervative from the grief and diſtreſs which poverty brings with it: *ſo Jonah was exceeding glad of the gourd*; or, *rejoiced with a great joy* [r]; he was exceſſively and above meaſure glad of it, becauſe of its uſefulneſs to him: outward mercies are what we ſhould be thankful for; and it is good for men to rejoice in their labours, and enjoy the good of them; to eat their bread with a merry heart and chearfulneſs; but ſhould not be elevated with them beyond meaſure, lifted up with pride, and boaſt, and glory of them, and rejoice in ſuch boaſtings, which is evil; or rejoice in them as their portion, placing their happineſs therein, which is to rejoice in a thing of nought; or to over-rate mercies, and ſhew more affection for them than for God himſelf, the giver of them, who only ſhould be our *exceeding joy*; and when this is the caſe, it is much if they are not quickly taken away, as *Jonah*'s gourd was, as follows:

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[y] ההיטב חרה לך num benefacere ira eſt tibi? Montanus. [z] Nonne vehemens ira eſt tibi? Pagninus; numquid vehementer indignaris, multumne (valdene) iratus es? Vatablus; ſo Kimchi and R. Sol. Urbin. Ohel Moed, fol. 47. 2.

[a] ויצא exierat autem, Mercerus; exivit, Cocceius. [b] מה יהיה בעיר quid eſſet futurum in civitate, Montanus, Junius & Tremellius, Tarnovius; quid fieret in ea urbe, Vatablus. [c] Euterpe, ſive l. 2. c. 94.

[d] L. 4. c. 164. [e] Geograph. l. 17. p. 566. [f] Nat. Hiſt. l. 15. c. 7. [g] Miſn. Sabbat, c. 2. §. 1. T. Bab. Sabbat, fol. 21. 2. [h] In Kimchi in loc. [i] In Miſna Sabbat, c. 2. §. 1. [k] In ib.

[l] In loc. [m] Vid. Weidlingt. Diſſert. de Kikaion, apud Theſaur. Theolog. Phil. Diſſert. Vol. I. p. 989. & Bochart. Hierozoic. par. 2. l. 2. c. 24. p. 293, 294. & l. 4. c. 27. p. 623. & Geograph. par. 1. col. 918, 919. & Liveleum in loc.

[n] Antiq. Bibl. par. 1. p. 82. [o] Apud Calmet's Dictionary, in the word Kikaion. [p] Arca Noæ, Tom. II. fol. 135.

[q] Hillerus in Hierophytico, par. 1. p. 453. apud Burkium in loc.

℣. 7. *But God prepared a worm when the morning roſe the next day*, &c.] That God that prepared this plant to riſe ſo ſuddenly, almoſt as ſoon prepared a worm to deſtroy it; for it roſe up one night, continued one whole day, to the great delight of *Jonah*; and by the morning of the following day this worm or grub was prepared in it, or ſent to it, to the root of it: this ſhows that God is the creator of the leaſt, as well as the largeſt of creatures, of worms as well as whales, contrary to the notion of *Valentinus*, *Marcion* and *Apelles*; who, as *Jerom* [s] ſays, introduce another creator of ants, worms, fleas, locuſts, *&c.* and another of the heavens, earth, ſea and angels: but it is much that *Arnobius* [t], an orthodox ancient chriſtian father, ſhould deny ſuch creatures to be the work of God, and profeſs his ignorance of the maker of them. His words are, "ſhould we deny "flies, beetles, worms, mice, weaſels and moths "to be the work of the king omnipotent, it does "not follow that it ſhould be required of us to "ſay who made and formed them; for we may "without blame be ignorant who gave them their "original;" whereas, in the miracle of the lice, the magicians of *Egypt* themſelves owned that the finger of God was there, and were out of their power to effect; and to the prophet *Amos*, the great God was repreſented in a viſion as making locuſts or graſhoppers, ch. vii. 1. and indeed the ſmalleſt inſect or reptile is a diſplay of the wiſdom and power of God, and not at all below his dignity and greatneſs to produce; and for which there are wiſe reaſons in nature and providence, as here, for the production of this worm: the ſame God that prepared a great fiſh to ſwallow *Jonah*, and a gourd to ſhadow him, and an eaſt-wind to blow upon him, prepared this worm to deſtroy his ſhade, and try his patience: *and it ſmote the gourd, that it withered*; it bit its root, and its moiſture dried up, and it withered away at once, and became uſeleſs: that ſame hand that gives mercies, can take them away, and that very ſuddenly, in a trice, in a few hours, as in the caſe of *Job*; and ſometimes very ſecretly and inviſibly, that men are not aware of; their ſubſtance waſtes; and they fall to decay, and they can ſcarcely tell the reaſon of it; there is a worm at the root of their enjoyments, which kill them; God is as a moth and rottenneſs unto them; and he does this ſometimes by ſmall means, by little inſtruments, as he plagued *Pharaoh* and the *Egyptians* with lice and flies.

℣. 8. *And it came to paſs when the ſun did ariſe*, &c.] After that the gourd was ſmitten and withered; when it was not only riſen, but ſhone out with great force and heat: *that God prepared a vehement eaſt-wind*; or, *a deafning eaſt-wind* [u]; which blowed ſo ſtrong, and ſo loud, as *R. Marinus* in *Aben Ezra* and *Kimchi* ſay, made people deaf that heard it: or, *a ſilencing eaſt-wind*; which when it blew, all other winds were ſilent, as *Jarchi*: or it made men ſilent, not being to be heard for it: or, *a ſilent* [w], that is, a ſtill quiet wind, as the *Targum*; which blew ſo gently and ſlowly, that it increaſed the heat, inſtead of leſſening it: or rather, *a plowing eaſt-wind* [x]; ſuch as are frequent [y] in the eaſtern countries, which plow up the dry land, cauſe the ſand to ariſe and cover men and camels, and bury them in it. Of theſe winds Monſieur *Thevenot* [z] ſpeaks more than once; in ſandy deſerts, between *Cairo* and *Suez*, he ſays, "it blew "ſo furiouſly, that I thought all the tents would

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[r] וישמח—שמחה גדולה & lætatus eſt—magna lætitia, Pagninus, Montanus; & lætabaturque lætitia magna, Junius & Tremellius, Piſcator; gaviſus eſt gaudio magno, Burkius.

[s] Procem. in Philemon. ad Paulam & Euſtochium.

[t] Adv. Gentes, l. 2. p. 95.

[u] חרישית ſurdefacientem, Munſter; ex ſurdentem, Montanus; ſurdum, Druſius.

[w] Silentem, Junius & Tremellius, Piſcator, Mercerus, Grotius, Tarnovius; ſo Stockius, p. 397. and Burkius.

[x] Aratorium, Hyde.

[y] Vid. Peritſol. Itinera Mundi, p. 146. & Hyde, Not. in ib.

[z] Travels, par. 1. B. 2. p. 162.

"have been carried away with the wind; which "drove before it ſuch clouds of ſand, that we "were almoſt buried under it; for ſeeing nobody "could ſtay abroad, without having mouth and "eyes immediately filled with ſand, we lay under "the tents, where the wind drove in the ſand "above a foot deep round about us;" and in another place he obſerves [a], "from *Suez* to *Cairo*, "for a day's time or more, we had ſo hot a wind, "that we were forced to turn our backs to it, to "take a little breath, and ſo ſoon as we opened "our mouths they were full of ſand;" ſuch an one was here raiſed, which blew the ſand and duſt into the face of *Jonah*, and almoſt ſuffocated him; which, with the heat of the ſun, was very afflictive to him: *and the ſun beat upon the head of Jonah, that he fainted*; the boughs of trees, of which the booth was made, being withered, and his gourd, or whatever plant it was, alſo, he had nothing to ſhelter him from the heat of the ſun; but the beams of it darted directly upon him, ſo that he was not able to ſuſtain them; they quite overwhelmed him, and cauſed him to faint, and juſt ready to die away: *and wiſhed in himſelf to die*; or, *deſired his ſoul might die* [b]; not his rational ſoul, which was immortal; but his animal or ſenſitive ſoul, which he had in common with animals; he wiſhed his animal life might be taken from him, becauſe the diſtreſs thro' the wind and ſun was intolerable to him: *and ſaid, it is better for me to die than to live*; in ſo much pain and miſery; ſee ℣. 3.

℣. 9. *And God ſaid to Jonah, doſt thou well to be angry for the gourd?* &c.] Or, *art thou very angry for* it? as the *Targum*: no mention is made of the bluſtring wind and ſcorching ſun, becauſe the gourd or plant raiſed up over him would have protected him from the injuries of both, had it continued; and it was for the loſs of that that *Jonah* was ſo diſpleaſed, and in ſuch a paſſion. This queſtion is put in order to draw out the following anſwer, and ſo give an opportunity of improving this affair, to the end for which it was deſigned: *and he ſaid, I do well to be angry, even unto death*; or, *I am very angry unto death*, as the *Targum*; I am ſo very angry that I cannot live under it, for fretting and vexing; and it is right for me to be ſo, tho' I die with the paſſion of it: how ungovernable are the paſſions of men, and to what inſolence do they riſe when under the power of them!

℣. 10. *Then ſaid the Lord, thou haſt had pity on the gourd*, &c.] Or, *haſt ſpared* it [c]; that is, would have ſpared it, had it lain in his power, tho' but a weed, and worthleſs thing: *for the which thou haſt not laboured*; in digging the ground, and by ſowing or planting it; it being raiſed up at once by the Lord himſelf, and not by any human art and induſtry, nor by any of his: *neither madeſt it grow*; by dunging the earth about it, or by watering and pruning it: *which came up in a night, and periſhed in a night*; not in the ſame night; for it ſprung up one night, continued a whole day, and then periſhed the next night. The *Targum* is more explicit, "which was in this (or one) night, "and periſhed in another night;" by all which the Lord ſuggeſts to *Jonah*, the vaſt difference between the gourd he would have ſpared, and for the loſs of which he was ſo angry, and the city of *Nineveh* the Lord ſpared, which ſo highly diſpleaſed him; the one was but a herb, a plant, the other a great city; that a ſingle plant, but the city conſiſted of thouſands of perſons; the plant was not the effect of his toil and labour, but the inhabitants of this city were the works of God's hands. In the building of this city, according to hiſtorians [d], a million and a half of men were employed eight years together; the plant was like a muſhroom, it ſprung up in a night, and periſhed in one; whereas this was a very ancient city, that had ſtood ever ſince the days of *Nimrod*.

℣. 11. *And ſhould not I ſpare Nineveh that great city*, &c.] See ch. i. 2. and iii. 3. what is ſuch a gourd or plant to that? *wherein are more than ſix ſcore thouſand perſons*; or twelve myriads; that is, twelve times ten thouſand, or an hundred and twenty thouſand; meaning not all the inhabitants of *Nineveh*; for then it would not have appeared to be ſo great a city; but infants only, as next deſcribed: *that cannot diſcern between their right-hand, and their left-hand*; don't know one from another; can't diſtinguiſh between good and evil, right and wrong; are not come to years of maturity and diſcretion; and therefore there were room and reaſon for pity and ſparing mercy; eſpecially ſince they had not been guilty of actual tranſgreſſions, at leaſt not very manifeſt; and yet muſt have periſhed with their parents had *Nineveh* been overthrown. The number of infants in this city is a proof of the greatneſs of it, tho' not ſo as to render the account incredible; for admitting theſe to be a fifth part of its inhabitants, as they uſually are of any place, as *Bochart* [e] obſerves; it makes the number of its inhabitants to be but ſix or ſeven hundred thouſand; and as many there were in *Seleucia* and *Thebes*, as *Pliny* [f] relates of the one, and *Tacitus* [g] of the other: *and alſo much cattel*; and theſe more valuable than goods, as animals are preferable to, and more uſeful than, vegetables; and yet theſe muſt have periſhed in the common calamity. *Jarchi* underſtands by theſe grown-up perſons, whoſe knowledge is like the beaſts that know not their creator. No anſwer being returned, it may be reaſonably ſuppoſed *Jonah* was convinced of his ſin and folly; and to ſhew his repentance for it, penned this narrative, which records his infirmities and weakneſſes, for the good of the church, and the inſtruction of ſaints in ſucceeding ages.

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[a] Travels, par. 1. B. 2. ch. 34. p. 177.

[b] את נפשו animæ ſuæ, V. L. Pagninus, Montanus, Cocceius; animam ſuam, Burkius.

[c] חסת pepercisti, Pagninus, Montanus, Mercerus, Burkius; pepercisſes, Piſcator.

[d] Euſtathius in Dionyſ. Perieg. p. 125.

[e] Phaleg, l. 4. c. 20. p. 253.

[f] Nat. Hiſt. l. 6. c. 26.

[g] Annal. l. 2. c. 60.

MICAH.

THIS book is called, in the *Hebrew* copies, *Sepher Micah*, the book of *Micah*; in the *Vulgate Latin* verſion, *the prophecy of Micah*; and in the *Syriac* verſion, *the prophecy of the prophet Micah*. This prophet is not the ſame with *Micaiah* the ſon of *Imlah*, who lived in the times of *Ahab* and *Jehoſhaphat*, 1 *Kings* xxii. 8. for as *Aben Ezra* obſerves, there were many generations between them, at leaſt many reigns of kings, as *Jehoram*, *Ahaziah*, *Joaſh*, *Amaziah*, and *Uzziah*, all which made up a hundred and thirty years; their names indeed ſeem to be the ſame, ſince he that is called *Micaiah*, 1 *Kings* xxii. 8. is called *Micah*, 2 *Chron.* xviii. 14. and this our prophet is named *Micaiah* in *Jer.* xxvi. 18. which is with ſome of the ſame ſignification with *Michael*. So *Abarbinel* interprets it, *who is as God*; ſee ch. vii. 18. which *Hillerus* [a] confutes, and renders it, *the contrition, attrition, attenuation, and depauperation of the Lord*; deriving it from מוך, which ſignifies to be depreſſed, humbled, weakened, and impoveriſhed, as others do; which name, ſome think, was given him by his parents, becauſe of their low eſtate, their meanneſs and poverty; but of them we have no account: however, this is much more probable, than the reaſon *Cornelius a Lapide* gives of his name, that he was ſo called, becauſe he propheſied of Chriſt who was poor, and that he ſhould be born in a poor country-village. As for his country, and the place of his birth, and the time in which he lived, they may be gathered from ch. i. 1. by which it will appear, that he was not of the tribe of *Ephraim*, as *Pſeudo-Epiphanius* [b] ſays, but of the tribe of *Judah*; whoſe kings reigns, in which he propheſies, are only made mention of; tho' his prophecies concerned both *Iſrael* and *Judah*, and he reproves both for their ſins, and foretels their ſeveral captivities; and for the comfort of God's people, ſays many things concerning the Meſſiah, his incarnation, the place of his birth, which no prophet ſo clearly points at as he, the execution of his offices, prophetic, prieſtly, and kingly; the bleſſings of grace that came by him, pardon of ſin, atonement, *&c.* and the happineſs and glory of his church in the latter day. The authority of this book is confirmed, both by the elders of *Judah* in the times of *Jeremiah*, who quote a paſſage out of it, ch. iii. 12. which they improve in favour of that prophet, *Jer.* xxvi. 17, 18, 19. and by the chief prieſts and ſcribes in the time of *Herod*, who refer that prince to a prophecy in this book, for the place of the Meſſiah's birth, ch. v. 2. ſee *Matt.* ii. 4, 5, 6. He is thought to have propheſied thirty or forty years. Biſhop *Uſher* [c] places him in the year of the world 3291, and of the *Julian* period 4001, and before Chriſt 713; but according to Mr. *Whiſton* [d], he propheſied 750 years before the æra of Chriſt, and ſo Mr. *Bedford* [e], and three after the building of the city of *Rome*; and he foretels the captivity of the ten tribes thirty years, and the coming of *Sennacherib* forty years, before they came to paſs; but when and where he died, and was buried, no certain proof can be given. *Pſeudo-Epiphanius*, confounding him with *Micaiah* in *Ahab*'s time, ſays [f], he was killed by his ſon *Joram*, who caſt him down from a precipice, and was buried at *Morathi* his native place, near the burying-ground of *Enakeim*, and his grave was well known to that day. And according to *Jerom* [g], the grave of this our prophet was at *Moraſthi*, and in his time turned into a church or temple. *Sozomen* [h] reports, that in the times of *Theodoſius* the Elder, the body of *Micah* was found by *Zebennus* biſhop of *Eleutheropolis* at *Berathſalia*, ten furlongs from the city, near which was the grave of *Micah*, called by the common people the faithful monument, and in their country language *Nephſameemana*.

CHAP. I.

THIS chapter treats of the judgments of God on *Iſrael* and *Judah*, for their idolatry. It begins with the title of the whole book, in which is given an account of the prophet, the time of his propheſying, and of the perſons againſt whom he propheſied, ℣. 1. next a preface to this chapter, requiring attention to what was about to be delivered, urged from the conſideration of the awful appearance of God, which is repreſented as very grand and terrible, ℣. 2, 3, 4. the cauſe of all which wrath that appeared in him, was the tranſgreſſion of *Jacob*; particularly their idolatry, as appears by the ſpecial mention of their idols and graven images, in the account of their deſtruction, ℣. 5, 6, 7. which deſtruction is exaggerated by the prophet's lamentation for it, ℣. 8, 9. and by the mourning of the inhabitants of the ſeveral places that ſhould be involved in it, which are particularly mentioned, ℣. 10—16.

℣. 1. *The word of the Lord that came to Micah the Moraſthite*, &c.] So called, either from *Mareſhah*, mentioned ℣. 15. and was a city in the tribe of *Judah*, *Joſh.* xv. 44. as the *Targum*, *Jarchi*,

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[a] Onomaſt. Sacr. p. 14, 466, 494, 542.

[b] De prophet. vit. & inter. c. 13.

[c] Annales Vet. Teſt. A. M. 3291.

[d] Chronological Tables, cent. 8.

[e] Scripture-Chronology, p. 662.

[f] Ibid.

[g] Epitaph. Paulæ, tom. 1. operum, fol. 60. A. B.

[h] Hiſtor. Eccleſ. l. 7. c. 29.

chi, *Kimchi* and *Zacutus* [i]; or rather from *Moreſheth*, from which *Moreſheth-Gath*, ℣. 14. is diſtinguiſhed; which *Jerom* [k] ſays was in his time a ſmall village in the land of *Paleſtine* near *Eleutheropolis*. Some think theſe two cities to be one and the ſame; but they appear to be different from the account of *Jerom* [l] elſewhere. The *Arabic* verſion reads it, *Micah* the ſon of *Morathi*; ſo *Cyril* in his commentary on this place, mentions it as the ſenſe of ſome, that *Morathi* was the father of the prophet; which can by no means be aſſented to: *in the days of Jotham, Ahaz*, and *Hezekiah, kings of Judah*; by which it appears that he was cotemporary with *Iſaiah*, *Hoſea*, and *Amos*, tho' they began to propheſy ſomewhat ſooner than he, even in the days of *Uzziah*; very probably he converſed with theſe prophets, eſpecially *Iſaiah*, with whom he agrees in many things; his ſtyle is like his, and ſometimes uſes the ſame phraſes: he being of the tribe of *Judah*, only mentions the kings of that nation, moſt known to him; tho' he propheſied againſt *Iſrael*, and in the days of *Zachariah*, *Shallum*, *Menahem*, *Pekahiah*, *Pekah*, and *Hoſhea*: *which he ſaw concerning Samaria and Jeruſalem*; in the viſion of prophecy: *Samaria* was the metropolis of the ten tribes of *Iſrael*, and is put for them all; as *Jeruſalem* was of the tribes of *Judah* and *Benjamin*, and is put for them. *Samaria* is mentioned firſt, becauſe it was the head of the greateſt body of people; and as it was the firſt in tranſgreſſion, it was the firſt in puniſhment.

℣. 2. *Hear, all ye people*, &c.] Or, *the people all of them* [m]; not all the nations of the world, but the nations of *Iſrael*, ſo called from their ſeveral tribes; tho' ſome [n] think the reſt of the inhabitants of the earth are meant: theſe are the ſame words which are uſed by *Micaiah* the prophet in the times of *Ahab*, long before this time, from whom they might be borrowed, 1 *Kings* xxii. 28. The phraſe in the *Hebrew* language, as *Aben Ezra* obſerves, is very wonderful, and ſerves to ſtrike the minds, and excite the attention of men; it is like the words of a crier in a court of judicature, calling for ſilence: *hearken, O earth, and all that therein is*; or, *its fulneſs* [o]; the land of *Iſrael* and *Judah*, the whole land of promiſe, and all the inhabitants of it; for to them are the following words directed: *and let the Lord God be witneſs againſt you*; or *in you* [p]; the word of the Lord, as the *Targum*; let him who is the omniſcient God, and knows all hearts, thoughts, words and actions, let him bear witneſs in your conſciences, that what I am about to ſay is truth, and comes from him; is not my own word, but his; and if you diſregard it, and repent not, let him be a witneſs againſt you, and for me, that I have propheſied in his name; that I have faithfully delivered his meſſage, and warned you of your danger, and reproved you for your ſins, and have kept back nothing I have been charged and entruſted with: and now you are ſummoned into open court, and at the tribunal of the great God of heaven and earth; let him be a witneſs againſt you of the many ſins you have been guilty of, and attend whilſt the indictment is read, the charge exhibited, and the proof given by *the Lord from his holy temple*, from heaven, the habitation of his holineſs; whoſe voice ſpeaking from thence ſhould be hearkened to; who from thence beholds all the actions of men, and from whence his wrath is revealed againſt their ſins, and he gives viſible tokens of his diſpleaſure; and eſpecially when he ſeems to come forth from thence in ſome remarkable inſtances of his power and providence, as follows:

℣. 3. *For behold, the Lord cometh out of his place*, &c.] Out of heaven, the place of the houſe of his *Shekinah* or majeſty, as the *Targum*; where his throne is prepared; where he keeps his court, and diſplays his glory; from whence he removes, not by local motion, ſince he is every where; but by ſome manifeſt exertion of his power, either on the behalf of his people, or in taking vengeance on his and their enemies; or on them ſinning againſt him, in which ſenſe it is probably to be underſtood. It ſignifies not change of place, but of his diſpenſations; going out of his former wonted method into another; removing, as *Jarchi* has it, from the throne of mercies, to the throne of judgment; doing not acts of mercy, in which he delights, but exerciſing judgment, his ſtrange work. So the *Cabaliſtic* writers [q] obſerve on the paſſage, that "it cannot be underſtood of place properly "taken, according to *Iſ.* xl. 12. 1 *Kings* viii. 27. "for God is the place of the world, not the world "his place; hence our wiſe men ſo expound the "text, he cometh forth out of the meaſure of "mercy, and goes into the meaſure of juſtice;" or property of it. Some underſtand this of his leaving the temple at *Jeruſalem*, and giving it up into the hands of the *Chaldeans*; but the former ſenſe is beſt: *and will come down, and tread upon the high places of the earth*; which are his footſtool; *Samaria* and *Jeruſalem* built on mountains, and all other high towers and fortified places, together with men of high looks and haughty countenances, who exalt themſelves like mountains, and ſwell with pride: theſe the Lord can eaſily ſubdue and humble, bring low and tread down like the mire of the ſtreet; perhaps there may be an alluſion to the high places where idols were worſhipped; and which were the cauſe of the Lord's wrath and vengeance, and of his coming forth in this unuſual way in his providences.

℣. 4. *And the mountains ſhall be molten under him*, &c.] As *Sinai* was, when he deſcended on it, and as all nations will be at the general conflagration; but here the words are to be taken, not literally, but figuratively, for the kingdoms of *Iſrael* and *Judah*, and for the kings, and princes, and great men in them, that lifted up their heads as high, and thought themſelves as ſecure, as mountains; yet when the judgments of God ſhould fall upon them, their hearts would melt thro' fear under him; as well as all their glory and greatneſs depart from them, and they be no more what they were before, but levelled with the meaneſt ſubject: *and the valleys ſhall be cleft*; have chaſms made in them by the melting of the mountains, or by the flow of water from the hills: theſe may deſign the lower ſort of people, who ſhall have their ſhare in this calamity; the inhabitants of the vallies and country-villages, who, tho' mean and low, ſhall be lower ſtill, and loſe that little ſubſtance, that liberty and thoſe privileges they had; as vallies may be cleft, and open, and ſink into the lower parts of the earth; ſo it is ſignified that theſe people ſhould be in a more depreſſed ſtate and condition: *as wax before the fire*; melts, and can't ſtand the force of it; ſo the mountains ſhould melt at the preſence of the Lord, and kingdoms and ſtates, and the greateſt and mightieſt of men in them would not be able to ſtand before the fierceneſs of his wrath; ſee *Pſ.* lxviii. 2: and *as the waters that are poured down a ſteep place*; that run with great ſwiftneſs, force and rapidity, and there's no ſtopping them; ſo ſhould the judgments of God come down upon the lower ſort of people, the inhabitants of the valleys; neither high nor low would eſcape the indignation of the Lord, or be able to ſtand againſt it, or ſtand up under it.

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[i] Juchaſin, fol. 12. 1.

[k] Prolog. in Mic.

[l] Epitaph Paulæ, ut ſupra.

[m] עמים כלם populi omnes ipſi, Montanus, Druſius, Piſcator, Tarnovius.

[n] So Burkius.

[o] ומלאה & plenitudo ejus, Pagninus, Montanus, Vatablus, Druſius, Cocceius, Burkius.

[p] בכם in vobis, Montanus, Junius & Tremellius, Cocceius.

[q] Kabala Denudata, par. 1. p. 408.

℣. 5. *For the tranſgreſſion of Jacob is all this, and for the ſins of the houſe of Iſrael,* &c.] All this evil, all theſe calamities and judgments, ſignified by the above metaphorical phraſes, theſe did not come by chance, nor without reaſon; but were or would be inflicted according to the righteous judgment of God, upon the people of *Iſrael* and *Judah* for their manifold ſins and tranſgreſſions, eſpecially their idolatry: and ſhould it be aſked, *what is the tranſgreſſion of Jacob?* what notorious crime has he been guilty of? or what is the iniquity the two tribes are charged with, that is the cauſe of ſo much ſeverity? the anſwer is, *is it not Samaria?* the wickedneſs of *Samaria*, the calf of *Samaria?* as in *Hoſ.* vii. 1. and viii. 6. that is, the worſhip of the calf of *Samaria*; is not that idolatry the tranſgreſſion of *Jacob*, or which the ten tribes have given into? it is; and a juſt reaſon for all this wrath to come upon them: or, *who is the tranſgreſſion of Jacob* [r]? who is the ſpring and ſource of it, the cauſe, author, and encourager of it? are they not the kings that have reigned in *Samaria* from the times of *Omri*, with their nobles, princes and great men, who, by their edicts, influence and example, have encouraged the worſhip of the golden calves? they are the original root and motive of it, and to them it muſt be aſcribed; they cauſed the people to ſin: or, as the *Targum*, "where have they of the "houſe of *Jacob* ſinned? is it not in *Samaria?*" verily it is, and from thence the metropolis of the nation, the ſin has ſpread itſelf all over it: *and what are the high places of Judah?* or, *who are they* [s]? who have been the makers of them? who have ſet them up, and encouraged idolatrous worſhip at them? are *they not Jeruſalem?* are they not the king, the princes and prieſts that dwell at *Jeruſalem?* certainly they are; ſuch as *Ahaz*, and others, in whoſe times this prophet lived; ſee 2 *Kings* xvi. 4. or, as the *Targum*, "where did "they of the houſe of *Judah* commit ſin? was it "not in *Jeruſalem?*" truly it was, and even in the temple; here *Ahaz* built an altar like that at *Damaſcus*, and ſacrificed on it, and ſpoiled the temple, and ſeveral of the veſſels in it, 2 *Kings* xvi. 10—18.

℣. 6. *Therefore I will make Samaria* as *an heap of the field*, and as *plantings of a vineyard*, &c.] As a field plowed, and laid in heaps; ſee ch. iii. 12. or as ſtones gathered out of a field, and out of a vineyard planted, and laid in a heap; ſo ſhould this city become a heap of ſtones and rubbiſh, being utterly demoliſhed; and this being done according to the will of God, and thro' his inſtigation of *Salmaneſer* king of *Aſſyria* to it, and by his providence ſucceeding his army that beſieged it, is ſaid to be done by him. With this agrees the *Vulgate Latin* verſion, "I will make *Samaria* as a "heap of ſtones in a field, when a vineyard is "planted;" ſee *Iſ.* v. 2. for the city being deſtroyed, cannot be compared to the plants of a vineyard ſet in good order, beautiful and thriving; but as to heaps of ſtones in a field, ſo to ſuch in a vineyard; or to hillocks raiſed up there for the plants of vines; and if the compariſon is to plants themſelves, it muſt be to withered ones, that are good for nothing. The note of ſimilitude *as*, is not in the text; and the words may be read without it, *I will make Samaria an heap of the field, plantings of a vineyard* [t]; that is, it ſhall be plowed up, and made an heap of; turned into a field, and vines planted on it; for which its ſituation was very proper, being on an hill, where vines uſed to be planted, and ſo ſhould no more be inhabited as a city: *and I will pour down the ſtones thereof into the valley*; the ſtones of the buildings and walls of the city, which, being on a hill, when pulled down, rolled into the valley; and with as much ſwiftneſs and force, as waters run down a ſteep place, as in ℣. 4. where the ſame word is uſed as here: *and I will diſcover the foundations thereof*; which ſhould be raſed up, and left bare; not one ſtone ſhould be upon another; ſo that there ſhould be no traces and footſteps of the city remaining, and it ſhould be difficult to know the place where it ſtood. This is expreſſive of the total deſolation, and utter deſtruction of it: this was not accompliſhed by *Salmaneſer* when he took it; for tho' he carried captive the inhabitants thereof, he put others in their room; but this was entirely fulfilled, not by *Jonathan Maccabæus*, tho' he is ſaid [u] to beſiege it, and level it with the ground; but by *John Hyrcanus*; and the account of the deſtruction of it by him, as given by *Joſephus* [w], exactly anſwers to this prophecy, and to *Hoſ.* xiii. 16. where its deſolation is alſo predicted; he ſays that *Hyrcanus* having beſieged it a year, took it, and not content with this only, he utterly deſtroyed it, making brooks to run thro' it; and by digging it up, ſo that it fell into holes and caverns, inſomuch that there were no ſigns nor traces of the city left. It was indeed afterwards rebuilt by *Gabinius* the *Roman* proconſul of *Syria*, and reſtored by *Auguſtus Cæſar* to *Herod*, who adorned and fortified it, and called it by the name of *Sebaſte*, in honour of *Auguſtus* [x]; tho' *Benjamin* of *Tudela* pretends, that *Ahab*'s palace might be diſcerned there in his time, or the place known where it was, which is not likely; excepting this, his account is probable. "From *Luz* (he ſays [y]) is one day's "journey to *Sebaſte*, which is *Samaria*; and ſtill "there may be perceived there the palace of "*Ahab* king of *Iſrael*; and it is a fortified city "on a very high hill, and in it are fountains; "and is a land of brooks of water, and gardens, "orchards, vineyards and olive yards;" but ſince his time it is become more ruinous. Mr. *Maundrel*, who ſome years ago was upon the ſpot, gives a fuller account of it[y]; “this great city (he ſays[z]) is now wholly converted into gardens; and all the tokens that remain, to teſtify that there has ever been ſuch a place, are only on the north ſide, a large ſquare piazza, encompaſſed with pillars; and on the eaſt, ſome poor remains of a great church, ſaid to be built by the empreſs *Helena*, over the place where St. *John Baptiſt* was both impriſoned and beheaded.” So ſay others[a], “the remains of *Sebaſte*, or the ancient *Samaria*, tho' long ago laid in ruinous heaps, and a great part of it turned into plowed-land and garden-ground, do ſtill retain ſome monuments of its ancient grandeur, and of thoſe noble edifices in it, with which king *Herod* cauſed it to be adorned;” and then mention the large ſquare piazza on the north, and the church on the eaſt. It was twelve miles from *Dothaim*, and as many from *Merran*, and four from *Atharoth*, according to *Euſebius*[b]; and was, as *Joſephus*[c] ſays, a day's journey from *Jeruſalem*. *Sichem*, called by the *Turks*, *Naplus*, is now the metropolis of the country of *Samaria*; *Samaria*, or *Sebaſte*, being utterly deſtroyed, as ſays *Petrus a Valle*[d], a traveller in thoſe parts.

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[r] מי פשע יעקב quis eſt prævaricatio Jacobi? De Dieu, ſo Pagninus, Burkius; quis defectio Jacobi? Cocceius; quis ſcelus Jacobi? Druſius.

[s] מי במות יהודה quis eſt excelſa Judæ? Montanus, Druſius, De Dieu; quis celſa Judæ? Cocceius; quis fuit cauſa excelſorum Jehudæ? Burkius, ſo Kimchi.

[t] לעי השדה למטעי כרם in acervum agri, in plantationem, *vel* plantationes vinæ, Pagninus, Montanus, Tigurine verſion, Cocceius; ſo Junius and Tremellius, Piſcator, Burkius.

[u] Paſchale Chronicon, p. 181. apud Reland. Paleſtina Illuſtrata, Tom. 2. l. 3. p. 980.

[w] Antiq. l. 13. c. 10. §. 3.

[x] Ibid. l. 14. c. 5. §. 3. & l. 15. c. 7. §. 3. & c. 8. §. 5.

[y] Itinerarium, p. 38.

℣. 7. *And all the graven images thereof ſhall be beaten to pieces*, &c.] By the *Aſſyrian* army, for the ſake of the gold and ſilver of which they were made, or with which they were adorned, as was uſually done by conquerors to the gods of the nations they conquered; theſe were the calf of *Samaria*, and other idols; and not only thoſe in the city of *Samaria*, but in all the other cities of *Iſrael*, which fell into the hands of the *Aſſyrian* monarch; ſee *Iſ.* x. 11: *and all the hires thereof ſhall be burnt with fire*; this the *Targum* alſo interprets of idols; ſuch as eſcaped the plunder of the ſoldiers, ſhould be burnt with fire: *Kimchi*, by *hires*, underſtands the beautiful garments, and other ornaments, with which they adorned their idols, which were gifts unto them; and they committing ſpiritual adultery with them, theſe are compared to the hire of an harlot: or it may deſign their fine houſes, and the furniture of them, all their ſubſtance and riches, which they looked upon as obtained by entring into alliances with idolatrous nations, and as the hire and reward of their idolatry; all theſe ſhould be conſumed by fire, when the city was taken: *and all the idols thereof will I lay deſolate*; ſuch as were not broke to pieces, nor burnt, ſhould be thrown down, and trampled upon, and made no account of, or carried away with other ſpoil. The *Targum* interprets it of the houſes or temples of their idols, which ſhould be demoliſhed. By this and a preceding clauſe it appears, that beſides the golden calf, there were other idols worſhipped in *Samaria*. In the times of *Ahab*, was the image of *Baal*, with others, for which he built an altar and a temple in *Samaria*, and a grove, 1 *Kings* xvi. 31, 32, 33. 2 *Kings* x. 26, 27. and at the time it was taken by *Salmaneſer*, there were idols in it, as appears from *Iſ.* x. 10, 11. and xxxvi. 19. and there were ſtill more, after a colony of the *Babylonians* and others were introduced into it; the names of which were *Succoth-Benoth*, *Nergal*, *Aſhima*, *Nibhaz*, *Tartak*, *Adrammelech*, and *Anammelech*. The firſt of theſe is thought, by *Selden*[e], to be *Venus*; and the two laſt, both by him and *Braunius*[f], to be the ſame with *Moloch*, having the ſignification of a king in them, as that word ſignifies, and children being burnt unto them: they are all difficult to be underſtood. The account the *Jews*[g] give of them is, that *Succoth-Benoth* were images of a hen and chickens; *Nergal*, a cock; *Aſhima*, a goat without hair; *Nibhaz*, or *Nibchan*, as ſometimes read, a dog; and *Tartak*, an aſs; *Adrammelech*, a mule, or a peacock; and *Anammelech*, a horſe, or a pheaſant. And it was not unuſual for ſome of theſe creatures to be worſhipped by the heathens, as a cock by the *Syrians*, and others; a goat, by the *Mendeſians*; and the dog *Anubis*, perhaps the ſame with *Nibhaz*, by the *Egyptians*[h]. And tho' the inhabitants of *Samaria* might be better inſtructed, after *Manaſſeh* and other *Jews* came to reſide among them in after-times, ſtill they retained idolatrous practices; and even in the times of our Lord, they were ignorant of the true object of religious worſhip, *John* iv. 22. and they are charged by the *Jewiſh* writers[i] with worſhipping the image of a dove on mount *Gerizzim*, and alſo ſuch ſtrange gods, the *Teraphim*, which *Jacob* hid under the oak at *Sichem*; however, let their idols be what they will they worſhipped, they are now utterly deſtroyed, according to this prophecy. *For ſhe gathered it of the hire of an harlot, and they ſhall return to the hire of an harlot*; as all the riches of *Samaria* and its inhabitants, were gathered together as the reward of their idolatry, as they imagined, ſo they ſhould return to idolaters, the *Aſſyrians*; to *Nineveh*, called the well-favoured harlot, *Nah.* iii. 4. the metropolis of the *Aſſyrian* empire; and to the houſe or temple of thoſe that worſhipped idols, as the *Targum*; with which they ſhould adorn their idols, or uſe them in idolatrous worſhip: or the ſenſe in general is, that as their riches were ill-gotten, as the hire of a harlot, and which never proſpers, ſo theirs ſhould come to nothing; as it came, ſo it ſhould go: according to our proverb, *lightly come, lightly go*. The alluſion ſeems to be to harlots proſtituting themſelves in the temples of idols, which was common among the heathens, as at *Comana* and *Corinth*, as *Strabo*[k] relates; and particularly among the *Babylonians* and *Aſſyrians*, which may be here referred to: for *Herodotus*[l] ſays, it was a law with the *Babylonians*, that every woman of that country, ſhould once in her life ſit in the temple of *Venus*, and lie with a ſtrange man: here women uſed to ſit with a crown upon their heads; nor might they return home, until ſome ſtranger threw money into their laps, and took them out of the temple, and lay with them; and he that caſt it muſt ſay, I implore the goddeſs *Mylitta* for thee; the name by which the *Aſſyrians* call *Venus*; nor was it lawful to reject the price or the money, be it what it would, for it was converted to holy uſes: and *Strabo*[m] affirms much the ſame. So the *Phœnician* women uſed to proſtitute themſelves in the temples of their idols, and dedicate there the hire of their bodies to their gods, thinking thereby to appeaſe their deities, and obtain good things for themſelves[n].

℣. 8.

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[z] Journey from Aleppo, &c. p. 59. Ed. 7.

[a] Univerſal Hiſtory, vol. ii. p. 439.

[b] In voc. Dothaim, &c.

[c] Antiqu. l. 15. c. 8. §. 5.

[d] Epiſt. 14. Morino apud Antiqu. Eccleſ. Oriental. p. 166.

[e] De Dis Syris Syntagm. 2. c. 7. p. 309.

[f] Selecta Sacra, l. 4. c. 8. §. 117. p. 465.

[g] T. Bab. Sanhedrin, fol. 63. 2. vid. etiam T. Hieroſ. Avoda Zara, fol. 42. 3, 4.

[h] Vid. Godwin's Moſes and Aaron, l. 4. c. 7.

[i] Maimon. in Miſn. Beracot, c. 8. §. 8. & Bartenora in ib. c. 7. §. 1. & in Nidda, c. 4. §. 1. Shalſhelet Hakabala, fol. 15. 2.

[k] Geograph. l. 12. p. 385.

[l] Clio, ſive l. 1. c. 199.

[m] Ibid. l. 16. p. 513.

[n] Athanaſius contra Gentes, p. 21.

ỳ. 8. *Therefore I will wail and howl, I will go ſtript and naked*, &c.] To his ſhirt, putting off his upper garment; the rough one, ſuch as the prophets uſed to wear; which he did as the greater ſign of his mourning: ſometimes, in ſuch caſes, they rent their garments; at other times they ſtripped themſelves of them, and walked naked, as *Iſaiah* did, ch. xx. 3, 4. he went about like a mad man, one diſturbed in his mind, bereft of his ſenſes, becauſe of the deſolation coming upon *Iſrael*; and without his cloaths, as ſuch perſons often do: ſo the word rendered *ſtript* ſignifies, as the *Jewiſh* commentators obſerve. This lamentation, and with theſe circumſtances, the prophet made in his own perſon, to ſhew the reality and certainty of their ruin, and to repreſent to them the deſolate condition they would be in, deſtitute of all good things, and to affect them with it; as well as to expreſs the ſympathy of his heart, and thereby to aſſure them that it was not out of ill-will to them, or a ſpirit of revenge, that he delivered ſuch a meſſage: or this he did in the perſon of all the people, ſhewing what they would do, and that this would be their caſe ſhortly. So the *Targum*, "for this they ſhall wail and howl, and go naked among the ſpoilers." *I will make a wailing like the dragons*; as in their fight with elephants, at which time they make a hideous noiſe[n]; and whoſe hiſſings have been very terrible to large bodies of men. *Ælianus*[o] ſpeaks of a dragon in *India*, which when it perceived *Alexander*'s army near at hand, gave ſuch a prodigious hiſs and blaſt, that it greatly frighted and diſturbed the whole army: and he relates[p] of another, that was in a valley near mount *Pellenæus*, in the iſle of *Chios*, whoſe hiſſing was very terrible to the inhabitants of that place: and *Bochart*[q] conjectures, that this their hiſſing is here referred to; and who obſerves of the whale, that it has its name from a word in the *Hebrew* tongue, which ſignifies to lament; and which word is here uſed, and is frequently uſed of large fiſhes, as whales, ſea-calves, dolphins, *&c.* which make a great noiſe and bellowing, as the ſea-calf; particularly the balæna, which is one kind of a whale, and makes ſuch a large and continued noiſe, as to be heard at the diſtance of two miles, as *Rondeletius*[r] ſays; and dolphins are ſaid to make a moan and groaning like human creatures, as *Pliny*[s] and *Solinus*[t] report: and *Peter Gillius* relates, from his own experience, that lodging one night in a veſſel, in which many dolphins were taken, there were ſuch weeping and mourning, that he could not ſleep for them; he thought they deplored their condition, with mourning, lamentation, and a large flow of tears, as men do, and therefore could not help pitying their caſe; and while the fiſherman was aſleep, took that which was next him, that ſeemed to mourn moſt, and caſt it into the ſea; but this was of no avail, for the reſt increaſed their mourning more and more, and ſeemed plainly to deſire the like deliverance; ſo that all the night he was in the midſt of moſt bitter moaning: wherefore *Bochart*, who quotes theſe inſtances, elſewhere[u] thinks, that the prophet compares his mourning with the mourning of theſe creatures, rather than with the hiſſing of dragons. Some[w] think crocodiles are here meant; and of them it is reported[x], that when they have eat the body of a creature, which they do firſt, and come to the head, they weep over it with tears; hence the proverb of crocodiles tears, for hypocritical ones; but it can't well be thought ſurely, that the prophet would compare his mourning to that of ſuch a creature. The learned *Pocock* thinks it more reaſonable, that the *jackalls* are meant, called by the *Arabians*, *Ebn Awi*, rather than dragons; a creature of a ſize between a fox and a wolf, or a dog and a fox, which makes a dreadful howling in the night; by which travellers unacquainted with it, would think a company of women or children were howling, and goes before the lion as his provider. *And mourning as the owls*; or *daughters of the owl*[y]; which is a night-bird, and makes a very frightful noiſe, eſpecially the ſcriech-owl. The *Targum* interprets it of the oſtrich[z]; and it may be meant either of the mourning it makes when its young are about to be taken away, and it expoſes itſelf to danger on their account, and periſhes in the attempt. *Ælianus*[a] reports, that they are taken by ſharp iron ſpikes fixed about their neſt, when they are returning to their young, after having been in queſt of food for them; and tho' they ſee the ſhining iron, yet ſuch is their vehement deſire after their young, that they ſpread their wings like ſails, and with great ſwiftneſs and noiſe ruſh into the neſt, where they are transfixed with the ſpikes, and die: and not only *Vatablus* obſerves, that theſe creatures have a very mournful voice; but *Bochart*[b] has ſhewn from the *Arabic* writers, that they frequently cry and howl; and from *John de Laet*, who affirms, that thoſe in the parts about *Braſil* cry ſo loud, as to be heard half a mile; and indeed they have their name from crying and howling. The *Targum* renders it by a word which ſignifies pleaſant; and ſo *Onkelos* on *Lev.* xi. 16. by an antiphraſis, becauſe its voice is ſo very unpleaſant. Or ſince the words may be rendered, *the daughters of the oſtrich*[c], it may be underſtood of the mourning of its young, when left by her, when they make a hideous noiſe and miſerable moan, as ſome obſerve[d].

ỳ. 9. *For her wound is incurable*, &c.] Or *her ſtroke is deſperate*[e]. The ruin of *Samaria*, and the ten tribes, was inevitable; the decree being gone forth, and they hardened in their ſins, and continuing in their impenitence; and their deſtruction was irrevocable; they were not to be reſtored again, nor are they to this day; nor will be, till the time comes that all *Iſrael* ſhall be ſaved: or *ſhe is grievouſly ſick of her wounds*; juſt ready to die, upon the brink of ruin, and no hope of ſaving her; this is the cauſe and reaſon of the above lamentation of the prophet: and what increaſed his grief and ſorrow the more was, *for it is come unto Judah*; the calamity has reached the land of *Judah*; it ſtopped not with *Iſrael* or the ten tribes, but ſpread itſelf into the two tribes of *Judah* and *Benjamin*; for the *Aſſyrian* army having taken *Samaria*, and carried *Iſrael* captive, in a ſhort time, about ſeven or eight years, invaded *Judea*, and took the fenced cities of *Judah* in *Hezekiah*'s time, in which *Micah* propheſied. *He is come unto the gate of my people*, even *to Jeruſalem*; *Sennacherib* king of *Aſſyria* having taken the fenced cities, came up to the very gates of *Jeruſalem*, and beſieged it, where the courts of judicature were kept, and the people reſorted to, to have juſtice done them; and *Micah* being of the tribe of *Judah*, calls them his people, and was the more affected with their diſtreſs.

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[n] Ælian. de Animal. l. 6. c. 22. Plin. Nat. Hiſt. l. 8. c. 11.

[o] Ib. l. 15. c. 21.

[p] Ibid. l. 16. c. 39.

[q] Hierozoic. par. 2. l. 3. c. 14. col. 437.

[r] Apud Bochart. ib. par. 1. l. 1. c. 7. col. 47.

[s] Nat. Hiſt. l. 9. c. 8.

[t] Polyhiſtor. c. 22.

[u] Ut ſupra, col. 48.

[w] Ludolphus apud Burkium in loc.

[x] Vid. Frantzii Hiſt. Animal. Sacr. par. 1. c. 26. §. 2.

[y] כבנות יענה ut filiæ ululæ, Piſcator, Burkius; inſtar filiarum ululæ, Cocceius. So Montanus.

[z] So the Vulgate Latin, Munſter, Pagninus, Druſius, Bochartus, and others.

[a] De Animal. l. 14. c. 7.

[b] Hierozoic. par. 2. l. 2. c. 14. col. 228.

[c] Filiarum ſtruthionis, Pagninus; juvenes ſtruthiones, Tigurine verſion.

[d] Vid. Frantz. Hiſt. Animal Sacr. par. 2. c. 2. p. 339, 342.

[e] אנושה מכותיה deſperata eſt plaga ejus, V. L. plagæ ejus, Montanus, Druſius.

℣. 10. *Declare ye* it *not at Gath*, &c.] A city of the *Philiſtines*, put for all the reſt: the phraſe is borrowed from 2 *Sam.* i. 20. where the reaſon is given, and holds good here as there; and the ſenſe is, not that the deſtruction of *Iſrael*, or the invaſion of *Judea*, or the beſieging of *Jeruſalem*, could be hid from the *Philiſtines*; but that it was a thing deſirable, was it poſſible, ſince it would be matter of rejoicing to them, and that would be an aggravation of the diſtreſs of *Iſrael* and *Judah*: *weep ye not at all*; that is, before the *Philiſtines*, or ſuch like enemies, leſt they ſhould laugh and ſcoff at you; tho' they had reaſon to weep, and did and ought to weep in ſecret; yet as much as in them lay, it would be right to forbear it openly, becauſe of the inſults and reproach of the enemy. The learned *Reland* [f] ſuſpects that it ſhould be read, *weep not in Acco*; which was another city in *Paleſtine*, to the north from the enemy, as *Gath* was to the ſouth; and obſerves, that there is a like *paronomaſia* [g] in the words, as in the places aftermentioned. *Acco* is the ſame with *Ptolemais*, mentioned in *Acts* xxi. 7. ſee the note there. It had this name from *Ptolemy Lagus* king of *Egypt*, who enlarged it, and called it after his own name: but Mr. *Maundrel* [h] obſerves, "now ſince it hath been "in the poſſeſſion of the *Turks*, it has, according "to the example of many other cities in *Turky*, "caſt off its *Greek*, and recovered ſome ſemblance "of its old *Hebrew* name again, being called *Acca* "or *Acra*—As to its ſituation, he ſays, it enjoys "all poſſible advantages, both of ſea and land; "on its north and eaſt ſides, it is compaſſed with "a ſpacious and fertile plain; on the weſt it is "waſhed by the *Mediterranean* ſea; and on the "ſouth by a large bay, extending from the city "as far as mount *Carmel*." *In the houſe of Aphrah roll thyſelf in the duſt*; as mourners uſed to do, ſit in the duſt, or cover their heads with it, or wallow in it; this is allowed to be done privately, in houſes or in towns diſtinct from the *Philiſtines*, as *Aphrah* or *Ophrah* was, which was in the tribe of *Benjamin*, *Joſh.* xviii. 23. called here *Aphrah*, to make it better agree with *Aphar*, duſt, to which the alluſion is: and it may be rendered, *in the houſe of duſt, roll thyſelf in the duſt*, having reſpect to the condition houſes would be in at this time, mere heaps of duſt and rubbiſh, ſo that they would find enough eaſily to roll themſelves in. Here is a double reading; the *Keri* or marginal reading, which the *Maſora* directs to, and we follow, is, *roll thyſelf*: but the *Cetib* or writing is, *I have rolled myſelf* [i]; and ſo are the words of the prophet, who before ſays, he wailed and howled, and went ſtript and naked; here he ſays, as a further token of his ſorrow, that he rolled himſelf in duſt, and as an example for *Iſrael* to do the like. This place was a village in the times of *Jerom* [k], and was called *Effrem*; it was five miles from *Bethel* to the eaſt.

℣. 11. *Paſs ye away, thou inhabitant of Saphir*, &c.] A village, according to *Euſebius* [l], between *Eleutheropolis* and *Aſkkelon*; perhaps the ſame with *Sephoron*; it is mentioned among the cities of *Judah*, in the *Greek* verſion of *Joſh.* xv. 48. *Calmet* [m] conjectures, the prophet intends the city of *Sephoris* or *Sephora* in *Galilee*. *Hillerus* [n] takes it to be the ſame with *Parah*, mentioned with *Ophrah*, in *Joſh.* xviii. 23. ſo called from its ornament, neatneſs, beauty, and elegance, as both words ſignify, to which the prophet alludes: now every one of the inhabitants of this place are called upon to prepare to go into captivity to *Babylon*; which would certainly be their caſe, tho' they dwelled in fine buildings, neat houſes, and ſtreets well paved. In the margin it is, *thou that dwelleſt fairly* [o]; which ſome underſtand of *Samaria*; others of *Judea*; and particularly *Jeruſalem*, beautifully ſituated, yet ſhould go into captivity: *having thy ſhame naked*; their city diſmantled, their houſes plundered, and they ſtript of their garments, and the ſhame of their nakedneſs diſcovered; which muſt be the more diſtreſſing to beautiful perſons, that have dreſſed neatly, and lived in handſome well-built houſes, and elegantly furniſhed, and now all the reverſe. *The inhabitant of Zaanan came not forth in the mourning of Beth-ezel*; or houſe of *Azel*, where the poſterity of *Azel*, of the tribe of *Benjamin*, dwelt. *Hillerus* [p] ſuſpects it to be the ſame with *Moza*, *Joſh.* xviii. 26. ſo called from *Moza*, the great grandfather of *Azel*, 1 *Chron.* viii. 37, 38. *Capellus* takes it to be the ſame with *Azel* in *Zech.* xiv. 5. This place being taken and plundered by the enemy, occaſioned great mourning among the inhabitants: and it ſeems to have been taken firſt, before *Zaanan*; perhaps the ſame with *Zenan*, *Joſh.* xv. 37. and is here read *Sennan* by *Aquila*; the inhabitants of which did not *come forth*, in which there is an alluſion to its name [q], either to help them in their diſtreſs, or to condole them; they being in fear of the enemy themſelves, and in arms in their own defence, expecting it would be their turn next, and that they ſhould ſhare the ſame fate with them. Some think, that under the name of *Beth-ezel*, is meant *Bethel*; and of *Zaanan*, *Zion*; and that the ſenſe is, that when *Bethel*, *Samaria*, and the ten tribes, were in diſtreſs, they of *Zion* and *Judea* did not come to give them any relief; and when they were carried captive, did not mourn with them, were not affected with their caſe, nor troubled themſelves about them. *He ſhall receive of him his ſtanding*; either the enemy, as *R. Joſeph Kimchi*, ſhall receive of the inhabitants of Zaanan his ſtanding; that is, he ſhall make them dearly pay for ſtopping him, for making him ſtand and ſtay ſo long before their city ere he could take it; for all his loſs of time, men, and money, in beſieging it; by demoliſhing their city, plundering their houſes, and carrying them captive; who remained, he put to death by the ſword. *Aben Ezra* interprets the word *receive*, of doctrine or learning, as in *Prov.* iv. 2. and renders it, *he ſhall learn*; either *Beth-ezel*, or rather *Zaanan* ſhall learn, by the caſe of *Beth-ezel*, and other neighbouring places, what would be his own caſe, whether he ſhould ſtand or fall.

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[f] Paleſtina Illuſtrata, tom. 2. p. 534, 535.

[g] בכו אל תבכו.

[h] Journey from Aleppo, &c. p. 54.

[i] התפלשתי volutavi me, De Dieu.

[k] De locis Hebr. fol. 88. H.

[l] Ad vocem Σαφιρ.

[m] Dictionary, in the word Saphir.

[n] Onomaſt. Sacr. p. 925.

[o] ישבת שפיר habitans pulchre, Montanus; habitatrix elegantis loci, Junius & Tremellius, Piſcator.

[p] Ibid. p. 516, 951.

[q] צאנן from יצא. Vid. Vulg. Lat. verſ.

℣. 12. *For the inhabitant of Maroth waited carefully for good*, &c.] Or *tho'* they *waited for good* [r]; expected to have it, yet the reverſe beſel them: or *verily* they were *grieved for good* [s]; for the good things they had loſt, or were likely to loſe; and which they had no more hope of, when they ſaw *Jeruſalem* in diſtreſs. *Grotius* thinks, by tranſpoſition of letters, *Ramoth* is intended by *Maroth*, or the many *Ramahs* which were in *Judah* and *Benjamin*; but *Hillerus* [t] is of opinion, that *Jarmuth* is meant, a city of *Judah*, *Joſh*. xv. 35. the word *Maroth*, ſignifies *bitterneſs*; ſee *Ruth* i. 20. and according to others, *rough places*; and may deſign the inhabitants of ſuch places that were in great bitterneſs and trouble becauſe of the invaſion of the enemy, who before that had promiſed themſelves good things, and lived in the expectation of them: *but evil came down from the Lord unto the gate of Jeruſalem*; meaning the *Aſſyrian* army under *Sennacherib*, which came into the land of *Judea* by the order, direction, and providence of God, like an overflowing flood; which ſpread itſelf over the land, and reached to the very gates of *Jeruſalem*, which was beſieged by it, and threatned with deſtruction: or *becauſe evil came down*, &c. that is, *becauſe* of that, the inhabitants of *Maroth grieved*, or *were in pain*, as a woman in travail.

℣. 13. *O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt*, &c.] Horſes, camels, dromedaries, or mules. Some [u] render the word ſwift horſe or horſes, poſt horſes; others dromedaries [w]; and ſome mules [x]: the two latter ſeem more eſpecially to be meant, either dromedaries, as the word is tranſlated in 1 *Kings* iv. 28. which is a very ſwift creature: *Iſidore* ſays [y], the dromedary is one ſort of camels, of a leſſer ſtature, yet ſwifter, from whence it has its name, and is uſed to go more than a hundred miles a day; this is thought to be what the *Jews* [z] call a flying camel; which the gloſs ſays is a ſort of camels, that are as ſwift in running as a bird that flies; they are lighter made than a camel, and go at a much greater rate; whereas a camel goes at the rate of ten leagues a day, the dromedary will perform a journey of forty leagues in a day; they make uſe of them in the *Indies* for going poſt, and expreſſes frequently perform a journey of eight hundred miles upon them in the ſpace of a week [a]: this may ſerve the better to illuſtrate *Jer*. ii. 23. and improve the note there: but whether theſe were uſed in chariots I don't find; only *Bochart* [b] takes notice of a kind of camel, that has, like the dromedary, two bunches on its back, which the *Arabians* call *Bochet*, and put to chariots: or elſe mules are meant, for by comparing the above text in 1 *Kings* iv. 28. with 2 *Chron*. ix. 24. it looks as if *mules* were there intended; and ſo the word here uſed is rendered in *Eſth*. viii. 10, 14. and by their being there ſaid to be uſed for poſts to ride on expreſſes, it appears to be a ſwift creature. *Ælianus* [c] makes mention of mules in *India* of a red colour, very famous for running; and mules were uſed in the *Olympic* games, and many riders of them got the victory; and that theſe were uſed in chariots, there is no doubt to be made of it: *Homer* [d] ſpeaks of mules drawing a four-wheeled chariot; ſo *Pauſanias* [e] of mules yoked together, and drawing a chariot inſtead of horſes; and the *Septuagint* verſion of *Iſ*. lxvi. 20. inſtead of *in litters and on mules*, renders it, in *litters* or carriages *of mules*: but be they one or the other that are here meant, they were creatures well known, and being ſwift were uſed in chariots, to which they were bound and faſtened in order to draw them, and which we call *putting to*; this the inhabitants of *Lachiſh* [f] are bid to do, in order to make their eſcape, and flee as faſt as they could from the enemy, advancing to beſiege them; as they were beſieged by the army of *Sennacherib*, before he came to *Jeruſalem*, 2 *Chron*. xxxii. 1, 9. Or theſe words may be ſpoken in an ironical and ſarcaſtic way, that whereas they had abounded in horſes and chariots, and frequently rode about their ſtreets in them, now let them make uſe of them, and get away if they could; and may ſuggeſt, that inſtead of riding in theſe, they ſhould be obliged to walk on foot into captivity. *Lachiſh* was a city in the tribe of *Judah*, in the times of *Jerom* [g]; it was a village ſeven miles from *Eleutheropolis*, as you go to *Daroma* or the ſouth. *She is the beginning of the ſin to the daughter of Zion*; lying upon the borders of the ten tribes, as *Lachiſh* did, it was the firſt of the cities of *Judah* that gave into the idolatry of *Jeroboam*, the worſhipping of the calves; and from thence it ſpread itſelf to *Zion* and *Jeruſalem*; and being a ringleader in this ſin, ſhould be puniſhed for it: tho' ſome think this refers to their conſpiracy with the citizens of *Jeruſalem* againſt king *Amaziah*, and the murder of him in this place, now puniſhed for it, 2 *Kings* xiv. 18, 19: *for the tranſgreſſions of Iſrael were found in thee*; not only their idolatry, but all other ſins, with which it abounded; it was a very wicked place, and therefore no wonder it was given up to deſtruction. The *Targum* is, "for the tranſgreſſors of *Iſrael* were found "in thee."

℣. 14. *Therefore ſhalt thou give preſents to Moreſheth-Gath*, &c.] Since *Lachiſh* was the cauſe of leading *Judah* into idolatry, and was a city ſo very wicked; therefore it ſhould be reduced to ſuch diſtreſs, as to ſend meſſengers with preſents to the *Philiſtines* at *Moreſheth-Gath*, a place near to *Gath* of the *Philiſtines*, and may include that and other cities of theirs, to come and help them againſt the *Aſſyrians*: *the houſes of Achzib* ſhall be *a lie to the kings of Iſrael*; a city of *Judah*, *Joſh*. xv. 44. or of *Aſher*, *Joſh*. xix. 29. the ſame with *Chezib*, *Gen*. xxxviii. 5. and called *Ecdippa* by *Joſephus* [h], *Pliny* [i], and *Ptolemy* [k]. The *Jewiſh* writers commonly call it *Cezib*, of which they [l] ſay many things about that, and the land unto it, being ſubject to tithes, the laws of the ſeventh year, and the like. *Maimonides* and *Bartenora* ſay [m], it is the name of a place

[r] כי quamvis. [s] כי חלה לטוב certe doluit propter bonum, Vatablus; ſiquidem doluit, Pagninus, Montanus; quia doluit propter bonum, Burkius. [t] Onomaſt. p. 87. 951. [u] לרכש ad equos velociſſimos, Pagninus; equo veloci, Montanus; angariis ſc. equis, Junius & Tremellius, Piſcator. [w] Dromadibus, Vatablus. So Elias. [x] Mulis, ſo ſome in Piſcator; ad mulum celerem, Burkius. [y] Origin, l. 12. c. 1. p. 102. [z] T. Bab. Maccot, fol. 5. 1. [a] See Harris's voyages and travels, vol. i. p. 469. [b] Hierozoic. par. 1. l. 2. c. 4. col. 87. [c] De Animal. l 16. c. 9. [d] Iliad. 24. l. 324. [e] Eliac. prior, ſive l. 5. p. 302. So Suetonius in vit. Jul. Cæſar. c. 31. mulis ad vehiculum junctis. [f] There is a likeneſs in ſound between לכיש and רכש. [g] De locis Hebr. fol 92. M. [h] Antiqu. l. 5. c. 1. §. 22. De bello Jud. l. 1. c. 13. §. 4. [i] Nat. Hiſt. l. 5. c. 19. [k] Geograph. l. 5. c. 15. [l] T. Hieroſ. Sheviith, fol. 36. 2. T. Bab. Gittin, fol. 7. 2. Miſn. Demai, c. 1. §. 3. [m] In Miſn. Demai, c. 1. §. 3.

place which divided between the land of *Iſrael*, which they poſſeſſed who came out of *Babylon*, and that land which they enjoyed who came out of *Egypt*; but the *Jews* are not agreed about the ſituation of it. One of their writers [n] places it to the north-eaſt of the land of *Iſrael*: but another [o] obſerves, and proves from one that reſided in thoſe parts ſome time, and diligently enquired into, and made his obſervation on places, that *Cezib*, and alſo *Aco* and *Amana*, frequently mentioned with it, were all on the weſtern ſea of the land of *Iſrael*, that is, the *Mediterrenean* ſea; in which he was right, without all doubt: the place is now called *Zib* by contraction, of which Mr. *Maundrel* [p] gives this account, "having travelled about one hour "in the plain of *Acra*, we paſſed by an old town "called *Zib*, ſituate on an aſcent cloſe by the ſea-"ſide; this may probably be the old *Achzib*, "mentioned *Joſh*. xix. 29. and *Judg*. i. 31. called "afterwards *Ecdippa*; for St. *Jerom* [q] places *Achzib* nine miles diſtant from *Ptolemais* (or *Aco*) "towards *Tyre*, to which account we found the "ſituation of *Zib* exactly agreeing." Now the houſes, or families that dwelt in this place; or the idols temples there, as ſome, and the idolatry exerciſed therein, ſhould be a lie unto, or diſappoint the expectations of the kings of *Iſrael*; which, according to *Kimchi*, is put for *Judah*, who placed confidence in them, and had dependence on them: there is an elegant paronomaſia between *Achzib* and a *lie* [r]. The *Targum* is, "thou ſhalt ſend gifts to "the heirs of *Gath*; the houſes of *Achzib* ſhall "be delivered to the people, becauſe of the ſins "of the kings of *Iſrael*, who worſhipped idols in "them."

℣. 15. *Yet will I bring an heir unto thee, O inhabitant of Mareſhah*, &c.] Another city in the tribe of *Judah*, mentioned with *Achzib* in *Joſh*. xv. 44. and is by many thought to be the birth-place of this prophet; and if ſo, his faithfulneſs may be obſerved, in declaring the whole counſel of God, tho' againſt his own native place; and this muſt be an aggravation of the ſin of the inhabitants of it, that they had ſuch a prophet that aroſe from them, and they regarded him not. There is a beautiful alluſion in the word *heir* to *Mareſhah* [s], which ſignifies an *inheritance*; and here were an *heir* or heirs for it, as the *Targum*; not the *Perſians*, as ſome in *Aben Ezra*, and in an *Agadah* mentioned by *Jarchi*, who deſcended from *Elam* the firſt-born of *Shem*; and ſo had a right of inheritance, as thoſe interpreters ſuppoſe; but the king of *Aſſyria*, who ſhould invade the land, and ſeize upon this place among others, and poſſeſs it, as if it was his by right of inheritance, having obtained it by conqueſt; and this being by the permiſſion, and according to the will of God, he is ſaid to be brought by him to it. *Capellus* thinks on the contrary, that *Hezekiah* and his poſterity are meant: *he ſhall come unto Adullam the glory of Iſrael*; another city in the tribe of *Judah*, a royal one, *Joſh*. xv. 35. ſaid by *Jerom* to be in his time no ſmall village, and to be about ten miles from *Eleutheropolis*; called the *glory of Iſrael*, having been a royal city in *Joſhua*'s time, *Joſh*. xii. 15. and a fenced city in the times of *Rehoboam*, 2 *Chron*. xi. 7. and *Euſebius* ſays it was a large town; and *Jerom* ſays it was not a ſmall one in his time; tho' ſome think *Jeruſalem* is meant, the metropolis of the nation, *Iſrael* being put for *Judah*, as in the preceding verſe; and to be read, *he* that is the enemy and heir, *ſhall come to Adullam, yea to the glory of Iſrael* [t]; even to *Jeruſalem*, the moſt glorious city in all the tribes; tho' others are of opinion, that this is the character of the enemy or heir that ſhould come thither, called ſo by way of contradiction, as coming to the reproach and diſgrace of *Iſrael*; or ironically, whom *Iſrael* before gloried in, when they had recourſe to him for help. The margin of our bible reads, *the glory of Iſrael ſhall come to Adullam*; that is, the great men, the princes and heads of the people ſhall flee to the cave of *Adullam* [u], to hide them from the enemy, where *David* was hid from *Saul*; ſee 1 *Sam*. xxii. 1. *Burkius* [w], a very late commentator, takes *Adullam* for an appellative, and with *Hillerus* [x] renders it, *the perpetuity of the yoke*; and the whole thus, *at the perpetuity of the yoke, the glory of Iſrael ſhall come*; that is, when all things ſhall ſeem to tend to this, that the yoke once laid on *Iſrael* by the *Gentiles* ſhall become perpetual, without any hope of deliverance, then ſhall come the deliverer, that is Jeſus, the glory of *Iſrael*; and adds he, God forbid we ſhould think of any other ſubject here; and ſo he interprets the *heir* in the preceding clauſe of the Meſſiah; and which is a ſenſe far from being deſpicable.

℣. 16. *Make thee bald, and poll thee for thy delicate children*, &c.] Which is ſaid, either with reſpect to *Mareſhah*, or to *Adullam*, or to the whole land, as *Kimchi* obſerves; rather to the latter; and that either to *Iſrael*, or to *Judah*, or both; the prophecy in general being concerning them both, ℣. 1. making baldneſs, whether by plucking off the hair, or by ſhaving it, was uſed in token of mourning, *Job* i. 20. *Jer*. vii. 29. and ſo it is deſigned to expreſs it here: the inhabitants of the land are called to lamentation and weeping for their children taken from them, whom they dearly loved, and brought up in a delicate manner. The *Targum* is, "pluck off thy hair, and caſt *it* upon "the children of thy delight;" and *Sanctius* obſerves, that it was a cuſtom with the *Gentiles* to cut off their hair, and caſt it into the graves of their kindred and friends at their interment, to which he thinks the prophet alludes: *enlarge thy baldneſs as the eagle*; when it moults, and caſts off all its feathers, as it does in old age, and ſo renews its youth; to which the alluſion ſeems to be in *Pſ*. ciii. 5. *Iſ*. xl. 31. or every year, as birds of prey uſually do at the beginning of the ſpring. The *Jewiſh* writers [y] ſay, this happens to it every ten years; when finding its feathers heavy and unfit for flying, it makes a tour to the ſun with all its force it can, to get as near it as poſſible; and having heated its plumage exceſſively, it caſts itſelf into the ſea for cooling, and then its feathers fall off, and new ones ſucceed; and this it does until it is an hundred years old; and to its then ſtate of baldneſs, whilſt it is moulting, is the alluſion here; unleſs it can be thought any reſpect is had to that kind of eagle which is called the bald one. In *Virginia* [a] there are three ſorts of eagles; one is the grey eagle, about the ſize of a kite; another the black eagle, reſembling thoſe in *England*; and a third the bald eagle, ſo called becauſe the upper part of the neck and head are covered with a ſort of white down: but the former ſort of baldneſs ſeems to be intended, which is at certain ſtated times, and not what always is, and is only partial; for it denotes ſuch an univerſal baldneſs to be made, as to take in all the parts of the body where any hair grows; as expreſſive of the general devaſtation that ſhould be made, which would be the cauſe of this great mourning: *for they are gone into captivity from thee*; that is, the delicate children of *Iſrael* and *Judah*, and ſo were as dead unto them, or worſe: this was accompliſhed in *Iſrael* or the ten tribes, partly by *Tiglath-Pileſer*, and more completely by *Salmaneſer*, kings of *Aſſyria*, 2 *Kings* xv. 29. and xvii. 6. and in *Judah* or the two tribes, when *Sennacherib* came and took their fenced cities; and doubtleſs ſome of the inhabitants and their children were carried captive by him, tho' not *Jeruſalem*; and therefore cannot be addreſſed here, as ſome do interpret the words, unleſs the prophecy is to be extended to the deſtruction of *Jeruſalem* by the *Babylonians*.

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[n] Bartenora in Miſn. Sheviith, c. 6. 1. & Challa, c. 4. §. 8.

[o] Yom Tob in Sheviith, c. 6. 1. e Caphtor Uperah, c. 11.

[p] Journey from Aleppo, &c. p. 53. Ed. 7.

[q] De locis Hebr. fol. 88 I.

[r] אכזיב & אכזב.

[s] הירש & מרשה.

[t] So Piſcator, Junius, Druſius.

[u] Ad Adullam veniet gloria Iſraelis, Cocceius.

[w] He publiſhed Annotations on the Twelve minor prophets at Heilbronn, 1753. which he calls a Gnomon, wrote in imitation of Bengelius's Gnomon of the New Teſtament, whoſe ſon-in-law it ſeems he is, and by whom his work is prefaced.

[x] Onomaſt. Sacr. p. 739.

[y] Saadiah Gaon apud Kimchi & Ben Melech in Pſ. ciii. 5. & Iſ. xl. 31.

CHAP. II.

IN this chapter complaint is made of the ſins of the people of *Iſrael*, and they are threatened with puniſhment for them. The ſins they are charged with are covetouſneſs, oppreſſion and injuſtice, which were premeditated, and done deliberately, ℣. 1, 2. therefore the Lord deviſed evil againſt them, they ſhould not eſcape; and which would bring down their pride, and cauſe them to take up a lamentation, becauſe they ſhould not enjoy the portion of land that belonged to them, ℣. 3, 4, 5. they are further charged with oppoſing the prophets of the Lord, the folly and wickedneſs of which is expoſed, ℣. 6, 7. and with great inhumanity and barbarity, even to women and children, ℣. 8, 9. and therefore are ordered to expect and prepare for a removal out of their land, ℣. 10. and the rather, ſince they gave encouragement and heed to falſe prophets, and delighted in them, ℣. 11. and the chapter is concluded with words of comfort to the remnant among them, and with precious promiſes of the Meſſiah, and the bleſſings of grace by him, ℣. 12, 13.

℣. 1. *Wo to them that deviſe iniquity*, &c.] Any kind of iniquity; idolatry, or worſhipping of idols, for the word is uſed ſometimes for an idol; or the ſin of uncleanneſs, on which the thoughts too often dwell in the night-ſeaſon; or coveting of neighbours goods, and oppreſſing the poor; ſins which are inſtanced in the next verſe; and every thing that is vain, fooliſh and wicked, and in the iſſue brings trouble and diſtreſs; now a wo is denounced againſt ſuch that think on ſuch things, and pleaſe themſelves with them in their imaginations, and contrive ways and means to commit them: *and work evil upon their beds*; when the ſenſes being leſs engaged, the thoughts are more free; but ſhould not be employed about evil; but either in meditating on the divine goodneſs, and praiſing the Lord for his mercies; or in examining a man's heart, ſtate and caſe, and mourning over his ſins, and applying to God for the remiſſion of them; but inſtead of this, the perſons here threatened are ſaid to *work evil on their beds*, when they ſhould be aſleep and at reſt, or engaged in the above things; that is, they plot and contrive how to accompliſh the evil they meditate; they determine upon doing it, and are as ſure of effecting it, as if it was actually done; and do act it over in their own minds, as if it was real; ſee *Pſ.* xxxvi. 4: *when the morning is light, they practiſe it*; they wiſh and wait for the morning-light, and as ſoon as it appears they riſe; and inſtead of bleſſing God for the mercies of the night, and going about their lawful buſineſs, they endeavour to put in practice with all vigour and diligence, and as expeditiouſly as they can, what they have projected and ſchemed in the night-ſeaſon: *becauſe it is in the power of their hand*; to commit it; and they have no principle of goodneſs in them, nor fear of God before them to reſtrain them from it: or, *becauſe their hand is unto power* [b]; it is ſtretched out, and made uſe of in the commiſſion of ſin to the utmoſt of their power, without any regard to God or man. The *Vulgate Latin* verſion is, *becauſe their hand is againſt God*; their hearts are enmity to God, and therefore they oppoſe him with both their hands, and care not what iniquity they commit; they are rebels againſt him, and will not be ſubject to him. The *Septuagint* and *Arabic* verſions are, *becauſe they lift not up their hands to God*; they don't pray to him, and therefore are bold and daring to perpetrate the groſſeſt iniquity, which a praying man durſt not do; but the *Syriac* verſion is the reverſe, *they do lift up their hands to God*; make a ſhew of religion and devotion, when their hearts and their hands are deeply engaged in ſinning; which ſhows their impudence and hypocriſy; but the paſſages in *Gen.* xxxi. 29. *Deut.* xxxii. 28. *Prov.* iii. 27. favour and confirm our verſion, and the ſenſe of it; ſo the *Targum*.

℣. 2. *And they covet fields, and take* them *by violence*, &c.] The fields of their poor neighbours, which lie near them, and convenient [illegible] them; they wiſh they were theirs, and they conti[illegible] ways and means to get them into their poſſeſſion; and if they can't get them by fair means, if they can't perſuade them to ſell them, or at their price, they'll either uſe ſome crafty method to get them from them, or they'll take them away by force and violence; as *Ahab* got *Naboth*'s vineyard from him: *and houſes, and take* them *away*; they covet the houſes of their neighbours alſo, and take the ſame courſe to get them out of their hands, and add them to their own eſtates: *ſo they oppreſs a man and his houſe, even a man and his heritage*; not only diſpoſſeſs him of his houſe to dwell in, but of his paternal inheritance, what he received from his anceſtors, and ſhould have tranſmitted to his poſterity, being unalienable; and ſo diſtreſſed a man and his family for the preſent, and his poſterity after him. The *Vulgate Latin* verſion is, *they calumniate*

for
contrive

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[a] See Harris's Voyages and Travels, Vol. II. p. 229. Lowthorp's Philoſoph. Tranſact. abridged, Vol. III. p. 589.

[b] כי יש לאל ידם quia eſt ad potentiam manus ipſorum, Calvin.

lumniate a man and his houſe; which ſeems to be deſigned to make it agree with the ſtory of *Ahab*, 1 *Kings* xxi. 13.

℣. 3. *Therefore thus ſaith the Lord, behold, againſt this family do I deviſe an evil*, &c.] Becauſe of thoſe evils of covetouſneſs, oppreſſion and injuſtice ſecretly deviſed, and deliberately committed; the Lord, who neither ſlumbers nor ſleeps, declares, and would have it obſerved, that he had deviſed an evil of puniſhment againſt the whole nation of *Iſrael*, the ten tribes particularly, among whom their ſins greatly prevailed; even an invaſion of their land by the *Aſſyrians*, and the carrying of them captive from it into foreign parts: *from which ye ſhall not remove your necks*; that is, they ſhould not be able to deliver themſelves from it; they would not be able to ſtop the enemy in his progreſs, having entered their land; nor oblige him to break up the ſiege of their city, before which he would ſit, and there continue till he had taken it; and being carried captive by him, they would never be able to free themſelves from the yoke of bondage put upon them, and under which they remain unto this day. The alluſion is to beaſts ſlipping their necks out of the collar or yoke put upon them: theſe ſons of *Belial* had broke off the yoke of God's commandments, and now he'll put another yoke upon them, they ſhall never be able to caſt off until the time of the reſtitution of all things, when all *Iſrael* ſhall be ſaved: *neither ſhall ye go haughtily*; as they now did, in an erect poſture, with necks ſtretched out, and hands lifted up high, and looking upon others with ſcorn and contempt; but hereafter it ſhould be otherwiſe, their heads would hang down, their countenances be dejected, and their backs bowed with the burdens upon them: *for this time is evil*; very calamitous, afflictive and diſtreſſing; and ſo not a time for pride and haughtineſs, but for dejection and humiliation; ſee *Eph*. v. 16.

℣. 4. *In that day ſhall one take up a parable againſt you*, &c.] Making uſe of your name, as a bye-word, a proverb, a taunt, and a jeer; mocking at your calamities and miſeries: or, *concerning you* [c]; take up and deliver out a narrative of your troubles, in figurative and parabolical expreſſions; which *Kimchi* thinks is to be underſtood of a falſe prophet, finding his prophecies and promiſes come to nothing; or rather a ſtranger, a ſtander-by, a ſpectator of their miſeries, an inſulting enemy, mimicking and perſonating them; or one of themſelves, in the name of the reſt: *and lament with a doleful lamentation*; or, *lament a lamentation of lamentation* [d]; a very grievous one: or, *a lamentation that is*, or *ſhall be*, or *is done* [e]; a real one, and which will continue: and *ſay, we be utterly ſpoiled*; our perſons, families and friends; our eſtates, fields and vineyards; our towns and cities, and even our whole land, all laid waſte, ſpoiled and plundered: *he hath changed the portion of my people*; the land of *Iſrael*, which was the portion of the people of it, given unto them as their portion by the Lord; but now he, or the enemy the *Aſſyrian*, or God by him, had changed the poſſeſſors of it; had taken it away from *Iſrael*, and given it to others: *how hath he removed it from me!* the land that was my portion, and the portion of my people; how comes it to paſs that he hath taken away that which was my property, and given it to another! how ſtrange is this! how ſuddenly was it done! and by what means! *turning away, he hath divided our fields*; either God turning away from his people, becauſe of their ſins, divided their fields among their enemies; *inſtead of reſtoring* [f], as ſome read it, he did ſo; or the enemy the *Aſſyrian*, turning away after he had conquered the land, and about to return to his own country, divided it among his ſoldiers: or, *to the perverſe*, or *rebellious one* [g] *he divideth our fields*; that is, the Lord divides them to the wicked, perverſe and blaſpheming king of *Aſſyria*; ſo the word is uſed of one that goes on frowardly, and backſlides, *Iſ*. lvii. 17. *Jer*. iii. 14, 22.

℣. 5. *Therefore thou ſhalt have none that ſhall caſt a cord by lot*, &c. This confirms what was before delivered in a parabolical way, and as a lamentation; and is ſpoken either to the falſe prophet, as *Kimchi*; who ſhould not be, nor have any poſterity to inherit by lot the land of *Iſrael*; or to thoſe oppreſſors that took away houſes and fields from others, theſe ſhould have no part nor lot in the land any more; or rather to the whole people of *Iſrael*, who ſhould no more inherit their land after their captivity, as they have not to this day. The alluſion is to the diſtribution of the land by lot, and the dividing of it by a cord or line, as in *Joſhua*'s time; but now there ſhould be no land in the poſſeſſion of *Iſraelites* to be divided among them; nor any people to divide it to, being ſcattered up and down in the world, and ſo no need of any perſon to be employed in ſuch ſervice; nor any *Sanhedrim* or court of judicature to apply unto for a juſt and equal diviſion and diſtribution, who perhaps may be meant in the next clauſe: *in the congregation of the Lord*; unleſs this is to be underſtood of the body of the people, who were formerly called the congregation of the Lord, *Deut*. xxiii. 1, 2. tho' now they had forfeited this character, and are only called ſo ironically, as ſome think. *Aben Ezra* interprets it, when the Lord returns the captivity of his people; and ſo *Kimchi*, who applies it to the falſe prophet, as before obſerved, who at this time ſhould have no part nor lot in the land.

℣. 6. *Propheſy ye not*, ſay they, to them that *propheſy*, &c.] Or *drop not* [h]; ſuch terrible words, ſuch menacing things; let them not flow from your lips with ſuch profuſion and abundance; ceaſe from ſpeaking in the name of the Lord, if we can hear nothing elſe but ſharp reproofs, and ſevere judgments: or the firſt word reſpects the true prophets of the Lord, and forbids their propheſying; and according to others, the next ſhould be rendered, *let them propheſy*, or *drop* [i]; that is, the falſe prophets, that propheſy ſmooth things; and ſo the ſenſe is, let the one propheſy, but not the other: *they ſhall not propheſy to them*; theſe are the words of the Lord, in anſwer to the other, that ſince they did not like his prophets; they ſhould no more be ſent to them, nor ſhould drop or diſtil the rain of doctrine upon them; but as a judgment upon them, ſhould be deprived of them: or, *they ſhall not propheſy according to theſe* [k]; as the falſe prophets do, not ſuch things as they; or the whole may be rendered thus, *propheſy not*, or if *they propheſy, let them not propheſy as theſe* [l]; ſuch things as theſe; namely, *that ſhame ſhall not overtake them*; that is, as the falſe prophets, who ſaid that ſhame and confuſion ſhould not come upon the people of *Iſrael*, or the wrath denounced againſt them, but they ſhould enjoy great peace and proſperity: but the firſt ſenſe ſeems beſt, and the meaning of this clauſe to be, that the true prophets of the Lord ſhould not propheſy any more to this people, ſince they did not chuſe they ſhould: *that ſhame might not come upon them*; that the prophets might not be treated by them in a ſhameful and ignominious manner: or, as others, *ſhame ſhall not depart from them* [m]; tho' they think to eſcape it by forbidding the prophets propheſying terrible things to come, yet confuſion will be their portion at laſt.

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[c] עליכם ſuper vos, Pagninus, Montanus; de vobis, Junius & Tremellius, Piſcator; ſuper vobis, Cocceius.

[d] ונהה נהי נהיה & lamentabitur lamentum lamenti, Montanus.

[e] נהיה factum eſt, De Dieu; ejulatu vero, Cocceius; actum eſt, Burkius.

[f] לשובב pro reddendo, Caſtalio.

[g] שובב averſus, refractarius, Druſius; ingrato & rebelli, De Dieu.

[h] אל תטיפו ne ſtilletis, Pagninus, Montanus, Cocceius, Burkius, Junius & Tremellius; ne ſtillatote, Piſcator.

[i] יטיפון ſtillent iſti, Junius & Tremellius, Cocceius; ſtillanto, Piſcator.

[k] לאלה ſecundum iſtos, Junius & Tremellius, Piſcator.

℣. 7. *O thou that art named the houſe of Jacob*, &c.] Called after that great and good man, and reckoned the people of God, and have the character of being religious perſons; but alas! have but a name, and not the thing, and are the degenerate offspring of that famous patriarch: *is the ſpirit of the Lord ſtraitened?* or *ſhortened* [n]; the ſpirit of the Lord in his prophets, is it to be limited and reſtrained according to the will of men? or if theſe prophets are forbid to propheſy, and they are ſilenced, is not the reſidue of the ſpirit with the Lord? can't he raiſe up others to propheſy in his name? or is the ſpirit of the Lord confined, as a ſpirit of propheſy, only to foretel good things, and not evil? may it not threaten with puniſhment for ſin, as well as promiſe peace and proſperity? and is it to be reckoned narrow and ſtrait, becauſe it now does not? the fault is not in that, but in you, who make it neceſſary by your conduct, that not good, but evil things ſhould be predicted of you: are *theſe his doings?* either *Jacob*'s doings, ſuch things as *Jacob* did? did he ever forbid the prophets of the Lord from propheſying? or did he do ſuch things as required ſuch menaces and threatnings as now delivered by the prophets? or are theſe becoming ſuch perſons as go by his name? or are ſuch works as are done by you pleaſing to God? were they, no ſuch terrible meſſages would be ſent by his prophets: or are theſe the Lord's doings? are judgments the works he is continually doing and taking delight in? are they not his acts, his ſtrange acts? did you behave otherwiſe than you do, you would hear nothing of this kind: *do not my words do good to him that walketh uprightly?* that walks in a right way, and according to the rule of the divine word, in the uprightneſs and integrity of his heart, aiming at the honour and glory of God in all his ways? to ſuch a man the words of the Lord by his prophets ſpeak good things, promiſe him good things here and hereafter, and do him good, exhilarate his ſpirits, chear, refreſh, and comfort his ſoul.

℣. 8. *Even of late my people is riſen up as an enemy*, &c.] Or *yeſterday* [o]; meaning a very little while before this prophecy, the people of *Iſrael*, thoſe of the ten tribes, who were the people of God by profeſſion, roſe up as an enemy, not only to God and true religion, worſhipping idols; but rather to their brethren, thoſe of the two tribes of *Judah* and *Benjamin*; as they did in the times of *Pekah* king of *Iſrael*, who ſlew a hundred and twenty thouſand of them in one day, 2 *Chron.* xxviii. 6. and which is here mentioned as a reaſon why the ſpirit of the Lord in his prophets threatened them with evil, and did not promiſe them good things: *ye pull off the robe with the garment*; the upper and nether garment, and ſo ſtripped them naked: or, *they ſtripped the robe from off the garment*, as ſome [p]; they took the upper garment or cloak from them, and left them only the under garment: *for them that paſs by ſecurely, as men averſe from war*; who were travelling from place to place about their proper buſineſs, and thought themſelves very ſafe; were peaceable men themſelves, and ſuſpected no harm from others: or, *returning from war* [q]; ſuch who eſcaped in the battel, and fled for their lives; and when they imagined they were ſafe, and out of danger, fell into the hands of robbers, who ſtripped them of their garments. *Guſſetius* [r] interprets it of ſuch who were returning to the battel, and yet ſo uſed.

℣. 9. *The women of my people have ye caſt out from their pleaſant houſes*, &c.] Not content to ſlay their huſbands, they took their wives or widows captive, diſpoſſeſſed them of their habitations, where they had lived delightfully with their huſbands and children; ſo we find that at the time before referred to, the people of *Iſrael* carried captive of their brethren two hundred thouſand women, and brought them to *Samaria*, 2 *Chron.* xxviii. 8. Some underſtand this of divorce, which thoſe men were the cauſe of, either by committing adultery with them, which was a juſt reaſon for their huſband's divorcing them; or by frequenting their houſes, which cauſed ſuſpicion and jealouſy: *from their children have ye taken away my glory for ever*; the which God would have had glory from, and they would have given it to him on account of; as their being brought up in a religious way; their liberties, both civil and religious; their paternal eſtates and inheritances, and the enjoyment of their own land; and eſpecially the worſhip of God in the temple, of which they were deprived by being carried away from their own country: or it may be underſtood of the glory that accrues to God by honourable marriage, and the bed undefiled; and the diſhonour caſt upon him by the contrary, as well as upon children, who may be ſuſpected to be illegitimate.

℣. 10. *Ariſe ye, and depart*, &c.] That is, out of the land; don't think of a continuance in it, but expect a removal from it; prepare for captivity and exile; look for it every moment, to hear it ſaid to you, ariſe, and be gone from hence; for ſince you have drove others out of their inheritances and poſſeſſions, this ſhall be your caſe: *for this is not your reſt*; the land in which the ten tribes then dwelt, and which was given to their fathers for an inheritance, and for a reſting place, and had been ſo for ages paſt, now would be no more ſo, becauſe of their ſins and tranſgreſſions; they muſt not expect to abide here long, and enjoy reſt and eaſe; but to be turned out, and deprived of all the bleſſings of it, and be carried into a foreign country, where inſtead of reſt and eaſe they ſhould be in ſlavery and bondage: *becauſe it is polluted, it ſhall deſtroy* you, *even with a ſore deſtruction*; becauſe the land that was given them to dwell in was defiled by their manifold iniquities, particularly adulteries before hinted at: all ſin is of a defiling nature; it defiled the bodies and ſouls of theſe men; defiled the eſtates they were poſſeſſed of, and the land on which they dwelt, and their fellow-inhabitants of it; therefore utter deſtruction, even a ſore and grievous one, ſhould come upon them, by which their land ſhould be laid waſte, and they conſumed off of it: or, *it ſhall corrupt* you, *even with a grievous corruption*[s]; or you being corrupt upon it, it ſhall ſpew you out as a corrupt thing, as it did the *Canaanites*, the ancient inhabitants of it; when you will appear to be as you are, extremely corrupt: or, *it ſhall be in pain*, even *with ſore pains*[t]; ſuch as thoſe of a woman in travail, not being able to bear them any longer, but eaſe itſelf of them, thro' the judgments of God upon them. This may be applied to the preſent ſtate and condition of the people of God in this world, which is not their reſt; there remains one for them in another world, but they are not yet come to it; for whilſt here they are in trouble, thro' indwelling ſin, the temptations of ſatan, divine deſertions, and various fears that attend them, ſo that they have little reſt; beſides, this is a warfare-ſtate, and they are engaged with many enemies; and at beſt are but travellers paſſing thro' this world to their father's houſe: this is alſo their working time, and they are attended with a variety of afflictions within and without; and ſince there are ſo many corruptions and pollutions in the world, thro' luſt, which makes it that it can be no reſting place for a good man; it becomes them not to take up their reſt here, but ſeek after it elſewhere; and to live in an expectation of being called out of it, and to be in a readineſs to depart when the Lord ſhall call for them.

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[l] Ne vaticinemini, aut ſi vaticinentur, ne talia vaticinentur, Caſtalio.

[m] לא יסג כלמות non recedent ignominiæ, De Dieu; non retroageretur ſumma ignominia, Cocceius; non recederet ignominia magna, Burkius.

[n] הקצר abbreviatus eſt, Pagninus, Montanus, Vatablus, Druſius, Cocceius; decurtatus eſſet, Piſcator.

[o] אתמול heri, Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius, Burkius.

[p] ממול שלמה a veſte togam ſpoliatis, Noldius; a veſte pallium exuitis, Burkius.

[q] שובי מלחמה revertentibus a bello, Piſcator; redeunt a bello, Cocceius; & revertuntur a bello, De Dieu; uti eſſetis reverſi ex bello, Burkius.

[r] Redeuntes in bellum, Comment. Ebr. p. 836.

ỳ. 11. *If a man walking in the ſpirit and falſhood, do lie,* &c.] Who pretends to be a prophet, and a ſpiritual man, and to be under the inſpiration and influence of the Spirit of God, but utters nothing but lies and falſhoods; or who is acted by a ſpirit of falſhood and lying; or, as in the margin, *walk with the wind, and lie falſly*[u]; is full of wind and vanity; or, *after the wind*[w]; and follows the dictates of his vain mind, and coins lies, and ſpeaks falſe things: ſaying, *I will propheſy unto thee of wine and of ſtrong drink*; or *drop* a word *unto thee*[x]; that there will be good times, and nothing but good eating and drinking; and that men need not fear ſuch diſmal things befalling them as the prophets of the Lord ſpoke of; but may be chearful and merry, and drink wine and ſtrong drink, and not be afraid of their evil tidings: or, *for wine and ſtrong drink*[y], ſo *Kimchi*; and the meaning is, that if they would give him a cup of wine, or a draught of ſtrong drink, he would propheſy good things to them; the reverſe of what is before ſaid, as that they ſhould continue in their land, and not depart from it; that this ſhould be their reſt, and they ſhould remain therein, and not be deſtroyed in it, or caſt out of it: *he ſhall even be the prophet of this people*; a *dropper*[z] to them; ſee ỳ. 6. ſuch a one ſhall be acceptable to them; they'll careſs him and prefer him to the true prophets of the Lord; which is mentioned to ſhew the temper of the people, and how eaſily they were impoſed upon, and their diſreſpect to the prophets of the Lord, as in ỳ. 6, 7. to which ſubject the prophet here returns, as *Kimchi* obſerves.

ỳ. 12. *I will ſurely aſſemble, O Jacob, all of thee,* &c.] Theſe words are either the words of the falſe prophet continued, that propheſied of wine and ſtrong drink, as *Aben Ezra*; promiſing great plenty and proſperity, and that the remnant of the ten tribes carried captive by *Tiglath-Pileſer* ſhould be returned, and they ſhould all live together in ſafety and plenty, and rejoice becauſe of their numbers: or elſe they are a denunciation of threatnings and judgments, as *Kimchi*; that the *Iſraelites* ſhould be gathered indeed together, but as ſheep for the ſlaughter, even thoſe that remained, not as yet carried captive; theſe ſhould be ſhut up, and cloſely beſieged in their cities, and make a noiſe, and cry for fear of their enemies, and becauſe of the great number of them: or rather they are a comfortable promiſe of the gathering of the people of *Iſrael* in the times of the Meſſiah, in the laſt days of the goſpel-diſpenſation, even all of *Jacob*, all the then poſterity of *Iſrael*; for then *all Iſrael ſhall be ſaved*, *Rom.* xi. 26. and this is introduced, tho' abruptly, as often ſuch promiſes are, for the comfort of the Lord's people, amidſt ſorrowful and ſad tidings brought to the people in general: *I will ſurely gather the remnant of Iſrael*; the remnant according to the election of grace, whom the Lord will reſerve for himſelf, thoſe that are left of them in the latter day; theſe ſhall be gathered effectually by the grace of God unto Jeſus the true Meſſiah, they ſhall now ſeek after; and into his church, to join themſelves to his people, embracing his goſpel, and ſubmitting to his ordinances; when there ſhall be *one fold* for *Jews* and *Gentiles*, and *one ſhepherd* over them, the Lord Jeſus Chriſt: *I will put them together as the ſheep of Bozrah*; a place famous for flocks and paſtures; ſignifying that they ſhould be took care of by the great and good ſhepherd, have a good fold, and good paſtures provided for them, where they ſhould feed comfortably together, in great unity and affection: *as the flock in the midſt of their fold*; lying down ſafely, and reſting quietly; ſee *Ezek.* xxxiv. 13, 14: *they ſhall make great noiſe by reaſon of the* multitude of *men*; a joyful noiſe, becauſe of their own numbers being increaſed with men like a flock, and ſo numerous, that the place will be too ſtrait for them; and becauſe of the number of good and faithful ſhepherds under Chriſt, to feed and protect them, even paſtors after God's own heart, given them to feed them with knowledge and underſtanding, *Jer.* iii. 15.

ỳ. 13. *The breaker up is come up before them,* &c.] Not the enemy, either the *Aſſyrian* or *Chaldean* army, or any part thereof, going up before the reſt, breaking down the walls of the city, either of *Samaria* or *Jeruſalem*, ſo making way for entrance therein; nor *Zedekiah*, as *Joſeph Kimchi*, who made his eſcape thro' the wall broken down; nor the *Maccabees*, who were inſtruments of great ſalvation and deliverance to the *Jews* after the captivity, and before the coming of Chriſt. *Kimchi* makes mention of an expoſition, which interprets *the breaker* of *Elias*, that was to come before the Meſſiah; *and their king*, in the latter part of the text, of the branch the ſon of *David*; that is, the Meſſiah; which ſenſe Mr. *Pocock* thinks may be admitted of, provided by *Elias* we underſtand *John the Baptiſt*, the forerunner of Chriſt, who is the true *Elias* that was to come; who broke, prepared and cleared the way for Chriſt by his doctrine and baptiſm; ſee *Luke* i. 16, 17. and iii. 4, 5. but it is beſt to interpret *the breaker* of Chriſt himſelf; and ſo I find it explained [a] by the *Jews* alſo, to whom this and all the reſt of the characters in the text agree; and who may be ſo called with reſpect to his incarnation, being the firſt-born that opened the womb, and broke forth into the world in a very extraordinary manner; his birth being of a virgin, who was ſo both before and after the birth; thus *Pharez* had his name, which is from the ſame root, and is of a ſimilar ſound with *Phorez* here, from his breaking forth before his brother, unawares, and contrary to expectation, *Gen.* xxxviii. 29. this agrees with Chriſt, with reſpect to his death, when he broke thro' and vanquiſhed all enemies, ſin, ſatan, the world and death; broke thro' all the troops of hell, and ſpoiled principalities and powers; and thro' all difficulties that lay in the way of the ſalvation of his people; he broke down the middle wall of partition, the ceremonial law which was between *Jew* and *Gentile*; and broke off the yoke of ſin, ſatan, and the law, under which they were, and ſet them at liberty; and at his reſurrection he broke aſunder the cords of death, as *Sampſon* did his withs as a thread of tow; and at his aſcenſion he broke his way thro' the regions of the air, and legions of devils there, leading captivity captive, and entered into heaven; and was *pandens iter*, as the *Vulgate Latin* verſion here renders it, opening the way for his people into it; by the miniſtry of the word, he broke his way into the *Gentile* world, conquering and to conquer, which was mighty thro' God, for the pulling down of ſtrong holds, and reducing multitudes to his obedience; at the converſion of every ſinner he breaks open the everlaſting doors of their hearts, and enters in; he breaks their rocky hearts in pieces, and then binds up what he has broken; and in the latter day he'll break in pieces all his enemies as a potter's veſſel; yea he'll break in pieces and conſume all the kingdoms of the earth, which will become like the chaff of the ſummer threſhing-floors: and now he is aſcended, or *gone up* to heaven to his father there, and *before them* his ſheep, his people, ſaid to be aſſembled, gathered and put together; he is aſcended as the fore-runner of them, to receive gifts for them, and beſtow them on them, and to prepare heaven for them, and to make interceſſion on their behalf; and as ſure as he is gone up, ſo ſure ſhall they alſo follow: *they have broken up, and have paſſed thro' the gate; and are gone out by it*; not either the *Aſſyrians* or *Chaldeans*; nor the people that fled with *Zedekiah*; but the ſheep of Chriſt following him their ſhepherd; who, in the ſtrength of Chriſt, and the power of his grace, break out of their priſon-houſes; and break off the yokes and fetters in which they have been detained, and all allegiance to former lords; and break thro' their enemies, and become more than conquerors thro' him that has loved them; and *paſs thro'* him *the gate*; the ſtrait gate, and narrow way that leads to the Father, and to the enjoyment of all the bleſſings of grace; and into the ſheep-fold, the church, and the privileges of it; and even into heaven itſelf, eternal life and happineſs: and by which alſo they *go out*, for he is a door of eſcape unto them out of the hands of all their enemies, and from wrath to come; and he is a door of hope of all good things unto them, and which leads to green paſtures, and by which they go in and out, and find paſture: *and their king ſhall paſs before them, and the Lord on the head of them*; not the king of *Aſſyria* or *Babylon*, before their reſpective armies, the Lord God himſelf being in a providential way at the head of them, and ſucceeding them; nor *Hoſhea* or *Zedekiah*, going before their people into captivity, the Lord having forſaken them; but the king Meſſiah, who is king of *Zion*, king of ſaints, that goes before his people as a king before his ſubjects, and as a ſhepherd before his flock; and who is the true Jehovah, the Lord our righteouſneſs, who is at the head, and is the head of his church; the captain of their ſalvation, that is at the head of his armies, his choſen and faithful ones, they following and marching after him, *Rev.* xvii. 14. and xix. 14.

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[s] תחבל וחבל נמרץ corrumpet & corruptione acri, Montanus; & quidem corruptione vehementiſſima, Cocceius.

[t] So Aben Ezra and Kimchi in Sepher Shoraſh, rad. חבל.

[u] הולך רוח ושקר כזב qui ambulat cum vento & falſitate mentiatur, Piſcator; ambulantem cum vento & falſitate mendacem, Cocceius.

[w] So Hillerus in Burkius.

[x] אטיף לך ſtillabo tibi, Pagninus, Montanus, Junius & Tremellius, Piſcator, Burkius.

[y] ליין pro vino, Pagninus, Montanus, Junius & Tremellius, Piſcator, Druſius.

[z] מטיף ſtillator, Junius & Tremellius, Piſcator, Druſius, Cocceius.

CHAP. III.

IN this chapter the prophet reproves and threatens both princes and prophets, firſt ſeparately, and then conjunctly; firſt the heads and princes of the people, civil magiſtrates, for their ignorance of juſtice, and hatred of good, and love of evil, and for their oppreſſion and cruelty; and they are threatened with diſtreſs when they ſhould cry unto the Lord, and ſhould not be heard by him, ℣. 1, 2, 3, 4. next the prophets are taken to taſk, for their voraciouſneſs, avarice and falſe propheſying; and are threatened with darkneſs, with want of viſion, and of an anſwer from the Lord, and with ſhame and confuſion, ℣. 5, 6, 7. and the prophet being full of the ſpirit and power of God, to declare the ſins and tranſgreſſions of *Jacob* and *Iſrael*, ℣. 8. very freely declaims againſt princes, prieſts and prophets all together; who, tho' guilty of very notorious crimes, yet were in great ſecurity, and promiſed themſelves impunity, ℣. 9, 10, 11. wherefore the city and temple of *Jeruſalem* are threatened with an utter deſolation, ℣. 12.

℣. 1. *And I ſaid, hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael*, &c.] This ſeems to be a new ſermon or diſcourſe, delivered at another time, and to another people than the preceding; for as that chiefly concerns the ten tribes, this the two tribes of *Judah* and *Benjamin*, and was ſpoken to them in the times of *Hezekiah*, as appears from *Jer.* xxvi. 18. for tho' *Jacob* and *Iſrael* generally deſign the ten tribes, yet here the other two, as is manifeſt from the above-cited place, and alſo from ℣. 9, 10, 12. and not only heads of families, but ſuch as were in the higheſt poſts under the government, the *Sanhedrim* of the nation, judges, rulers and nobles, are here addreſſed; and who had a great ſhare in national guilt, being ring-leaders in ſin, who ought to have ſet good examples to others; and theſe are not to be ſpared becauſe of their grandeur and dignity, but to be faithfully reproved for their vices, and which they ſhould diligently attend unto; tho' they are to be addreſſed in a reſpectful and honourable manner, and be intreated to hearken to the word of the Lord by his prophet; all which was carefully obſerved by *Micah*; and it was with pleaſure he could reflect upon his plain, faithful, and affectionate reproof of thoſe great men: is it *not for you to know judgment?* what is juſt and right to be done by men, and what ſentence is to be paſſed in courts of judicature, in caſes brought before them; and not only to know in a ſpeculative way, what is equitable, but to practiſe it themſelves, and ſee that it is done by others; and when they duly conſidered this, they would be able to ſee and own that what the prophet from the Lord would now charge them with, or denounce upon them, was according to truth and juſtice.

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[a] In Mattanot Cehunah in Bereſhit Rabba, paraſh. 85. fol. 75. 2. vid. Galatin. Arcan. Cathol. Ver. l. 3. c. 30.

℣. 2. *Who hate the good, and love the evil,* &c.] Inſtead of knowing and doing what was juſt and right; or directly contrary to their light and knowledge, and the duty of their office, they hated that which is good, which is agreeable to the law, nature, and will of God, and loved that which is evil, which is contrary thereunto; or they hated to do good, and loved to do evil, as the *Targum*; as men do who are averſe to good, and prone to evil; or they hated a good man, as *Aben Ezra*, and loved the evil man; not only delighted in committing ſin themſelves, but took pleaſure in thoſe that did it; and could not endure the company and converſation of holy and good men: *who pluck off their ſkin from off them, and their fleſh from off their bones*; like wild beaſts that tear off ſkin and fleſh from the bones, and then devour them; or like cruel ſhepherds, that not content to fleece their flocks, ſkin them, and take their fleſh alſo, and feed themſelves, and not the flock; or like butchers, that firſt take off the ſkin off a beaſt, and then cut up its fleſh. The deſign of the expreſſions is to ſhew what rigour, cruelty and oppreſſion theſe rulers exerciſed on the people; and by their heavy taxes and levies, and exorbitant mulcts and fines, pillaged and plundered them of all they had in the world, and left them quite bare, as bones ſtripped of their ſkin and fleſh. So the *Targum*, “ ſeizing on their ſubſtance by vio-“ lence, and their precious mammon they take “ away.”

℣. 3. *Who alſo eat the fleſh of my people, and flay their ſkins from off them,* &c.] Like *Cannibals* flay them alive, and then eat their fleſh: this ſignifies, as before, devouring their ſubſtance, only expreſſed in terms which ſtill more ſet forth their ſavageneſs, inhumanity, barbarity and cruelty. So the *Targum*, “ who ſpoil the ſubſtance of my peo-“ ple, and their precious mammon they take from “ them;” and what aggravated their guilt was, that they were the Lord's people by profeſſion and religion they ſo uſed; whom he had committed to their care to rule over, protect and defend: *and they break their bones, and chop them in pieces as for the pot, and as fleſh within the cauldron*; did with them as cooks do, who not only cut fleſh off the bones, and into ſlices, but break the bones themſelves, to get out the marrow, and chop them ſmall, that they may have all the virtue that is in them to make their ſoup and broth the richer; by which is ſignified, that theſe wicked and avaricious rulers took every method to ſqueeze the people, and get all their wealth and riches into their hands, that they might live in a more riotous and luxurious manner.

℣. 4. *Then ſhall they cry unto the Lord, but he will not hear them,* &c.] When all the above evils threatened them in the preceding chapters ſhall come upon them; when the enemy ſhall invade their land, beſiege their cities, and take them, and they, their families and ſubſtance juſt ready to fall into their hands, they ſhall cry unto the Lord; or pray unto him, as the *Targum*, in the time of their diſtreſs; but he will not hear their prayer, ſo as to anſwer it according to their deſire; that is, he will not ſave them from imminent danger, but deliver them up, them, and all that belong unto them, into the hands of ſuch that ſhall uſe them as they have done others: *he will even hide his face from them at that time*; turn his back upon them, and a deaf ear to them, and ſhew them no favour, nor grant them any help and protection: *as they have behaved themſelves ill in their doings*; he'll puniſh them according to the law of retaliation; as when the poor cried unto them, when they were ſtripping them of their ſubſtance, and they would not hearken to them, ſo now when they cry unto the Lord in their diſtreſs, he'll not hearken to them; and as they turned their backs, and hid their faces from thoſe that were afflicted by them, and would ſhew them no favour, ſo will the Lord deal with them; and as they exerciſed the utmoſt cruelty and barbarity that could be done, they will now be given up into the hands of cruel and merciless men, that will uſe them in like manner: or, *becauſe they have done ill in their doings*[b]; to the poor, whoſe cauſe God will defend and vindicate.

℣. 5. *Thus ſaith the Lord, concerning the prophets that make my people err,* &c.] The falſe prophets, as the *Targum*; and as the deſcription given of them ſhews; who inſtead of directing the people in the right way, as by their office and characters as prophets they ſhould have done; they led them into miſtakes about matters of religion and civil government, and out of the way of their duty to God and men, and expoſed them to great danger and diſtreſs; and this was the more aggravating, as they were the Lord's people by name and profeſſion, whom they cauſed to err from his ways and worſhip, which brought his diſpleaſure upon them: *that bite with their teeth, and cry, peace*; propheſy ſmooth things, promiſe all kind of proſperity and plenty, and bite their lips, and keep in thoſe diſtreſſes and calamities which they could but ſee coming upon the people; or while they are propheſying good things, they gnaſh their teeth againſt the prophets of the Lord, and bitterly inveigh againſt them for threatning with war, deſtruction and captivity; or by flattering the people with their lips, they bite them, devour their ſubſtance, and are the cauſe of their hurt and ruin; or rather, ſo long as the people fed them well, and they had a ſufficiency to bite and live upon, they foretold happy days unto them. So the *Targum*, “ he that feeds them with a feaſt of fleſh,

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[b] כאשר, ἀνθ' ὧν, eo quod, Sept. quia, Druſius; pro eo quod, Grotius.

“ they propheſy peace to him;” which ſenſe is confirmed by what follows, *and he that putteth not into their mouth, they even declare war againſt him*; who don't give them what they aſk, or don't feed them according to their deſire, don't keep a good table for them, and cram and pamper them, but neglect them, and don't provide well for them; theſe they threaten with one calamity or another that ſhall befal them; and endeavour to ſet their neighbours againſt them, and even the government itſelf, and do them all the miſchief they can by defamation and ſlander.

℣. 6. *Therefore night* ſhall be *unto you that ye ſhall not have a viſion*, &c.] Not that thoſe outward gifts and illuminations, and that prophetic light they had, or ſeemed to have, ſhould be taken away from them, and it ſhould be quite night with them; becauſe theſe men were never ſent of God, or received any meſſage from him, or had any prophetic talents at all, and therefore could not be taken away from them, and they be benighted in this ſenſe; tho' it is true, ſuch might be the circumſtances they would be brought into, that it ſhould appear to the people that they are the dark perſons they were, that they have no viſion, nor never had any; but rather the ſenſe is, that ſuch dark providences and dreadful calamities ſhould come upon the people in general, and upon thoſe prophets in particular, often ſignified by *night* in ſcripture, that they would not have the face to pretend any more that they had any viſion from God of good times and things. It may be rendered, *therefore night* ſhall be *unto you becauſe of viſion* [c]; calamity ſhould come upon them becauſe of their falſe and pretended viſions of peace and proſperity they deluded the people with: *and it ſhall be dark unto you, that ye ſhall not divine*; ſuch darkneſs of affliction ſhould be upon them, that they would not offer to deliver out any divination or prediction of good things coming upon them; or ſuch darkneſs and diſtreſs would be their portion, *becauſe of divination* [d], on account of their lying divinations they had impoſed upon the people: *and the ſun ſhall go down over the prophets*; *and the day ſhall be dark over them*; their time of proſperity will be over, and they ſhall be no more in favour with the people, or courted and feaſted by them; but ſhall be had in the utmoſt contempt and abhorrence. The *Targum* of the whole is, “ therefore ye ſhall bluſh at propheſying, and be “ aſhamed of teaching; and tribulation as dark-“ neſs ſhall cover the falſe prophets, and the time “ ſhall be darkened upon them.”

℣. 7. *Then ſhall the ſeers be aſhamed, and the diviners confounded*, &c.] When the events of things will make it moſt clearly appear to all that their viſions, divinations and propheſies are falſe; they'll not be able to lift up their heads, or ſhow their faces, but ſhame and confuſion will cover them: *yea, they ſhall all cover their lips*; ſtop their mouths, hold their tongues, and be entirely and totally ſilenced; they'll not pretend to utter any other viſion or prophecy; nor be able to ſay one word in defence of themſelves, and of what they have before propheſied; every thing in providence being contrary to what they had ſaid, and agreeable to the words of the true prophets; or they ſhall cover their lips as mourners, as the *Targum* adds, by way of explanation; ſee *Ezek.* xxiv. 17, 22. It is ſaid [e], there were two gates in *Solomon*'s temple; one called the gate of the bridegrooms, the other the gate of mourners; to thoſe that entered the latter, if their lip was covered, it was ſaid, he that dwells in this houſe comfort thee: and ſo the lips of the falſe prophets being covered, may ſignify that they were now ſorry for what they had done, at leaſt becauſe of the calamities on them and the people; tho' the former ſenſe ſeems beſt: *for there is no anſwer of God*; not that they ſhall be aſhamed and ſilenced, becauſe they ſhall now have no anſwer of God, for they never had any, which this would imply; but that it ſhall now be moſt plain and clear to all that the Lord never ſpoke by them, and they never had any anſwer from him; all their viſions, divinations and prophecies were of themſelves, and not of him; what they delivered was not the word of the Lord, but their own; and this now being diſcovered and manifeſt to every one, will put them to utter ſilence and ſhame. The *Targum* is, “ for there is not in them a ſpirit “ of prophecy from the Lord.”

℣. 8. *But truly I am full of power by the Spirit of the Lord*, &c.] Or, *full of power*, *even the Spirit of the Lord*, as *Guſſetius* [f], by way of appoſition, and as explaining what is meant by power; for ſo the Spirit is ſometimes called from his gifts and graces, which are powerful in men; ſee *Luke* xxiv. 47. *Acts* i. 8. and vi. 5, 8. Theſe are the words of *Micah* concerning himſelf, in oppoſition to the falſe prophets, who are deſtitute of the Spirit of God; men of mean ſordid diſpoſitions, that had nothing but ſiniſter and ſelfiſh ends in view, and not in the leaſt qualified for the office and character they bore; whereas he could ſay of himſelf with truth, that he was poſſeſſed of ſufficient abilities for ſuch an employment; and which he had, not of himſelf, but from the Spirit of God, who gives gifts to men, and divides them ſeverally as he will; ſo that this was no vaunt and vain boaſt, or a piece of arrogance and oſtentation in the prophet; ſince he only oppoſes himſelf to the falſe prophets, and aſcribes his endowments and qualifications, not to himſelf, but to the Spirit of God; he had, tho' they had not, anſwers from the Lord, viſions and prophecies from him, with a commiſſion and abilities from him to execute the office of a prophet, being under the inſpiration of the Spirit of God, and full of him and his gifts: *and of judgment, and of might*; or of the judgment of truth, as the *Targum*; being able to diſcern truth and error, between what comes from the Spirit of God, and what from a lying ſpirit, or a ſpirit of divination and falſhood; what is proper to be ſpoken, when the right time, and to whom; and having courage and greatneſs of mind, fearing no man's perſon or face, but bold *to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin*; freely and openly to ſet it before them in a true light, with all aggravating circumſtances, and reprove them for the ſame; and threaten them with the judgments of God in caſe they repented not; ſee *Iſ.* lviii. 1. and as a proof of all this ſays what follows:

℣. 9. *Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael*, &c.] As an inſtance of his boldneſs, courage and impartiality, he begins with the principal men of the land, and charges them with ſins, and reproves for them, and denounces judgments on account of them; ſee the note on ℣. 1: *that abhor judgment, and*

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[c] מחזון propter viſionem, Munſter, Piſcator.

[d] מקסום propter divinationem, Munſter; propter divinare, i. e. divinationem, Vatablus; præ viſione—præ divinatione, Burkius.

[e] R. Jacob, Sepher Muſar, c. 9. apud Druſii Proverb. claſſ. 2. l. 3. §. 194.

[f] Ebr. Comment. p. 468.

and pervert all equity; a ſad character of princes, rulers and judges, who not only ought to know, but to love judgment, juſtice and equity, and do them; even take delight and pleaſure in the diſtribution of them to every one, and in every cauſe that came before them; but inſtead of this, hated to do that which was right and juſt; and perverted all the rules and laws of juſtice and equity, clearing the guilty, and condemning the innocent.

ỳ. 10. *They build up Zion with blood, and Jeruſalem with iniquity.*] Or, *O thou that buildeſt up* [g], &c. or, *every one of them that buildeth up* [h], &c. for the word is in the ſingular number; but be the words rendered either of theſe ways, they reſpect the heads and princes of the people; who either repaired the temple on *Zion*, or ornamented the king's palace, or built themſelves fine ſtately houſes in *Jeruſalem*, or large ſtreets there, by money they took of murderers to ſave them, as *Kimchi*; or by money got by rapine and oppreſſion, by ſpoiling the poor of their goods and their livelihood, for them and their families, which was all one as ſhedding innocent blood; and by money obtained by bribes, for the perverſion of juſtice, and ſuch like illegal proceedings, truly called iniquity. The *Targum* is, "who build their houſes in *Zion* with "blood-ſhed, and *Jeruſalem* with deceits."

ỳ. 11. *The heads thereof judge for reward*, &c.] That is, the heads or principal men of *Zion* and *Jeruſalem*; the kings, or *Sanhedrim*, according to *Kimchi*; but as this prophecy was delivered in the times of *Hezekiah*, *Jer.* xxvi. 18. he who was ſo good a king muſt be excepted from this charge; perhaps it was delivered in the beginning of his reign, before a reformation was made, and might be the occaſion of it: the former reign was a very wicked one; and very likely the public officers, judges and civil magiſtrates were as yet continued, and who went on in the ſame courſe of injuſtice, giving the cauſe not on the right ſide, but to them that gave them moſt money, or bribed higheſt, contrary to the law of God, *Deut.* xvi. 19: *and the prieſts thereof teach for hire*; for tho' they had a ſufficient and honourable maintenance provided by the law of God for them, yet not content with this, they took a price of the people for teaching them; and that not ſuch things as were agreeable to the will of God declared in his word, which they ought to have done freely; but ſuch doctrines as were moſt pleaſing to carnal men, and indulged them in their luſts, preſumption and vain confidence: *and the prophets thereof divine for money*; tell men what ſhould befal them; what good things they ſhould be poſſeſſed of; what plenty and proſperity they ſhould enjoy; and this they did according to the ſum of money given them, more or leſs. This muſt be underſtood of the falſe prophets: *yet will they lean upon the Lord*; on his care, providence and protection, as if they were entitled to theſe things, and might ſecurely rely and depend upon them; tho' by their ſins and tranſgreſſions they had forfeited all the benefits and privileges thereof. To lean by faith upon the Lord; or in his word, as the *Targum*; and to truſt in his promiſes, in his power, and faithfulneſs, and goodneſs; when this ſprings from an honeſt and upright heart, and is attended with the fruits of righteouſneſs and holineſs, it is well pleaſing to God, and highly regarded by him, and ſuch may depend upon his bleſſing and protection; but to talk of faith in him, and reliance upon him, when the whole courſe of the converſation is wicked, this is abominable in the ſight of God, and diſpleaſing to him: *and ſay, is not the Lord among us?* truſting to this, that the temple of the Lord was among them, and that the temple of God were they; that the moſt holy place was there, where were the ſymbols of the divine preſence, the ark, cherubim, and mercy-ſeat; and ſo concluding from hence their ſafety and ſecurity; putting their confidence in outward places and things; in external worſhip, ſacrifices, rites and ceremonies, when they neglected the weightier matters of the law, juſtice, truth and mercy: and ſo *none evil can come upon us*; as peſtilence, famine, ſword, and captivity, the prophets of the Lord had threatened them with.

ỳ. 12. *Therefore ſhall Zion for your ſake be plowed as a field*, &c.] That is, for your ſins, as the *Targum*; for the bloodſhed, injuſtice and avarice of the princes, prieſts and prophets; not that the common people were free from crimes; but theſe are particularly mentioned, as being ring-leaders into ſin, and who ought to have ſet better examples; as alſo to take off their vain confidence in themſelves, who thought that *Zion* and *Jeruſalem* would be built up and eſtabliſhed by them, and preſerved for their ſakes; as well as to ſhew the prophet's boldneſs and intrepidity in his rebukes and menaces of them: now this was propheſied of in the days of *Hezekiah*, before the invaſion of *Judea* and ſiege of *Jeruſalem* by *Sennacherib*; it was deferred upon the repentance and reformation of the people; and was fulfilled in part at the deſtruction of *Jeruſalem* by the *Chaldeans*, when the city was reduced to an heap of rubbiſh; and more fully, when it was deſtroyed by the *Romans*, and plowed up by *Terentius*, or *Turnus Rufus*, as the *Jews* ſay; ſo that there was not a houſe or building left upon it, but it became utterly deſolate and uninhabited, eſpecially in the reign of *Adrian*: *and Jeruſalem ſhall become heaps*; not only the city of *David*, built on mount *Zion*, ſhould be demoliſhed, but the other part of the city called *Jeruſalem* ſhould be thrown down, and its walls and houſes lie in heaps, like heaps of ſtones in the midſt of a plowed field: *and the mountain of the houſe as the high places of the foreſt*; mount *Moriah*, on which the temple was built; hence called here by the *Targum*, the mountain of the houſe of the ſanctuary; the temple upon it ſhould be deſtroyed, and not one ſtone left upon another; and the place on which it ſtood be covered with graſs and trees, with briers and thorns, as a foreſt is, all which have been exactly fulfilled. The *Jews* ſay [i] of *Turnus Rufus* before-mentioned, that he both plowed up the city of *Jeruſalem*, and the temple, the ground on which they ſtood; and *Jerom* [k] affirms, the temple was plowed up by *Titus Annius Ruffus*; which, as it literally fulfilled this prophecy, denotes the utter deſtruction of them: for, as it was uſual with the ancients to mark out with a plow the ground on which a city was deſigned to be built; ſo they drew one over the ſpot where any had ſtood, which was become deſolate, and to ſignify that the city was no more to be rebuilt and inhabited: thus *Seneca* [l], *Horace* [m], and other writers expreſs the utter deſtruction of a city by ſuch phraſes.

CHAP.

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[g] בנה ædificans, Montanus, Munſter, Burkius.

[h] Quiſque eorum ædificat, Vatablus, Piſcator, Druſius.

[i] T. Hieroſ. Taaniot, fol, 69. 2. Juchaſin, fol. 36. 2. & Ganz Tzemach David, par. 1. fol. 28. 1.

[k] Comment. in Zach. viii. 19.

[l] Aratrum vetuſtis urbibus inducere, Seneca de Clementia, l. 1. c. 26.

[m] ———Imprimeretque muris
Hoſtile aratrum exercitus inſolens. Hor. Carmin. l. 1. Ode 16.

CHAP. IV.

THIS chapter contains ſome gracious promiſes concerning the glory and happineſs of the church of Chriſt in the laſt days; as of its ſtability, exaltation and increaſe, and of the ſpread of the goſpel from it, ℣. 1, 2. and of the peace and ſecurity of it, and conſtant profeſſion and exerciſe of religion in it, ℣. 3, 4, 5. and of the deliverance of it from affliction and diſtreſs, and the ample and everlaſting kingdom of Chriſt in it, ℣. 6, 7, 8. and then follows ſome prophecies more particularly reſpecting the *Jews*; as that tho' they ſhould be in diſtreſs, and be carried captive into *Babylon*, they ſhould be delivered from thence, ℣. 9, 10. and tho' many people ſhould be gathered againſt them, yet ſhould not be able to prevail over them, but their attempts would iſſue in their own deſtruction, ℣. 11, 12, 13.

℣. 1. *But in the laſt days it ſhall come to paſs, that the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains*, &c.] It appears by the adverſative *but*, with which theſe words are introduced, that they have a dependence upon, and a connexion with, the laſt of the preceding chapter; ſignifying, that tho' *the mountain of the houſe*, on which the temple ſtood, ſhould become deſolate, yet *the mountain of the houſe of the Lord*, which is not literally the ſame, but what that was typical of, the church of Chriſt, ſhould be greatly exalted and enlarged; and which, according to this prophecy, would be *in the laſt days*; that is, as *Kimchi* rightly interprets it, the days of the Meſſiah; and it ſhould be obſerved, that all this will be in the laſt of his days, or of the goſpel-diſpenſation: the firſt of theſe days were the days of Chriſt in the fleſh, the times of his miniſtry, and of *John* the *Baptiſt* his fore-runner, and of his diſciples; and were indeed the laſt days of the *Jewiſh* world, or of their civil and church-ſtate; and when alſo it muſt be allowed the mountain of the Lord's houſe, or the temple literally taken, became glorious by the preſence of Chriſt in it, by his doctrine and miracles there, and by the effuſion of the Spirit on his diſciples in that place, and the miniſtration of the goſpel; but then all this was before the deſtruction of the ſecond temple; whereas this prophecy follows that, and is oppoſed to it, and ſuppoſes it; beſides, in thoſe times there was not ſuch an exaltation and ſtability of the church of Chriſt; nor ſuch a flow of nations to it; nor ſuch a ſettled and univerſal peace and ſecurity as here promiſed: this prophecy therefore reſpects times yet to come, as *Aben Ezra* obſerves; the laſt of the days of the Meſſiah, or the laſt times of the goſpel-diſpenſation, when the reign of antichriſt will be at an end; he will be deſtroyed, and the kingdom of Chriſt ſet up, eſtabliſhed and enlarged in the world. The prophet *Iſaiah* predicts the ſame things, and much in the ſame words, *Iſ.* ii. 2, 3, 4. theſe two prophets were cotemporary, and might converſe together, and communicate to each other what they had received from the Lord upon this ſubject; but it is needleſs to enquire which might have them from the other, ſince they were both holy men of God, and moved by his Spirit, and were inſpired by the ſame Spirit, with the ſame things, and to ſpeak the ſame language; yet there is a diverſity in words, tho' an agreement in ſentiment; nor does it appear a clear caſe that they borrowed, much leſs that they ſtole their words from one another, as the falſe prophets did; for they don't always uſe the ſame words to convey the ſame idea; and there are ſome words which *Iſaiah* has, that *Micah* has not; and there are others that *Micah* uſes, that *Iſaiah* has not; tho' in the whole there is a moſt beautiful harmony of ſenſe in their diverſity of expreſſion. *By the mountain of the houſe of the Lord*, is not meant the temple built on mount *Moriah*, where the divine majeſty reſided; where were the ſymbols of his preſence, the ark and mercy-ſeat, and where he was worſhipped, which has been deſtroyed long ago, and will never be rebuilt more; for a third temple hereafter to be built at *Jeruſalem* is a mere fiction of the *Jews*; nor indeed is any material building here intended, and ſtill leſs any ſuch building to be erected in ſuch an abſurd ſenſe literally taken, as if mountain was piled on mountain, and hill on hill, to raiſe it higher; but myſtically and ſpiritually it deſigns the church of God, called ſo becauſe it is built by him, and built for an habitation for him; where he will, at the time here referred to, more manifeſtly dwell in a ſpiritual manner; and by whom, and by which ſpiritual and gracious preſence of his, it will be made very beautiful and glorious: and it is ſignified by a *mountain*, to denote its viſibility, immoveableneſs and perpetuity; and is ſaid to be *eſtabliſhed in the top of the mountains*, with reſpect to the kingdoms of this world, and eſpecially antichriſtian churches, which, becauſe of their eminence, and largeneſs, and national eſtabliſhment, may ſeem like mountains; but in the latter day, the true church of Chriſt, which now may ſeem like a mole-hill to them, will be above them, and will be in a ſettled ſtate and condition, and not be fluctuating, and toſſed to and fro, and removing here and there, as now; but be fixed and ſtable, and continue ſo until the ſecond and perſonal coming of Chriſt: *and it ſhall be exalted above the hills*; by *hills* may be meant petty kingdoms, inferior to greater monarchies; or religious ſtates, not of Chriſt's conſtitution; and the *exaltation* of the church above them, denotes her power over them, to enjoy the one, and cruſh the other: it may reſpect the glory of the church, both as to things temporal and ſpiritual; for now will the kingdoms under the whole heaven be given to the ſaints of the Moſt High; civil government will come into their hands, the kings and princes of the earth being now members of goſpel-churches; ſo that the church will be in a glorious and exalted ſtate, having riches, power and authority, a large extent every where, and a multitude of members, and thoſe of the higheſt claſs and rank, as well as of the meaner and lower ſort; and all of them poſſeſſed largely of the gifts and graces of the Spirit of God, and enjoying the goſpel and goſpel-ordinances in their power and purity: *and the people ſhall flow unto it*; in great abundance, in large numbers, in company like the flowing ſtreams of a river; and may denote not only their numbers, but their ſwiftneſs and readineſs to join themſelves with the church of God, to hear the word, and partake of the ordinances, and of all the privileges of the houſe of the Lord. It may be rendered, they *ſhall look unto it*, as the word is tranſlated in *Pſ.* xxxiv. 6. and ſo the *Targum* here, "and the kingdoms ſhall look (or turn "their faces) to ſerve upon it;" and this ſenſe is preferred by many learned *Jewiſh* writers [n]; and the meaning may be, that multitudes ſeeing the glory of the church, and the many deſireable things in it, ſhall look to it with a look of love and affection, and with a wiſhful look, greatly deſiring to be admitted into it. In *Iſ.* ii. 2. it is ſaid, *and all nations ſhall flow unto it*; not the people of the *Jews* only, now converted; or a ſingle nation only, or ſome out of that; but all the nations of the world, at leaſt great numbers out of all, by far the greateſt in them; ſuch an increaſe will there be of the churches in the latter day.

℣. 2. *And many nations ſhall come, and ſay, come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob*, &c.] In *Iſ.* ii. 3. it is, *many people*, &c. ſee the note there; the ſenſe is the ſame: *and he will teach us of his ways, and we will walk in his paths*; the teacher is the king Meſſiah, as *Kimchi* obſerves; the great prophet of his people, the teacher ſent from God; and will in the laſt days teach men by his Spirit and word, in a very plentiful manner, and with great ſucceſs: *for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem*; theſe, according to *Kimchi*, are the words of the prophet, and not of the people, that encourage one another to go up to the houſe of the Lord; but the ſenſe is much the ſame; for they contain a reaſon why the people of different nations would encourage one another to go to the houſe of the Lord, that they might learn his ways, and walk in his ſtatutes, becauſe here the word of the Lord is preached; the word which comes from God, and is concerning him, his love and grace to men; the word of peace and righteouſneſs, of life and ſalvation by Jeſus Chriſt; and the ſeveral doctrines of grace intended by the *law*, or *doctrine* of the Lord; the doctrines of God's everlaſting love, of election in Chriſt, and redemption by him; of juſtification by his righteouſneſs, pardon by his blood, and ſatisfaction by his atonement; as well as of regeneration by the Spirit of God, and of perſeverance in grace: in theſe and others, now ſhall all the Lord's people be taught more clearly, diſtinctly and comfortably; all ſhall know him, from the leaſt to the greateſt; and not only their light and knowledge under ſuch a teacher, and ſuch teachings, will be very great, but their practice will be anſwerable to it; as they will be inſtructed in all the ways of the Lord, and in the methods of his grace; ſo they will walk in all the commandments and ordinances of the Lord blameleſs; ſee the note on *Iſ.* ii. 3.

℣. 3. *And he ſhall judge among many people, and rebuke ſtrong nations afar off*, &c.] That are in the moſt diſtant parts of the world; not only the iſles afar off, but the remoteſt parts of the continent, the *American* nations found out ſince. In *Iſ.* ii. 4. it is, *and he ſhall judge among the nations, and ſhall rebuke many people*; that is, the king Meſſiah, as *Aben Ezra*, *Kimchi* and *Ben Melech*. Some render it, *it ſhall judge*, &c. and interpret it either of the church, the mountain of the Lord's houſe; or of the word and doctrine of the Lord; or of the Lord in the church, by the miniſtry of the word. The phraſe, *afar off*, is not in *Iſ.* ii. 4. which the *Targum* interprets *for ever*, and the *ſtrong nations* of ſtrong kings; ſignifying, that the kingdom of Chriſt ſhould not only be to the ends of the earth, but ſhould endure for ever, unto diſtant time, even till it ſhall be no more; as well as ſhall reach to diſtant lands, as to ſituation, and to the *Gentiles* afar off, as to ſtate and condition; ſee *Eph.* ii. 14: *and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more*; which as yet has never been fulfilled; but will be the caſe when Chriſt's kingdom appears in its glory, and the kingdoms of this world become his, and all the enemies of the church are deſtroyed; ſee the note on *Iſ.* ii. 4. Theſe words are by the *Jews* [o] applied to the days of the Meſſiah.

℣. 4. *But they ſhall ſit every man under his vine, and under his fig-tree*, &c.] A proverbial phraſe, expreſſive of the greateſt tranquillity, ſecurity and enjoyment of property; ſee 1 *Kings* iv. 25. when perſons need not keep within their walled towns and cities, and lock themſelves up in their houſes, but may ſit down in their gardens, fields and vineyards, and enjoy the fruit thereof; as the *Targum* interprets it, "under the fruit of his vine, and "under the fruit of his fig-tree." It was uſual for perſons in the eaſtern countries to ſit under vines and fig-trees to read, meditate, pray or converſe together, where they grow very large, as were their vines; and even with us, they are frequently raiſed and carried over ſupporters, ſo as to be ſat under; and of fig-trees, we frequently read in *Jewiſh* writings of their being very large, and of their going up to them, and praying on the top of them; and of ſitting under them, and ſtudying in the law there. So one of the *Rabbins* ſays [p], he went up into his muſtard-tree, as one goes up to the top of a fig-tree; and it is ſaid [q], he that prays on the top of an olive-tree, or on the top of a fig-tree, muſt come down, and pray below; and again [r], *R. Jacob* and his companions were faſting, ſtudying in the law under a certain fig-tree; and ſometimes they ſpeak of all theſe together, of ſitting under olives, and under vines, and under fig-trees, and ſtudying in the words of the law [s]; ſee *John* i. 48. This is to be underſtood, as *Aben Ezra* and *Kimchi* explain it, of all men; not of the *Iſraelites* only, but of all nations, ſince there will be no more war any where; hence it follows: *and none ſhall make them afraid*; the enemies of God's people will be no more, neither *Turk* nor pope, eaſtern or weſtern antichriſt, beaſt or falſe prophet; wherefore in thoſe days of the Meſſiah *Judah* ſhall be ſaved, and *Iſrael* ſhall dwell ſafely, even all the ſpiritual *Iſrael* of God, *Jews* and *Gentiles*; there ſhall be none to hurt in the holy mountain of the Lord, or any violence and oppreſſion, waſting and deſtruction any where; ſee *Jer.* xxiii. 5. *Iſ.* xi. 9. and lx. 18: *for the mouth of the Lord of hoſts hath ſpoken it*; who ſpeaks nothing but truth, and who is able and faithful to perform what he has ſpoken; and therefore all this may be depended on.

℣. 5. *For all people will walk, every one in the name of his god*, &c.] Till thoſe times come before deſcribed; when many nations and people ſhall flock to the church, and there ſhall be ſuch general peace and tranquillity as here promiſed; till then the nations of the earth ſhall retain their former religion, and the profeſſion of it with conſtancy, till they are otherwiſe inſtructed, as *Aben Ezra*; or till the Meſſiah ſhall turn them into the right way, as *Kimchi*; till that time comes, the pagans will worſhip their idols, and continue in the idolatry of their anceſtors; the papiſts will retain their image-worſhip, and hold to their lord god the pope, as they call him; the *Mahometans* will cleave to their prophet, and walk according to the rules he has left them to obſerve. *Jarchi*'s note is, "they ſhall go to deſtruction becauſe of "their idolatry;" with which he ſays the *Targum* agrees, which is, "all nations ſhall go according "to the idols they have worſhipped;" or as the king of *Spain*'s bible, "they ſhall be guilty or "condemned becauſe they have worſhipped idols: *and we will walk in the name of the Lord our God for ever and ever*; both in the mean while, and when thoſe happy times ſhall come, and ſo thro' all generations as long as the world ſtands. This is the language of thoſe that know the Lord, believe in him, and ſincerely ſerve him; who determine in the ſtrength of divine grace to continue in their profeſſion of faith of him, in his worſhip and ſervice, in his ways, truths and ordinances, whatever others do; and indeed are the more animated to it, when they obſerve how conſtant and ſtedfaſt, idolaters, pagans, papiſts and *Mahometans* are in their falſe worſhip, both in the profeſſion and practice of it. The *Targum* is, "we will "truſt in the word of the Lord our God for ever "and ever;" in Chriſt the eſſential word; and ſo the phraſe is expreſſive of faith, and a profeſſion of faith in him; and of conſtant attendance upon his word and ordinances.

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[n] R. Saadiah, Abu Walid, R. Tanchuma apud Pocock in loc.

[o] T. Bab. Sabbat, fol. 63. 1.

[p] T. Hieroſ. Peah, c. 7. fol. 20. 2.

[q] Ib. Beracot, c. 2. fol. 5. 1.

[r] Ib. col. 3.

[s] Shirhaſhirim Rabba, fol. 16. 4.

℣. 6. *In that day, ſaith the Lord, will I aſſemble her that halteth*, &c.] The *Jews* or *Iſraelites* ſo deſcribed; not from the halting of *Jacob* their father, as *Abarbinel* thinks; nor becauſe of their halting between two opinions, worſhipping both the true God and idols, as in the times of *Elijah*; for this will not ſuit with the *Jews* in their preſent ſtate; but becauſe they were like lame and maimed ſheep, to which the alluſion is; or becauſe they were guilty of ſins, which are ſometimes expreſſed by halting, *Jer*. xx. 10. *Pſ*. xxxviii. 16, 17. The word ſignifies ſuch that go ſide-way, and not uprightly; and fitly deſcribes ſuch who deviate from the ways of God, and walk not according to the divine word: now *in that day* or time before referred to, the laſt days of the goſpel-diſpenſation, the Lord will convert the *Jews*; or *heal* theſe lame and maimed ones, ſo *Jarchi* interprets the word; or will gather them by his Spirit and grace to the Meſſiah, and aſſemble them into his church, and among his people, and bring them into the ſheep-fold, under the care of the one ſhepherd the Lord Jeſus Chriſt: *and I will gather her that is driven out*; out of the land of *Iſrael*, and ſcattered among the nations of the world; even driven out by the Lord himſelf, becauſe of their tranſgreſſions againſt him; ſee *Jer*. xvi. 15. and xxiv. 9: *and her that I have afflicted*; with various calamities, with famine and ſword, with captivity and poverty; the *Targum* adds, "for the ſins of "my people;" the *Iſraelites* for their idolatry, and the *Jews* for the rejection of the Meſſiah, and other ſins.

℣. 7. *And I will make her that halted a remnant*, &c.] That is, make a reſerve of her, and not utterly cut her off for her halting or ſinning; that there may be a ſeed, a poſterity deſcending from her, that ſhall ſerve the Lord, and appear to be a remnant according to the election of grace; which will be the perſons called and gathered in the latter day: *and her that was caſt afar off, a ſtrong nation*; *Kimchi* thinks this refers to the ten tribes that were carried far off into *Media* and other parts, 2 *Kings* xvii. 6. who ſhall now be a mighty and numerous people; and eſpecially ſhall be ſtrong in a ſpiritual ſenſe in the Lord, and in the power of his might, in Chriſt and his grace, and in the faith of him; ſee *Iſ*. lx. 22. *Zech*. xii. 8: *and the Lord ſhall reign over them in mount Zion, from henceforth even for ever*; that is, Chriſt who is Jehovah our righteouſneſs, ſhall reign over the converted *Jews* and *Iſraelites* in the church of God, often ſignified by mount *Zion*; where they ſhall be aſſembled, and ſhall acknowledge him as their king, and be ſubject to his word and ordinances, and never more depart from him; nor will his government over them ever ceaſe more, *Luke* i. 32, 33. This ſhows that this prophecy refers not to the firſt times of the goſpel; for then the *Jews* would not have him to reign over them; but to times yet to come, the laſt days of the goſpel-diſpenſation.

℣. 8. *And thou, O tower of the flock*, &c.] The words *Migdal Eder* are left by ſome untranſlated, and think that place to be intended ſo called, which was near to *Bethlehem*, *Gen*. xxxv. 19, 21. and perhaps is the ſame which *Jerom*[t] calls the tower of *Ader*, about a mile from *Bethlehem*: this is ſuppoſed to be the place where the ſhepherds were watching over their flocks at the time of Chriſt's birth, the tidings of which were firſt brought to them here; and the *Jewiſh*[u] doctors ſpeak of it as near *Jeruſalem*, and as a place of paſture; for they ſay, that cattel between *Jeruſalem* and *Migdal Eder*, and in an equal ſpace to every wind; the males were uſed for burnt-offerings, and the females for peace-offerings; and this place is thought to be referred to in the latter clauſe of this verſe: others think that *Bethlehem* itſelf is meant, to which the dominion came; but rather, as in the next chapter, the ruler came out of that; others think that the gate in *Jeruſalem* called the ſheep-gate is meant, *Neh*. iii. 32. and the tower at it, thro' which Chriſt is ſuppoſed to paſs when he entered into *Jeruſalem*, as king amidſt the *Hoſannah's* of the people; others take it to be the ſame with the tower of *David*, and put for *Jeruſalem* itſelf, whither the tribes were gathered together three times a year, like ſheep in a fold, ſo *Kimchi* and *Ben Melech*; hence others interpret it ſpiritually of the church of Chriſt; but tho' that is ſometimes ſpoken of as a ſtrong city, and a fortified place, yet is never called a tower, or a ſtrong-hold; which phraſes, when figuratively uſed, are always ſpoken of a divine perſon; ſee *Pſ*. xviii. 2. *Prov*. xviii. 10. *Zech*. ix. 12. and here of the Meſſiah; and ſo the *Targum* interprets it, "O Chriſt of *Iſrael*:" the church indeed is the *flock*; the people of God are often compared to ſheep for their harmleſſneſs and innocence, and the church to a flock of them, which is Chriſt's flock he feeds like a ſhepherd; the flock of ſlaughter, a little one, conſiſting of perſons ſeparated from the world, and under his peculiar care; and he is the *tower* of this flock, in alluſion to a ſhepherd's herd's cottage, called a tower, as a cottage in a vineyard is in *Iſ*. v. 2. where the ſhepherds watch, and into which they bring the ſick and lame, and take care of them; Chriſt is an high tower, where his people are ſafe out of the reach of their enemies; and a ſtrong one, being the mighty God and mighty Saviour, who has all power and ſtrength to defend his church and people, and may be well called their tower: and *the ſtrong-hold of the daughter of Zion*; *the daughter of Zion* is the church, particularly the church of the converted *Jews*; Chriſt is the ſtrong-hold of it, into which, as priſoners of hope, they will be directed to turn, *Zech*. ix. 12. a ſtrong refuge he is to flee unto, from the avenger of blood, the juſtice of God; from the curſes of the law; from the ſtorm of divine wrath; from the temptations of ſatan, and from the perſecutions of men; a ſtrong-hold is he to dwell in, and where the ſaints dwell ſafely, pleaſantly, at eaſe and peace, and very comfortably, and in great plenty; a ſtrong-hold for ſhelter from every enemy: *unto thee ſhall it come*; not the kingdom, as follows, which our verſion leads to, and is the ſenſe of *Aben Ezra*; for there is a conſiderable accent on the word *come*, which makes a large ſtop; and that *it* refers, as *Jarchi* obſerves, to *her that halteth*, &c. *it* or *ſhe* that halteth ſhall come, being aſſembled and gathered, or converted by the grace of God unto the Meſſiah; as to her, or their tower and ſtrong-hold, where all bleſſings of grace, and the ſupplies of it, and all ſalvation and ſafety are to be had and enjoyed. The promiſe reſpects the *Jews* coming to Chriſt upon their converſion, even ſuch who have been the halt, the maimed, the lame, and the blind: *even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem*; or rather, *and the firſt dominion ſhall come, the kingdom to the daughter of Jeruſalem*; meaning, not the firſt notice of the Meſſiah's kingdom, given by *John* the *Baptiſt*, Chriſt, and his apoſtles, to the *Jews*, in the firſt times of the goſpel; or the preaching of the goſpel of the kingdom firſt to them; but rather, he who has the firſt or principal dominion, and to whom the kingdom belongs, he ſhall come to the daughter of *Zion*, as in *Zech*. ix. 9. though it rather reſpects here his coming to them at the time of their converſion, when they ſhall come to him, *Rom*. xi. 26. and when the firſt, chief, and principal kingdom in the world, and which is preferable to all others, will come unto, and be placed among them, as in ỷ. 7. and when it ſhall be, as ſome interpret it, as at the beginning, in the days of *David* and *Solomon*, and much more abundantly.

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[t] De locis Hebr. fol. 89. E.

[u] T. Hieroſ. Kidduſhin, fol. 63. 1. T. Bab. Kidduſhin, fol. 55. 1. Miſn. Shekalim, c. 7. §. 4.

ỷ. 9. *Now why doſt thou cry out aloud?* &c.] Or *cry a cry* [w]; a vehement one, or ſet up a moſt lamentable cry, as if no help or hope were to be had, but as in the moſt deſperate condition: here the prophet repreſents the *Jews*, as if they were already in captivity, and in the utmoſt diſtreſs, and as they certainly would be; and yet had no reaſon to deſpair of deliverance and ſalvation, ſince the Meſſiah would certainly come to them, and his kingdom would be ſet up among them. The word uſed has ſometimes the notion of friendſhip and aſſociation; hence the *Targum* renders it, "now "why art thou joined to the people?" and ſo *Jarchi*, "thou haſt no need to ſeek friends and "lovers, the kings of *Egypt* and *Aſſyria* for help." And which ſenſe of the word is approved by *Guſſetius* [x]. Is there *no king in thee? is thy counſellor periſhed?* be it ſo, that they were; as was the caſe when *Zedekiah* was taken and carried captive, and his princes, nobles, and counſellors killed; yet God their king and counſellor was with them, to keep and preſerve them, counſel, inſtruct, and comfort them, and at laſt to deliver and ſave them; and the king Meſſiah would be raiſed up, and ſent unto them in due time, who is the wonderful counſellor *Iſaiah* had propheſied of: *for pangs have taken thee, as a woman in travail*; which is often expreſſive of great ſufferings and ſorrows; and yet as the pangs of a woman in travail don't continue always, but have an end, ſo would theirs, and therefore there was no reaſon for deſpair; and as when ſhe brings forth her iſſue, her ſorrow is turned into joy, this would be their caſe.

ỷ. 10. *Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail*, &c.] Bear thy troubles and calamities, ſufferings and ſorrows, patiently, and expect deliverance from them, as a woman in ſuch circumſtances does: or as ſome render it in the future, *thou ſhalt be in pain*, &c [y]. and ſo is a prediction of their diſtreſs and captivity, which is expreſſed in plainer terms in the following clauſes: *for now ſhalt thou go forth out of the city*; the city of *Jeruſalem*; either by flight, in a private and ſecret manner, as *Zedekiah* and his princes, and part of his army did; or by force, being taken and led out by the enemy: *and thou ſhalt dwell in the field*; being turned out of their houſes, they were obliged to lodge in the fields, whilſt they were collected together, and in a body marched as captives to *Babylon*; and whilſt on the road lay in the open fields, and not in houſes, who had been uſed to dwell in a city, and in their cieled houſes; but now even their city itſelf was plowed like a field, as before predicted: *and thou ſhalt go even to Babylon*; to the city of *Babylon*, as their king did, and many of them alſo; and others of them into various parts of that kingdom: this is a plain prophecy of the *Babyloniſh* captivity, which came to paſs upwards of a hundred years after this: *there ſhalt thou be delivered*; after ſeventy years captivity, by the hand of *Cyrus*; who taking the city of *Babylon*, and making himſelf maſter of the whole empire, delivered the *Jews* from their bondage, and gave them liberty to return to their own land: *there the Lord ſhall redeem thee from the hand of thine enemies*; the *Chaldeans*: and this was typical of the deliverance and redemption of all the Lord's people, from the hand of all their ſpiritual enemies; from ſatan and the world, law, death, and hell, by the blood of the great Redeemer, and near kinſman of his people, the Lord Jeſus Chriſt.

ỷ. 11. *Now alſo many nations are gathered againſt thee*, &c.] Which is to be underſtood, not of *Sennacherib*'s army invading *Judea*, and beſieging *Jeruſalem*, in *Hezekiah*'s time; for that was not threſhed, as the phraſe is afterwards uſed, or deſtroyed by the daughter of *Zion*, but by an angel from heaven: nor of the *Babylonians* or *Chaldeans*, ſince they ſucceeded in their attempt, and were the conquerors, and not conquered: rather this reſpects the times of the *Maccabees*, as the ſeries of prophecy and hiſtory agreeing together ſhews; in which times many of the neighbouring nations of the *Jews*, gave them a great deal of trouble, and eſpecially *Antiochus* king of *Syria*; and many and mighty armies

[w] למה תריעי רע quid vociferabis vociferationem, Pagninus, Montanus. So Vatablus, Druſius.

[x] Ebr. Comment. p. 789.

[y] חולי dolebis ac ſuſpirabis, ſo ſome in Vatablus.

mies ſent by him. The *Jews*, as *Kimchi*, *Aben Ezra*, and *Abarbinel* [z], interpret this of the armies of *Gog* and *Magog*, in the times of their vainly expected Meſſiah. Some chriſtian interpreters, with much more probability, underſtand this paſſage of the firſt times of the goſpel, and the oppoſition made to that and the chriſtian church, which yet in the iſſue prevailed; and perhaps it may have reference to the laſt times, and receive its full accompliſhment in the battel at *Armageddon*, *Rev.* xvi. 14—16. and xix. 19, 20, 21. *That ſay, let her be defiled, and let our eye look upon Zion*; either defiled with ſin; ſo the *Targum*, "that ſay, "when will ſhe ſin, and our eye ſhall behold the "fall of *Zion*;" as the effect of her ſin: or, as others, *let her play the hypocrite* [a]; and be condemned as ſuch: or rather, be defiled with ſlaughter and bloodſhed, that they might be delighted with ſo pleaſing a ſight, and their eyes might feed with pleaſure on an object ſo agreeable to their wiſhes.

℣. 12. *But they know not the thoughts of the Lord, neither underſtand they his counſel*, &c.] Which are very different from theirs: the thoughts and deſigns of the enemies of *Zion*, in the times of the *Maccabees*, were, to deſtroy utterly the people of God, and root them out of the earth, and aboliſh their religion and worſhip; but the intentions of God were, to defeat them, and bring them to ruin: the views of the kings of the earth, being ſtirred up by unclean ſpirits to the battel of almighty God, will be to extirpate the intereſt and kingdom of Chriſt; but the end of the Lord, in ſuffering them to be gathered together, will be, utterly and totally to deſtroy them; and the counſel of the Lord that ſhall ſtand, and the thoughts of his heart, to all generations. Men know their own deſigns, but they don't know the deſigns of the Lord; they intend the ruin of others, but God intends to bring about theirs; and his intentions are never fruſtrated, but theirs are. *For he ſhall gather them as ſheaves into the floor*; as when the harveſt is ripe, it is cut down, and bound up in ſheaves, and brought home, and theſe are laid in order upon the floor to be threſhed; ſo when the nations of the earth are fully ripe for ruin, God will put, or order to be put, in the ſickle, and cut them down, and bind them in bundles, and lay them on his threſhing-floor of wrath and vengeance, and utterly deſtroy them, contrary to their views and expectations.

℣. 13. *Ariſe, and threſh, O daughter of Zion*, &c.] The nations gathered againſt her, and now laid together on the floor as ſheaves to be threſhed. Here the people of God are arouſed, and called out of a low and weak eſtate, and are animated and encouraged to exert themſelves, and fall upon their enemies, and deſtroy them; alluding to the threſhing of corn on the floor, the metaphor being here carried on from the former verſe. The *Targum* is, "ariſe, and kill, O congregation of *Zion*." *For I will make thine horn iron, and I will make thy hoofs braſs*; ſignifying, that the Lord would give them ſtrength ſufficient to ſuch work, and ſuch power, their enemies ſhould not be able to reſiſt and overcome; and that they ſhould fall into their hands, and be cruſhed, trod, and trampled on by them, and utterly ſubdued. The alluſion is to oxen that have horns and hoofs; and it ſuggeſts, that they ſhould be as ſtrong as they; have horns like them, that is, power, to puſh down their enemies; and hoofs to trample upon them: or as theſe creatures have a horny ſubſtance on their feet, or hoofs, which are ſtrong, and fit for the purpoſes of treading out corn, for which they were uſed in the eaſtern countries, drawing after them iron wheels, or planks ſtuck with flints; ſo horſes and oxen that have ſtrong feet, and hard hoofs, are ſaid to have feet of braſs [b]; thus the Lord's people ſhould have ſuch courage, force, and power, as not only to withſtand their enemies, but to obtain a conqueſt over them. The *Targum* is, "I will make the people "in them ſtrong as iron, and their remnant firm "as braſs;" which was true of, and accompliſhed in, *Judas Maccabæus* and his brethren; and will be more clearly fulfilled in the chriſtian kings and princes in the latter day, when engaged with the antichriſtian ſtates. *And thou ſhalt beat in pieces many people*; as the *Maccabees* did ſubdue many people and nations, as all *Paleſtine*, *Moab*, *Idumea*, *Samaria*, and *Iturea*, as *Joſephus* [c] relates; and as the chriſtian princes will beat in pieces, and utterly deſtroy, all the antichriſtian kings of the earth, their ſtates and kingdoms, and bring them into ſubjection to them: *and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth*; that is, to Chriſt, who in the laſt day will appear to be King and Lord of the whole earth; and all the riches of the antichriſtian nations, *Pagan*, *Papal*, and *Mahometan*, will be devolved to, and employed in his intereſt and ſervice; ſee *Rev.* xxi. 24. theſe are the words of God the Father, with reſpect to his Son Jeſus Chriſt; who will now have a dominion, glory, and kingdom given him, by the Ancient of days, that ſo all people, nations, and languages ſhall ſerve him, *Dan.* vii. 14. of which there might be ſome type and ſhadow in the times of the *Maccabees*.

CHAP. V.

THIS chapter begins with a prophecy of the ſiege of *Jeruſalem*, ℣. 1. and then follows another concerning the place of the Meſſiah's birth, ℣. 2. and of the caſe of the *Jews*, either before or after it, ℣. 3. and of Chriſt's office as a ſhepherd, and of his grandeur in the world, ℣. 4. and of his being a peace-maker, and protector of his people from their enemies, ℣. 5, 6. and of his people, the great increaſe of them, and their uſefulneſs, and alſo of their courage, ſtrength, and proweſs, ℣. 7, 8, 9. likewiſe, that the Lord will remove from them their vain confidence, and all occaſion of it, and whatſoever illicit arts and practices were found among them; and all idolatry, and the inſtruments of it, ℣. 10, 11, 12, 13, 14. and the chapter is concluded with a threatening of vengeance to the heathens, ℣. 15.

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[z] Maſhmiah Jeſhuah, fol. 62. 1.

[a] חנף hypocrita fuit, Tigurine verſion; velut hypocrita damnatur, Tarnovius; hypocriſi contaminabitur, Cocceius.

[b] Χαλκόποδ' ἵππω, æripedes equos. Homer. Iliad. 8. v. 41.

[c] Antiqu. l. 13. c. 15. § 4.

℣. 1. *Now gather thyſelf in troops, O daughter of troops*, &c.] Not *Jeruſalem*, full of people, called to draw out their forces, and fall upon the enemy beſieging them, whether *Chaldeans* or *Romans*: but rather the *Babylonians*, whoſe armies were large, and their troops numerous; who are called upon by the people of God, encouraged by the foregoing prophecies, as well as by what follows, to come forth with all their forces, and muſter up all their armies, and exert all the power and ſtrength they had, thus inſulting them; being aſſured by the above promiſes, that in the iſſue they ſhould prevail over all their enemies: unleſs the *Romans* ſhould be intended, to whom this character of *daughter of troops* well agrees, of whoſe legions all have heard; and ſince the *Babyloniſh* attempt on *Jeruſalem*, and the carrying the *Jews* captive into *Babylon*, are before predicted, with their deliverance from it, and what they ſhould do in the times of the *Maccabees*; a prophecy of the *Romans*, or a repreſentation of them, gathering their troops and legions together to beſiege *Jeruſalem*, very naturally comes in here. *He hath laid ſiege againſt us*; either *Nebuchadnezzar*, and the *Chaldean* army; or *Veſpaſian* with the *Romans*: this, according to the prophetic ſtile, is ſpoken of as if actually done, becauſe of the certainty of it. *They ſhall ſmite the judge of Iſrael with a rod upon the cheek*; that is, either they, the beſiegers, the king of *Babylon* and his army, when they ſhall have taken *Jeruſalem*, beſieged by them, ſhall uſe *Zedekiah* the king of *Judah*, and judge of *Iſrael*, and his princes and nobles, very ill, ſignified by this phraſe; yea, in a very cruel and barbarous manner; firſt ſlaying his ſons and his princes before his eyes, then putting his eyes out, binding him in chains, and carrying him to *Babylon*, and there laying him in a priſon, *Jer.* lii. 10, 11. or elſe they, the beſieged, would uſe the Meſſiah, the king, judge, and ruler in *Iſrael*, in ſuch a ſpiteful and ſcandalous manner; and ſo the Meſſiah was to be uſed by them, who according to prophecy gave his cheek to them that plucked off the hair, and hid not his face from ſhame and ſpitting; and ſo Jeſus, the true Meſſiah, was ſmitten, both with rods, and with the palms of men's hands, and buffetted, and ſpit upon, *Iſ.* l. 6. *Matt.* xxvi. 67. and this is mentioned as a reaſon why *Jeruſalem* would be encompaſſed with the *Roman* armies, and beſieged by their troops and legions, and become deſolate, even for their rejection and ill-uſage of the Meſſiah. *Aben Ezra* ſays, it is right in my eyes, that the judge of *Iſrael* is the *Meſſiah*, or *Zerubbabel*; not the latter, who never was ſo uſed, but the former.

℣. 2. *But thou, Bethlehem-Ephratah*, &c.] But tho' *Jeruſalem* ſhould be beſieged and taken, and the land of *Judea* laid waſte, yet before all this ſhould be, the Meſſiah ſhould be born in *Bethlehem*, of which this is a prophecy, as is evident from *Matt.* ii. 4, 5, 6. the place is called by both the names it went by, to point it out the more diſtinctly, and with the greater certainty, *Gen.* xxxv. 19. the former ſignifies *the houſe of bread*, and a proper place for Chriſt to be born in, who is the bread of life; and it has the name of the latter from its fruitfulneſs, being a place of paſture, and as we find it was at the time of our Lord's birth; for near it ſhepherds were then watching over their flocks; and it is here added, to diſtinguiſh it from another *Bethlehem* in the tribe of *Zebulun*, *Joſh.* xix. 15. from which tribe the Meſſiah was not to come, but from the tribe of *Judah*; and in which this *Bethlehem* was, and therefore called by *Matthew*, *Bethlehem* in the land of *Judah*; as it appears this was, from *Ruth* i. 1, 2. and from the *Septuagint* verſion of *Joſh.* xv. 60. where, as *Jerom* obſerves, it was added by the *Greek* interpreters, or eraſed out of the *Hebrew* text by the wickedneſs of the *Jews*: the former ſeems righteſt. Though *thou be little among the thouſands of Judah*; this ſupplement of ours, is according to *Kimchi*'s reading and ſenſe of the words; which, in ſome meaſure, accounts for the difference between the prophet and the evangeliſt *Matthew*, by whom this place is ſaid to be *not the leaſt*, as it might, and yet be little; beſides, it might be little at one time, in *Micah*'s time, yet not little at another time, in *Matthew*'s; it might be little with reſpect to ſome circumſtances, as to pompous buildings, and number of inhabitants, and yet not little on account of its being the birth-place of great men, as *Jeſſe*, *David*, and eſpecially the Meſſiah: or the words may be rendered with an interrogation, *art thou little?* &c[d]. thou art not: or thus, it is a *little* thing *to be among the thouſands of Judah*[e]; a greater honour ſhall be put upon thee, by being the place of the Meſſiah's birth. Moreover, Mr. *Pocock* has ſhewn out of *R. Tanchum*, both in his commentary on this place, and elſewhere[f], that the word צעיר ſignifies both *little* and *great*, or of great note and eſteem. The tribes of *Iſrael* were divided into tens, hundreds, and thouſands, over which there was a head or prince; hence, in *Matthew*, theſe are called the princes of *Judah*. Yet *out of thee ſhall he come forth unto me*, that is *to be ruler in Iſrael*; not *Hezekiah*, who very probably was now born at the time of this prophecy; nor was he born at *Bethlehem*, nor a ruler in *Iſrael*, only king of *Judah*: nor *Zorobabel*, who was born in *Babylon*, as his name ſhews, was governor of *Judah*, but not of *Iſrael*; nor can it be ſaid of him, or any mere man, what is ſaid in the next clauſe: but the Meſſiah is intended, as the *Targum*, *Jarchi*, and *Kimchi* confeſs, and other *Jewiſh* writers. The *Targum* is, "out of thee ſhall come forth before me the Meſſiah, that he may exerciſe dominion over *Iſrael*." *Jarchi*'s note is, "out of thee ſhall come forth unto me Meſſiah, the ſon of *David*;" and ſo he ſays, *the ſtone which the builders refuſed*, &c. *Pſ.* cxviii. 22. plainly ſuggeſting, that that paſſage alſo belongs to the Meſſiah, as it certainly does. *Kimchi*'s paraphraſe is, "altho' thou art little among the thouſands of *Judah*, out of thee ſhall come forth unto me a judge, to be ruler in *Iſrael*, and this is the king Meſſiah." And *Abarbinel*[g], mentioning thoſe words in ch. iv. 13. *ariſe, and threſh, O daughter of Zion*, obſerves, "this ſpeaks concerning the buſineſs of the king Meſſiah, who ſhall reign over them, and ſhall be the prince of their army; and it is plain, that he ſhall be of the houſe of *David*: and it is ſaid, *O thou, Bethlehem-Ephratah*, which was a ſmall city, in the midſt of the cities of *Judah*; and *altho' thou art little in the thouſands of Judah*, *out of thee ſhall come forth unto me* a man, a ruler in *Iſrael*, *whoſe goings forth are from the days of old*; the meaning is, the goings forth of the fa-

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[d] צעיר להיות באלפי יהודה parvulane es? Druſius; parvane ſis? Grotius; parva es? Cocceius.

[e] Parum eſt ut ſis inter chiliarchas Judæ, Oſiander, Grotius; vile, ignominioſum eſt, eſſe inter millia Judæ, De Dieu.

[f] Not. Miſc. in Porta Moſis, p. 17, 18.

[g] Maſhmiah Jeſhuah, fol. 62. col. 2.

mily of that ruler are from the days of old; that is, from the ſeed of *David*, and a rod from the ſtem of *Jeſſe*, who was of *Bethlehem Judah*." So *Abendana* [h], a more modern *Jew*, paraphraſes the words thus, "out of thee ſhall come forth unto me a judge, that is to be ruler in *Iſrael*, and this is the king Meſſiah; for becauſe he is to be of the ſeed of *David*, from *Bethlehem* he will be." To which may be added *R. Iſaac* [i], who having cited this paſſage, obſerves, and he, the ruler in *Iſrael*, is the king Meſſiah, who ſhall come forth from the ſeed of *David* the king, who was of *Bethlehem Judah*, as in 1 *Sam.* xvii. 12. Wherefore *Lyra*, having quoted *Jarchi*, and given his ſenſe of the paſſage, remarks, hence it is plain, that ſome catholicks, explaining this ſcripture of king *Hezekiah*, *judaize* more than the *Hebrews*. Tho' ſome of them object the application of it to Jeſus, who they ſay ruled not over *Iſrael*, but *Iſrael* over him, and put him to death; which it is true they did; but God exalted him to be a prince, as well as a Saviour, unto *Iſrael*, notwithſtanding that, and declared him to be Lord and Chriſt; beſides, previous to his death, and in the land of *Iſrael*, he gave abundant proof of his power and rule over univerſal nature, earth, air, and ſea; over angels, good and bad; and over men and beaſts: all creatures obeyed him; tho' indeed his kingdom is not of this world, but of a ſpiritual nature, and is over the ſpiritual *Iſrael* of God; and there is a time coming, when he will be king over all the earth. Now *out* of *Bethlehem* was the king Meſſiah, the ruler in *Iſrael*, to *come forth*; that is, here he was to be born, as the phraſe ſignifies; ſee *Gen.* x. 14. and here our Jeſus, the true Meſſiah, was born, as appears from *Matt.* ii. 8, 11. *Luke* ii. 1—6, 11, 15, 16. and this is not only certain from the evangelic hiſtory, but the *Jews* themſelves acknowledge it. One of their chronologers [k] affirms, that *Jeſus* the *Nazarene* was born at *Bethlehem Judah*, a parſa and an half from *Jeruſalem*; that is, about ſix miles from it, which was the diſtance between them: and even the author of a blaſphemous book [l], pretending to give the life of Jeſus, owns, that *Bethlehem Judah* was the place of his nativity: and it is clear, not only that the *Jews* in the times of Jeſus, expected the Meſſiah to come from hence, even both the chief prieſts and ſcribes of the people, who, in anſwer to *Herod*'s queſtion about the place of the Meſſiah's birth, direct him to this, according to *Micah*'s prophecy, *Matt.* ii. 4, 5, 6. and the common people, who thought to have confronted the Meſſiahſhip of Jeſus with it, *John* vii. 41, 42. but others alſo, at other times. The tower of *Edar* being a place near to *Bethlehem-Ephratah*, Gen. xxxv. 19, 21. *Jonathan ben Uzziel*, in his *Targum* of ỳ. 19. ſays of the tower of *Edar*, this is the place from whence the king Meſſiah ſhall be revealed in the end of days; nay, ſome of them ſay he is born already, and was born at *Bethlehem*. An *Arabian*, they ſay [m], told a *Jew*, "the king Meſſiah is born; he replied to him, what is his name? he anſwered, *Menachem* (the comforter) is his name; he aſked him, what is his father's name? he replied, *Hezekiah*; he ſaid to him, from whence is he? he anſwered, from the palace of the king of *Bethlehem Judah*." This ſame ſtory is told elſewhere [n], with ſome little variation, thus, that the *Arabian* ſhould ſay to the *Jew*, "the Redeemer of the *Jews* is born; he ſaid to him, what is his name? he replied, *Menachem* is his name; and what's his father's name? he anſwered, *Hezekiah*; and where do they dwell? (he and his father); he replied, in *Birath-Arba*, in *Bethlehem Judah*." Theſe things ſhow their ſenſe of this prophecy, and the convictions of their minds, as to the birth of the Meſſiah, and the place of it. The words *unto me*, are thought by ſome to be redundant and ſuperfluous; but contain in them the glory and goſpel of the text, whether conſidered as the words of God the Father; and then the ſenſe is, that Chriſt was to come forth in this place in human nature, or become incarnate, agreeable to the purpoſe which God purpoſed in himſelf; to the covenant made with him, before the world was; to an order he had given him as Mediator, and to his promiſe concerning him; and he came forth to him, and anſwered to all theſe; as well as this was in order to do his will and work, by fulfilling the law; preaching the goſpel; doing miracles; performing the work of redemption and ſalvation; by becoming a ſacrifice for ſin, and ſuffering death; and likewiſe it was for the glorifying of all the divine perfections: or whether as the words of the prophet, in the name of the church and people of God, to and for whom he was born, or became incarnate; he came forth unto them, to be their Mediator in general; to be the Redeemer and Saviour of them in particular; to execute his ſeveral offices of prophet, prieſt and king; and to anſwer and fill up all relations he ſtands in to them, of father, brother, head, and huſband. *Whoſe goings forth* have been *of old*, *from everlaſting*; which is ſaid of him, not becauſe his extraction was from *David*, who lived many ages before him; for admitting he was *in* him, *in his loins*, as to his human nature, ſo long ago, yet his *goings forth* were not from thence: nor becauſe he was propheſied of, and promiſed very early, as he was from the beginning of the world; but neither a prophecy or promiſe of him can be called his *going forth*; which was only foretold and ſpoken of, but not in actual being: nor becauſe it was decreed from eternity that he ſhould come forth from *Bethlehem*, or be born there in time; for this is ſaying no more, than what might be ſaid of every one that was to be born in *Bethlehem*, and was born there: nor is this to be underſtood of his manifeſtations or appearances in an human form to the patriarchs, in the ſeveral ages of time; ſince to theſe, as to other of the above things, the phraſe *from everlaſting*, cannot be aſcribed: but either of his going forth in a way of grace towards his people, in acts of love to them, delighting in thoſe ſons of men before the world was; in applying to his Father on their account, aſking them of him, and betrothing them to himſelf; in becoming their ſurety, entring into a covenant with his Father for them, and being the head of election to them, receiving all bleſſings and promiſes of grace for them: or elſe of his eternal generation and Sonſhip, as commonly interpreted; who is the Only-begotten of the Father, of the ſame nature with him, and a diſtinct perſon from him; the eternal Word that went forth from him, and was with him from eternity, and is truly God. The phraſes are expreſſive of the eternity of his divine nature and perſon; *Jarchi* compares them with *Pſ.* lxxii. 16. *before the ſun was, his name was Jinnon*; that is, the Son, the Son of God; ſo as the former part of the text ſets forth his human birth, this his divine generation; which, becauſe of the excellency and ineffableneſs of it, is expreſſed in the plural number, *goings forth*. So *R. Eliezer* [o], along with the above-mentioned paſſage in the *Pſalms*, produces this to prove the name of the Meſſiah before the world was, whoſe *goings forth* were *from everlaſting*, when as yet the world was not created.

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[h] Not in Miclol Yophi in loc.

[i] Chizzuk Emunah, par. 1. p. 279.

[k] R. David Ganz, Tzemach David, par. 2. fol. 14. 2.

[l] Toldos Jeſu, p. 7. Ed. Wagenſeil.

[m] T. Hieroſ. Beracot, fol. 5. 1.

[n] Echa Rabbati, fol. 50. 1.

℣. 3. *Therefore will he give them up*, &c.] Or *notwithſtanding*, as this particle ſignifies; ſee *Hoſ.* ii. 14. tho' all this ſhall be, yet previous to the birth of this perſon, the Lord would give up the *Jews* to trouble and diſtreſs, and into the hands of their enemies; and the time from this prophet to the birth of Chriſt, was a time for the moſt part of great trouble to the *Jews*; not only was their country invaded, and their city beſieged by *Sennacherib* in *Hezekiah*'s time, but ſome years after that, they were wholly carried captive into *Babylon*; and when they returned, it was troubleſome times with them; they met with many enemies that diſturbed them, whilſt they were rebuilding the city and temple; and after that they endured much tribulation, in the times of *Antiochus Epiphanes*, or of the *Maccabees*; nor were they long in any quiet, nor in any ſettled ſtate, unto the coming of the Meſſiah. Or elſe this is to be underſtood of what ſhould be after his coming; for tho' Jeſus was born at *Bethlehem*, according to this plain prophecy, and had all the characters of the Meſſiah in him, yet the *Jews* rejected him, and would not have him to reign over them; wherefore *he*, the Meſſiah, as *Japhet* interprets it, *gave them up* to judicial blindneſs and hardneſs of heart, and into the hands of their enemies the *Romans*; by whom they were deſtroyed or carried captive, and diſperſed among the nations; in which condition they ſtill remain, and will, until the times of the *Gentiles* be fulfilled; ſo long will *Jeruſalem* be trodden under foot, or the *Jews* be given up to their will, according to *Luke* xxi. 24. or as here expreſſed, *until the time that ſhe which travaileth hath brought forth*; that is, according to the firſt ſenſe, until the virgin *Mary* travailed in birth with the Meſſiah, and brought forth him her firſt-born, *Matt.* i. 25. or according to the latter, until *Zion*, or the church of God, travailed in prayer, and in the miniſtry of the word, and brought forth many children to Chriſt, both among *Jews* and *Gentiles*; and the ſenſe is, that the *Jews* ſhall be given up to diſtreſs and trouble, till the time of their converſion; ſee *Iſ.* lxvi. 7, 8. The *Jews* have a tradition in their *Talmud*, that "the Son of *David* would not come, until the kingdom ſpreads itſelf over the whole world for nine months; as it is ſaid, *therefore will he give them up, until the time that ſhe that travaileth hath brought* forth; which is the time of a woman's going with child." This both *Jarchi* and *Kimchi* take notice of. In one place [p] it is called the kingdom of *Aram* or *Syria*; and in another [q], a blank is left for *Edom*, that is, *Rome*; for by the kingdom is meant the *Roman* empire, and which did extend all over the world before the coming of the Meſſiah-Jeſus, as appears from *Luke* ii. 1. as well as from all profane hiſtory. *Then the remnant of his brethren ſhall return to the children of Iſrael*; that is, the brethren of the Meſſiah, as *Kimchi* and *Abendana* interpret it; who ſhould return *with* the children of *Iſrael*, as both they and *Jarchi* explain it; to which the *Targum* agrees. *Kimchi*'s note is, "*the remnant of his brethren*; they are the tribes of *Judah* and *Benjamin*, which remained when the ten tribes were carried captive; and the ſurnames, his brethren, relate to the Meſſiah." So *Abendana* [r], "and *the remnant his brethren*; they are the tribes of *Judah* and *Benjamin*, they ſhall return with the children of *Iſrael*, who are the ten tribes; as if he ſhould ſay, theſe and theſe ſhall return to their land, and the king Meſſiah ſhall reign over them; and the ſurnames, his brethren, reſpect the Meſſiah." And to the ſame purpoſe *R. Iſaac* [s], "the remnant of the brethren of the Meſſiah, who are the children of *Judah* and *Benjamin*, that are left and remain of the calamities and perſecutions of the captivities, ſhall return to their own land, together with the children of *Iſrael*, who are the ten tribes." Meaning either the remnant, according to the election of grace, among the *Gentiles*; who with thoſe among the *Jews* ſhould be converted to Chriſt in the firſt times of the goſpel, thoſe immediately following the birth of Chriſt; the goſpel being preached both to the *Jews* and *Gentiles*, and ſome of both were called and converted, and whom Chriſt owned as his brethren, and were not aſhamed of; ſee *Matt.* xii. 49, 50. *Heb.* ii. 11. or the Lord's choſen people, and brethren of Chriſt, thoſe of the two tribes of *Judah* and *Benjamin*, and thoſe of the ten tribes of *Iſrael*; who ſhall join and coaleſce together in ſeeking the Meſſiah, embracing and profeſſing him, and appointing him the one head over them, when they will turn to the Lord, and all *Iſrael* ſhall be ſaved; ſee *Jer.* l. 4. *Hoſ.* i. 11. *Rom.* xi. 25, 26.

℣. 4. *And he ſhall ſtand and feed in the ſtrength of the Lord*, &c.] The ruler in *Iſrael*, before deſcribed and propheſied of; the *Meſſiah*, as *Kimchi* himſelf interprets it, and other *Jewiſh* writers. *Kimchi*'s note is, "after the affliction, the king Meſſiah ſhall ſtand and feed *Iſrael* in the ſtrength of the Lord;" and ſo *R. Iſaac* [t] paraphraſes the words exactly in the ſame way: wherefore, as another learned *Jew* [u] obſerves, theſe expreſſions evince, that the ruler here ſpoken of can be no other than the Meſſiah; not *Zorobabel*, who never attained to this height and happineſs. He is both king and ſhepherd, and to each of theſe the act of feeding is aſcribed. The ſame word, in the *Greek* language, ſignifies both to rule and to feed, and is uſed by *Matthew*, ch. ii. 6, and kings are often compared to ſhepherds. Chriſt feeds his people, his brethren, his flock, his ſheep and lambs, all truly converted ones; and this takes in the whole office of a ſhepherd, and the care he has of his flock; he takes an exact account of them, goes before them, and leads them out into good paſtures; ſets under-ſhepherds over them; protects them from all their enemies; looks after what is loſt or driven away; heals the ſick, ſtrengthens the weak, binds up the broken, and watches over his flock continually: he feeds them with himſelf, the bread of life, with his fleſh and blood, which are meat and drink indeed; with the doctrines and ordinances of the goſpel; and which are found to be ſpiritual, ſavoury, ſtrengthening, ſatisfying, and ſoul-nouriſhing food: and he *ſtands* and does this, being raiſed from the dead, and poſſeſſed of all power in heaven and in earth; which deſigns not the poſition of his body, but the miniſtration of his office, and his alacrity and readineſs to perform it, and his conſtancy in it: and all this *in the ſtrength of the Lord*; in his own ſtrength, as a divine perſon, which is the ſame with the ſtrength of Jehovah; and in the power and ſtrength that is diſpenſed to him as Mediator; and with his goſpel, the rod of his ſtrength, and in ſuch manner as to defend his flock from all that would devour them: *in the majeſty of the name of the Lord his God*; Jehovah the Father is the God of Chriſt, as he is Mediator; and his name is in him, even the majeſty of it; for as a divine perſon, he has the ſame nature and perfections with him; and as man exalted at his right-hand, has a name above every name in this world, or that to come; and it is by authority from him, in his office-capacity that he rules and feeds his people, having all judgment committed to him: *and they ſhall abide*; that is, his people, his flock, his ſheep fed and ruled by him; theſe ſhall continue and perſevere under his care and keeping; in him, in whom they are choſen and preſerved; in his love, from which they can never be ſeparated; in his hands, out of which none can pluck them; in his church, where they ſhall ever remain; and ſo may be conſidered as a promiſe of the perſeverance of the ſaints in faith and holineſs to the end: or, *they ſhall ſit* [w]; quietly and ſecurely, being freed from perſecution, with which the chriſtians were attended in the firſt three centuries: this began to be accompliſhed in the times of *Conſtantius Chlorus*, who ſuccoured the chriſtians in the times of *Diocleſian*, and with whom the perſecutions ended, and peace and proſperity followed: *for now ſhall he be great unto the ends of the earth*; as he was in the times of *Conſtantine*, and will be again. Chriſt is great in himſelf, in his perſon and offices; and will appear to be ſo unto all men, even unto the ends of the earth, when his goſpel ſhall be preached and ſpread every where; when his kingdom ſhall be enlarged, and be from ſea to ſea, and from the river to the ends of the earth; even then ſhall he appear to be a great king over all the earth, and the great ſhepherd of the ſheep, the man, Jehovah's fellow; and to have ſuch a flock, and ſo large, as never any had; when there will be one fold, and one ſhepherd; for this prophecy reſpects the latter day-glory. *Kimchi*'s gloſs is, "the name of the Meſ-"ſiah ſhall be magnified, after the judgment of "the wicked."

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[o] Pirke Eliezer, c. 3. fol. 2. 2.

[p] T. Bab. Yoma, fol. 10. 1.

[q] T. Bab. Sanhedrin, fol. 98. 2.

[r] Not. in Miclol Yophi in loc.

[s] Chizzuk Emunah, par. 1. p. 281.

[t] Ibid.

[u] Tanchuma apud Pocock in loc.

℣. 5. *And this* man *ſhall be the peace*, &c.] The word *man* is not in the text, only *this*; and refers to the perſon before ſpoken of, who was to be born in *Bethlehem*, to be the ruler in *Iſrael*, that ſhould ſtand and feed his people, and ſhould be great to the ends of the earth; and is no other than the Meſſiah, as *Kimchi*, and other *Jewiſh* writers own. *Kimchi*'s note is, "this peace reſpects "the Meſſiah; for he ſhall be the cauſe or author "of peace; as it is ſaid, *he ſhall ſpeak peace unto* "*the* heathen, *Zech*. ix. 10;" and *R. Iſaac* [x] expreſſes his ſenſe of the words in much the ſame language; and it is an obſervation the *Jews* ſometimes make, and which they give as a ſign of the Meſſiah's coming, "when you ſee a *Perſian* horſe "bound in the land of *Iſrael*, look for the feet "of the Meſſiah;" which is the ſenſe of *Mic*. v. 5. *this ſhall be the peace, when the Aſſyrian comes into our land* [y], &c. ſo Jeſus the true Meſſiah is called our peace, *Eph*. ii. 14. and is the cauſe and author of peace, not only between *Jew* and *Gentile*, but between God and men; which he has made by the blood of his croſs, and ſpeaks and gives peace to men; and he is the author of peace in his churches, whoſe kingdom is a kingdom of peace, of which there will be an abundance in the latter day; for all which he would not be ſufficient was he a mere man; tho' it was proper he ſhould be a man, that he might have blood to ſhed, a body to offer up, and in it die to procure peace; and yet be more than a man, God alſo, to put virtue and efficacy into what he did and ſuffered to obtain it, as well as to ſecure and continue the peace of his people, and preſerve them from all their enemies: *when the Aſſyrian ſhall come into our land*; not *Sennacherib* king of *Aſſyria*; tho' by the invaſion of *Judea*, and ſiege of *Jeruſalem*, he might have lately been concerned in, and by reaſon of the terror which that had raiſed in the people, the *Aſſyrian* may be here put for any powerful enemy of the people of God in after-times; or ſatan, and his principalities and powers, even all the powers of darkneſs, Chriſt our peace-maker engaged with, at the time he made peace by his ſufferings and death; and perhaps may chiefly deſign the *Turk*, the *Gog* and *Magog* of *Ezekiel*, as Mr. *Mede* [z] thinks, that will enter into the land of *Judea*, in order to take it out of the hands of the *Jews*, who will be poſſeſſed of it upon their converſion to Chriſt; but he by his inſtruments will ſecure to them the poſſeſſion of it, and their peace and proſperity in it: *and when he ſhall tread in our palaces*; the palaces of our princes, and nobles, and great men, at leaſt attempt to do it: *then ſhall we raiſe againſt him*; the *Aſſyrian*, or whatſoever enemy is meant by him: or, *with him*, that is, the Meſſiah, as *Kimchi* and others [a] interpret it. The *Targum* is, "then will we appoint over us;" which ſenſe the above writer wonders at, as being contrary to the *Hebrew* text: *ſeven ſhepherds, and eight principal men*; that is, many, as the phraſe is uſed in *Eccl*. xi. 2. to which paſſage *Aben Ezra* and *Kimchi* refer us; theſe are, as the laſt mentioned writer, and others ſay [b], the princes of the Meſſiah; and according to the ancient [c] *Jewiſh Rabbins*, the ſeven ſhepherds are particularly theſe, *David* in the midſt, *Adam*, *Seth*, *Methuſelah*, on his right-hand (*Kimchi* has it; *Seth*, *Enoch*, and *Methuſelah*) and *Abraham*, *Jacob*, and *Moſes* on his left-hand; and the eight principal men are, *Jeſſe*, *Saul*, *Samuel*, *Amos*, *Zephaniah*, *Zedekiah* (in *Kimchi* and *Rabbot* 'tis *Hezekiah*) *Elias*, and *Meſſiah*; but, as *Aben Ezra*, not fifteen perſons are deſigned, at moſt but eight, according to this form of ſpeech in *Prov*. xxx. 15, 18, 21, 24, 29. *Amos* i. 3. *&c*. *Calmet* [d] takes thoſe ſeven or eight ſhepherds to be the ſeven princes confederate with *Darius* the ſon of *Hyſtaſpes*, who killed *Smerdis* the *Magian*, who had poſſeſſed himſelf of the empire of the *Perſians*, after the death of *Cambyſes*; but *Smerdis* was not an *Aſſyrian*, nor is the kingdom of *Perſia* here meant, but the land of *Judea*; and the prophecy reſpects the times of the Meſſiah, who ſhould appear there, and where would be raiſed up men to ſupport his intereſt: and if conjecture may be allowed, as this may be underſtood of the apoſtles and firſt preachers of the goſpel, the princes of the Meſſiah, who were raiſed up at the prayer and requeſt of the church, to oppoſe ſatan and his emiſſaries, in the firſt times of the goſpel; by theſe may be meant the writers of the New Teſtament, the four evangeliſts, *Matthew*, *Mark*, *Luke* and *John*, and the apoſtles *Peter*, *James* and *Jude*, which make the ſeven ſhepherds; and if you add to theſe the apoſtle *Paul*, they will make eight principal men; or rather I ſhould think the ſeven angels are pointed at, that ſhall pour out the laſt plagues on the antichriſtian ſtates; to which, if another angel is added, that will proclaim the fall of *Babylon*, the ſame number will be made up; ſee *Rev.* xvi. 1. and xviii. 1. and who will aſſiſt the *Jews* againſt the *Turks*, when they ſhall attempt to diſpoſſeſs them of their land, they ſhall again inherit.

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[w] וישבו ſedebunt, Tigurine verſion, Vatablus, Druſius; conſidebunt, Cocceius; ſo R. Iſaac, they ſhall ſit ſafely in his time, as is ſaid above, ch. iv. 4. *they ſhall ſit every man*, &c, Chizzuk Emunah, ut ſupra.

[x] Ut ſupra.

[y] Echa Rabbati, fol. 48. 3.

[z] Works, l. 4. Ep. 41. p. 796.

[a] Vid. Chizzuk Emunah, par. 1. p. 282.

[b] Ibid.

[c] T. Bab. Succa, fol. 52. 2. Shirhaſhirim Rabba, fol. 26. 3.

[d] Dictionary, in the word Shepherds.

℣. 6. *And they ſhall waſte the land of Aſſyria with the ſword*, &c.] Or *feed* [e] *upon it* with the ſword, deſtroy the inhabitants of it; either ſpiritually ſubdue the nations of the world to the obedience of Chriſt, by the ſword of the Spirit, which is the word of God; by the preaching of the goſpel, the miniſtry of the apoſtles, and others, in the *Gentile* world; ſee 2 *Cor.* x. 3, 4, 5. *Eph.* vi. 17. or literally, meaning that the angels of the vials, the chriſtian princes ſhall deſtroy the *Ottoman* empire with the ſword: *and the land of Nimrod in the entrances thereof*; the ſame with *Babylon*, the empire of which was firſt ſet up by *Nimrod*, the beginning of whoſe kingdom was *Babel*, *Gen.* x. 11. the ſame with *Nebrodus*, a name of *Bacchus*, and which is no other than *Barchus* the ſon of *Chus*, as *Nimrod* was the ſon of *Cuſh*, and *Bacchus* was a mighty hunter, as he was; all which *Bochart* [f] has obſerved: now his country was *Babel*, *Erech*, *Accad*, and *Calneh*, in the land of *Shinar*, that is, the land of *Babylon*, as the *Targum* of *Onkelos* and *Jeruſalem* in *Gen.* x. 10. render it; tho' ſome think *Nimrod* extended his dominions into *Aſſyria*; and tranſlate [g] the following verſe, ℣. 11. *out of that land, he* (i. e. *Nimrod*) *went forth into Aſſyria, and builded Nineveh, and the city Rehoboth, and Calah*; and the *Targum* of *Jonathan* is very expreſs for it, which paraphraſes the words thus, "out of that "land went forth *Nimrod*, and he reigned in *Aſſyria*, becauſe he would not be in the counſel "of the generation of the diviſion, and he left "theſe four cities; and the Lord gave him a "place (or *Aſſyria*) and he built four other cities, "*Nineveh*," &c. hence ſome [h] have thought, that the land of *Aſſyria*, and the land of *Nimrod* here deſign one and the ſame country; but *Aſhur* in the text in *Geneſis*, ſeems rather to be the name of a man than of a place, even of the ſon of *Shem* ſo called, from whom the country of *Aſſyria* had its name; whereas, if it had been ſo ſoon in the hands of *Nimrod*, and ſo many cities had been built by him in it, it would rather have been called by his name than *Aſhur*'s; and it ſeems moſt reaſonable to conclude, that the cities of *Nineveh*, &c. were built by the latter, and not the former; and the two countries of *Aſſyria* and *Nimrod*, or *Babylon*, are very plainly in this text diſtinguiſhed from one another; tho' they might at the time of this prophecy be united under *Eſar-haddon*, who was both king of *Aſſyria* and *Babylon*; and at this preſent time they are both in the hands of the *Turks*, and in all probability will be until this prophecy is fulfilled, in the deſtruction of them by the chriſtian princes: the ſame thing is meant as before; and the word rendered, *in the entrances thereof*, may as well be tranſlated, *with its ſword* [i]; or, as the margin of our bibles, *with her own naked ſwords*; ſo *Kimchi* and *Aben Ezra* interpret it: *thus ſhall he deliver us from the Aſſyrian, when he cometh into our land, and when he treadeth within our borders*; that is, the king Meſſiah ſhall work this deliverance, as *Kimchi*, and others [k] explain it; Chriſt delivered his people from all their ſpiritual enemies, when he made peace for them; and he will deliver them in the latter day from both *Pope* and *Turk*, when he will deſtroy the man of ſin by the breath of his mouth, and dry up the river *Euphrates*, and caſt both beaſt and falſe prophet into the lake that burns with fire and brimſtone; tho' all that is ſaid in this and the preceding verſe may have had its accompliſhment already, at leaſt in part, in the *Saracens* and their empire, which begun in the year 623, and who prevailed very much in *Arabia*, *Paleſtine*, *Syria*, *Perſia*, *Egypt* and *Africa*, and even penetrated into *Spain* and *France*, in all which places were chriſtian churches; and ſo may be called *our land*, as the churches therein *our palaces*, which theſe people entered into, trod upon, profaned or deſtroyed; and the ſeven or eight principal men raiſed againſt them may be the chriſtian princes that fought with them, and drove them back, and deſtroyed their land; ſuch as *Hugh* the Great, brother to *Philip* king of *France*; *Robert* earl of *Flanders*; *Robert* earl of *Normandy*, brother to *William* the Conqueror, king of *England*; *Stephen* earl of *Blois*; *Raymund* earl of *Tholouſe*; *Godfrey* duke of *Lorrain*, and his brothers *Baldwin* and *Euſtachius*, and others. Theſe beginning at *Nice*, where once a famous chriſtian council was held, and driving the army of *Solyman* from thence, in the ſpace of four years ſubdued many provinces of *Aſia*, *Lycaonia*, *Cilicia*, *Syria*, *Meſopotamia* and *Comagena*; and at length having put to flight the *Turks*, and ejected the *Saracens*, took *Jeruſalem*, and made *Godfrey* of *Bullein* king of it [l]. Some [m] have interpreted it of the emperor of *Germany*, and the ſeven electors in the empire (for formerly they were no more) happily and with ſucceſs carrying on a war againſt the *Turks*, *Tartars* and *Saracens*, when they broke into *Europe*; but the former ſenſe ſeems better; and it is beſt of all to underſtand the prophecy of the deſtruction of the *Turk* or *Ottoman* empire in the latter day by the chriſtian princes.

℣. 7. *And the remnant of Jacob ſhall be in the midſt of many people*, &c.] The *Jews*, who will be converted in the latter day, the remnant of them according to the election of grace, as well as all true *Iſraelites*, whether *Jews* or *Gentiles*, the

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[e] ורעו & depaſcent, Montanus, Druſius; paſcent, Piſcator, Grotius, Cocceius.

[f] Phaleg, l. 1. c. 2. col. 12.

[g] Vatablus, Junius and Tremellius, Bochart, Cocceius, and others.

[h] Bochart, Phaleg, l. 4. c. 12. col. 229. Bedford's Chronology, p. 773.

[i] בפתחיה gladiis ſuis, Pagninus, Montanus, Munſter, Tigurine verſion; ſo R. Sol. Urbin. Ohel Moed, fol. 31. 2.

[k] R. Iſaac, ib. p. 283. Abarbinel, &c.

[l] Vid. Witſii Exercitat. 8. de Aſſyriis in Miſcel. Sacr. Tom. II. p. 218, 219, 220.

[m] Vid. Gurtler. Voc. Typic. Prophetic. Explicat, p. 18.

Lord's choſen and peculiar people; who, tho' but a ſmall number in compariſon of others, and mean and contemptible in the eyes of men, are ſuch as God has made a reſerve of for himſelf; and theſe, tho' not of the world, yet are in the world, and will be in the ſeveral parts of it, but a diſtinct people from it, and of no account in it; nevertheleſs will be viſible in it, and wonderfully preſerved in the midſt of it: and will be *as a dew from the Lord*; both with reſpect to themſelves, being like to dew for the generation of it, which is from above, from heaven, and of God, as their regeneration is; and which ſecretly and ſilently falls, as the grace of God in regeneration does; and for the number of the drops of it, which are not to be reckoned; and ſo numerous are the people of God, at leaſt they will be in the latter day, when Chriſt ſhall again have the dew of his youth; or ſuch a number of converts, as will be like the drops of the morning-dew; as alſo for the favour, grace and bleſſings of God upon them, which are as the dew; and which he himſelf is as that unto them, ſo that they themſelves are as dew from him, being indulged with his favour; which, as the dew is entirely free, very ſoftening, cooling and refreſhing, as well as fructifying; and having the dews of his grace, or the bleſſings of it falling upon them in plenty; ſee *Hoſ.* xiv. 5, 6. and with reſpect to others, among whom they are, and to whom they are as the dew, by their ſpeech, their doctrine, the word miniſtred by them, which diſtils like the dew, *Deut.* xxxii. 2. and by their good works, which are profitable unto men; and by their ſoft and gentle behaviour towards them; and by reaſon of the many outward bleſſings they enjoy thro' them, as *Laban* did for the ſake of *Jacob*, and *Potiphar* on the account of *Joſeph*: *as the ſhowers upon the graſs*; which revive, refreſh it, and cauſe it to grow and flouriſh; or they are like graſs, on which the ſhowers fall, and grow up as ſuch in great numbers, and with great verdure and fruitfulneſs, *Pſ.* lxxii. 16: *that tarrieth not for man, nor waiteth for the ſons of men*; which ſeems to be connected with the dew, tho' it agrees with both dew and rain, which ſtay not for mens deſires or deſerts, but deſcend according to the will of God: and as this regards the people of God, either with reſpect to themſelves; it ſhows that as they are as the dew, or as ſhowers and clouds full of rain, either of grace or doctrine compared thereunto; they are not of themſelves ſo, or of men, but of God; and that their dependence is not upon the creature, but upon the Lord for ſupport and ſupply: and with reſpect to others, to whom they are beneficial by their doctrine and works; that it is all from the Lord, and owing to his goodneſs, which makes them a bleſſing round about unaſked and undeſerved; ſee *Ezek.* xxxiv. 26. It may have reſpect to plenty of goſpel-miniſters, whoſe doctrine is as the dew; and which being attended with the power and Spirit of God, waits not for any thing in man, but operates at once ſecretly and powerfully.

℣. 8. *And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people*, &c.] The ſame perſons are meant here as before; who are compared to dew and ſhowers of rain; becauſe numerous, and full of bleſſings in themſelves, and uſeful and beneficial to others: and here are ſaid to be *as a lion among the beaſts of the foreſt*; ſtrong, mighty, powerful and courageous, and ſuperior to their enemies, as the lion is ſtrongeſt among beaſts, and keeps all others in awe of him. Some refer this to the times of the *Maccabees*, when *Judas* and his brethren behaved with great fortitude and courage, and were victorious, and prevailed over the armies of *Antiochus*, and others; but it ſeems rather to belong to the latter day, when the *Jews* ſhall be ſuperior to their enemies the *Turks*, who would diſturb them in the poſſeſſion of their land: and ſhall be a terror to them, *as a young lion among the flocks of ſheep*; ſignifying that their enemies ſhall be no more to them, and no more able to oppoſe them, than a flock of ſheep are to a young lion, or they to reſiſt him. The deſign of the metaphor is, not to ſignify the harmleſsneſs and innocence of their enemies, but their weakneſs, and the ſtrength and courage of them: *who, if he go thro'* the flock: on whatſoever he ſeizes, *both treadeth down, and teareth in pieces, and none can deliver*; brings it to the ground at once, tramples upon it, and tears it in pieces as its prey; and none in the flock, or to whom it belongs, can deliver out of his hand. This will be the caſe, when the *Jews* ſhall turn to the Lord, and the lion of the tribe of *Judah* ſhall be at the head of them; tho' ſome interpret this of the firſt times of the goſpel, and take it to be fulfilled in the apoſtles and firſt miniſters of the word, who were *Jews*; and who were valiant defenders of truth, and conquerors over the devil, and the world, and were the inſtruments of bringing many into ſubjection to Chriſt; but it ſeems beſt to apply it to the laſt times, and not to the converted *Jews* only, tho' in the firſt place; but to all the ſpiritual *Iſrael* of God, the whole chriſtian church, which will then be in ſuch happy circumſtances.

℣. 9. *Thine hand ſhall be lift up upon thine adverſaries*, &c.] O remnant of *Jacob* or *Iſrael*, as the *Targum*; the church of God: now will be the time that it ſhall prevail over all the antichriſtian ſtates; now will the chriſtian princes pour out the vials of God's wrath upon them, and they ſhall feel the ſtrength and weight of their hand; which will fall heavy upon them, even to their utter deſtruction: or thine hand, O Meſſiah, the ruler in *Iſrael*, the man the peace that ſhall deliver from the *Aſſyrian*; and who will be at the head of his church and people, the remnant of *Jacob*, and deſtroy their enemies with the ſword that proceeds out of his mouth: *and all thine enemies ſhall be cut off*; all the enemies of Chriſt and his church; all the kings of the earth that ſhall gather againſt them, the beaſt and falſe prophet, with all their followers; ſee *Rev.* xix. 19, 20, 21.

℣. 10. *And it ſhall come to paſs in that day, ſaith the Lord*, &c.] When the above things ſhall be accompliſhed, even in the goſpel-day, made ſo by the riſing of the ſun of righteouſneſs; the goſpel-diſpenſation, the latter part of it: *that I will cut off thy horſes out of the midſt of thee, and I will deſtroy thy chariots*; which ſome take to be an apoſtrophe to literal *Babylon*, and to be fulfilled when *Cyrus* took poſſeſſion of it; but rather it reſpects myſtical *Babylon*, and the deſtruction of that by Chriſt; but it is beſt of all to interpret it of the church of Chriſt, all whoſe carnal confidences and dependences ſhall be cut off, and ſhall truſt alone in Chriſt for ſalvation; particularly the *Jews* now converted, who have been uſed to put their truſt in the fleſh, and in ſuch things as are here mentioned; but now ſhall be made to ſee the folly and vanity of ſuch things, and ſhall renounce and diſclaim them; ſee *Hoſ.* xiv. 3. or the ſenſe is, there ſhall be no more war; horſes and chariots ſhall be no more uſed in an hoſtile way; but there ſhall be perfect peace, all enemies being deſtroyed, which agrees with ch. ii. 3. and *Zech.* ix. 10. The *Targum* is, "I will cut off the horſes of the people "from the midſt of thee, and deſtroy their chariots."

℣. 11. *And I will cut off the cities of thy land, and throw down all thy ſtrong-holds.*] The meaning is, they ſhould not dwell in fortified cities and walled towns; they ſhould have none of theſe to truſt to, nor ſhould they ſtand in any need of them to defend them, their enemies being ſubdued; and beſides, the Lord would be their ſtrong-hold and place of defence, a wall of fire round about them, and the glory in the midſt of them. The phraſes are expreſſive of the greateſt tranquillity and ſafety, and of living in an open air, free and undiſturbed; ſee *Zech.* ii. 4, 5. The *Targum* is, "I will cut "off the cities of the people out of thy land, "and deſtroy all their ſtrong fortreſſes;" theſe ſhall dwell no more there, and be no more offenſive and troubleſome.

℣. 12. *And I will cut off witchcrafts out of thine hand,* &c.] Such as were formerly practiſed among the *Jews*, tho' forbidden them, and in myſtical *Babylon*, or the antichriſtian church, whoſe ſorceries are mentioned, *Rev.* ix. 21. and xviii. 23. but nothing of this kind will be found in the chriſtian church, conſiſting of *Jews* and *Gentiles*, in the latter day; all unlawful arts, cheating and juggling in religious matters will ceaſe, and be no more: *and thou ſhalt have no more ſoothſayers*; or diviners, that caſt a miſt over peoples eyes, and deceived them with falſe appearances of things; that pretended to know times and ſeaſons, when it was, or was not a good day, to go abroad, or to make merchandiſe; that judged by the clouds, and by the poſition of the heavens, what would come to paſs hereafter; and tho' ſuch ſort of men were formerly indulged, connived at, and careſſed among the *Jews*, they ſhould be ſo no more; nor ſhould they apply to ſuch perſons for advice and counſel; nor would they need it, nor ſhould they uſe it; ſee *Deut.* xviii. 10, 11.

℣. 13. *Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee,* &c.] The former were ſuch as were made of wood or ſtone; the latter, ſtatues, ſuch as were molten or caſt, and made of gold, ſilver or braſs; ſuch as the *Jews* ſometimes worſhipped, and are now found in the apoſtate church of *Rome*; but will have no place in the chriſtian churches, or thoſe ſo called, in the latter day. The *Jews* indeed have had no idols or idolatrous worſhip among them ſince the *Babyloniſh* captivity; and the prophet here ſpeaks, not of what would be found among them, and removed at their converſion; but of what was in his time, or had been, or would be again, but ſhould not be in future time, when they ſhould turn to the Lord, and be like dew among the people; and ſo we are to underſtand ſome following paſſages. The *Targum* is, "I will cut off the "images of the people, and their ſtatues:" *and thou ſhalt no more worſhip the work of thine hands*; as not to fall down to idols and worſhip them, ſo neither to truſt in carnal privileges, ceremonial rites, obſervances of the traditions of the elders, or any works of righteouſneſs done by them, which they had been prone unto.

℣. 14. *And I will pluck up thy groves out of the midſt of thee,* &c.] Planted for idolatrous worſhip, and which the *Jews* in the reigns of ſome of their kings raiſed, and made uſe of for ſuch purpoſes; ſee 1 *Kings* xv. 13. and xvi. 33. and xviii. 19. tho' contrary to the law of God, *Deut.* xvi. 21. but now there ſhould be nothing of this kind, all idolatry being rooted out of the world. The *Targum* is, "I will root out the plantations of the "people out of the midſt of thee:" *ſo will I deſtroy thy cities*; which ſome underſtand of cities given to idolatry; or rather it is to be underſtood in the ſame ſenſe as in ℣. 11. tho' by reaſon of that, and as ſomething diſtinct from it, it is better to render the words with the *Targum*, "I will de"ſtroy thine enemies [n]."

℣. 15. *And I will execute vengeance in anger, and fury, upon the heathen,* &c.] Or *nations* [o]; not the pagan nations only, but the papal and *Mahometan* ones, even all that are enemies to Chriſt, and his church and people: ſuch *as they have not heard*; ſuch terrible judgments, and dreadful expreſſions of divine wrath and fury, by earthquakes, hail-ſtones, *&c.* as were never known or heard of in the world before; ſee *Rev.* xvi. 18—21. or, *which have not heard* [p]; the people that have not heard and hearkened to the word of God, to the voice of Chriſt in the goſpel, but have turned a deaf ear to it, and deſpiſed it. So the *Targum*, "who have not received the doctrine of the "law;" but it is much more agreeable to underſtand it of the doctrine of the goſpel diſobeyed by men, and therefore juſtly puniſhed; ſee 2 *Theſſ.* i. 8, 9.

CHAP. VI.

THIS chapter contains reproofs of the people of *Iſrael* for their ſins, threatning them with puniſhment for them. The prophet is bid to tell them of the controverſy the Lord had with them, which he did, ℣. 1, 2. and the Lord calls upon them to declare if they had any thing to object to his carriage towards them, ℣. 3. and then puts them in mind of the favours they had received from him, in bringing them out of *Egypt*, and giving them ſuch uſeful perſons to go before them, lead and inſtruct them, as he had, ℣. 4. and alſo reminds them of what paſſed between *Balak* king of *Moab*, and *Balaam* the ſoothſayer; the queſtions of the one, and the anſwer of the other; whereby the deſigns of the former againſt them were fruſtrated, ℣. 5, 6, 7, 8. but ſince the voice of the Lord by his prophet was diſregarded by them, they are called upon to hearken to the voice of his rod, ℣. 9. which ſhould be laid upon them for their fraudulent dealings, injuſtice, oppreſſion, lies and deceit, ℣. 10, 11, 12. and therefore are threatened with ſickneſs and deſolation, and a deprivation of all good things, the fruit of their labours, ℣. 13, 14, 15. and that becauſe the ſtatutes of *Omri*, the works of *Ahab*, and their counſels were obſerved by them, ℣. 16.

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[n] So Jarchi, and Marinus in Aben Ezra, and R. Sol. Urbin. Ohel Moed, fol. 102. 1.

[o] את הגוים gentes, Junius & Tremellius.

[p] אשר לא שמעו quæ non audierunt, Pagninus, Montanus; quæ non auſcultaverint, Junius & Tremellius; quæ non obediverunt, Burkius.

℣. 1. *Hear ye now what the Lord ſaith*, &c.] Here begins a new diſcourſe, and with an addreſs of the prophet to the people of *Iſrael*, to hear what the Lord had to ſay to them by way of reproof for their ſins now, as they had heard before many great and precious promiſes concerning the Meſſiah, and the happineſs of the church in future time; to hear what the Lord now ſaid to them by the prophet, and what he ſaid to the prophet himſelf, as follows: *ariſe*; O prophet *Micah*, and do thine office; ſit not ſtill, nor indulge to ſloth and eaſe; ſhew readineſs, diligence, activity, zeal and courage in my ſervice, and in carrying a meſſage from me to my people: *contend thou before the mountains, and let the hills hear thy voice*; open the cauſe depending between me and my people; ſtate the caſe between us before the mountains and hills; and exert thyſelf, and lift up thy voice loudly, and with ſo much vehemence, that, if it was poſſible, the very mountains and hills might hear thee; the Lord hereby ſuggeſts, that they would as ſoon hear as his people; thus upbraiding their ſtupidity, as he elſewhere does; ſee *Iſ.* i. 2. *Jer.* ii. 12. and xxii. 29. *Kimchi* and *Ben Melech* render it, *to the mountains*, which is much to the ſame ſenſe with our verſion; call and ſummon them as witneſſes in this cauſe; let the pleadings be made before them, and let them be judges in this matter; as they might be both for God, and againſt his people: the mountains and hills clothed with graſs, and covered with flocks and herds; or ſet with all manner of fruit-trees, vines, olives and figs; or adorned with goodly cedars, oaks and elms; were witneſſes of the goodneſs of God unto them, and the ſame could teſtify againſt them; and had they mouths to ſpeak, could declare the abominations committed on them; how upon every high mountain and hill, and under every green tree, they had been guilty of idolatry. The *Targum*, and many verſions [q] render it, *with the mountains*; and the *Vulgate Latin* verſion, and others, *againſt the mountains* [r]; the inhabitants of *Judea*, that being a mountainous country, eſpecially ſome parts of it. Some by *mountains* underſtand the great men of the land, king, princes, nobles; and by *hills*, leſſer magiſtrates, with whom the Lord's controverſy chiefly was; they not diſcharging their offices aright, nor ſetting good examples to the people. Some copies of the *Targum*, as the king of *Spain*'s bible, paraphraſe it, "judge or contend with the "fathers, and let the mothers hear thy voice;" which *Kimchi* thus explains, as if it was ſaid, let the fathers *Abraham*, *Iſaac* and *Jacob*, and the mothers *Sarah*, *Rebeccah*, *Rachel* and *Leah*, hear what their children hath rendered to the Lord; let them be, as it were, called out of their graves to hear the ill requital made to the Lord for all his goodneſs.

℣. 2. *Hear ye, O mountains, the Lord's controverſy, and ye ſtrong foundations of the earth*, &c.] Theſe are the words of the prophet, obeying the divine command, calling upon the mountains, which are the ſtrong parts of the earth, and the bottoms of them the foundations of it, to hear the Lord's controverſy with his people, and judge between them: or, as ſome think, theſe are the perſons with whom; and againſt whom the controverſy was; the chief and principal men of the land, who were as pillars to the common people to ſupport and uphold them: *for the Lord hath a controverſy with his people, and he will plead with Iſrael*; his people *Iſrael*, who were ſo by choice, by covenant, by their own avouchment and profeſſion: they had been guilty of many ſins and tranſgreſſions againſt both tables of the law; and now the Lord had a controverſy with them for them, and was determined to enter into judgment, and litigate the point with them; and dreadful it is when God brings in a charge, and pleads his own cauſe with ſinful men; they are not able to contend with him, nor anſwer him for one of a thouſand faults committed againſt him; ſee *Hoſ.* iv. 1, 2.

℣. 3. *O my people*, &c.] Theſe are the words of the Lord himſelf by the prophet, expreſſing his ſtrong affection to the people of *Iſrael*; of which his goodneſs to them was a full proof, and this was an aggravation of their ingratitude to him; they were his people, whom he had choſen for himſelf above all people of the earth; whom he had redeemed from the houſe of bondage, had diſtinguiſhed them by his favours, and loaded them with his benefits, and yet they ſinned againſt him: *what have I done unto thee?* what evil things, what injuries to provoke to ſuch uſage? *what iniquity have* you, or *your fathers found in me*, to treat me after this manner? have I been *a wilderneſs*, or *a land of darkneſs* to you? *Jer.* ii. 5, 31. have I withheld or denied you any thing that was for your good? The *Targum* is, "O my people, what "good have I ſaid I would do unto thee, and I "have not done it?" all that the Lord had promiſed he had performed; not one good thing had failed he had ſpoken of; how much good, and how many good things had he done for them? nay, what good things were there he had not done for them? and what more could be done for them, than what had been done? and yet they ſinned againſt him ſo groſsly; ſee *Iſ.* v. 4: *and wherein have I wearied thee?* what heavy yoke have I put upon thee? what grievous commandments have I enjoined thee? is there any thing in my ſervice, any duty too hard, ſevere or unreaſonable? are the ſacrifices required burdenſome? *have I cauſed thee to ſerve with an offering, and wearied thee with incenſe?* is there any juſt reaſon to ſay of theſe things, *what a wearineſs is it?* ſee *Iſ.* xliii. 23. *Mal.* i. 13: *teſtify againſt me*; declare it publickly, if any good thing has been wanting, or any evil thing done: thus the Lord condeſcends to have the caſe fairly debated, and every thing ſaid that could be ſaid in their favour, or againſt him: aſtoniſhing condeſcenſion and goodneſs!

℣. 4. *For I brought thee up out of the land of Egypt*, &c.] Inſtead of doing them any wrong, he had done them much good; of which this is one inſtance, and he was able to produce more: this was a notorious, plain and full proof of his goodneſs to them, which could not be denied. It may be rendered, as it is by ſome, *ſurely I brought thee up* [s], &c. this is a certain thing, well known, and cannot be diſproved; it muſt be allowed to be a great favour and kindneſs, to be brought up out of a ſuperſtitious, idolatrous, heatheniſh people,

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[q] את ההרים cum iſtis montibus, Junius & Tremellius, Piſcator, Tarnovius; cum montibus, Montanus, Munſter, Cocceius, Burkius.

[r] Adverſum montes, Vulg. Lat. Grotius.

[s] כי certe, Calvin, Piſcator, Tarnovius; ſo ſome in Vatablus.

ple, enemies to God and true religion, and who had uſed them in a barbarous and cruel manner: *and redeemed thee out of the houſe of ſervants*; or, *out of the houſe of bondage*; as the ſame words are rendered, *Exod.* xx. 2. that is, out of hard ſervice, in which their lives were made bitter; out of cruel bondage and ſlavery; which made them cry to the Lord for help and deliverance, and he heard them, and ſent them a deliverer; by whoſe hand he redeemed them from this baſe and low eſtate in which they were, and for which they ought ever to have been thankful, and to have ſhewn their gratitude by their chearful and conſtant obedience. Some take *the houſe of ſervants* to be deſcriptive, not of the ſtate of the children of *Iſrael* in *Egypt*, but of the character of the *Egyptians* themſelves; who being the poſterity of *Ham*, were inheritors of his curſe, that he ſhould be a ſervant of ſervants; and ſo it is an aggravation of the bleſſing, that *Iſrael* were redeemed from being ſervants to the ſervants of ſervants. This ſenſe is mentioned by *Kimchi* and *Abarbinel*: *and I ſent before thee Moſes, Aaron, and Miriam*; not to bring them the news of their deliverance out of *Egypt*, before they came out of it, as *Kimchi*; but to be their guides, to conduct and direct them in all matters, civil and religious. *Moſes* was their law-giver, leader and commander; *Aaron* was their prieſt to offer ſacrifice for them, and to intercede on their behalf; and *Miriam* was a propheteſs; and they were all very uſeful and beneficial to them; and a very great bleſſing it is to a people to have a good conſtitution, civil and eccleſiaſtic, and to have good magiſtrates, and good miniſters of the word. The *Targum* is, "I ſent before thee "three prophets, *Moſes* to teach the tradition of "the judgments, *Aaron* to make atonement for "the people, and *Miriam* to inſtruct the wo-"men."

℣. 5. *O my people, remember now what Balak king of Moab conſulted*, &c.] What a ſcheme he had laid; what contrivances he had formed; what conſultations he had with a ſoothſayer or diviner he ſent for to curſe *Iſrael*; how he ſought to get the God of *Iſrael* on his ſide, and to ſet him againſt them, that he might be rid of them, and they be ruined and deſtroyed. The *Moabites* were the deſcendents of *Moab*, a ſon of *Lot*, by one of his daughters; when they firſt ſet up their king is not certain; nor who their kings in ſucceſſion were before *Balak*: it appears there was a former king, whom the king of the *Amorites* fought with, and took away his land from him, *Numb.* xxi. 26. who probably was *Zippor*, the father of *Balak*, and whom he ſucceeded; the kingdom being recovered by him, or by this his ſon; however, he was on the throne when *Iſrael* was upon the borders of his kingdom, which threw him into a pannic; upon which he ſent meſſengers to a neighbouring magician next mentioned, to adviſe with him what to do in this his extremity; and the *Jews* have a tradition, that becauſe of the multitude of ſacrifices he offered, he was worthy to have *Ruth*, the deſcendent from him; who, they ſay, was the daughter of *Eglon*, the grandſon of *Balak* king of *Moab* [s]: *and what Balaam the ſon of Beor anſwered him*; this man is called a ſoothſayer, *Joſh.* xiii. 22: The *Jews* ſay he was firſt a prophet; and ſo the apoſtle *Peter* calls him, 2 *Pet.* ii. 16. and afterwards became a diviner [t]: they differ very much about him, who he was, and from whom he deſcended. *Beor* his father is ſometimes ſaid to be the ſon of *Laban* [u]; and, at other times, *Balaam* himſelf is ſaid to be *Laban* the *Syrian* [w], whoſe ſoul they ſuppoſe tranſmigrated into *Balaam*, as it afterwards did into *Nabal*, according to them. Some [x] take him to be the ſame with *Elihu*, who interpoſed in the diſpute between *Job* and his friends; and others ſay, that he was one of the eunuchs, counſellors and magicians of *Pharaoh*, both when *Moſes* was a child, and when he wrought his miracles in *Egypt*; and that *Jannes* and *Jambres*, of whom the apoſtle *Paul* makes mention, 2 *Tim.* iii. 8. were his two ſons [y]: he was an inhabitant of *Pethor*, which was ſituated on the river *Euphrates*, thought by *Junius* to be the *Pacoria* of *Ptolemy*: he ſeems to have been a *Meſopotamian*, tho' ſome ſay a *Midianite*; but whether one or the other, he did not live at any great diſtance from the king of *Moab*: he was ſlain by the ſword of the children of *Iſrael*, in the times of *Joſhua*, *Joſh.* xiii. 22. and, as the *Jews* ſay [z] he was, when he was but thirty-three or thirty-four years of age; they obſerving upon it, that bloody and deceitful men do not live out half their days; but this does not ſeem ſo well to agree with other things they ſay of him; however this ſoothſayer and ſorcerer *Balak* ſent for to curſe *Iſrael*; whoſe heart and tongue, tho' a wicked man, and would fain have done according to *Balak*'s wiſh and deſire, were ſo over-ruled by the power of God, that inſtead of curſing *Iſrael* he was obliged to bleſs them, and to propheſy of their future happineſs and proſperity, and of the Meſſiah that ſhould ſpring from them; ſee the hiſtory of all this in *Numb.* ch. xxii. and xxiii. and xxiv: *from Shittim unto Gilgal, that ye may know the righteouſneſs of the Lord*; here ſomething muſt be ſupplied to make ſenſe of the words; either, *remember what good things I did for you* [a], *from Shittim to Gilgal*; the former was the place where the children of *Iſrael* committed whoredom and idolatry, and was on the other ſide *Jordan*; and the latter was the place they came to when they had paſſed over *Jordan*, where the covenant of circumciſion was renewed, and the firſt paſſover kept; now they are called upon to remember the goodneſs of God unto them from one place to another, and what were done between them; how that at *Shittim*, tho' they provoked the Lord to anger, yet he did not cut them all off, but ſpared a number of them, to enter and poſſeſs the land of *Canaan*; and tho' *Moſes* died by the way, yet he raiſed up *Joſhua* to go before them, and in a miraculous manner led them thro' the river *Jordan*, and brought them to *Gilgal*, favours ever to be had in remembrance. So the *Targum*, "were not great things done for you in the plain "of *Shittim* unto the houſe of *Gilgal*, that the "righteouſneſs of the Lord might be known?" both his juſtice in puniſhing offenders at *Shittim*, and his bounty and kindneſs, as well as his truth and faithfulneſs, in ſparing others; beſtowing his favours on them, and bringing them into the promiſed land: or it may be ſupplied thus, as by ſome, *remember what Balak conſulted*[b] *from Shittim to Gilgal*; that is, with *Balaam*, and what anſwer and advice he gave him; which was to ſend beautiful women among the *Iſraelites*, and ſo tempt them to adultery, and by that means to idolatry; and which ſcheme and conſultation took place at *Shittim*, by means of which ſeveral thouſands were ſlain; and the device was to have continued the temptation even to *Gilgal*, which, had it not been prevented, in all likelihood would have iſſued in the deſtruction of that people; and therefore they had reaſon to know, own and acknowledge the goodneſs and faithfulneſs of God unto them: or rather, taking the phraſe *from Shittim to Gilgal* to be a proverbial one[c], of going from place to place, it may have reſpect to *Balak*'s having *Balaam* from place to place, to take a view of the people, and curſe them; or how he might ſet the God of *Iſrael* againſt them, and gain him over to him; and then the ſenſe is this, "remember how *Balak* conſulted "*Balaam* from place to place, and what anſwers "he returned him; all which was done, that *he* "*(Balak) might know the righteouſneſs of the Lord*;" and ſo the *Syriac* verſion renders it, and it will bear to be ſo rendered: the thing which *Balak* chiefly conſulted was, how he ſhould get the God of *Iſrael* on his ſide; as it was uſual with heathen princes, when at war to attempt to get the gods of their enemies from them, and on their ſide; and enquires of *Balaam* how this was to be effected; what righteouſneſs it was the Lord required; what duties of religion to be performed; what rites or ſacrifices were acceptable to him; and the ſum of his queſtions on this head, and *Balaam*'s anſwer to them, are contained in the following verſes.

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[s] T. Bab. Sanhedrin, fol. 105. 2.

[t] T. Bab. Sanhedrin, fol. 106. 1.

[u] Shalſhelet Hakabala, fol. 7. 2.

[w] Targum Jon. in Numb. xxii. 5. Targum in 1 Chron. i. 44. Vid. Beckium ib.

[x] Hieron. Quæſt. Hebr. in Geneſim, fol. 69. D.

[y] Dibre Hayamim Shel Moſeh, fol. 4. 2. & 6. 2. Targum Jon. in Exod. ix. 21. Shemot Rabba, §. 1. fol. 90. 1. T. Bab. Sanhedrin, fol. 106. 1.

[z] T. Bab. Sanhedrin, fol. 106. 2. Shalſhelet Hakabala, fol. 7. 2.

[a] Recordare qualia bona exhibuerim tibi, Munſter; memento eorum quæ geſta ſunt, Vatablus; quæ contigerint tibi, Calvin; memento eorum quæ fecerim, Grotius; recordare quid evenerit tibi, Piſcator.

℣. 6. *Wherewith ſhall I come before the Lord*, &c.] Theſe are not the words of the people of *Iſrael* God had a controverſy with, and now made ſenſible of their ſin, and humbled for it; and willing to appeaſe the Lord, and make it up with him at any rate; for there are ſuch things propoſed by them, as do by no means ſuit with perſons of ſuch a character, nay, even ſuppoſe them to be hypocritical; and much leſs are they what were put into their mouths by the prophet to ſay, as ſome ſuggeſt; but they are the words of *Balak* king of *Moab*, which, and what follow, are queſtions he put to *Balaam*, who had told him that he could do nothing without the Lord, nor any thing contrary to his word: now he aſks what he muſt do to get the good-will of this Lord; in what manner, and with what he muſt appear before him, ſerve and worſhip him, as the *Targum*; that ſo he might have an intereſt in him, and get him to ſpeak a word to *Balaam* in his favour, and againſt *Iſrael*; ſee *Numb.* xxii. 8, 18, 38. and xxiii. 12, 15, 26: *and bow myſelf before the high God?* the moſt high God, the God of gods, whoſe Shekinah or majeſty is in the high heavens, as the *Targum*: his meaning is, with what he ſhould come, or bring with him, when he paid his homage and obeiſance to him, by bowing his body, or his knee before him; being willing to do it in the moſt acceptable manner he could: *ſhall I come before him with burnt-offerings, with calves of a year old?* ſuch as he had been uſed to offer on the high places of *Baal* to that deity. Sacrifices of this kind prevailed among the heathens, which they had received by tradition from the times of *Adam* and *Noah*; ſee *Numb.* xxii. 41.

℣. 7. *Will the Lord be pleaſed with thouſands of rams?* &c.] If ſingle burnt-offerings of bullocks and heifers will not do, will rams and thouſands of them be acceptable to him? if they will, they are at his ſervice, even as many as he pleaſes; ſuch creatures as well as oxen were offered by *Balak*, *Numb.* xxiii. 1, 2, 4, 29, 30: or *with ten thouſands of rivers of oil?* for meat-offerings, as *Jarchi*, in which oil was uſed: this is an hyperbolical expreſſion, as *Kimchi* rightly obſerves; ſuggeſting, that he was willing to be at any expences, even the moſt extravagant, if he could but gain his point, and get the God of *Iſrael* on his ſide. Some render it, *ten thouſands of fat vallies*[d]; abounding with corn, and wine, and oil; the produce of which, had he ſo many, he could freely part with, could he but obtain his end; ſee *Job* xx. 17: *ſhall I give my firſt-born* for *my tranſgreſſion, the fruit of my body* for *the ſin of my ſoul?* his ſon, his firſtborn, his own fleſh and blood, to make atonement for his ſins and tranſgreſſions; this betrays the perſon ſpeaking. The people of *Iſrael*, tho' they were ſometimes guilty of this horrid, unnatural and abominable ſin, in the height of their degeneracy and apoſtacy, as to ſacrifice their children to *Moloch*; yet when convinced of their ſins, and humbling themſelves before God for them, even tho' but in an hypocritical way, could never be ſo weak and fooliſh, ſo impious and audacious, as to propoſe that to God, which they knew was ſo contrary to his will, and ſo abominable in his ſight, *Lev.* xviii. 21. but this comes well enough from an heathen prince, with whom it was the height of his devotion and religion, and the greateſt ſacrifice he thought he could offer up to God; for there is a climax, a gradation in the words from leſſer things to greater; and this is the greateſt of all, and what was done among the heathens, 2 *Kings* xvii. 31. and was afterwards done by a king of *Moab*, 2 *Kings* iii. 26, 27.

℣. 8. *He hath ſhewed me, O man, what is good*, &c.] This is not the anſwer of the prophet to the body of the people, or to any and every one of the people of *Iſrael*; but of *Balaam* to *Balak*, a ſingle man, that conſulted with him, and put queſtions to him; particularly what he ſhould do to pleaſe the Lord, and what righteouſneſs he required of him, that would be acceptable to him; and tho' he was a king, he was but a man, and he would have him know it that he was no more, and as ſuch addreſſes him; and eſpecially when he is informing him of his duty to God; which lay not in ſuch things as he had propoſed, but in doing that which was good, and avoiding that which was evil, in a moral ſenſe: and this the Lord had ſhown him by the light of nature; which is no other than the work of the law of God written in the hearts of the heathens, by which they are directed to do the good commanded in the law, and to ſhun the evil forbidden by it; ſee *Rom.* ii. 14, 15: *and what doth the Lord require of thee, but to do juſtly*; or *judgment*[e]; to exerciſe public judgment and juſtice, as a king, among his ſubjects; to do private and perſonal juſtice between man and man; to hurt no man's perſon, property, and character; to give to every one their due, and do as he would deſire to be done by; which as it is agreeable to the law of God, ſo to the light of nature, and what is ſhewn, required, and taught by it: *and to love mercy*; not only to ſhew mercy to miſerable objects, to perſons in diſtreſs; to relieve the poor and indigent; to clothe the naked, and feed the hungry; but to delight in ſuch exerciſes; and which a king eſpecially ſhould do, whoſe throne is eſtabliſhed by mercy, and who is able, and ſhould be munificent; and ſome heathen princes, by their liberality, have gained the name of benefactors, *Euergetes*, as one of the *Ptolemys* did; ſee *Luke* xxii. 25. ſuch advice *Daniel* gave to *Nebuchadnezzar*, an heathen prince, as agreeable to the light of nature; ſee *Dan.* iv. 27: *and to walk humbly with thy God*; his creator and benefactor, from whom he had his being, and all the bleſſings of life, and was dependent upon him; and therefore, as a creature, ſhould behave with humility towards his creator, acknowledging his diſtance from him, and the obligations he lay under to him; and even tho' a king, yet his God and creator was above him, King of kings, and Lord of lords, to whom he owed his crown, ſcepter, and kingdom, and was accountable to him for all his adminiſtrations: and this *walking humbly*, is oppoſed to *walking in pride*, which kings are apt to do; but God can humble them, and bring them low, as heathen kings have been obliged to own; ſee *Dan.* ii. 21. and iv. 37.

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[b] Memento quid cogitaverit contra te Balac, & quid reſponderit ei Balaam a Settim, &c. Ribera, ſo Menochius, Tirinus.

[c] See Biſhop Chandler's Defence of Chriſtianity, p. 290.

[d] ברבבות נחלי שמן in decem millibus vallium pinguium, Munſter, Vatablus.

[e] משפט judicium, V. L. Munſter; jus, Junius & Tremellius, Piſcator.

℣. 9. *The Lord's voice crieth unto the city*, &c.] The Lord having bid his prophet call to the mountains and hills to hear his voice, and the prophet having obeyed his will, and the Lord having by him addreſſed his people *Iſrael*, and expoſtulated with them about their ingratitude, obſerving to them many inſtances of his goodneſs; here informs them, that this voice of his, whether in his prophet, or in his judgments, was directed to the city, either *Samaria* or *Jeruſalem*, or both, and even to all the cities of *Iſrael* and *Judah*, the ſingular being put for the plural; that is, to the inhabitants of them. Cities being populous, and where perſons of the higheſt rank and figure, as well as of the beſt ſenſe, dwell, and generally very wicked, tho' favoured with greater advantages; all which are reaſons why the voice of the Lord, in his word and providences, particularly cries to them to repent of their ſins, and reform from them, as might be expected from ſuch perſons; and ſo doing would ſet a good example to thoſe who live in the country. Some render it, *the Lord's voice crieth to awake*[f]; or to *ſtir up*; it calls upon men aſleep, to awake out of ſleep; to arouſe from their carnal ſecurity; to attend to their ſins, their danger, and their duty; to repent of their ſins, and ſo avoid the danger they were in thro' them, and perform their duty they had neglected; ſuch a voice as this, ſee in *Eph.* v. 14. this reading of the words is mentioned by *Kimchi*. *And the man of wiſdom ſhall ſee thy name*; not the mere natural man, or who is poſſeſſed only of natural wiſdom, tho' he may have ever ſo great a ſhare of it; for as he ſees not the things of the Spirit of God, the things of the goſpel, ſo neither the name and perfections of God in his judgments on the earth; much leſs the man that is wiſe to do evil, full of wicked ſubtlety, and makes a jeſt of every thing religious and ſerious; nor ſuch as are wiſe in their own opinion, or have only a ſuperficial ſhare of wiſdom; but ſuch who have a ſhare of ſolid and ſubſtantial wiſdom, a man of *ſubſtance*, as the word[g] ſometimes ſignifies; ſee *Prov.* viii. 21. ſuch who have true wiſdom in the hidden part, that which comes from above, and is pure and peaceable, and makes men wiſe to ſalvation; ſuch men ſee and diſcern the power and providence of God in all the judgments that are in the earth, his attributes and perfections; his ſeverity on ſome, and goodneſs to others; his ſparing grace and mercy, and his ſpecial loving-kindneſs, and even all his perfections, for he is known to ſuch by the judgments he executeth; ſee *Pſ.* ix. 16. and cvii. 43. and ſuch *fear* his *name* alſo, as ſome render the words[h]; they not only fear the Lord and his goodneſs, but have an awful ſenſe of his judgments, and tremble at them. Some read the words, *thy name ſees that which is*[i]; ſo the margin of our bibles; that is, the Lord ſeeth that which is done in the city, tho' ever ſo ſecret and private, and therefore his voice cries to it. *Hear ye the rod, and who hath appointed it*; theſe are the words of the man of wiſdom, as *Kimchi* obſerves; who ſeeing the name and perfections of God in his judgments on the earth, calls upon others, and exhorts them to hear the voice of the rod, of the rod of correction and affliction, the rod of judgment and vengeance, as held in the hand of God, and ſhook over a city or nation; which has a voice in it to men, reproving them for their ſins; commanding them to return from them; calling them to repentance and humiliation; teaching and inſtructing them in their duty; and giving cautions and warnings to others, leſt the like ſhould befal them; and this is the voice that is to be attended to: and it ſhould be conſidered, that there is no affliction, calamity, or judgment, but is appointed by the Lord, the kind and nature, meaſure and duration of it; what its end, iſſue, and uſe; and he that has appointed it is all-wiſe and all-knowing, unchangeable and invariable, all-powerful and able to put his purpoſes and decrees into execution; nor can they be fruſtrated. The *Targum* of the whole is, "with the "voice the prophets of the Lord cry to the city; "and teachers fear the name (of the Lord); hear, "O king and rulers, and the reſt of the people "of the land."

℣. 10. *Are there yet the treaſures of wickedneſs in the houſe of the wicked*, &c.] There are; they continue there. This is the voice of the Lord by the prophet, and the language of the rod of correction to be heard, expoſing the ſins of the people, for which the Lord had a controverſy with them; particularly their mammon of unrighteouſneſs, the vaſt wealth, riches, and treaſures, collected together by very wicked and unlawful ways and means; and which, inſtead of reſtoring them to the perſons they had defrauded of them, they retained them in their houſes, notwithſtanding the reproofs of the prophets, and the corrections of the Almighty. Some render it, *is there not fire*, &c[k]. that is, in the houſe of the wicked, becauſe of the treaſures of wickedneſs, that which conſumes them; but *Guſſetius*[l] interprets it of fornications and adulteries. Others render it, *is there yet a man*, &c[m]. an honourable man, as *Aben Ezra*, who continues in his iniquity, after the Lord's voice cries to the city; but *Abendana* interprets it of the prophet himſelf, continuing to reprove the wicked for their treaſures of wickedneſs, and their other ſins. *And the ſcant meaſure that is abominable*; or *the ephah of leanneſs provoking to wrath*[n]; that is, a deficient meaſure, leſs than it ſhould be; the *ephah* was a dry meaſure, and it was made ſmall, as in *Amos* viii. 5. and held leſs than it ſhould; and this brought leanneſs and poverty upon thoſe to whom they ſold by it, as well as ruin upon themſelves in the iſſue; for ſuch practices as they were abominable and deteſtable to God; they ſtirred up his wrath, and brought deſtruction on thoſe that uſed them. The *Targum* is, "falſe meaſures that bring a curſe."

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[f] לעיר ad ſuſcitandum, Vatablus; ad expergefaciendum, Calvin; ad excitandum, Druſius. So Joſeph Kimchi.

[g] תושיה, vir conſtans, Pagninus; vir eſſentiæ, Gualtherus apud Tarnovium.

[h] יראה שמך timebit nomen tuum, Pagninus, Montanus. So the Targum.

[i] Nam quod res eſt, videt nomen tuum, Junius & Tremellius, Piſcator, Tarnovius.

[k] עוד האש, μη πυρ, Sept. adhuc ignis, V. L. So Joſeph Kimchi.

[l] Ebr. Comment. p. 352.

[m] Adhuc num vir domo, Montanus; adhuc ſuntne viro domus improbi, ſome in Druſius. So R. Sol. Urbin, fol. 37, 2.

℣. 11. *Shall I count* them *pure with the wicked balances*, &c.] Theſe are the words either of the prophet, or rather of God, ſignifying that he could not, and would not allow, countenance, and approve of perſons that uſed falſe ſcales or balances; or juſtify, and reckon them juſt, as they would be thought to be, but condemn them, and pronounce them very wicked men, and deſerving of puniſhment here and hereafter: *and with the bag of deceitful weights?* or *ſtones*[o]; which were uſed in weighing goods, and which were deceitful, when a heavier was uſed in buying, and a lighter in ſelling. So the *Targum*, "and with the bag, in which are weights greater and leſſer;" condemned in *Deut.* xxv. 13, 14.

℣. 12. *For the rich men thereof are full of violence*, &c.] That is, the rich men of the city, to whom the voice of the Lord cried, ℣. 9. *Jeruſalem* or *Samaria*, or any or all the cities of *Iſrael* and *Judah*; the rich men of theſe cities, who had enough of the world, and were under no temptation to do an ill thing, to get money; and yet their hands and their houſes, and their treaſuries, as the *Targum*, were full of goods gotten by violent meaſures, by the oppreſſion of the poor and needy: *and the inhabitants thereof have ſpoken lies*; the reſt of the inhabitants, who were not ſo rich as others, and who had it not in the power of their hands to oppreſs as others had; yet uſed deceitful and fraudulent methods to cheat their neighbours in buying and ſelling; and to do this, did not ſtick to tell downright deliberate lies: *and their tongue* is *deceitful in their mouth*; ſay one thing, and mean another; deceive their neighbours with their tongues in trade and commerce; averring things for truth they know to be falſe.

℣. 13. *Therefore alſo will I make thee ſick in ſmiting thee*, &c.] With the rod, to be heard, ℣. 9. by ſending among them ſome of his ſore judgments, as famine, peſtilence, the ſword of the enemy, inteſtine wars, and the like; which ſhould cauſe their kingdom, and ſtate and families, to decline and waſte away, as a ſickly and diſeaſed body. So the *Targum*, "and I brought upon thee illneſs and a ſtroke." The *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions render it, *and I began to ſmite thee*; as by *Hazael* king of *Syria*, and *Tiglath-Pileſer* king of *Aſſyria*, who had carried part of them captive. *In making* thee *deſolate becauſe of thy ſins*; went on, not only to make them ſick, and bring them into a declining ſtate, but into utter deſolation; as by *Salmaneſer* king of *Aſſyria*, who carried *Iſrael* captive; and by *Nebuchadnezzar* king of *Babylon*, who led *Judah* captive, becauſe of their ſins of idolatry, injuſtice, and oppreſſion, with others that abounded among them.

℣. 14. *Thou ſhalt eat, but not be ſatisfied*, &c.] Either not having enough to eat, for the refreſhing and ſatisfying of nature; or elſe a bleſſing being withheld from food, tho' eaten, and ſo not nouriſhing; or a voracious and inſatiable appetite, being given as a curſe; the firſt ſenſe ſeems beſt: *and thy caſting down* ſhall be *in the midſt of thee*; meaning they ſhould be humbled and brought down, either by inteſtine diſcords and wars among themſelves, or thro' the enemy being ſuffered to come into the midſt of their country, and make havock there; which would be as a ſickneſs and diſeaſe in their bowels. So the *Targum*, "thou ſhalt have an illneſs in thy bowels." The *Syriac* verſion is, "a dyſentery ſhall be in thine inteſtines;" a ſecret judgment waſting and deſtroying them. *And thou ſhalt take hold, but ſhalt not deliver*; *and that which thou delivereſt, will I give up to the ſword*; the ſenſe is, that they ſhould take hold of their wives and children, and endeavour to ſave them from the ſword of the enemy, and being carried captive: or ſhould *remove* them[p], as the word is ſometimes uſed, in order to ſecure them from them: or ſhould *overtake*[q]; the enemy, carrying them captive; but ſhould not be able by either of theſe methods to ſave them from being deſtroyed, or carried away by them; and even ſuch as they ſhould preſerve or reſcue for a while, yet theſe ſhould be given up to the ſword of the enemy, the ſame or another. *Aben Ezra* and *Kimchi* interpret this of their women conceiving, and not bringing forth; and if they ſhould, yet what they brought forth ſhould be ſlain by the ſword[r]. But the *Targum* and *Jarchi* incline to the former ſenſe.

℣. 15. *Thou ſhalt ſow, but thou ſhalt not reap*, &c.] Either that which is ſown ſhall not ſpring up, but rot in the earth; or if it does ſpring up, and come to maturity, yet before that, they ſhould be removed into captivity, or ſlain by the ſword, and their enemies ſhould reap the increaſe of their land, their wheat and their corn: *thou ſhalt tread the olives*; in the olive-preſs, to get out the oil: *but thou ſhalt not anoint with oil*; as at feaſts for refreſhment, and at baths for health, this becoming another's property; or it being a time of diſtreſs and mourning, would not be uſed, it being chiefly at feſtivals, and occaſions of joy, that oil was uſed: *and ſweet wine*; that is, ſhalt tread the grapes in the wine-preſs, to get out the ſweet or new wine: *but ſhalt not drink wine*; for before it is fit to drink, the enemy would have it in his poſſeſſion; ſee *Lev.* xxvi. 16. and xxviii. 30. theſe are the puniſhments or corrections of the rod they are threatened with for their ſins.

℣. 16. *For the ſtatutes of Omri are kept*, &c.] Who of a captain of the army was made king of *Iſrael*, and proved a wicked prince; he built *Samaria*, and ſet up idolatrous worſhip there, after the example of *Jeroboam*, in whoſe ways he walked, and, as it ſeems, eſtabliſhed the ſame by laws and edicts; and which were every one of them obſerved by the *Iſraelites*, in the times of the prophet, tho' at the diſtance of many years from the firſt making of them, which aggravated their ſin; nor would it be any excuſe of them, that what they practiſed was enjoined by royal authority, ſince it was contrary to the command of God; for the breach of which, and their obſervance of the ſtatutes of ſuch a wicked prince, they are threatened with the judgments of God; ſee 1 *Kings* xvi. 16, 24, 25, 26: *and all the works of the houſe of Ahab*; who was the ſon of *Omri*, and introduced the worſhip of *Baal*, and added to the idolatry of the calves, which he and his family practiſed; and the ſame works were now done by the people of *Iſrael*: *and ye walk in their counſels*; as they adviſed and directed the people to do in their days: *that I ſhould make thee a deſolation*; the city of *Samaria*, the metropolis of *Iſrael*, or the whole land, which was made a deſolation by *Salmaneſer*, an inſtrument in the hand of God; and this was not the intention and deſign of their walking in the counſels, and after the example of their idolatrous kings, but the conſequence and event of ſo doing: *and the inhabitants thereof an hiſſing*; either of *Samaria*, or of all the land, who ſhould become the ſcorn and deriſion of men, when brought to ruin for their ſins: *therefore ye ſhall bear the reproach of my people*; that which was threatened in the law to the people of God, when diſobedient to him; or ſhameful puniſhment for profaning the name and character of the people of God they bore; or for reproaching and ill-uſing the poor among the people of God; and ſo it is directed to the rich men before ſpoken of, and ſignifies the ſhame and ignominy they ſhould bear, by being carried captive into a foreign land for their ſins.

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[n] ואיפת רזון זעומה et ephah macilentiæ indignatio a Deo proventura, Tarnovius; deteſtatus Domino, Pagninus; et ephah maciei abominatione digna, Burkius.

[o] אבני מרמה lapidum doli, Piſcator; lapidum fraudis, Montanus.

[p] ותסג et amovebis, Junius & Tremellius, Piſcator, Tarnovius; ſummovebis, Druſius, ſo Ben Melech; et removebis, Burkius.

[q] Aſſequeris, Syr.

[r] So R. Sol. Urbin. Ohel Moed, fol. 35. 2.

CHAP. VII.

THIS chapter begins with a lamentation of the prophet, in the name of the church and people of God, concerning the general depravity and corruption of the times in which he lived, ℣. 1—6. then declares what he was determined to do for his relief in ſuch circumſtances, ℣. 7. comforts himſelf and the church with a good hope and firm belief of its being otherwiſe and better with them, to the ſhame and confuſion of their enemies that now rejoiced, tho' without juſt reaſon for it, ℣. 8, 9, 10. with promiſes of deliverance, after a deſolation of the land for ſome time, ℣. 11, 12, 13. and with the anſwer returned to the prayers of the prophet, ℣. 14, 15. which would iſſue in the aſtoniſhment of the world, and their ſubjection to the church of God, ℣. 16, 17. and the chapter is concluded with admiration at the pardoning grace and mercy of God, and his faithfulneſs to his promiſes, ℣. 18, 19, 20.

℣. 1. *Wo is me*, &c.] Alas for me! unhappy man that I am, to live in ſuch an age, and among ſuch a people, as I do! this the prophet ſays in his own name, or in the name of the church and people of God in his time; ſo *Iſaiah*, who was cotemporary with him, ch. vi. 5. ſee alſo *Pſ.* cxx. 5, 6: *for I am as when they have gathered the ſummer-fruits, as the grape gleanings of the vintage*; when there are only an apple or a pear or two, or ſuch ſort of fruit, and ſuch a quantity of it left on the top of the tree, or on the outermoſt branches of it, after the reſt are gathered in; or a few ſingle grapes here and there, after the vintage is over; ſignifying either that he was like *Elijah* left alone, or however that the number of good men were very few; or that there were very few gathered in by his miniſtry, converted, taught, and inſtructed by it; or thoſe that had the name of good men were but very indifferent, and not like thoſe who were in times paſt; but were as refuſe fruit left on trees, and dropped from thence when rotten, and when gathered up were good for little, and like ſingle grapes, ſmall and withered, and of no value; ſee *Iſ.* xvii. 6: there is *no cluſter to eat*; no large number or ſociety of good men to converſe with, only here and there a ſingle perſon; and none that have an abundance of grace and goodneſs in them, and a large experience of ſpiritual and divine things; few that attend the miniſtry of the word; they don't come in cluſters, in crouds; and fewer ſtill that receive any advantage by it. *My ſoul deſired the firſt ripe fruit*; the company and converſation of ſuch good men as lived in former times; who had the firſt fruits of the Spirit, and arrived to a maturity of grace, and a lively exerciſe of it; and who were, in the age of the prophet, as ſcarce and rare as firſt ripe fruits, and as deſirable as ſuch were to a thirſty traveller; ſee *Hoſ.* ix. 10. The *Targum* is, "the prophet ſaid, wo unto me, "becauſe I am as when good men fail, in a time "in which merciful men periſh from the earth; "behold, as the ſummer fruits, as the gleanings "after the vintage, there is no man in whom "there are good works; my ſoul deſires good "men."

℣. 2. *The good man is periſhed out of the earth*, &c.] Here the prophet expreſſes in plain words, what he had before delivered in figurative terms. The *good* or *godly* man, as in *Pſ.* xii. 1. is one that has received the grace of God, and bleſſings of grace from him, and lives a godly life and converſation; who has the good work of grace begun in him, and is found in the performance of good works, and does his duty both to God and man from godly principles; and particularly is kind and merciful to the poor and needy, and thoſe in diſtreſs. The complaint is, that there were few, or ſcarce any of this character in the earth, in the land of *Iſrael*, where there uſed to be great numbers of them, but now they were all dead and gone; for this is to be underſtood, not of the periſhing of their graces or comforts, much leſs of their periſhing in their ſins, or periſhing eternally, but of their corporal death: *and* there is *none upright among men*; that are upright in heart and life; that have right ſpirits renewed in them, are *Iſraelites* indeed, in whom there is no guile; and walk uprightly, according to the rule of the divine word, truly honeſt, faithful men; very few ſuch were to be found, ſcarce any; ſee *Pſ.* xii. 1. *Iſ.* lvii. 1: *they all lie in wait for blood*; for the ſubſtance, wealth and riches of men, which is as their blood and life; is their livelihood, that on which they live; this they wait for an opportunity to get from them, and when it offers, greedily ſeize it; and ſtick not even to ſhed blood, and take away life, for the ſake of gain: *they hunt every man his brother with a net*; as men lay nets for fiſh, and fowl, and beaſts, and hunt them till they have got them into them; ſo theſe men laid ſnares, not for ſtrangers only, but for their own brethren, to entangle them in, and cheat and defraud them of their ſubſtance; and this they would do, even to the deſtruction of them, as ſome [s] render it; for the word alſo ſignifies *anathema*, deſtruction, as well as a *net*. So the *Targum*, "betray or deliver his brother to deſtruction."

℣. 3. *That they may do evil with both hands earneſtly*, &c.] Or *well* [t], ſtrenuouſly, diligently, to the utmoſt of their power, labouring at it with all their might and main; as wicked men generally are more induſtrious, and exert themſelves more to do evil, than good men do to do good; and even weary themſelves to commit iniquity: or, *inſtead of doing good*, as *Marinus* in *Aben Ezra*; take a great deal of pains to do evil; work with both hands at it, inſtead of doing good. The *Septuagint* and *Arabic* verſions render it, *they prepare their hands for evil*; the *Syriac* verſion is, *their hands are ready to evil, and they do not do good*; with which agrees the *Targum*, "they do evil with their hands, and do not do good." Some make the ſenſe to depend on what goes before and follows; *to do evil, both hands* are open and ready, and they hurt with them; *but to do good the prince aſketh, and the judge for a reward* [u]; forward enough to do evil, but very backward to do any good office; and if they do it, muſt be bribed, and have a reward for it, even perſons of ſuch high character; but this ſenſe is not favoured by the accents; beſides, by what follows, it ſeems as if the *prince*, by whom may be meant the king upon the throne, and the *judge* he that ſits upon the bench under him, ſought for bribes to do an ill thing; to give a cauſe wrong againſt a poor man, and in favour of a rich man that will bribe high: *and the great man, he uttereth his miſchievous deſire*; the depravity, corruption and perverſeneſs of his ſoul; who is either ſome great man at court, that being encouraged by the example of the prince and judge, openly and publickly requires a bribe alſo to do an ill thing; and without any ſhame or bluſhing promiſes to do it, on that conſideration; or a counſellor at the bar, who openly declares that he will ſpeak in ſuch a cauſe, tho' a bad one, and defend it, and not doubt of carrying it; or elſe this is ſome rich wicked man, that ſeeks to oppreſs his poor neighbour, and being favoured by the prince and judge he has bribed, does without fear or ſhame ſpeak out the wickedneſs of his heart, and what an ill deſign he has againſt his neighbour, whoſe miſchief, hurt and ruin he ſeeks: *ſo they wrap it up together*; or, *twiſt it together* [w]; as cords are, which thereby become ſtrong; and ſo theſe three work up this miſchievous buſineſs, and ſtrengthen and eſtabliſh it; and ſuch a threefold cord of wickedneſs is not eaſily broken or unravelled: or, *they perplex it* [x]; as thick branches of trees are implicated and wrapped together; ſo theſe agree to puzzle and perplex a cauſe, that they may have ſome ſhew of carrying it with juſtice and truth. So the *Vulgate Latin* verſion renders it, *they trouble it*; confound the matter, and make it dark, dubious and difficult. The *Targum* is, *they corrupt it*; or deprave it; put an ill ſenſe on things, and make a wrong conſtruction of them.

℣. 4. *The beſt of them is as a brier*, &c.] Good for nothing but for burning, very hurtful and miſchievous, pricking and ſcratching thoſe that have to do with them: *the moſt upright* is ſharper *than a thorn-hedge*; which, if a man lays hold on to get over, or attempts to paſs thro', his hands will be pricked, his face ſcratched, and his cloaths tore off his back; ſo the beſt of theſe princes, judges and great men, who put on a ſhew of goodneſs, and pretended to do juſtice, yet fetched blood, and got money out of every one they were concerned with, and did them injury in one reſpect or another; or the beſt and uprighteſt of the people of the land in general, that made the greateſt pretenſions to religion and virtue, yet in their dealings were ſharp, and biting, and tricking; and took every fraudulent method to cheat, and over-reach, and hurt men in their property: *the day of thy watchmen*; either which the true prophets of the Lord, ſometimes called watchmen, foretold ſhould come, but were diſcredited and deſpiſed, will now moſt aſſuredly come; and it will be found to be true what they ſaid ſhould come to paſs: or the day of the falſe prophets, as *Kimchi* and *Ben Melech*; either which they predicted as a good day, and now it ſhould be ſeen whether it would be ſo or no; or the day of their puniſhment, for their falſe prophecies and deception of the people: and *thy viſitation cometh*; the time that God would puniſh the people in general for their iniquities, as well as their falſe prophets, princes, judges and great men; who alſo may be deſigned by watchmen: *now ſhall be their perplexity*; the prince, the judge, and the great man, in juſt retaliation for their perplexing the cauſe of the poor; or of all the people, who would be ſurrounded and entangled with calamities and diſtreſſes, and not know which way to turn themſelves, or how to get out of them.

℣. 5. *Truſt ye not in a friend*, &c.] This is not ſaid to leſſen the value of friendſhip; or to diſcourage the cultivation of it with agreeable perſons; or to diſſuade from a confidence in a real friend; or in the leaſt to weaken it, and damp the pleaſure of true friendſhip, which is one of the great bleſſings of life; but to ſet forth the ſad degeneracy of the then preſent age, that men, who pretended to be friends, were ſo univerſally falſe and faithleſs, that there was no dependence to be had on them: *put ye not confidence in a guide*; in political matters, in civil affairs, as civil magiſtrates, judges, counſellors; or in domeſtic matters. The *Targum* renders it, in one near a-kin. *Kimchi* interprets it, of an elder brother; and *Aben Ezra*, of an huſband, who is to his wife the guide of her youth; and in religious matters as prophets, prieſts who were falſe and deceitful. It may deſign a very intimate friend, a familiar acquaintance, who might of all men be thought to be confided in; of whom the word is uſed, *Pſ.* lv. 13: *keep the doors of thy mouth from her that lieth in thy boſom*; from a wife, and much more from a concubine or harlot. The *Targum* is, "from the wife of thy covenant keep the words of thy mouth;" divulge not the thoughts of thine heart, or diſcloſe the ſecrets of it to one ſo near; take care of ſpeaking treaſon againſt the prince, or ill of a neighbour; it may be got out of ſuch an one, and who may be ſo baſe as to betray it: or utter not any thing whatever that is ſecret, the divulging of which may be detrimental; for in ſuch an age as this was, one in ſo near a relation might be wicked enough to diſcover it; ſee *Eccl.* x. 20.

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[s] חרם ad necem, Tigurine verſion; Anathema, cædes, Druſius; ad occiſionem, ibid.

[t] להיטיב bene, Druſius.

[u] So Grotius.

[w] יעבתוה contorquent, Junius & Tremellius, Piſcator, Druſius; contorquere ſolent, Burkius; contortuplicant, Junius, Grotius; ſo R. Sol. Urbin. Ohel Moed, fol. 38. 2.

[x] A radica עבת, quæ intricare ſignificat, atque confuſum reddere, atque perplexum, Sanctius.

ỳ. 6. *For the ſon diſhonoureth the father*, &c.] Speaks contemptibly of him; behaves rudely towards him; ſhows him no reſpect and reverence; expoſes his failings, and makes him the object of his banter and ridicule; who ought to have honoured, reverenced and obeyed him, being the inſtrument of his being, by whom he was brought up, fed, clothed, and provided for; baſe ingratitude! *the daughter riſeth up againſt her mother*; by whom ſhe has been uſed in the moſt tender and affectionate manner; this being ſtill more unnatural, if poſſible, as being done by the female ſex, uſually more ſoft and pliable; but here, loſing her natural affection, and forgetting both her relation and ſex, replies to her mother, giving ill language; oppoſes and diſobeys her, chides, wrangles and ſcolds, and ſtrives, and litigates with her, as the *Targum*: or riſes up as a witneſs againſt her, to her detriment, if not to the taking away of her life: *the daughter-in-law againſt her mother-in-law*; this is not ſo much to be wondered at as the former inſtances, which ſerve to encourage and embolden thoſe that are in ſuch a relation to ſpeak pertly and ſaucily; to reproach, and make light of mothers-in-law, as the *Targum*; or ſlight and abuſe them: *a man's enemies* are *the men of his own houſe*; his ſons and his ſervants, who ſhould honour his perſon, defend his property, and promote his intereſt; but inſtead of that, do every thing that is injurious to him. Theſe words are referred to by Chriſt, and uſed by him to deſcribe the times in which he lived, *Matt.* x. 35, 36. and the prophet may be thought to have an eye to the ſame, whilſt he is ſetting forth the badneſs of his own times; and the *Jews* ſeem to think he had a regard to them, ſince they ſay [y], that when the Meſſiah comes, *the ſon ſhall diſhonour his father*, &c. plainly having this paſſage in view; and the whole agrees with the times of Chriſt, in which there were few good men; it was a wicked age, an adulterous generation of men he lived among; great corruption there was in princes, prieſts and people; in the civil and eccleſiaſtical rulers, and in all ranks and degrees of men; and he that eat bread with Chriſt, even *Judas*, lift up his heel againſt him. The times in which *Micah* the prophet here ſpeaks of, ſeem to be the times of *Ahaz*, who was a wicked prince; and the former part of *Hezekiah*'s reign, before a reformation was ſet on foot, or at leaſt brought about, in whoſe reigns he propheſied; tho' ſome have thought he here predicts the ſad times in the reign of *Manaſſeh*; which is not ſo probable.

ỳ. 7. *Therefore I will look unto the Lord*, &c.] Here the prophet, in the name of the church and people of God, declares what he would do in ſuch circumſtances, ſince there was no dependence on men, of any rank, in any relation, or connexion with each other; he reſolved to look alone to the Lord, and put his truſt in him; look up to the Lord in prayer, uſe an humble freedom with him, place an holy confidence in him, expect all good things from him, and wait for them; look to Chriſt in the exerciſe of faith, which is in New Teſtament-language a looking to Jeſus; and the *Targum* interprets this clauſe of the word of the Lord, the eſſential word, who is to be looked unto, and believed in, as the Son of God, who is the true God, and eternal life; as the Lamb of God, that takes away the ſin of the world; as the Mediator between God and men; as in all his offices of prophet, prieſt and king; as the Lord our righteouſneſs, and as the only Saviour and Redeemer of men; and that for all things, when in darkneſs for light, when weak for ſtrength, when ſick for healing, when hungry for food, when diſconſolate for comfort; in ſhort, for all ſupplies of grace here, and for eternal glory and happineſs hereafter; and tho' he is in heaven, and not to be ſeen with our bodily eyes, yet he is held forth in the word of the goſpel, and the ordinances of it; and is to be ſeen there with an eye of faith: *I will wait for the God of my ſalvation*; who is the author, both of temporal, and of ſpiritual, and eternal ſalvation; for the light of his countenance, when he hides himſelf; for the performance of promiſes he has made; for anſwers of prayer put up to him; for diſcoveries of pardoning grace, having ſinned againſt him; for help and aſſiſtance in all times of need; for the ſalvation of the Lord, for an application of it, for the joys and comforts of it; and for Chriſt the Saviour, his coming in the fleſh, which all the prophets and Old Teſtament-ſaints were looking and waiting for: and who, doubtleſs, was upon the mind, and in the view of the prophet, when he uttered theſe words, *my God will hear me*; this is the language of faith, both to ſay that God was his God, and that he would hear and anſwer him; the former is the ground of the latter; God has an ear to hear when his people cry; and ſooner or later it appears that he does hear, by giving an anſwer of peace unto them, which iſſues in their ſalvation, they have been praying, looking, and waiting for. The *Targum* is, "my God will receive my prayer."

ỳ. 8. *Rejoice not againſt me, O mine enemy*, &c.] Theſe are the words of the prophet in the name of the church, continued in an apoſtrophe or addreſs to his and their enemy; by whom may be meant literally, the *Chaldeans* or *Edomites*, or both, who rejoiced at the deſtruction of *Jeruſalem*, and the calamities the people of the *Jews* were brought into at it; ſee *Pſ.* cxxxvii. 7, 8. *Obad.* ỳ. 12. ſpiritually, ſatan the great enemy of mankind, and eſpecially of the church and people of God, to whom it is a pleaſure to draw them into any ſin or ſnare, and to do them any hurt and miſchief; and alſo the men of the world, who hate and perſecute the ſaints; and watch for their haltings, and rejoice at their falls into ſin, and at any calamity and affliction that may attend them, tho' there is no juſt reaſon for it; ſince this will not always be the caſe of the ſaints, they will be in a better ſituation, and in more comfortable circumſtances; and it will be the turn of their enemies to be afflicted, puniſhed and tormented: *when I fall, I ſhall ariſe*; or, *tho' I fall* [z], or *have fallen*; into outward afflictions and diſtreſſes, which come not by chance, but by divine appointment; or into the temptations of ſatan, and by them, which ſometimes is ſuffered for wiſe ends and purpoſes; or into ſin, which even a good man, a truly righteous man, is frequently left unto; but then he does not fall from real goodneſs, from true grace, nor from his juſtifying righteouſneſs, which is everlaſting, and connected with eternal life: he may fall from a lively exerciſe of grace, from ſtedfaſtneſs

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[y] Miſn. Sotah, c. 9. §. 15.

[z] כי נפלתי quamvis cecidi, Druſius, Burkius.

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neſs in the faith, and a profeſſion of it; but not from the principle of grace, nor a ſtate of grace; or from the love and favour of God: he may fall, but not totally or finally, or ſo as to periſh everlaſtingly; nor is he utterly caſt down, the Lord upholds him, and raiſes him up again; he riſes as the church here believes ſhe ſhould, out of his preſent ſtate and condition, into a more comfortable one; not in his own ſtrength, but in the ſtrength of the Lord, under a ſenſe of ſin, by the exerciſe of true repentance for it, and by faith in Chriſt, and in a view of pardoning grace and mercy; ſee *Pſ.* xxxvii. 24. *Prov.* xxiv. 16: *when I ſit in darkneſs*; or *tho'* [a]. The *Targum* is, "as it were in "darkneſs;" not in a ſtate of unregeneracy, which is a ſtate of total darkneſs, but in affliction and diſtreſs; for as light often ſignifies proſperity, ſo darkneſs adverſity, any afflictive diſpenſation of providence; and eſpecially when this is attended with deſertion, or the hidings of God's face; it is to be, not without any light of grace in the heart, or without the light of the word, or means of grace; but to be without the light of God's countenance; which is very uncomfortable, and makes dark providences darker ſtill; ſee *Iſ.* l. 10. yet notwithſtanding all this, *the Lord* ſhall be *a light unto me*; by delivering out of affliction; by lifting up the light of his countenance; by cauſing Chriſt the ſun of righteouſneſs to ariſe; by ſending his ſpirit to illuminate, refreſh and comfort; by his word, which is a lamp to the feet, a light to the path, a light ſhining in a dark place; ſee *Pſ.* xxvii. 1. and cxii. 4. This paſſage is applied by the *Jews* [b] to the days of the Meſſiah.

℣. 9. *I will bear the indignation of the Lord*, &c.] The *Targum* prefaces theſe words with "*Jeruſalem* "ſaith;" and they are the words of the prophet, in the name of *Jeruſalem* or the church, reſolving in the ſtrength of divine grace to bear the preſent affliction, which had at leaſt ſome appearance of divine indignation in it; not againſt the perſons of God's people, who are always the objects of his love, and towards whom there is no fury in him; but againſt their ſins, which are diſpleaſing and abominable to him; and this is not in a vindictive way, for ſuch indignation they could never bear; nor can any creature ſtand before it, or bear up under it; and beſides, Chriſt has bore the wrath and indignation of God in this ſenſe for them; but it here means the diſplicency and indignation of God in fatherly chaſtiſements, conſiſtent with the ſtrongeſt love, and affection for them; and to bear this, is to be humble under the mighty hand of God, quietly to ſubmit to it, and patiently to endure the affliction, without murmuring and repining, till the Lord pleaſes to remove it. The reaſon follows, *becauſe I have ſinned againſt him*; the beſt of men ſin; ſin is the cauſe and reaſon of all affliction and diſtreſs, whether temporal or ſpiritual. The conſideration of this tends to make and keep good men humble, and quietly ſubmit to the chaſtiſing rod of their heavenly Father, which they ſee it is right and proper ſhould be uſed; and as knowing that they are chaſtiſed and afflicted leſs than their iniquities deſerve; and that it is all for their good; a ſenſe of ſin ſtops their mouths, that they have nothing to ſay againſt God. The word חטא here uſed ſometimes ſignifies the offering an expiatory ſacrifice for ſin to God; and *Guſſetius* [c] thinks this is the meaning of it here; and obſerves, that with the oblation of a contrite heart, and works of charity, the ſatisfaction of Chriſt is to be pleaded, and in our way to be offered up to God the judge, thro' faith flying to it; whereby the mind is diſpoſed to bear correction patiently, in hope that favour will quickly ſhine forth in help and deliverance: *until he plead my cauſe, and execute judgment for me*; Chriſt the mighty Redeemer, and powerful and prevalent Mediator, not only pleads the cauſe of his people with God his Father, and obtains all bleſſings of grace for them; but he alſo pleads their cauſe againſt their enemies, an ungodly people that ſtrive with them, perſecute and diſtreſs them; and will in his own time do them juſtice, and execute vengeance, his righteous judgments on thoſe that hate them, and riſe up againſt them, as he will on all the antichriſtian party: *he will bring me forth to the light*; like a perſon taken out of priſon, or out of a dungeon, to behold and enjoy the light of the ſun and day. The ſenſe is, that he will openly eſpouſe the cauſe of his church, and give her honour and glory publickly before men; bring forth her righteouſneſs as the light, and her judgment as the noonday; and make her innocence appear as clear as the day, and bring her at laſt to the light of glory; ſee *Pſ.* xxxvii. 6. *Iſ.* lviii. 8, 10: and *I ſhall behold his righteouſneſs*; the equity of his proceedings with his people, in chaſtiſing and afflicting them, that they are all right and good; his juſtice in puniſhing their enemies, and executing judgment on them; his goodneſs and beneficence to the ſaints, all his ways being mercy and truth; his faithfulneſs in the fulfilment of his promiſes; and the righteouſneſs of Chriſt, which juſtifies them before God, renders them acceptable to him, will anſwer for them in a time to come, and introduce them into his everlaſting kingdom and glory.

℣. 10. *Then ſhe that is mine enemy ſhall ſee* it, &c.] The *Chaldeans* and *Edomites* ſhall ſee the people of the *Jews* riſing out of their calamities, brought out of the darkneſs of their captivity in *Babylon*, and enjoying the light of peace and proſperity in their own land. Some editions of the *Targum*, and *Jarchi* and *Kimchi*, have in their gloſſes on this and the preceding verſe, *Rome*, of whom they interpret this enemy, as Mr. *Pocock* obſerves; and ſo *R. Elias* [d] ſays the *Targum* is, *then ſhall Rome ſee*; by which they mean the chriſtians, in oppoſition to the *Jews*; otherwiſe it would not be amiſs to interpret it of *Rome* papal or antichriſt, in oppoſition to the church of God; ſeeing the antichriſtian party will ſee the witneſſes of Chriſt ſlain for his ſake, riſe again, and aſcend to heaven, or be brought into a glorious and comfortable ſtate; ſee *Rev.* xi. 12. and may be applied to any age of the church, and to any particular ſaints raiſed out of a ſtate of darkneſs and affliction, into a proſperous one, in the ſight of their enemies, and in ſpite of them, to their great mortification; ſee *Pſ.* xxiii. 4, 5, 6: *and ſhame ſhall cover her which ſaid unto me, where is the Lord thy God?* as the heathens, the *Chaldeans* did to the *Jews*, *Pſ.* cxv. 2. and which muſt be very cutting to them, as it was to *David*, *Pſ.* xlii. 10. when they flouting and jeering ſaid, where is thy God thou boaſtedſt of, and didſt put thy truſt and confidence in, that he would deliver and ſave thee? what's become of him, and of thy confidence in him? The *Targum* is, “where art thou that art redeemed by the word of the Lord thy God?” but when they ſhall ſee that the Lord God has returned unto them, and wrought ſalvation for them, they'll be aſhamed of their flouts and jeers; and by reaſon of their ſad diſappointment, and the change of things for the worſe to them, who now will be brought into calamity and diſtreſs themſelves: *mine eyes ſhall behold her*; the enemy; their fall, as the *Targum*; being in a moſt deſpicable and ruinous condition, under the vengeance of the Almighty; and that with pleaſure and ſatisfaction, not from a private ſpirit of revenge, but becauſe of the glory of divine juſtice, which will be diſplayed in their righteous deſtruction; ſee *Pſ.* lviii. 10: *now ſhall ſhe be trodden down as the mire of the ſtreets*; that is, entirely conquered, and utterly deſtroyed; reduced to the utmoſt meanneſs, and had in the greateſt contempt: this was fulfilled when *Babylon* was taken by the *Medes* and *Perſians*; and when the *Edomites* were conquered and brought into ſubjection to the *Jews* by the *Maccabees*; and will be the caſe of all the enemies of Chriſt and his church, of all the antichriſtian ſtates, one day.

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[a] כי אשב quamvis ſedero, Druſius; quamvis ſedeam, Burkius.

[b] Debarim Rabba, paraſh. 11. fol. 245. 3.

[c] Ebr. Comment. p. 923.

[d] In Tiſbi, p. 227.

℣. 11. In *the day that thy walls are to be built*, &c.] Theſe words are not ſpoken to the enemy, as ſome think; either the *Chaldeans*, the walls of whoſe city *Babylon* being demoliſhed by the *Perſians*, it would be a long day or time ere they were rebuilt; and when their power of ſending their decrees abroad among the nations would be far off: or to the enemy that ſhould think to build up their walls with the ſpoils of *Iſrael*, in the time of *Gog* and *Magog*, and when their decree determined over the nations and *Iſrael* would alſo be far off; but they are the words of the prophet to the church and people of God, comforting them with obſerving, that there would be a day when the walls of *Jeruſalem*, and the temple, which would lie in ruins during their captivity, would be rebuilt; and which was fulfilled in the times of *Zorobabel* and *Nehemiah*; and ſo the *Targum*, “at that time the congregation of *Iſrael* ſhall be built;” and which had a further accompliſhment in a ſpiritual ſenſe, in the firſt times of the goſpel, when the church of Chriſt was built up, and eſtabliſhed in the world; and will ſtill have a greater completion in the latter day, when the tabernacle of *David*, or church of Chriſt, ſhall be raiſed that is fallen, and its breaches cloſed, and ruins repaired, *Amos* ix. 11: in *that day ſhall the decree be far removed*; which, as it literally reſpects *Jeruſalem*, and the rebuilding of that after ſeventy years captivity, may ſignify, either the decree of God concerning that captivity, which would then ceaſe, according to the time fixed by it; or the cruel laws and edicts of the *Babylonians*, which ſhould no more bind and preſs the *Jews*, and be as a heavy yoke upon them; thoſe ſtatutes, which were not good, that were given them. So the *Targum*, “at that time the decrees of the nations ſhall ceaſe;” or the decree of *Artaxerxes*, forbidding and hindring the rebuilding of the city: but if the phraſe *far removed*, ſignifies its being divulged and ſpread far abroad, as it is interpreted by ſome; then it may refer to the decree of *Cyrus* for rebuilding the city and temple; and which was revived and confirmed by *Darius Hyſtaſpis*, and by *Darius Longimanus*, and which was publiſhed every where; and by means of which the *Jews* from all parts were encouraged to come up to their own land, and proſelytes with them; and which ſenſe ſuits well with what follows: and as this, in a ſpiritual ſenſe, may have regard to the church of Chriſt in goſpel-times; it may ſignify the removal of human laws, traditions, rites and ceremonies, reſpecting religious things among the *Gentiles*, and their giving way to thoſe of God and Chriſt; or the promulgation of the goſpel, in all parts, called a decree, *Pſ.* ii. 6. becauſe a revelation of the decrees of God, reſpecting the ſalvation of men, and to which it owes its efficacy; by means of which many would be brought to the church, and the kingdom of Chriſt be enlarged, and ſpread every where, as follows:

℣. 12. In *that day alſo he ſhall come even to thee*, &c.] Which words alſo are not directed to the enemy, as ſome interpret them; as to *Chaldea* or *Babylon*; and the ſenſe be, that *Cyrus* ſhould come thither, and take it; or any more remote enemy of the *Jews* in the latter day, to whom the day of the Lord ſhould come, or his decree of vengeance or judgment upon them, or any enemy to waſte and deſtroy them; but they are a continued addreſs to *Jeruſalem* or the church, ſignifying that *he*, the people of the *Jews*, the body of them, with the proſelyted *Gentiles*, ſhould come from all parts to *Jeruſalem* to rebuild it upon the decree of *Cyrus*; and that multitudes of all, or at leaſt many nations, ſhould flock to the church of Chriſt, upon the publication of the goſpel: *from Aſſyria*; where many of the *Jews*, and even of the ten tribes were, whither they were carried captive: *and from the fortified cities*; in *Aſſyria*, and other countries, where the *Jews* might be placed, either as priſoners, or to do ſervile work, as repairing the fortifications; or for the defence of the country, from which they were to be, and were releaſed upon *Cyrus* taking of *Babylon*; and was a type of the redemption by Chriſt from greater bondage. It may be rendered, the cities of *Egypt*, as *Kimchi* obſerves, here and in 2 *Kings* xix. 24. *Iſ.* xix. 6. and ſo *Ben Melech*: it is interpreted by ſome *Matzor*, being the ſame with *Mitzraim*, which is the name for *Egypt*; and the ſenſe would be more eaſy, as well as the words run more ſmoothly, thus, *ſhall come from Aſſyria, even to the cities of Egypt*: and then it follows, *and from the fortreſs, even to the river*; or from *Egypt* to the river *Euphrates*, which was one of the boundaries of the land of *Iſrael*: *and from ſea to ſea*; from the *Perſian-ſea* to the *Mediterranean-ſea*, or from the *Red-ſea* thither, and from the ſeveral maritime parts where they inhabited: *and from mountain to mountain*; from mount *Taurus* to *Carmel*, or *Lebanon*, or *Hor*; or from the ſeveral mountains to which they had fled for ſafety, and where they had dwelt. It may reſpect the extent of the church and kingdom of Chriſt in the latter day, enlarged by the numerous converſions of *Jews* and *Gentiles* in all parts of the world. The *Jews* ſhall be gathered from all places where they are, and join themſelves to the church of Chriſt; and theſe ſeveral places, particularly *Aſſyria*, *Egypt*, and the iſlands of the ſea, from whence they ſhall be brought, are mentioned in other prophecies; ſee *Iſ.* xi. 11. *Zech.* x. 9, 10, 11. tho' this may reſpect, not barely the converſion and gathering of them to Chriſt and his church, but of the *Gentiles* alſo in thoſe ſeveral countries, thus; they *ſhall come from Aſſyria, and the fortified cities*; that is, from the *Turkiſh* empire; the land of *Aſſyria*, and its fortified cities, being in the poſſeſſion of the *Turks* and in whoſe dominions many *Jews* at this day reſide;

ſide; and not only they, but multitudes in the *Ottoman* empire ſhall be converted in the latter day, and become members of chriſtian churches; ſignified by the flocks of *Kedar*, and the rams of *Nebaioth*, that ſhall be gathered to the church, and miniſter there, *Iſ.* lx. 7. and they ſhall come *from the fortreſs, even to the river*; from every one of the fortified cities before-mentioned to the river *Euphrates*, which will be dried up to make way for the kings or kingdoms of the eaſt, for their converſion to Chriſt, and embracing his goſpel; even the large kingdoms of *Perſia*, *Tartary*, *China*, &c. *Rev.* xvi. 12. or *from Egypt to the river Euphrates*; and ſo ſignifies the ſame as before, *Egypt* being part of the *Turkiſh* dominions; or elſe the *Roman* juriſdiction, ſpiritually called *Egypt*, may be meant, *Rev.* xi. 8. and in ſeveral *Popiſh* countries are many *Jews*, who will be called from thence; as well as many of the *Papiſts* themſelves ſhall be called out of myſtical *Babylon*, and embrace the true religion of Chriſt: *and from ſea to ſea*; this is a well known deſcription of the amplitude of Chriſt's church and kingdom in goſpel-times, eſpecially in the latter day; ſee *Pſ.* lxxii. 8. *Zech.* ix. 10. or as it may be rendered, *the ſea from the ſea*[e]; that is, the inhabitants of the ſea, or of the iſlands of it, ſhall come from thence to the church, ſee *Iſ.* xi. 11. theſe are the ſame with the abundance of the ſea, that ſhall be converted to Chriſt, and join his people in the latter day, as in our iſle and others, *Iſ.* lx. 5: *and from mountain to mountain*; or rather, *and mountain* ſhall come *to the mountain*[f]; that is, the inhabitants of the mountain, or of *Rome*, that is ſituated on ſeven mountains, of myſtical *Babylon*, the great mountain; theſe ſhall be called from hence to mount *Zion*, the church of the living God, where Chriſt with the 144,000 will be; and which ſhall then be eſtabliſhed on the top of the mountains, and all nations ſhall flow unto it, *Rev.* xiv. 1. *Iſ.* ii. 2, 3. The *Targum* is, “at that time the captives ſhall “be gathered from *Aſſyria*, and the ſtrong cities, “and from *Churmini* (or *Armenia*) the great and “the fortified cities, even unto *Euphrates*, and “the weſtern ſea, and the mountains of the mountain.”

℣. 13. *Notwithſtanding the land ſhall be deſolate*, &c.] Not the land of *Chaldea*, as ſome; or the land of the nations, as *Jarchi* and *Kimchi*; but the land of *Iſrael*. That part of it, which was poſſeſſed by the ten tribes, was made deſolate by *Salmaneſer* king of *Aſſyria*; and that which was inhabited by the two tribes, by *Nebuchadnezzar* king of *Babylon*; and this deſolation was to be, *notwithſtanding* the above prophecies, and prior to the fulfilment of them. So ſome render the words, as in the margin of our bibles, *after the land hath been deſolate*[g]; and it is obſerved, partly to prevent wicked men promiſing themſelves impunity from the above prophecies; and partly to prevent deſpair in good men, when ſuch a deſolation ſhould be made. And then again it was made deſolate by the *Romans*, previous to the ſpread and eſtabliſhment of the church of Chriſt, by the ſucceſs of the goſpel in the *Gentile* world, in the firſt times of it; and by the converſion of the *Jews*, and bringing in the fulneſs of the *Gentiles*, in the laſt times of it. *Becauſe of them that dwell therein, for the fruit of their doings*; becauſe of the ſins of the inhabitants of the land of *Iſrael*: the deſolation made by the kings of *Aſſyria* and *Babylon*, was for the idolatry of *Iſrael* and *Judah*, and other ſins; and the deſolation made by the *Romans*, for the *Jews* rejection of the Meſſiah.

℣. 14. *Feed thy people with thy rod*, &c.] Theſe are either the words of God the Father to Chriſt, the great ſhepherd of the ſheep, calling upon him to do his office as ſuch; to feed the people he had given him, the ſheep of his hand, the flock of his paſture, by his Spirit, and with his word and ordinances; ſee *Zech.* xi. 5. or of Chriſt to his miniſters, his under-ſhepherds, to feed his ſheep and his lambs, the people committed to their care and charge, with wholeſome words, with ſound and good doctrine, by faithfully preaching the goſpel, and adminiſtring the ordinances to them: or rather the words of the prophet, a prayer of his to God or Chriſt, to take care of the people of God in their deſolate ſtate, in captivity; to guide and lead them, protect and defend them, by his power and providence, as a ſhepherd directs, leads, governs, and preſerves his flock with his paſtoral crook or rod; or as before, to feed the church of God as a ſhepherd does his flock, lead them into good paſtures, and ſecure them from all their enemies: and this being a prayer of faith, may be conſidered as a prophecy or prediction of what would be; and ſo ſome render the words, *thou ſhalt feed thy people*, &c[h]. The *Targum* is, “feed “thy people with thy word, the people of thine “inheritance, in the age which is to be renewed;” in the new world, the world to come; plainly referring to the times of the Meſſiah. *The flock of thine heritage*; who are like to ſheep for their harmleſſneſs and innocence, and to a flock of them, being aſſociated together, and folded in the church; and tho' but a little flock, yet the lot, the portion, the inheritance of Chriſt; all which is a ſtrong reaſon for his feeding, keeping, and preſerving them, being committed to his care and charge for that purpoſe: *which dwell ſolitary in the wood*; dwell alone in the world, which is like a wood and a wilderneſs; ſeparated from the men of the world; diſtinguiſhed by the grace of God, choſen and called out from among them, and different from them both in principle and practice: this may have reſpect to the *Jews* in their diſperſion, living ſeparate from, and unmixed with the nations of the world; or rather to their dwelling in ſafety and ſecurity under the protection of the great ſhepherd, the Meſſiah, *David* their prince, when they ſhall be returned to their own land in the latter day: *in the midſt of Carmel*; or of a fruitful field, as *Carmel* was; enjoying all happineſs and proſperity, temporal and ſpiritual: *let them feed in Baſhan and Gilead, as in the days of old*; places in the land of *Iſrael* famous for rich and fat paſtures; and ſo expreſs the great plenty of good things wiſhed for, and which will be enjoyed by the *Jews* when converted to Chriſt, and replaced in their own land; and are an emblem of thoſe ſpiritual good things, and of thoſe rich and green paſtures of the word and ordinances, which the great ſhepherd is deſired to lead, and does lead his people into; ſee *Pſ.* xxiii. 1, 2. *Ezek.* xxxiv. 14. theſe places are now in the hand of the *Turks*, and ſo the words may be a petition for their converſion, as well as for the *Jews*, that this country may no more be inhabited by heathens, but by the *Iſrael* of God, as *Gulichius* [i] very well obſerves.

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[e] וים מים & mare a mari, Montanus, Burkius.

[f] והר ההר & mons *veniet* ad montem, Cocceius, Burkius.

[g] והיתה הארץ לשממה poſtquam fuerit hæc terra deſolationi, Junius & Tremellius, Piſcator, Tarnovius, Druſius.

[h] רעה paſces, ſo ſome in Vatablus.

ỷ. 15. *According to the days of thy coming out of the land of Egypt*, &c.] This is an anſwer of the Lord to the prayer of the prophet, aſſuring him, and the church he perſonates, and on whoſe account he applies; that there would be as great a deliverance wrought for them, and as wonderful things done, as when *Iſrael* was brought out of the land of *Egypt*, which was effected with a mighty hand, and an out-ſtretched arm, and was attended with amazing events; as the plagues in *Egypt*; the paſſage of the *Iſraelites* through the *Red-ſea*, and the deſtruction of the *Egyptians* in it: *will I ſhew unto him marvellous things*; that is, unto the people of the Lord, the flock of his heritage, the ſolitary and peculiar people, fed and preſerved by him: as the deliverance out of *Egypt* was the Lord's work, ſo the deliverance from *Babylon*; as the one was the work of his power upon the heart of *Pharaoh* to let the people go, ſo the other as great an act of his power working upon the mind of *Cyrus*, ſtirring him up to let the captives go free, without price or reward; yea, to furniſh them with neceſſaries by the way, and to rebuild their city and temple: and as *Pharaoh* and his hoſt were drowned in the *Red-ſea*, ſo the kingdom of *Babylon* was ſwallowed up by the *Medes* and *Perſians*; yea, in ſome reſpects the latter deliverance exceeded the former, and eraſed the remembrance of it; ſee *Jer*. xvi. 14, 15. and that redemption by Chriſt, which both theſe were typical of, was greater and more marvellous than either, being a deliverance from, and an abolition and deſtruction of ſin, ſatan, the law, hell, and death, and attended with things the moſt wonderful and ſurpriſing; as the birth of Chriſt of a virgin; the miracles done by him in life, and at death; the doctrines of the goſpel preached by him and his apoſtles, and the amazing ſucceſs of them, eſpecially in the *Gentile* world, being teſtified and confirmed by ſigns, wonders, miracles, and gifts of the Holy Ghoſt. This paſſage, both by ancient and modern *Jews* [k], is applied to the times of the Meſſiah. So in an ancient [l] book of theirs, ſpeaking of the times of the Meſſiah, they ſay, "from that day all the ſigns "and wonders, and mighty works, which the "Lord did in *Egypt*, he will do for *Iſrael*, as it is "ſaid, *according to the days of thy coming out of the* "*land of Egypt*, &c." It is alſo ſaid by a modern writer [m] of theirs, "becauſe of the miracles "and wonders which ſhall be in the days of the "Meſſiah, ſuch as the gathering of the captives, "the reſurrection of the dead, and the deſtruction "of *Gog* and *Magog*, beſides other miracles and "wonders, the end of the redemption is called the "end of wonders in *Dan*. xii. 6. and this is that "which God has promiſed by his prophets, particularly *Micah*, ch. vii. 15. *according to the days*, "&c. and from what follows, with the reſt of "the verſes to the end of the book, it is manifeſt, "that theſe promiſes are not yet fulfilled, but "will be fulfilled in the days of the Meſſiah." From whence it appears, that it was the ſenſe of the ancient *Jews*, as well as ſome modern ones, that miracles would be wrought in the days of the Meſſiah; tho' ſome of them reject them, and look not for them; particularly *Maimonides* [n] ſays, "let "it not enter into thine heart, that the king Meſ"ſiah hath need to do ſigns and wonders; as that "he ſhall renew things in the world, or raiſe the "dead, and the like; theſe are things which fools "ſpeak of; the thing is not ſo." But however, certain it is, the ancient *Jews* expected miracles to be done by the *Meſſiah*; hence ſome, in the times of *Jeſus* ſaid, *when Chriſt cometh, will he do more miracles than theſe which this man hath done? John* vii. 31. and accordingly the miracles Jeſus did, were full proofs of his being the Meſſiah, and were wrought for that purpoſe, and owned as ſuch; wherefore the above *Jew*, tho' he is right in the application of this paſſage to the times of the Meſſiah, yet is wrong in ſaying theſe promiſes are not yet fulfilled, ſince they have had a full accompliſhment in the Meſſiah-Jeſus; nor is another to be looked for, or ſuch miracles to be hereafter wrought.

ỷ. 16. *The nations ſhall ſee, and be confounded at all their might*, &c.] The *Chaldeans* or *Babylonians*, when they ſhall ſee the wonderful things done by the Lord in the deliverance of his people out of their hands, ſhall be aſhamed of their own power and might, in which they truſted, and of which they boaſted; but now ſhall be baffled and defeated, and not able to ſtop the progreſs of the arms of *Cyrus*, or detain the *Jews* any longer their captives; or they ſhall be confounded at the power and ſtrength the *Jews* will have to repoſſeſs their land, rebuild their city and temple, under the encouragement and protection of the king of *Perſia*; and as this may refer to a further accompliſhment in goſpel-times, it may reſpect the confuſion the *Gentile* world would be in at the mighty power and ſpread of the goſpel, in the converſion of ſuch multitudes by it, and in the abolition of the *Pagan* religion. *Kimchi* interprets this of the nations that ſhall be gathered together with *Gog* and *Magog* againſt *Jeruſalem* in the latter day; ſee *Ezek*. xxxviii. 15, 16, 23. and xxxix. 21. *They ſhall lay their hand upon their mouth*; be ſilent, and boaſt no more of themſelves; nor blaſpheme God and his word; nor inſult his people; nor contradict his goſpel, or open their mouths any more againſt his truths and his ordinances: *their ears ſhall be deaf*; hearing ſo much of the praiſes of God, of the ſucceſs of his intereſt, and of the happineſs of his people dinned in their ears, they will be ſtunned with it, and ſcarce know what they hear; become deaf with the continual noiſe of it, which will be diſagreeable to them; and will chuſe to hear no more, and therefore through envy and grief will ſtop their ears at what is told them.

ỷ. 17. *They ſhall lick the duſt like a ſerpent*, &c.] Whoſe food is the duſt of the earth, according to the curſe pronounced on it, *Gen*. iii. 14. and which is either its natural food it chuſes to live on, as ſome ſerpents however are ſaid [o] to do; or going upon its belly, it cannot but take in a good deal of the duſt of the earth along with its food; and hereby is ſignified the low, mean, abject, and curſed eſtate and condition of the ſeed of the ſerpent, wicked and ungodly men, the enemies of Chriſt and his people; who will be forced to yield ſubjection to him and his church, and will pretend the moſt profound reſpect for them, and the higheſt

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Apud Burkium in loc. [k] Zohar in Gen. fol. 16. 1. 2. & in Exod. fol. 4. 2. & in Deut. 99. 2. & 118. 3. Chizzuk Emunah, par. 1. c. 32. p. 277. [l] Zohar in Exod. fol. 4. 2. vid. ib. in Gen. fol. 16. 1. 2. & in Numb. fol. 99. 2. & in Deut. 118. 3. [m] R. Iſaac Chizzuk Emunah, par. 1. c. 32. p. 277. [n] Hilchot Melachim, c. 11. §. 3. [o] Vid. Bochart. Hierozoic. par. 1. l. 1. c. 4. col. 27.

eſt veneration of them. The alluſion ſeems to be to the manner of the eaſtern nations, who in complimenting their kings and great men, bowed ſo low to the ground with their faces, as to take up with their mouths the very duſt of it. Particularly it is ſaid of the *Perſians*, that they firſt kiſs the pavement on which the king treads, before they ſpeak unto him, as *Quiſtorpius* on the place relates; and *Valerius Maximus*[p] ſays, that when *Darius Hyſtaſpis* was declared king by the neighing of his horſe, the reſt of the ſix candidates alighted from their horſes, and proſtrated their bodies to the ground, as is the manner of the *Perſians*, and ſaluted him king; and *Herodotus*[q] obſerves the ſame cuſtom among the *Perſians*; and to this cuſtom the poet *Martial*[r] refers; and *Druſius* ſays, it is a cuſtom in *Aſia* to this day, that when any go into the preſence of a king, they kiſs the ground, which is a token of the great veneration they have for him. The phraſe is uſed of the enemies of the Meſſiah, and of the converted *Jews* and *Gentiles* at the latter day, and is expreſſive of their great ſubmiſſion to them; ſee *Pſ.* lxxii. 9. *Iſ.* xlix. 23. *They ſhall move out of their holes like worms of the earth*; who put out their heads, and draw them in again upon the leaſt notice or approach of danger; or like ſerpents, as *Jarchi* and *Kimchi*, which lurk in holes, and creep out of them on their bellies, or any other creeping things. The word[s] here uſed ſignifies a tremulous and tumultuous motion, like the wriggling of a worm out of the earth; or the hurry of ants, when their neſts are kicked or thrown up: this is expreſſive of the confuſion and perturbation of the enemies of the Lord and his people; of the *Babylonians*, who were obliged in a hurry to leave their palaces, as the *Targum* and *Aben Ezra* interpret their holes, and their fortreſſes and towers, and deliver them to the *Medes* and *Perſians*; and of *Gog* and *Magog*, and the antichriſtian ſtates, who will be obliged to abandon their places of abode, and creep out of ſight, and be reduced to the loweſt and meaneſt condition. *They ſhall be afraid of the Lord our God*; becauſe of the glory of his majeſty, the greatneſs of his power, and for fear of his judgments: *and ſhall fear becauſe of thee*; O God, or *Iſrael*, as *Kimchi*; the church of God, whom they deſpiſed and reproached before; but now ſhall be ſeized with a pannic, and live in the utmoſt dread of, becauſe of the power and glory of God in the midſt of them, and leſt they ſhould fall a ſacrifice to them.

℣. 18. *Who is a God like unto thee*, &c.] There is no God beſides him, none ſo great, ſo mighty as he; none like him for the perfections of his nature; for the works of his hands; for the bleſſings of his goodneſs, both of providence and grace; and particularly for his pardoning grace and mercy, as follows: *that pardoneth iniquity*; that *lifts* it up, and *takes* it away, as the word[t] ſignifies; thus the Lord has taken the ſins of his people off of them, and laid them on Chriſt, and he has bore them, and carried them away, as the antitype of the ſcape-goat, never to be ſeen and remembred any more; and whereas the guilt of ſin lies ſometimes as an heavy burden upon their conſciences, he lifts it up, and takes it away, by ſprinkling the blood of Chriſt upon them, and by applying his pardoning grace and mercy to them: pardon of ſin is peculiar to God; none can forgive it, but he againſt whom it is committed; forgiveneſs of ſin is with him, promiſed by him in covenant, proclaimed in Chriſt, by him obtained and publiſhed in the goſpel: *and paſſeth by the tranſgreſſion of the remnant of his heritage*; the people of God are his portion, his lot, and his inheritance; they are a remnant according to the election of grace, choſen of God, taken into his covenant; redeemed by Chriſt, and called by grace, and brought to repent and believe; theſe God forgives, even all their tranſgreſſions, ſins, and iniquities of every kind; which is here expreſſed by another word, *paſſing* them *by*, or *paſſing over* them: ſin is a tranſgreſſion or paſſing over the law, and pardon is a paſſing over ſin; God taking no notice of it, as if he ſaw it not; not imputing it to his people, or calling them to an account for it; or condemning and puniſhing them according to the deſert of it; but hiding his face from it, and covering it: *he retaineth not his anger for ever*; that which he ſeemed to have againſt his people, and appeared in ſome of the diſpenſations of his providence, is not continued and lengthened out, and eſpecially for ever, but it diſappears; he changes the courſe of his providence, and his conduct and behaviour to his people, and ſhews them his face and favour, and manifeſts his forgiving love; which is a turning himſelf from his anger; ſee *Pſ.* lxxxv. 2, 3. *Iſ.* xii. 1: *becauſe he delighteth in mercy*; which is natural to him, abundant with him, and exerciſed according to his ſovereign will and pleaſure, very delightful to him; he takes pleaſure in ſhewing mercy to miſerable creatures, and in thoſe that hope in it, *Pſ.* cxlvii. 11. this is the ſpring of pardon, which ſtreams through the blood of Chriſt.

℣. 19. *He will turn again*, &c.] From his anger, and ſhew his face and favour; which is not inconſiſtent with his everlaſting and unchangeable love; for anger is not oppoſite to love, and is only a diſplicency at ſin, and not at the perſons of his people; and properly ſpeaking is not in God; is rather in appearance than in reality; when his people ſin againſt him, he ſhows himſelf as if he was angry; he turns away from them, and withdraws his gracious preſence and ſenſible communion from them; but when they are brought to a ſenſe of ſin, and acknowledgment of it, he returns to them, manifeſts his love to them again, and applies his pardoning grace, which is the thing believed would be done; it is only another expreſſion of that, as all the reſt that follow are: the prophet, or the church, dwells on this article of grace, and heaps up words to expreſs it by, as if they could never ſay too much of it, or ſufficiently explain it. The *Targum* is, "his word ſhall "return." *He will have compaſſion upon us*; the Lord is naturally compaſſionate; he is full of compaſſion, he has bowels of compaſſion; theſe are tender mercies, and never fail, and which are exerciſed in a ſovereign way; pardon of ſin flows from hence; every manifeſtation of it is a diſplay thereof: ſin brings afflictions on the ſaints, and then the Lord pities them, and is afflicted with them; ſin grieves them, and he is as it were grieved for them; it wounds them, and then, as the good and compaſſionate *Samaritan*, he pours in the oil and wine of pardoning grace, and heals them; they are, whilſt in this ſtate, in ſuch circumſtances often, as need his compaſſion, and they may be aſſured of it, *Pſ.* lxxviii. 38. *He will ſubdue our iniquities*; which may be underſtood alſo, as a further explanation of the grace of pardon: ſin is an enemy to God and his people; it is too ſtrong and mighty for them; it reigns over them in a ſtate of nature; they are under the power of it, and can't get rid of it, its influence, guilt, and puniſhment; Chriſt has conquered it, made an end of it, and took it away: God tramples upon it, as a conqueror does upon the necks of his enemies; it is ſubdued by him, and is under his feet; which he treats with contempt, diſdains to look upon, keeps it under, ſo that it ſhall never riſe again to the condemnation of his people; he overcomes the provocation of it, removes the guilt by pardon, and ſecures from the puniſhment of it: or this may be conſidered as the effect of pardon; as what is done in conſequence of it, by the Spirit and grace of God in ſanctification; when not only the deeds of the body are mortified thro' the Spirit, or the outward converſation reformed, but the inward power of ſin is weakened; it is laid under the reſtraints of efficacious grace, and is kept under by it; ſo that it ſhall not, and cannot have the dominion over the ſaints again, of which they may be confident, *Rom.* vi. 14. *And thou wilt caſt all their ſins into the depths of the ſea*; never to be ſeen any more; tho' they are ſeen with the eye of omniſcience, and taken notice of by the eye of providence, yet not beheld with the eye of avenging juſtice, that being ſatisfied by Chriſt; beſides, all the ſins of God's people have been removed from them to Chriſt, and by him carried away into the land of oblivion; ſo that they are no more to be ſeen on them, who are thro' his blood and righteouſneſs without fault, ſpot, or wrinkle, or any ſuch thing; and being out of ſight, they are out of mind, never remembred any more, and like things caſt into the ſea, deſtroyed and loſt: perhaps there may be ſome alluſion to the *Egyptians* drowned in the *Red-ſea*; and what is caſt into the ſea, eſpecially into the depths of it, is irrecoverable, not to be fetched up again, nor does it riſe more; and ſo it is with the ſins of God's people, forgiven for Chriſt's ſake, even *all* of them; for they have all been bore by Chriſt, and are covered, blotted out, and pardoned, not one remains unforgiven; ſee *Iſ.* xxxviii. 17. This is an apoſtrophe of the prophet unto God. The *Targum* is, "and he will caſt into the depths of the ſea all "the ſins of *Iſrael*;" and it may denote their being loathſome and abominable to him, and therefore here caſt by him. It is very common in *Jewiſh* writings, to ſay of any thing that it is uſeleſs, abominable, accurſed, and utterly rejected, that it is to be caſt into the ſalt-ſea. For inſtance, "*Aquila* the proſelyte divided an inheritance with "his brother (a *Gentile*), and he caſt the profit of "it into the ſalt-ſea: three doctors there were, one "ſaid, the price of the idol he caſt into the ſalt-"ſea; another ſaid, he caſt the price of his part "of the idol into the ſalt-ſea; and the other ſaid, "he caſt the idol itſelf into the ſalt-ſea [u]." Again it is ſaid [w], "a ſin-offering, whoſe owner is dead, "goes into the ſalt-ſea." The heathens uſed ſea-water for the purgation and expiation of ſin; hence the poet [x], to aggravate the wickedneſs of a very wicked man, obſerves, that the ocean itſelf could not waſh away his ſins. And *Cicero* [y], ſpeaking of the law of the *Romans* for the puniſhment of parricides, which ordered that they ſhould be ſowed up alive in ſacks, and caſt into the river, obſerves the wiſdom and propriety of it; they would not, ſays he, have them caſt naked into the river, leſt when they ſhould be carried into the ſea, they ſhould pollute that by which other things that are defiled are thought to be expiated. So *Iphigenia* is made to ſay [z], that the ſea waſhes away all the ſins of men. Theſe are the *Jewiſh* and heatheniſh notions; whether there is any alluſion to them, may be conſidered; however, certain it is, that nothing ſhort of the fountain opened for ſin and uncleanneſs, or the ſea of Chriſt's blood, can waſh away ſin; that cleanſes from all ſin; and happy are they whoſe ſins are caſt in thither, or are expiated and purged away thereby!

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[p] L. 7. c. 3. §. 2.

[q] Polymnia, ſive l. 7. c. 13.

[r] Et turpes humileſque, ſuppliceſque,
Pictorum ſola baſiate regum. Epigram. l. 10. Ep. 71.

[s] ירגזו contremiſcent, Munſter, Tigurine verſion, Cocceius; frement, ſive tumultuabuntur, Calvin; trepide prorepent, Burkius.

[t] נשא tollens, Montanus, Tigurine verſion, Calvin; auferens, Druſius; qui aufers, Grotius.

℣. 20. *Thou wilt perform the truth to Jacob*, &c.] That is, the promiſe made to *Jacob*, the Lord would faithfully perform and make good to his poſterity, natural and ſpiritual, eſpecially to thoſe who are *Iſraelites* indeed: and *the mercy to Abraham*; the gracious promiſes made to him, which ſprung from mere grace and mercy; all reſpecting his natural and ſpiritual ſeed; and eſpecially the promiſe of the coming of the Meſſiah, that ſeed of his in which all nations of the earth were to be bleſſed; and which is the eminent inſtance of the mercy and grace of God to *Jews* and *Gentiles*, that walk in the ſteps of *Abraham*; ſee *Luke* i. 68, 72, 73: *which thou haſt ſworn unto our fathers from the days of old*; or the promiſes both of multiplying the ſeed of *Abraham*, and of giving them the land of *Canaan*, and of the Meſſiah ſpringing from them, were confirmed by an oath, *Gen.* xxii. 16, 17, 18. The *Targum* is, "thou wilt give the truth of *Jacob* to his ſons, "as thou haſt ſworn to him in *Bethel*; the goodneſs of *Abraham* to his ſeed after him, as thou "haſt ſworn to him between the pieces; thou "wilt remember to us the binding of *Iſaac*, who "was bound upon the altar before thee; thou wilt "do with us the good things which thou haſt "ſworn to our fathers, from the days of old;" which *Kimchi* interprets of the three fathers, *Abraham*, *Iſaac*, and *Jacob*.

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[u] T. Hieroſ. Demai, fol. 25. 4.

[w] Ibid. Sotah, fol. 19. 1. vid. Ibid. Avoda Zara, fol. 39. 2. & Nazir, fol. 53. 1.

[x] Suſcipit, O Gelli, quantum non ultima Thetis,
Nec genitor lympharum abluit Oceanus. Catullus.

[y] Oratio 2. pro Sexto Roſcio.

[z] Euripides in Tauro.

NAHUM.

THIS book is called in the *Vulgate Latin* verſion, *the prophecy of Nahum*; and in the *Syriac* and *Arabic* verſions, *the prophecy of the prophet Nahum*; and in ch. i. 1. it is called *the book of the viſion of Nahum*; which is very ſingular; and from whence we learn of what place this prophet was; but of this more will be ſaid on that verſe. His name ſignifies *conſolation*; and tho' the ſubject of his prophecy chiefly relates to the deſtruction of the *Aſſyrian* empire, and of *Nineveh*, the chief city of it; yet this was a comfort to the people of the *Jews*, that an enemy ſo powerful, and who was ſo troubleſome to them, and whom they dreaded, ſhould one day be deſtroyed. In what age *Nahum* lived, is not ſaid; and writers very much diſagree about it. Some make him to be the moſt ancient of all the prophets; who ſuppoſe him to propheſy of the deſtruction of *Nineveh*, before the reigns of *Joaſh* king of *Judah*, and *Jehu* king of *Iſrael*, as *Huetius* [a] obſerves; and others bring him down as low, placing him after *Ezekiel*, in the times of *Zedekiah*, as *Clemens* of *Alexandria* [b]; neither of which is likely. The *Jewiſh* chronologers [c] generally make him to live in the times of *Manaſſeh*, and ſo *Abarbinel*; but *Joſephus* [d], with more probability, puts him in the times of *Jotham*; tho' perhaps what the greater number of interpreters give into may be righteſt; as that he lived in the times of *Hezekiah*, and was cotemporary with *Iſaiah*, *Hoſea*, *Amos*, and *Micah*; and that this prophecy was delivered out after the ten tribes were carried captive by the king of *Aſſyria*, which was in the ſixth year of *Hezekiah*, and before *Sennacherib*'s invaſion of *Judea*, and ſiege of *Jeruſalem*, which was in the fourteenth year of his reign; and which is thought to be referred to in the *firſt* chapter of this prophecy. Mr. *Whiſton* [e] places him in A. M. 3510, and of the *Julian* period 3988, and before the æra of Chriſt 726; and ſays, that he foretold the deſtruction of *Nineveh* 115 years before it came to paſs, ſo ſays *Joſephus* [f]. How long this prophet lived, and where he died, and was buried, is uncertain. *Pſeudo-Epiphanius* [g] ſays, he died and was buried in *Begabar*. *Iſidore* [h] ſays, it was in *Bethafarim*; both which are to be corrected by *Dorotheus*, who calls the place *Bethabara*, as *Huetius* [i] obſerves; the ſame where *John* was baptizing, *John* i. 28. but *Benjamin* of *Tudela* [k] ſays, his grave was to be ſeen in a place called *Ein-ſiphla*, in the land of *Chaldea*; and ſpeaks of a ſynagogue of this prophet in the province of *Aſſyria* [l]; but on theſe things we cannot depend. Of the authority of this prophecy there need be no doubt, as appears from the inſcription of the book, the ſublimity and majeſty of the ſtile, and its agreement with other prophets; ſee ch. i. 15. compared with *Iſ.* lii. 7. and the accompliſhment of the prophecies contained in it, which reſpect the ruin of the *Aſſyrian* empire, and particularly *Nineveh*, the metropolis of it; the cauſe of which were their ſins and tranſgreſſions, the inhabitants thereof were guilty of, and are pointed at in it.

CHAP. I.

THIS chapter begins with the title of the book, ſhewing the ſubject-matter of it; and deſcribing the pen-man of it by his name and country, ℣. 1. which is followed with a preface to the whole book; ſetting forth the majeſty of a jealous and revenging God; the power of his wrath and fury; of which inſtances are given, in exciting tempeſts; drying up the ſea and the rivers; making the moſt fruitful mountains barren, which tremble before him; yea even the whole world, and the inhabitants thereof, his indignation being intolerable; and yet he is ſlow to anger, good to them that truſt in him, whom he knows, and whoſe protection he is in a time of trouble, ℣. 2, 3, 4, 5, 6, 7. Next the deſtruction of the *Aſſyrian* empire, and of the city of *Nineveh*, is propheſied of; and is repreſented as an utter and an entire deſtruction, and which would come upon them ſuddenly and unawares, whilſt they were in their cups, ℣. 8, 9, 10. A particular perſon among them is ſpoken of, deſcribed as a deſigning wicked man, an enemy to the Lord and his people, thought to be *Sennacherib* king of *Aſſyria*, ℣. 11. from whoſe evil deſigns, yoke and bondage the *Jews* ſhould be delivered; and he and his poſterity be cut off, becauſe of his vileneſs, ℣. 12, 13, 14. and the chapter is concluded with tidings of joy to *Judah*, who are exhorted to keep their feaſts, and perform their vows on this occaſion, ℣. 15.

℣. 1. *The burden of Nineveh*, &c.] Of the city of *Nineveh*, and the greatneſs of it, ſee the notes on *Jonah* i. 2. and iii. 3. *Jonah* was ſent to this city to threaten it with ruin for its ſins; at that time the king and all his people humbled themſelves and repented, and the threatened deſtruction was averted; but they relapſing to their former iniquities, this prophet foretels what would be their

[a] Demonſtr. Evangel. prop. 4. p. 298.
[b] Strom. l. 1. p. 329.
[c] Seder Olam Rabba, c. 20. p. 55. & Zuta, p. 105. Juchaſin, fol. 12 2. Tzemach David, fol. 15. 1. Shalſhelet Hakabala, fol. 12. 1.
[d] Antiq. l. 9. c. 11. §. 3.
[e] Chronological Tables, cent. 8.
[f] Antiq. l. 9. c. 11. §. 3.
[g] De Proph. Vit. & Inter. c. 17.
[h] De Vit. & Mort. Sanct. c. 46.
[i] Ut ſupra.
[k] Itinerarium, p. 80.
[l] Ibid. p. 62.

their certain fate; very rightly therefore the *Targum*, and ſome other *Jewiſh* writings [m] obſerve, that *Jonah* propheſied againſt this city of old; and that *Nahum* propheſied after him a conſiderable time, perhaps at an hundred years diſtance. This prophecy is called a *burden*; it was taken up by the prophet at the command of the Lord, and was carried or ſent by him to *Nineveh*; and was an hard, heavy, grievous and burdenſome prophecy to that city, predicting its utter ruin and deſolation; and which, as *Joſephus* [n] ſays, came to paſs 115 years after this prophecy; and which event is placed by the learned *Uſher* [o] in the year of the world 3378, and of the *Julian* period 4088, and which was 626 years before Chriſt; and by others [p] in the year of the world 3403, of the flood 1747, before Chriſt 601; but by Dean *Prideaux* [q] and Mr. *Whiſton* [r], in the year before Chriſt 612: *the book of the viſion of Nahum the Elkoſhite*; no other prophecy is called a *book* but this, as *Abarbinel* obſerves; and gives this reaſon for it, becauſe the other prophets immediately declared their prophecies, as *Jonah*; but *Nahum* never went to the *Ninevites*, but wrote his prophecy in a book, and ſent it to them. It is called *the book of the viſion*; what it contains being made known to him by the Lord in a viſion, as was common; hence the prophets are called ſeers; and the prophet is deſcribed by the place of his birth, an *Elkoſhite*; tho' ſome think he is ſo called from his father, whoſe name was *Helkeſi*, and ſaid to be a prophet too, as *Jerom* relates; and with this agrees the *Targum*, which calls him *Nahum* of the houſe or family of *Koſhi*; but *Jarchi* ſays, that *Elkoſh* was the name of his city; *Aben Ezra* and *Kimchi* are in doubt which to refer it to, whether to his city, or to his anceſtors; but there ſeems no reaſon to doubt, but that he is ſo called from his native place; ſince *Jerom* [s] ſays, that there was a village in *Galilee* called *Helkeſi* in his days, and which he had ſeen; tho' ſcarce any traces of the old buildings could be diſcerned, it was ſo fallen to ruin, yet known to the *Jews*; and was ſhewn him by one that went about with him; and which is, by *Heſychius* [t] the preſbyter placed in the tribe of *Simeon*. This is another inſtance, beſides that of *Jonah*, diſproving the aſſertion of the *Jews*, that no prophet roſe out of *Galilee*, *John* vii. 52.

℣. 2. *God* is *jealous, and the Lord revengeth*, &c.] He is jealous of his own honour and glory, and for his own worſhip and ordinances; and will not give his glory to another, nor his praiſe to graven images; and therefore will puniſh all idolaters, and particularly the idolatrous *Aſſyrians:* he is jealous for his people, and cannot bear to ſee them injured; and will avenge the affronts that are offered, and the indignities done unto them: *the Lord revengeth, and* is *furious*; or, is *maſter of wrath* [u]; full of it, or has it at his command; can reſtrain it, and let it out as he pleaſes, which man cannot do; a furious and paſſionate man, who has no rule over his ſpirit. The Lord's revenging is repeated for the confirmation of it; yea it is a third time obſerved, as follows; which ſome of the *Jewiſh* writers think has reſpect to the three times the king of *Aſſyria* carried the people of *Iſrael* captive, and for which the Lord would be revenged on him, and puniſh him: *the Lord will take vengeance on his adverſaries*; on all his adverſaries; particularly the *Aſſyrians* are here meant, who were both the enemies of him, and of his people. The *Targum* explains it, "that hate his people:" vengeance belongs to the Lord, and he will repay it ſooner or later; if not immediately, he will hereafter; for it follows: *and he reſerveth* wrath *for his enemies*; and them for that; if not in this world, yet in the world to come; he lays it up among his treaſures, and brings it forth at his pleaſure. The word *wrath* is not in the text; it is not ſaid what he reſerves for the enemies of himſelf and church; it is inconceivable and inexpreſſible.

℣. 3. *The Lord* is *ſlow to anger*, &c.] He is not in haſte to execute it; he takes time for it, and gives men ſpace for repentance. *Nineveh* had had a proof of this when it repented at the preaching of *Jonah*, upon which the Lord deferred the execution of his wrath; but leſt they ſhould preſume upon this, and conclude the Lord would always bear with them, tho' they had returned to their former impieties; they are let to know, that this his forbearance was not owing to want of power or will in him to puniſh: ſince he is *great in power, and will not at all acquit* the wicked; he is able to execute the wrath he threatens, and will by no means clear the guilty, or let them go free and unpuniſhed; tho' he moves ſlowly, as he may ſeem in the execution of his judgments, yet they ſhall ſurely be brought on his enemies, and be fully accompliſhed: *the Lord* hath *his way in the whirlwind, and in the ſtorm, and the clouds* are *the duſt of his feet*; he ſpoke to *Job* out of the whirlwind; he deſcended on mount *Sinai* in a ſtorm and tempeſt; and the clouds are his chariots; in which he rides ſwiftly; and which, for their appearance and number, are like the duſt raiſed by a multitude of horſemen riding full ſpeed. The wrath of God may be compared to a whirlwind, and a ſtorm, which is ſometimes haſtily and ſuddenly executed upon men: reſpect ſeems to be had to the armies of the *Medes* and *Chaldeans* againſt the *Aſſyrians*; who, as the *Babylonians* againſt the *Jews*, came up as clouds, and their chariots as the whirlwind, *Jer.* iv. 13. and the figures beautifully deſcribe the numbers of them, the force with which they came; and in an elegant manner repreſent the vaſt quantity of duſt raiſed by an army in full march; at the head of which was the Lord himſelf, ordering, directing and ſucceeding, before whom none can ſtand.

℣. 4. *He rebuketh the ſea, and maketh it dry*, &c.] As he did the *Red-ſea*, when the children of *Iſrael* paſſed thro' it as on dry land; which ſhows his power and ſovereignty over it; that it is at his command, as a ſervant at his maſter's; and ſince the wind and ſea obey him, what is it he cannot do? ſee *Iſ.* l. 2. and li. 10: *and drieth up all the rivers*; that is, he can do it if he will; as he divided the waters of *Jordan*, thro' the midſt of which the *Iſraelites* paſſed on dry ground; and will dry up the river *Euphrates*, to make way for the kings of the eaſt; and as for *Tigris*, on the banks of which the city of *Nineveh* ſtood, of which the inhabitants boaſted, and in which they truſted for their ſecurity, he could dry up, and make way for the enemy to enter in; or make that their enemy, and overflow them with it, as he did; ſee ℣. 8. ch. ii. 8. By the *ſea* and *rivers* may be meant the whole *Aſſyrian* empire, and many nations and people, as *Jarchi* and *Abarbinel* interpret it, of whom it conſiſted; ſee *Jer.* li. 36. *Rev.* xvii. 15: *Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth*; when the Lord reſtrains the heavens from giving rain, then *Baſhan* famous for its fat paſtures and fruitful meadows, and *Carmel* for its rich corn-fields, and *Lebanon* for its tall ſhadowy cedars, theſe, and the glory of all, wither and fade away, being parched and dried up for want of moiſture. Theſe were places in the land of *Iſrael*, but may be put for like flouriſhing and fruitful hills and countries in the land of *Aſſyria*, which ſhould become deſolate; ſee *Pſ.* cvii. 33, 34.

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[m] Tzemach David, fol. 15. 1.

[n] Antiq. l. 9. c. 11. §. 3.

[o] Annales Vet. Teſt. A. M. 3378.

[p] Univerſal Hiſtory, Vol. IV. p. 331.

[q] Connexion, &c. par. 1. B. 1. p. 47, 48.

[r] Chronological Tables, cent. 9.

[s] Procem. in Nahum.

[t] Apud Reland. Paleſtina Illuſtrata, Tom. II. p. 748.

[u] בעל חמה dominus iræ, Calvin, Vatablus, Grotius; dominus excandeſcentiæ, Piſcator, Tarnovius; dominus iræ æſtuantis, *ſive* fervoris, Burklus.

℣. 5. *The mountains quake at him, and the hills melt*, &c.] As *Sinai* of old did, when the Lord deſcended on it, *Exod.* xix. 18. *Judg.* v. 5. *Mountains* may figuratively ſignify kings and princes; and *hills* large countries, as *Jarchi* and *Abarbinel* obſerve, and the inhabitants of them; particularly the kingdoms and nations belonging to the *Aſſyrian* empire, which would tremble and quake, and their hearts melt with fear, when they ſhould hear of the deſtruction of *Nineveh* their chief city; and of the devaſtation made by the enemy there and in other parts, under the direction of the Lord of hoſts; his power and providence ſucceeding him: *and the earth is burnt at his preſence*; either when he withholds rain from it, and ſo it becomes parched and burnt up with the heat of the ſun; or when he rains fire and brimſtone on it, as he did on *Sodom* and *Gomorrah*; or conſumes any part of it with thunder and lightning, as he ſometimes does; nay, if he but touch the mountains, they ſmoke; ſee *Pſ.* civ. 32: *yea, the world, and all that dwell therein*; as in the laſt day, at the general conflagration, when the world, and all the wicked inhabitants of it, will be burnt up; ſee 2 *Pet.* iii. 10.

℣. 6. *Who can ſtand before his indignation?* &c.] No creature whatever; no man nor body of men; not *Nineveh*, and the inhabitants of it; nor the whole *Aſſyrian* empire: *and who can abide in the fierceneſs of his anger?* not the great men of the earth; not kings or generals of armies; not kingdoms and nations, ever ſo numerous and powerful; but all muſt be conſumed by him, who is a conſuming fire; ſee *Jer.* x. 10. *Rev.* vi. 15, 16, 17: *his fury* is *poured out like fire*; or like metal that is melted by fire, and poured out by the force of it; or like fire of lightning poured out of the heavens, which is quick, powerful and penetrating, and there is no reſiſting it: *and the rocks are thrown down by him*; by the Lord, by his wrath and fury; kingdoms that ſeemed as ſtrong and immoveable as rocks, and mountains are thrown down; as ſuch have been by the force of fire burſting from the midſt of them, as *Ætna*, *Veſuvius*, and others.

℣. 7. *The Lord* is *good*, &c.] To *Iſrael*, as the *Targum* adds; to *Hezekiah* and his people, that betook themſelves to him, and put their truſt in him; whom he defended and preſerved from the king of *Aſſyria*, to whom he was dreadful and terrible, deſtroying his army in one night by an angel; and ſo delivered the king of *Judah*, and the inhabitants of *Jeruſalem* from that terror that had ſeized them, and that danger they were expoſed unto; and ſo the Lord is good in himſelf, in the perfections of his nature, in the works of his hands, in all his perſons to his people, that fear him, truſt in him, and ſeek him, and wait for him, and on him: *a ſtrong hold in the day of trouble*; or, he is *good for a ſtrong hold*[w], &c. it was a day of trouble, rebuke and blaſphemy with *Hezekiah* and his people, when they were beſieged by the army of *Sennacherib* king of *Aſſyria*, and had received from *Rabſhakeh* by his orders a railing and reproaching letter; and then the Lord was a ſtrong hold to them, to whom they betook themſelves, and he protected and defended them. The whole time of this life is a time of trouble to the ſaints, tho' it is but a day, a ſhort time; in which they meet with much from their own corrupt hearts, and the ſin that dwells in them; from ſatan and his temptations; from carnal profeſſors, their principles and practices; and from a profane and perſecuting world; and from the Lord himſelf, who ſometimes lays his afflicting hand upon them, and hides his face from them; and yet he is their rock and their refuge, their ſtrong tower and place of defence; where they find ſafety and plenty in all their times of diſtreſs and want: *and he knoweth them that truſt in him*; in his word, as the *Targum*; and they are ſuch that know him, and are ſenſible of the vanity of all other objects of truſt; who betake themſelves to him for ſhelter and protection; lean and ſtay themſelves upon him, and commit all unto him, and expect all from him: theſe he knows, loves, and has the ſtrongeſt affection for; he approves of them, and commends their faith and confidence; he takes notice of them, viſits them, and makes himſelf known unto them, even in their adverſity; he owns and acknowledges them as his own, claims his right in them now, and will confeſs them hereafter; and he takes care of them that they periſh not, whoever elſe do; ſee *Pſ.* i. 6. 2 *Tim.* ii. 18, 19. he knows the neceſſities of thoſe that truſt in him, as *Jarchi*; he knows them for their good, takes care of them, provides for them, and watches over them, as *Kimchi*. The ancients formerly had their γνωστηρας and μυνηλας, *notores*[x], ſuch as knew them, and were their patrons and defenders; as when a *Roman* citizen was condemned to be whipped or crucified in a province where he was not known, and claimed the *Roman* privileges, ſuch perſons were his witneſſes and advocates; and thus the Lord is repreſented as one that knows his people, and is their patron and advocate. The goodneſs of God expreſſed in this text, is ſet off with a foil, by the terribleneſs of his wrath and vengeance againſt his enemies.

℣. 8. *But with an over-running flood he will make an utter end of the place thereof*, &c.] Of *Nineveh*, againſt whom this prophecy was, and upon whom it lay as a burden, ℣. 1. and now, tho' the Lord was good to them that truſt in him, and a ſtrong hold to them in a time of trouble; yet he was determined to deſtroy their enemies the *Aſſyrians*, and *Nineveh* their chief city; and that by the means of a powerful army, which, like a flood or inundation of water breaking in, over-runs and carries all before it; and very fitly may the *Medes* and *Babylonians*, who joined together in an expedition againſt *Nineveh*, be compared to ſuch a flood for their number and force; ſince, as the hiſtorian tells [y] us, they were no leſs than four hundred thouſand men: tho' this may be literally underſtood; for as the ſame writer [z] obſerves, "there was an oracle received by the *Ninevites* from their anceſtors, that *Nineveh* could never be taken by any, unleſs the river (on which it ſtood) firſt became an enemy to it; and ſo it was, that in the third year of the ſiege, the river being ſwelled with continual rains, overflowed part of the city, and broke down the wall for the ſpace of twenty furlongs; hence the king concluded the oracle was fulfilled, and gave up all hopes of ſafety; and thro' the breach of the wall the enemy entered, and took the city;" and an *utter end* was made of it, and of the place of it, inſomuch that hiſtorians and geographers diſagree about it; ſome ſay it was ſituated upon the river *Euphrates*, others upon the river *Tigris*, which is the righteſt; ſome ſay on the eaſt of that river, others on the weſt; ſome will have it to be above the river *Lycus*, and others below it: ſo true is that of *Lucian* [a], that *Nineveh* is now entirely loſt, and no traces of it remain; nor can one eaſily ſay where it once was; and travellers in general, both ancient and modern, agree that it lies wholly in ruins, and is an heap of rubbiſh. *Benjamin Tudelenſis* [b], who travelled into theſe parts in the twelfth century, relates, that between *Almozal* or *Moſul*, and *Nineveh*, is only a bridge, and it *(Nineveh)* is a waſte; but there are villages, and many towers. *Haitho an Armenian* [c], who wrote more than an hundred years after the former, ſays, "this city *(Nineveh)* at preſent is wholly deſtroyed; but by what yet appears in it, it may be firmly believed that it was one of the greateſt cities in the world." Monſieur *Thevenot* [d], who was upon the ſpot in the laſt century, obſerves, "on the other ſide of the river *(Tigris*, from that on which *Moſul* ſtands) at the end of the bridge begins the place, where, in ancient times, ſtood the famous city of *Nineveh*.—There is nothing of it, (adds he) now to be ſeen, but ſome hillocks, which (they ſay) are its foundations, the houſes being underneath; and theſe reach a good way below the city of *Moſul*:" *and darkneſs ſhall purſue his enemies*; the enemies of God and his people, who would make ſuch a devaſtation of *Nineveh*; even he would cauſe all manner of calamities, often ſignified in ſcripture by *darkneſs*, to follow and overtake them; ſo that they ſhould be brought into the moſt uncomfortable and diſtreſſed condition imaginable.

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[w] טוב יהוה למעוז bonus Dominus ad robur, Burkius; bonus eſt Jehovah in arcem, Cocceius.

[x] Dannhaver. apud Burkium in loc. Vid. Turnebi Adverſar. l. 29. c. 36.

℣. 9. *What do ye imagine againſt the Lord?* &c.] O ye *Ninevites* or *Aſſyrians*; do you think you can fruſtrate the deſigns of the Lord, reſiſt his power, and hinder him from executing what he has threatened and has determined to do? or what miſchief is it you deviſe againſt his people, which is the ſame as againſt himſelf? can you believe that you ſhall proſper and ſucceed, and your ſchemes be carried into execution, when he, the all-wiſe and all-powerful being, oppoſes you? *he will make an utter end*; of you, as before declared, and will ſave his people; which may be depended on will certainly be the caſe: *affliction ſhall not riſe up the ſecond time*; either this ſhould be the laſt effort the *Aſſyrians* would make upon the *Jews*, which they made under *Sennacherib*, and this the laſt time they would afflict them; or rather their own deſtruction ſhould be ſo complete, that there would be no need to repeat the ſtroke, or give another blow; the buſineſs would be done at once. This ſeems to contradict a notion of ſome hiſtorians and chronologers, who ſuppoſe that *Nineveh* was deſtroyed at two different times, and by different perſons of the ſame nations; and ſo the whole *Aſſyrian* empire was twice ruined, which is not likely in itſelf, and ſeems contrary to this paſſage; for tho' ſome aſcribe it to *Arbaces* the *Mede*, and *Beleſis* the *Babylonian*, as *Diodorus Siculus* [e]; and others to *Cyaxares* the *Mede*, as *Herodotus* [f], and to *Nebuchadnezzar* the firſt, or *Nabopolaſſar* the *Babylonian*, in a later period: ſo *Tobit* [g] ſays, it was taken by *Nebuchadnezzar*, and *Abaſuerus* the ſame with the *Cyaxares* of *Herodotus*; yet all ſeem to agree that it was taken by the conjunct forces of the *Medes* and *Babylonians*; and there are ſome things ſimilar [h] in all theſe accounts, which ſhew that there was but one deſtruction of *Nineveh*, and of the *Aſſyrian* empire.

℣. 10. *For while they be folden together as thorns*, &c.] Like them, uſeleſs and unprofitable, hurtful and pernicious, fit only for burning, and being bundled together, are prepared for it; and which is not only expreſſive of the bad qualities of the *Ninevites*, and of the danger they were in, and what they deſerved; but of the certainty of their ruin, no more being able to ſave themſelves from it, than a bundle of thorns from the devouring fire: *and while they are drunken as drunkards*; dead drunk, no more able to help themſelves than a drunken man that is fallen; or who were as eaſily thrown down as a drunken man is with the leaſt touch; tho' there is no need to have recourſe to a figurative ſenſe, ſince the *Ninevites* were actually drunk when they were attacked by their enemy, as the hiſtorian relates [i]; that the king of *Aſſyria* being elated with his fortune, and thinking himſelf ſecure, feaſted his army, and gave them large quantities of wine; and while the whole army were indulging themſelves, the enemy having notice of their negligence and drunkenneſs by deſerters, fell upon them unawares in the night, when diſordered and unprepared, and made a great ſlaughter among them, and forced the reſt into the city, and in a little time took it: *they ſhall be devoured as ſtubble fully dry*; as eaſily, and as inevitably, and irrecoverably.

℣. 11. *There is one come out of thee*, &c.] That is, out of *Nineveh*, as the *Targum* explains it; meaning *Sennacherib*, who had his royal ſeat and palace there; or *Rabſhakeh*, that was ſent from hence by him with a railing and blaſpheming letter to the king of *Judah*, and the inhabitants of *Jeruſalem*. This is ſaid to be at the preſent time of writing this prophecy, tho' it was after it, becauſe of the certainty of it, as is uſual in prophetic language; unleſs it can be thought that this prophecy was delivered out exactly at the time when *Sennacherib* had entered *Judea*, and was before the walls of *Jeruſalem*; but not yet diſcomfited, as after predicted: *that imagineth evil againſt the Lord*; againſt the people of the Lord, as the *Targum*; formed a ſcheme to invade the land of *Judea*, take the fenced cities thereof, and ſeize upon *Jeruſalem* the metropolis of the nation, and carry the king, princes, and all the people captive, as *Salmaneſer* his father had carried away the ten tribes: *a wicked counſellor*; or, *a counſellor of Belial*[k]; who, by *Rabſhakeh*, adviſed *Iſrael* not to regard their king, nor truſt in their God, but ſurrender themſelves up to him, 2 *Kings* xviii. 29, 30, 31.

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[y] Diodor. Sicul. l. 2. p. 111. Ed. Rhodom.

[z] Ibid. p. 113, 114.

[a] Επισκοπ. ſive contemplantes, in fine.

[b] Itinerarium, p. 62.

[c] Apud Bochart. Phaleg, l. 4. c. 20. p. 255.

[d] Travels, Par. 1. B. 1. c. 11. p. 52.

[e] Bibliothec. l. 2. p. 110, 111.

[f] L. 1. ſive Clio, c. 106.

[g] Ch. 14, 15.

[h] See the Univerſal Hiſtory, Vol. IV. c. 8. §. 5. & Vol. V. p. 22. Margin, & Nicolai Abrami Pharus Vet. Teſt. l. 6. c. 19. p. 165.

[i] Diodor. Sicul. l. 2. p. 112.

℣. 12. *Thus ſaith the Lord, tho' they be quiet, and likewiſe many*, &c.] The *Aſſyrian* army under *Sennacherib* before *Jeruſalem*, tho' they were quiet and ſecure, and thought themſelves out of all danger; not at all fearing that the beſieged would ſally out againſt them, they being ſo numerous, and therefore betook themſelves to ſleep and reſt: *yet thus ſhall they be cut down*; or *ſhorn*[l]; as the wool is ſhorn off the back of a ſheep with ſheers; or graſs or corn is mowed with a ſcythe; or elſe as the hair of a man's head and beard are ſhaved with a razor; which ſometimes was done, not only in a way of ignominy and contempt, as *David*'s ſervants were ſerved by *Hanun*, 2 *Sam*. x. 4. but as a token of ſervitude; hence thoſe words of the poet[m], "after thou art a ſervant, doſt thou let thy hair grow?" upon which it is obſerved[n], that it belongs to freemen to let the hair grow; and ſo the philoſopher ſays[o], to let the hair grow, or to nouriſh it, is commendable with a *Lacedemonian*, for it is a ſign of liberty; for it is not for him who lets his hair grow to do any ſervile work; and it was uſual with conquerors to ſhave the conquered, and ſuch as were carried captives[p], which ſome think is referred to in *Deut*. xxxii. 42. and render the latter clauſe of that verſe, "and there ſhall be captivity, by reaſon of the head of nakedneſs of the enemy;" that is, there ſhould be captives whoſe heads ſhould be made bare, or ſhaved by the enemy the conqueror[q]; hence the king of *Aſſyria* when a conqueror, is compared to a ſharp razor, that ſhould ſhave the head, and feet, and beard, even all ſorts of people, *Iſ*. vii. 20. but now he and his army ſhould be ſhaved themſelves; that is, conquered, ſlain, or taken captives, and become ſlaves, and treated with contempt; all which may be taken into the ſenſe of this phraſe, and ſerve to illuſtrate it: *when he ſhall paſs thro'*; when the angel ſhould paſs thro' the camp of the *Aſſyrians*, then were they cut down by him in great numbers, a hundred and fourſcore and five thouſand ſlain at once, 2 *Kings* xix. 35: *tho' I have afflicted thee, I will afflict thee no more*; or *any longer*[r]; tho' the Lord had afflicted the people of the *Jews* by the *Aſſyrian* king, the rod of his anger, again and again, yet after this he would afflict them no more by him; for otherwiſe they were afflicted afterwards, yet not by the *Aſſyrians*, but by the *Babylonians*, *Syrians* and *Romans*. Some underſtand this, as before, of the *Ninevites* and *Aſſyrians*, that ſhould be utterly deſtroyed at once, and their affliction ſhould not be a ſecond time; ſee ℣. 9. ſo *Abarbinel*: or, *I will not hear thee any more*[s]; as he did formerly, when they repented at the preaching of *Jonah*.

℣. 13. *For now will I break his yoke from off thee*, &c.] The *Aſſyrian* yoke from off the *Jews*, who had been obliged to pay tribute, or ſend preſents to the king of *Aſſyria*, from the times of *Ahaz*; and were in bondage, whilſt ſhut up and beſieged by his army, and the country all around laid under contribution; from all which they were delivered, when his army was in that dreadful manner deſtroyed: *and will burſt the bonds in ſunder*; and ſet thee entirely free from the bondage of the enemy, and all fear of it; a type of that freedom from the yoke of ſin, ſatan, and the law, which the people of God have by Jeſus Chriſt.

℣. 14. *And the Lord hath given a commandment concerning thee*, &c.] This is directed to *Sennacherib* king of *Aſſyria*, as the *Targum* expreſſes it; and ſo *Jarchi* and *Kimchi*; and ſignifies the decree of God concerning him, what he had determined to do with him, and how things would be ordered in providence towards him, agreeable to his deſign and reſolution: *that no more of thy name be ſown*; which is not to be underſtood, that he ſhould have no ſon and heir to ſucceed him; for *Eſarhaddon* his ſon reigned in his ſtead, 2 *Kings* xix. 37. and after him, according to *Ptolemy*'s canon, *Saoſduchinus* and *Chyniladanus*; but the memory of his name ſhould not be ſpread in the earth; or the fame of it, with any marks of honour and glory, but of ſhame and diſgrace. So the *Targum*, "neither ſhall be any memory of thy name any more:" *out of the houſe of thy gods will I cut off the graven image, and the molten image*; called *the houſe of Niſroch his god*, 2 *Kings* xix. 37. where he was ſlain; and ſome ſay, that after that it ceaſed to be a place of worſhip, being polluted with his blood. *Joſephus*[t] calls it his own temple, where he uſually worſhipped, for which he had a peculiar regard, and for his god *Niſroch*; but who this deity was, is not certain. *Selden* ſays[u], he knew nothing, nor had read any thing of him, but what is mentioned in the ſcripture. Some of the *Jewiſh* writers[w] take it to be a plank of *Noah*'s ark; and Mr. *Baſnage*[x] is of opinion, that it is *Janus* repreſented by *Noah*'s ark, who had two faces, before and behind; a fit emblem of *Noah*, who ſaw two worlds, one before, and another after the flood. Some ſay *Dagon* the god of the *Philiſtines* is meant, which is not likely; ſee the note on *Iſ*. xxxvii. 38. but be he who he will, there were other idols beſides him, both graven and molten, in this temple, as is here expreſſed; very probably here ſtood an image of *Belus* or *Pul*, the firſt *Aſſyrian* monarch, and who was deified; and perhaps *Adrammelech* the god of the *Sepharvites* was another, ſince one of *Sennacherib*'s ſons bore this name; and it was uſual with the *Aſſyrians*, *Chaldeans* and *Babylonians* to give the names of their gods to their princes, or inſert them in theirs: here alſo might be the *Aſſyrian Venus*, *Derceto*, *Semiramis*, and others: fiſhes alſo were worſhipped by the *Aſſyrians*, in honour of *Derceto*; and doves in remembrance of *Semiramis*, ſaid to be nouriſhed by one in her infancy, and turned into one at her death; hence thoſe creatures became ſacred in *Aſſyria*, and were not ſuffered to be touched and killed, as *Philo* obſerved at *Aſcalon*; ſee the note on *Hoſ.* xi. 11. and *Lucian* [y] at *Hierapolis* in *Syria*; where he ſays, of all birds they think the dove moſt holy; ſo that they count it very unlawful to touch them, and if by chance they do, they reckon themſelves unclean that whole day; hence you may ſee them frequently in their houſes, converſing familiarly with them, generally feeding on the ground, without any fear; and he alſo ſays [z], the *Aſſyrians* ſacrifice to a dove, and which he muſt have known, ſince he himſelf was an *Aſſyrian*, as he tells us; but whatever theſe graven and molten images were, it is here predicted they ſhould be utterly demoliſhed. The ſenſe is, that whereas *Sennacherib*'s empire ſhould be deſtroyed, and his capital taken; the temple where he worſhipped would be defaced, and all his gods he gloried of, all his images, both graven and molten, would be cut to pieces, falling into the conqueror's hands, as was uſual in ſuch caſes; theſe would not be able to defend him or his, or ſecure them from the vengeance of God, whom he had blaſphemed: *I will make thy grave, for thou art vile*; the *Targum* is, "there will I put "thy grave;" that is, in the houſe of thy god, as *Aben Ezra*, *Jarchi*, *Kimchi* and *Ben Melech* interpret it; where he was ſlain by two of his ſons, as before obſerved; and this judgment came upon him by the will of God, becauſe he was a looſe, vile creature; becauſe he had vilified the true God, and reproached him, as unable to deliver *Hezekiah* and his people out of his hands. The *Targum* paraphraſes it, "becauſe this is eaſy before me;" what the Lord could eaſily do, make his idol-temple his grave; or however, take away his life, and lay his honour in the duſt: or it may be rendered, *I will put upon thy grave, that thou art vile* [a]; he, who thought to have a ſuperb monument over his grave, and an epitaph inſcribed on it to his immortal honour, as kings uſed to have; this ſhall be the ſepulchral inſcription, "here lies "a vile, wicked and contemptible man;" ſo *Abarbinel*. There was a ſtatue of this king in an *Egyptian* temple, as *Herodotus* [b] relates, according, as many think, with this inſcription on it, "who-"ſoever looks on me, let him be religious;" tho' I rather think it was a ſtatue of *Sethon* the prieſt of *Vulcan*, and laſt king of *Egypt*. Here ends the firſt chapter in ſome *Hebrew* copies, and in the *Syriac* and *Arabic* verſions, and in *Aben Ezra*.

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[k] יועץ בליעל conſulens Belijahal, Montanus; conſiliarius Belijaal, Burkius.

[l] נגזו tonſi, Junius & Tremellius, Piſcator.

[m] Επειτα δητα δουλος ων κομην εχεις; Ariſtophanes in Avibus, p. 584.

[n] Scholia Græc. in ib.

[o] Ariſtotel. Rhetor, l. 1. c. 9.

[p] Tonſa comas imo Barathri claudere receſſu. Claudian in Ruffin. l. 1. prope finem. Vid. Barthium in ib.

[q] Lydius de re militari, l. 6. c. 6. p. 237.

[r] לא עוד non ultra, Pagninus, Montanus; non amplius, Junius & Tremellius, Piſcator, Cocceius.

[s] לא אענך עוד non exaudiam te amplius, Burkius.

[t] Antiq. l. 10. c. 1. §. 5.

[u] De Dis Syris, Syntagm. 2. c. 10. p. 329.

[w] Vid. Jarchi in Iſaiam, c. 37, 38.

[x] In Calmet's Dictionary, in the word Samaritans.

℣. 15. *Behold upon the mountains*, &c.] Of the land of *Iſrael*, as the *Targum*; or thoſe about *Jeruſalem*: *the feet of him that bringeth good things*; ſee how they come one after another with the news of the havock and ſlaughter made in the army of *Sennacherib* by an angel in one night; of his flight, and of the death of him by the hands of his two ſons; and after that, of the deſtruction of *Nineveh*, and of the whole *Aſſyrian* empire; all which were good tidings to the *Jews*, to whom the *Aſſyrians* were implacable enemies, and whoſe power the *Jews* dreaded; and therefore it muſt be good news to them to hear of their defeat and ruin, and the meſſengers that brought it muſt be welcome to them: *that publiſheth peace*; to the *Jewiſh* nation, who might from hence hope for peaceable and proſperous times: like expreſſions with theſe are uſed in *Iſ.* lii. 7. on account of the return of the *Jews* from the *Babyloniſh* captivity; and are applied by the apoſtle to goſpel-times and goſpel-preachers, *Rom.* x. 15. as theſe may alſo, and expreſs the good tidings of victory obtained by Chriſt over ſin, ſatan, the world, hell and death; and of ſalvation wrought out, and peace made by him; it being uſual for the prophets abruptly and at once to riſe from temporal to ſpiritual and eternal things, particularly to what concern the Meſſiah, and the goſpel-diſpenſation; ſee the note on *Iſ.* lii. 7: *O Judah, keep thy ſolemn feaſts*; of the paſſover, pentecoſt and tabernacles; which had been interrupted or omitted thro' the invaſion of the land, and the ſiege of *Jeruſalem*, by the enemy; but now he being gone and ſlain, they had full liberty, and were at leiſure to attend theſe ſolemnities: *perform thy vows*; which they had made when in diſtreſs, when the enemy was in their land, and before their city; promiſing what they would do, if it pleaſed God to deliver them out of his hands, and now they were delivered; and therefore it was incumbent on them to make good their promiſes, and eſpecially to offer up their thankſgivings to God for ſuch a mercy; ſee *Pſ.* l. 14. and lxvi. 13, 14. *Eccl.* v. 4, 5: *for the wicked ſhall no more paſs thro' thee, he is utterly cut off*; or *Belial*, the counſellor of *Belial*, as in ℣. 11. the king of *Aſſyria*; who, tho' he had paſſed thro' their land, had invaded it, and made devaſtation in it, ſhould do ſo no more; being dead, cut off in a judicial way, thro' the juſt judgment of God, ſuffering his ſons to take away his life whilſt in the midſt of his idolatrous worſhip; and this may reach, not only to him, and his ſeed after him being wholly cut off, but to the whole *Aſſyrian* empire, who ſhould none of them ever give any further trouble to *Judah*.

CHAP. II.

THIS chapter gives an account of the deſtruction of the city of *Nineveh*; deſcribes the inſtruments of it, as very terrible and powerful, and not to be reſiſted, ℣. 1, 2, 3, 4. The manner of taking it; the flight of its inhabitants; and the ſpoil of its riches and treaſures, ℣. 5—10. and the king and the princes thereof compared to a lion, and a lion's whelp, are inſulted as being without a den or dwelling place, becauſe of their cruelty and ravening, for which the Lord was againſt them, and threatened them with utter ruin, which he brought upon them, ℣. 11, 12, 13.

℣. 1. *He that daſheth in pieces is come up before thy face*, &c.] O *Nineveh*, or land of *Aſſyria*; for this is not to be underſtood of *Sennacherib*'s coming up againſt *Jeruſalem*, as *Kimchi*; but of *Nebuchadnezzar* againſt *Nineveh*, as *Aben Ezra*; not *Nebuchadnezzar* the Great, who, the *Jewiſh* chronologers ſay [c], took *Nineveh* in the firſt year of his reign; but his father, *Nebuchadnezzar* the Firſt, called *Nabopolaſſar*, who, with *Cyaxares* or *Ahaſuerus* the *Mede*, joined their forces againſt *Nineveh*, and took it, *Tobit* xiv. 15. and theſe together, the *Chaldeans* and *Medes*, are the *daſher in pieces*; or, *the hammer*[d], as the word may be rendered; and ſo *Babylon*, over which one of theſe kings reigned, is called the hammer of the whole earth, *Jer*. l. 23. theſe came up openly, boldly, to the face of the king of *Aſſyria*, attacked him in his metropolis, not fearing his ſtrength and numbers: *keep the munition*; this and what follow are ſpoken ironically to the *Aſſyrian* king, and inhabitants of *Nineveh*, to take care of their towers and garriſons, and fortify them, and fill them with ſoldiers: *and watch the way*; in which the enemy came; ſecure the paſſes and avenues that lead to their city; ſtop his march, and prevent his acceſs: *make* thy *loins ſtrong*; put on armour, gird on the ſword, prepare for war: *fortify* thy *power mightily*; increaſe thine army, exert all thy ſtrength and courage, and do all that is in thy power to do, to oppoſe the enemy, and defend thyſelf; and when all is done, it will be in vain.

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[y] De Dea Syria.

[z] In Jupiter Tragœdus.

[a] אשים קברך כי קלות.

[b] Εϛ' ἐμε τις ορεων, ευσεβης εϛω. Euterpe, ſive l. 2. c. 141.

[c] Seder Olam Rabba, c. 24. p. 69.

℣. 2. *For the Lord hath turned away the excellency of Jacob, as the excellency of Iſrael*, &c.] Or, *will render* a recompence for, or revenge *the pride of Jacob*[e]; all that inſolence, and thoſe injuries done in a proud and haughty manner by *Sennacherib* king of *Aſſyria* to the two tribes of *Judah* and *Benjamin*; invading their land, taking their fenced cities, and beſieging their metropolis; and in an audacious manner threatning them with utter deſtruction, unleſs they ſurrendered; and alſo by *Salmaneſer*, another king of *Aſſyria*, who had beſieged and took *Samaria* the capital city of *Iſrael* or the ten tribes, and had carried them captive; and now *Aſſyria*, tho' it had been the rod of God's anger, and the inſtrument of his chaſtiſement and correction of his people, muſt in its turn ſuffer and ſmart for all this: *for the emptiers have emptied them out*; the *Aſſyrians*, partly by their exactions and tributes they demanded, and partly by their ſpoil and plunder, had ſtripped *Iſrael* and *Judah* of all, or the greateſt part of their ſubſtance, wealth and treaſure: *and marred their vine-branches*; their children, their ſons and daughters, ſlaying them, or carrying them captive. *Iſrael* and *Judah* are often compared to a vine, and ſo their poſterity to branches: or *corrupted*[f] them, with ſuperſtition and idolatry. The *Targum* interprets it of their renowned cities; theſe, and towns and villages, being to the land as branches to the vine; and which had been ranſacked and pillaged by the *Aſſyrians*, and now they ſhould be paid in their own coin.

℣. 3. *The ſhield of his mighty men is made red*, &c.] The ſhields of the ſoldiers in the armies of the *Babylonians* and *Medes*, thoſe daſhers in pieces that would come up againſt *Nineveh* ſhould be red; either with the blood of the ſlain, or thus coloured on purpoſe to inject terror to their enemies: or this may expreſs the luſtre of them, which being gilded, or made of gold or braſs, in the rays of the ſun glittered, and looked of a fiery red; ſee 1 *Maccab*. vi. 39: *the valiant men are in ſcarlet*; the generals and other officers of the army were clothed in ſcarlet; partly to ſhew their greatneſs and nobleneſs, and partly to ſtrike their enemies with terror, and to hide their blood ſhould they be wounded, and ſo keep up their own ſpirits, and not encourage their enemies: *the chariots* ſhall be *with flaming torches in the day of his preparation*; that is, when the *Medes* and *Chaldeans*, under their reſpective commander or commanders, ſhall prepare for the ſiege of the city, and to make their onſet and attack upon it; the chariots uſed by them in war, which was common in thoſe times, would have flaming torches in them; either to guide them in the night, or to ſet fire to houſes or tents they ſhould meet with, or to terrify the enemy: or *the chariots* ſhall be *as flaming torches*[g]; they ſhould run with ſuch ſwiftneſs, that the wheels being of iron, or caſed with it, ſhould ſtrike fire upon the ſtones in ſuch quantities, that they ſhould look like torches flaming: *and the fir-trees ſhall be terribly ſhaken*; with the motion of the chariots; or this may be interpreted of ſpears and lances, and ſuch like inſtruments of war made of fir; which ſhould be in ſuch great numbers, and with ſo much activity uſed againſt the *Ninevites*, that it would look like ſhaking a foreſt of fir-trees. The *Targum* interprets theſe of the great men and generals of their armies, glittering in dyed garments; and *Kimchi*'s father, of the princes and great men of the city of *Nineveh*, who would be ſeized with terror, and reel about like drunken men; and ſo all that follows in the next verſe.

℣. 4. *The chariots ſhall rage in the ſtreets*, &c.] In the ſtreets of *Nineveh* when taken; where they ſhall be drove in a furious manner from place to place, the men in them breathing out ſlaughter and death wherever they came. *Kimchi* underſtands this of the chariots of the *Ninevites*, who ſhall drive about in them in the ſtreets of the city like mad men; not daring to go out to fight the enemy, being mightier and more numerous than they. *They ſhall juſtle one againſt another in the broad ways*; becauſe of their numbers, and the haſte they ſhall make to ſpoil and plunder the city; or the *Ninevites* ſhall juſtle one againſt another, in their hurry and confuſion, to make their eſcape. *They ſhall ſeem like torches*; either the chariots of the *Medes* and *Chaldeans*, for the reaſons given in the preceding verſe; or they themſelves, becauſe of their fierceneſs and cruelty; or the faces of the *Ninevites*, being covered with ſhame, ſo *Kimchi*; ſee *Iſ*. xiii. 8. *They ſhall run like the lightnings*; exceeding ſwiftly, with irreſiſtible force and power: the above writer interprets this of the *Ninevites* alſo, running from one end of their city to the other in the utmoſt confuſion, not knowing what to do; but the whole of theſe two verſes ſeem to be a deſcription of their enemies.

℣. 5. *He ſhall recount his worthies*, &c.] Either the daſher in pieces, ℣. 1. the kings of *Babylon* and *Media*, ſhall call together their general officers, and muſter the forces under them, and put them in mind of their duty, and recount the actions of their anceſtors in former times, in order to animate and encourage them to the ſiege and attack of the city of *Nineveh*; or the king of *Aſſyria* ſhall recount and muſter up his nobles, and the troops under them, to ſally out againſt the enemy, and meet him in the field, and give him battel: *they ſhall ſtumble in their walk*; being many, and in haſte to obey the orders of their commander, ſhall ſtumble and fall upon one another; or elſe the *Ninevites* in their march out againſt the enemy ſhall be diſcomfited and flee before him, or be diſpirited and flee back again: *they ſhall make haſte to the wall thereof*; of *Nineveh*; that is, the *Medes* and *Chaldeans* ſhall make haſte thither to break it down or ſcale it; or the *Ninevites* failing in their ſally out, ſhall betake themſelves in all haſte to their city-walls, and defend themſelves under the protection of them: *and the defence ſhall be prepared*; or the *covering*; the word [h] uſed has the ſignification of a booth or tent, to cover and protect; here it ſignifies ſomething that was prepared, either by the beſiegers to cover them from the darts and ſtones of the beſieged, as they made their approaches to the walls; or which the beſieged covered themſelves with, from the aſſaults of the beſiegers; rather the former.

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[d] מפיץ malleus, Druſius, Tarnovius.

[e] כי שב יהוה את גאון יעקב ulciſcitur enim Jehova adhibitam in Jacobæos ſuperbiam, Caſtalio; reponit Deus Aſſyrio illam ſuperbiam quam ipſe in Jacobo & Iſraele exercuit, Grotius; quia reddidit ſuperbiam, &c. Tirinus.

[f] שחתו corruperunt, Pagninus, Montanus, Junius & Tremellius, Piſcator, Vatablus, Burkius.

[g] So ב is ſometimes uſed as כ. See Nold. Concord. Ebr. Part. p. 162. N°. 728. So Piſcator, and the Tigurine verſion.

℣. 6. *The gates of the rivers ſhall be opened*, &c.] Of *Diava* and *Adiava*, or *Lycus* and *Caprus*, between which, according to ſome writers [i], *Nineveh* was ſituated; or the gates of the city, which lay neareſt to the river *Tigris*, are meant; or that river itſelf, the plural for the ſingular, which overflowing, brake down the walls of the city 20 furlongs, and opened a way for the *Medes* and *Chaldeans* to enter in; of which ſee ch. i. 8: *and the palace ſhall be diſſolved*; by the inundation, or deſtroyed by the enemy; meaning the palace of the king, which might be ſituated near the river; or the temple of *Niſroch* the *Aſſyrian* deity, or *Jupiter Belus*; for the ſame word [k] ſignifies a temple, as well as palace.

℣. 7. *And Huzzab ſhall be led away captive*, &c.] The *Targum* tranſlates it, the queen; and *Jarchi* and *Aben Ezra*, after *R. Samuel*, take it to be the name of the queen of *Aſſyria*; ſo called, as every queen might, from her ſtanding at the king's right-hand, *Pſ.* xlv. 9, who, when the royal palace was deſtroyed, was taken out, and carried captive with the reſt, who before was in a well-ſettled and tranquil ſtate and condition: or perhaps the king himſelf is deſigned, who may be repreſented as a woman, as follows, for his effeminacy; converſing only with women; imitating their voice; wearing their apparel; and doing their work, ſpinning, *&c.* which is the character hiſtorians [l] give of the laſt king of the *Aſſyrians*: ſome [m] take it to be the idol *Venus*, worſhipped by the *Ninevites*: tho' it may be meant either of the palace itſelf, as *Kimchi*'s father, which was firm and well eſtabliſhed; or rather *Nineveh* itſelf, thought to be ſtable and ſecure, the inhabitants of which ſhould be carried into a ſtrange land: *ſhe ſhall be brought up*; the queen, or the king, out of the palace or private retirement, where they were in peace and ſafety; or *Nineveh*, and the inhabitants of it, out of their ſecure ſtate and condition: *and her maids ſhall lead her*; her maids of honour, ſupporting her on the right hand and left, ready to ſink and faint under her misfortunes: this may alſo be underſtood of towns and villages, and the inhabitants of them, that ſhould go into captivity along with *Nineveh*: *as with the voice of doves tabering upon their breaſts*; mourning like doves, inwardly and ſecretly, not daring to expreſs their ſorrow more publickly, becauſe of their enemies; but knocking and beating upon their breaſts, as men do upon tabrets or drums, thereby expreſſing the inward grief of their minds; ſee *Ezek.* vii. 16.

℣. 8. *But Nineveh is of old like a pool of water*, &c.] This was a very ancient city, built by *Nimrod*, as ſome ſay; or rather by *Aſſhur*, as appears from *Gen.* x. 10, 11. and it was like a fiſh-pool, full of people, as it was in the times of *Jonah*, who for their number may be compared both to water and to fiſh; and likewiſe full of wealth and riches, which for their inſtability may be ſignified by water alſo; and moreover, like a pool of ſtanding water, had never been liable to any commotions and diſturbances, but had remained from the beginning in a tranquil and proſperous ſtate; beſides, ſome regard may be had in a literal ſenſe to its ſituation, being watered by the river *Tigris*, and which was for its profit and defence: ſo ſome copies of the *Septuagint* read the words, "*Nineveh* "is like a pool of water, the waters are her walls:" and the *Syriac* verſion is, "*Nineveh* is as a lake of "water, and is among the waters;" ſee ℣. 6: *yet they ſhall flee away*; the waters out of the pool, the ſluices being opened, or the banks broken down; or the people out of the city, breaches being made in its walls, or its gates opened, and the enemy entring; when every one would flee for his life, and make his eſcape in the beſt manner he could: *ſtand, ſtand*, ſhall they cry; either the generals and officers of the king of *Aſſyria*'s army, to the ſoldiers running away; or the more courageous inhabitants of the city, to thoſe that were timorous and ſeized with a pannic, fleeing in the utmoſt conſternation; or the enemy, as *Kimchi*, who ſhall call to them to ſtop, promiſing to ſpare their lives upon a ſurrender of them to them: *but none ſhall look back*; and ſtand to hear what is ſaid unto them, but make the beſt of their way, and flee with all their might and main.

℣. 9. *Take ye the ſpoil of ſilver, take the ſpoil of gold*, &c.] Of which there was a great quantity in this rich and populous city: theſe are the words of the prophet, or of the Lord by the prophet, to the *Medes* and *Chaldeans*, to ſeize the ſpoil of the city, now fallen into their hands; ſuggeſting that this was by the order and will of God, tho' they ſaw it not: or of the generals of the army of the *Medes* and *Babylonians*; giving leave to the common ſoldiers to take part of the plunder, there being enough for them all, officers and private men: *for there is none end of the ſtore, and glory, out of all the pleaſant furniture*; no end of the wealth which had been hoarded up, and of their houſhold-goods and rich apparel, which their coffers, houſes, and wardrobes were full of, the value of which could not be told. The king of *Aſſyria*, perceiving that he, his family, and his wealth were like to fall into the hands of the enemy, cauſed a pile of wood to be raiſed, and in it heaped his gold, ſilver, and royal apparel, and incloſing himſelf, his eunuchs and concubines in it, ſet fire to it, and deſtroyed himſelf and them. It is ſaid [n], there were no leſs in this pile than a thouſand myriads of talents of gold, which are about fourteen hundred millions ſterling, and ten times as many talents of ſilver, together with apparel and furniture unſpeakable; and yet after all this, the princes of the *Babylonians* and *Medes* carried off vaſt quantities. The *Babylonian* prince loaded ſeveral ſhips with the aſhes of the pile, and a large quantity of gold and ſilver, diſcovered to him by an eunuch, a deſerter; and the *Median* prince, what of the gold and ſilver left out of the pile, which were many talents, that fell into his hands, he ſent to *Ecbatana*, the royal city of *Media* [o].

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[h] הסכך operimentum, Pagninus, Montanus; integumentum, Calvin; teſtudo, Vatablus, Grotius, Cocceius, Burkius.

[i] Vid. Fuller. Miſcel. Sacr. l. 3. c 6.

[k] ההיכל templum, V. L. Junius & Tremellius, Piſcator, Druſius, Cocceius.

[l] Diodor. Sicul. l. 2. p. 109, 110.

[m] Gebhardus apud Burkium in loc.

[n] Athenæus apud Rollin's Ancient Hiſtory, &c. Vol. II. p. 31, 32. See the Univerſal Hiſtory, Vol. IV. p. 306.

℣. 10. *She is empty, and void, and waſte*, &c.] The city of *Nineveh*, empty of inhabitants, being killed, or having fled; and ſtript of all its treaſures and riches by the enemies; its walls and houſes demoliſhed, and pulled down, and laid in ruins, and become an heap of rubbiſh; ſee the note on ch. i. 8. Various words are here uſed to aſcertain and confirm the thing; and there is an elegant *paronomaſia* or likeneſs of ſounds, which our language will not expreſs: *and the heart melteth*; the heart of every inhabitant of *Nineveh* melted with fear at the approach of their enemies, their entrance into the city, and plunder of it; flowed like water, or melted like wax; ſee *Pſ.* xxii. 14: *and the knees ſmite together*; like people in a fright, and when a pannic has ſeized them; and as it was with *Belſhazzar*, *Dan.* v. 6: *and much pain is in all loins*; like that of women in travail; or of perſons in a ſudden fright, which gives them a pain in their backs at once: *and the faces of them all gather blackneſs*; like a pot, as the *Targum* adds; being in great diſtreſs and diſconſolation, which make men appear in a diſmal hue, and their countenances look very dark and gloomy; ſee *Joel* ii. 6.

℣. 11. *Where is the dwelling of the lions?* &c.] Of the kings of *Aſſyria*, comparable to lions for their ſtrength, courage and cruelty, tyranny and oppreſſion; ſuch as *Pul*, *Tiglath-Pileſer*, *Salmaneſer*, and *Sennacherib*. So the *Targum*, "where are the "habitations of kings;" thoſe are the words, either of the prophet, or of the people that had ſeen this city in its glory, and now ſee it in its ruins; and ſo deſolate and waſte, as that it could ſcarcely be ſaid where it once ſtood: *and the feeding place of the young lions?* the ſons of the kings of *Aſſyria*, the princes of the blood, and who were of the ſame blood, temper and diſpoſition of their anceſtors, and were born, brought up, and educated in *Nineveh* the royal city. So the *Targum*, "and the dwelling houſes of the princes," or governors: *where the lion*, even *the old lion walked*; not *Nebuchadnezzar*, as *Jerom*, who entered into *Nineveh* the den of thoſe lions, or ſeat of the *Aſſyrians*, and took it, and walked about in it, as the conqueror and poſſeſſor of it; but rather *Nimrod* that old lion and tyrant, if he was the firſt founder of this city, as ſome ſay; tho' it does not ſeem ſo much to deſign any particular perſon, but the kings of *Aſſyria* in general, even the moſt cruel and ſavage, as the old lion is. So the *Targum* in the plural number, "whither the kings went:" *and the lion's whelp, and none made* them *afraid*; there were none to reſiſt their power, curb their inſolence, and put a ſtop to their cruelty and oppreſſion; or make them afraid of purſuing ſuch methods. The *Targum* is, "there they leave their children, even as a "lion that continues in hunting with confidence, "and there is none that terrifies."

℣. 12. *The lion did tear in pieces enough for his whelps*, &c.] The metaphor is ſtill continued; and the kings of *Aſſyria* are compared to lions that hunt for their prey, and having found it, tear it in pieces, and carry home a ſufficiency for their whelps. It is a notion that is advanced by ſome writers, as *Herodotus* [p], that the lioneſs, the ſtrongeſt and boldeſt creature, brings forth but once in its life, and then but one; which *Gellius* [q] confutes by the teſtimonies of *Homer* and *Ariſtotle*; and it appears from the prophet here to be a falſe one, as well as from *Ezek.* xix. 2, 3. thus the *Aſſyrians* made war on other nations, and pillaged and plundered them, to enlarge their dominions, provide for their poſterity, and enrich their children: *and ſtrangled for his lioneſſes*; that is, ſtrangled other beaſts, as the lion firſt does, when it ſeizes a creature, and then tears it in pieces, and brings it to the ſhe-lion in the den with its whelps. Theſe *lioneſſes* deſign the wives and concubines of the kings of *Aſſyria*, among whom they parted the ſpoils of their neighbours. So the *Targum*, "kings "bring rapine to their wives, and a prey to their "children;" that is, riches, which they have taken from others by force and rapine: thus *Cicero* [r] obſerves of the kings of *Perſia* and *Syria*, that they had many wives, and gave cities to them after this manner; this city for their head-dreſs, this for the neck, and the other for the hair; the expences of them: *and filled his holes with prey, and his dens with ravine*; as the lion fills his dens and lurking-holes with the prey he has ſeized and ravened; ſo the kings of *Aſſyria* filled their palaces, treaſures, magazines, towers, cities and towns with the wealth and riches they took by force from other nations; as the *Targum*, "and they filled their treaſuries "with rapine, and their palaces with ſpoil."

℣. 13. *Behold, I am againſt thee, ſaith the Lord of hoſts*, &c.] Againſt *Nineveh*, and the whole *Aſſyrian* empire, for ſuch rapine, violence and oppreſſion their kings had been guilty of; and if he, who is the Lord of hoſts, of all the armies of heaven and earth, was againſt them, nothing but ruin muſt inevitably enſue: or, *I come unto thee* [s]; or will ſhortly come unto thee, and reckon with thee for all this; will viſit thee in a way of wrath and vengeance. The *Targum* is, "behold I will ſend my fury upon thee:" *and I will burn her chariots in the ſmoke*; either thoſe in which the inhabitants of *Nineveh* rode in great ſplendor about the city; or thoſe which were uſed in war with their enemies; and this he would do *in the ſmoke*; or, *unto ſmoke*, as the *Vulgate Latin* verſion; or, *into ſmoke*, as the *Syriac* [t]; eaſily, quickly, at once, ſuddenly, ſo that they ſhould evaporate into ſmoke, and be no more; or, with fire, as the *Targum*; that is, as *Kimchi* interprets it, with a great fire, whoſe ſmoke is ſeen afar off; and may be figuratively underſtood of the ſmoke of divine wrath, as *Aben Ezra* explains it: *and the ſword ſhall devour thy young lions*; the ſwords of the *Medes* and *Chaldeans* ſhall deſtroy the princes, the ſons of their king. The *Targum* interprets this of towns or villages deſtroyed thereby: *and I will cut off thy prey from the earth*; cut them off that they ſhould no more prey upon their neighbours;

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[o] Diodor. Sicul. l. 2. p. 114, 115.

[p] Thalia, ſive l. 3. c. 108.

[q] Noctes Atticæ, l. 13. c. 7.

[r] Orat. 8. in Verrem, l. 3. p. 509.

[s] הִנְנִי אֵלַיִךְ ad te venturus ſum, Vatablus; ego ad te venio, Druſius.

[t] בְּעָשָׁן in fumum, Junius & Tremellius, Piſcator.

bours; and what they had got ſhould be taken away from them, and be of no uſe to them: *and the voice of thy meſſengers ſhall no more be heard*; in foreign courts, demanding homage and ſubjection; exacting and collecting tribute; blaſpheming the God of heaven, and menacing his people, as *Rabſhakeh* a meſſenger of one of theſe kings did; and which is mentioned by moſt of the *Jewiſh* commentators, as being then a recent thing. Some render it, *the voice*, or *noiſe of thy jaw-teeth*[u]; alluding to the lion's breaking the bones of its prey, which is done with a great noiſe; ſignifying, that ſuch cruelty and oppreſſion the *Aſſyrians* had been guilty of ſhould be uſed no more; or rather, as *R. Judah ben Balaam* obſerves, as it ſignifies the noiſe of the teeth devouring the prey, it is as if it was ſaid, I will cut off thy prey from the earth; and *Ben Melech* ſays, that in the *Perſian* language, grinding ſtones are expreſſed by this word, and teeth are called grinders; ſee *Eccl.* xii. 3.

CHAP. III.

IN this chapter is contained the prophecy of the deſtruction of *Nineveh*, and with it the whole *Aſſyrian* empire; the cauſes of which, beſides thoſe before-mentioned, were the murders, lies and robberies it was full of, ℣. 1. for which it ſhould be ſwiftly and cruelly deſtroyed, ℣. 2, 3. as alſo its whoredoms and witchcrafts, or idolatry, by which nations and families were ſeduced, ℣. 4. and hence ſhe ſhould be treated as an harlot; her nakedneſs expoſed, and ſhe caſt out with contempt, and mocked at by all, ℣. 5, 6, 7. and all thoſe things ſhe placed her confidence in, are ſhewn to be of no avail; as her ſituation and fortreſſes, as ſhe might learn from the caſe of *No Amon*, ℣. 8, 9, 10, 11, 12. nor the number of her inhabitants, which were weak as women; nor even her merchants, captains, nobles, and king himſelf, ℣. 13, 14, 15, 16, 17, 18. nor the people ſhe was in alliance with, who would now mock at her, her caſe being irrecoverable and incurable, ℣. 19.

℣. 1. *Wo to the bloody city*, &c.] *Nineveh*, in which many murders were daily commited; innocent blood ſhed; the lives of men taken away, under the colour of juſtice, by falſe witneſſes, and other unlawful methods; and which was continually making war with neighbouring nations, and ſhedding their blood, which it ſtuck not at, to enlarge its wealth and dominions; and therefore *wo* is denounced againſt it; and it is threatened with the righteous judgments of God, with all ſorts of calamity and diſtreſs: or, *O bloody city*, as the *Septuagint*; for the word uſed is vocative, and expreſſive of calling, as *Aben Ezra* and *Kimchi* obſerve: *it is all full of lies* and *robbery*; the palace and court; the houſes of noblemen and common perſons were full of flattery and deceit; men of high degree were a lie, and men of low degree vanity; no man could truſt another, or believe what he ſaid; there were no truth, honeſty, and faithfulneſs in converſation or commerce; their warehouſes were full of goods, got by rapine and violence; and their ſtreets full of robbers and robberies: *the prey departeth not*; they go on in making a prey of their neighbours, in pillaging and plundering their ſubſtance; they repent not of ſuch evil practices, nor deſiſt from them; or becauſe of the above ſins they ſhall fall a prey to the enemy, who will not ceaſe plundering them till he has utterly ſtript them of all they have; and who is repreſented in the next verſe as juſt at hand.

℣. 2. *The noiſe of a whip*, &c.] Of a horſeman or chariot-driver whipping his horſes to make ſpeed to *Nineveh*, and enter into it, ſo near as to be heard by the inhabitants of it; and is thus repreſented in order to ſtrike terror into them: *and the noiſe of the ratling of the wheels*; that is, of the chariots upon the ſtones, whoſe drivers drove *Jehu*-like, making the utmoſt haſte they could to get in firſt, and ſeize the prey: *and of the pranſing horſes*; or bounding ſteeds upon a full gallop; either with horſemen on them riding full ſpeed to partake of the booty; or in chariots, in which they caper and pranſe, and ſhake the ground as they go; hence it follows: *and of the jumping chariots*; which, thro' the ſwiftneſs of the motion, ſeem to leap and dance as they run along.

℣. 3. *The horſeman lifteth up both the bright ſword, and the glittering ſpear*, &c.] Or, *the flame of the ſword, and the lightning of the ſpear*[w]; he rides with a drawn ſword, which being brandiſhed to and fro, looks like a flame of fire; or with a ſpear made of poliſhed iron, or ſteel, which, when vibrated and moved to and fro, glitters like lightning; a large number of which entring the city, muſt be terrible to the inhabitants of it: *and* there is *a multitude of ſlain, and a great number of carcaſes*; of dead men lying in the ſtreets, pierced and ſlain with the bright ſword and glittering ſpear of the *Medes* and *Chaldeans*: *and* there is *none end of their corpſes*; the number of them could not be told; they lay ſo thick in all parts of the city, that there was no telling them: *they ſtumble upon their corpſes*; the *Ninevites* in fleeing, and endeavouring to make their eſcape, and the *Medes* and *Chaldeans* purſuing them.

℣. 4. *Becauſe of the multitudes of the whoredoms of the well-favoured harlot*, &c.] Meaning *Nineveh*; which, as it was an ancient city, was a well built one; full of ſtately and beautiful buildings, the ſeat of the kings of *Aſſyria*, and the metropolis of the nation, and abounded with wealth and riches; perhaps here may be an alluſion to the name of the city, and to the ſignification of it; for *Nineveh* may have its name from the beauty of it, and be read in *Hebrew* נאי נוה or נוי, and may ſignify a beautiful or pleaſant habitation; ſo *Hillerus*[x] and *Cocceius*[y] give the etymology of it; which agrees with its delightful ſituation on the banks of the river *Tigris*, and the ſtately edifices in it, as the king's palace, and others; juſt as *Zion* is ſaid to be *beautiful for ſituation, the joy of the whole earth*, *Pſ.* xlviii. 2. and the epithet of *well-favoured*, well agrees with an harlot, whoſe beauty is engaging and enſnaring, as *Lais*, and others; particularly *Semiramis*, the wife of *Ninus*, from whom it is generally thought *Nineveh* had its name, was firſt an harlot, and one of exceeding beauty, who ſurpaſſed all others in it; on account of which ſhe was beloved by the king of *Aſſyria*, and after a ſhort time made his wife, and then he delivered the government of the kingdom to her [z]; yea *Sardanapalus* the laſt, and at this time the preſent king of the *Aſſyrians*, was very effeminate, uſed to dreſs himſelf in womens cloaths, imitate a woman's voice, and paint his face, and even his whole body; and by other tricks and enticements of harlots, made himſelf more laſcivious, and behaved more lewdly, than any harlot [a]; in ſhort, all the *Aſſyrian* women muſt be harlots, ſince they were obliged once in their life-time to lie with a ſtranger in the temple of *Venus*, whom the *Aſſyrians* call *Mylitta*, as *Herodotus* [b] and *Strabo* [c] relate; to all which here may be an alluſion: and particularly the inhabitants of this city had all the arts of addreſs and inſinuation to deceive others, as harlots have; and both men and women very probably were given to whoredom and adultery in a literal ſenſe, as is generally the caſe where luxury and intemperance abound; and eſpecially were groſsly guilty of idolatry, which in ſcripture is frequently expreſſed by whoredom and adultery; worſhipping *Bel*, *Niſroch*, and other deities, and which was highly provoking to God; and therefore for theſe things, his judgments came upon them, before and after-deſcribed: *the miſtreſs of witchcrafts*; thoroughly verſed in ſuch wicked and deviliſh practices, literally underſtood; ſee *Iſ.* xlvii. 9, 12. for the *Aſſyrians*, as well as the *Babylonians* and *Chaldeans*, were addicted to ſuch diabolical arts, as appears from a paſſage in *Theocritus* [d], which *Grotius* has alſo quoted; where one is repreſented, ſaying, that ſhe kept in her box or cheſt very pernicious poiſons, which ſhe had learned from an *Aſſyrian* gueſt. The alluſion ſeems to be to philtres, and other tricks uſed by harlots to beſot young men, and bewitch and captivate them: likewiſe this city and its inhabitants were well verſed in all the arts of flattery, deceit and carnal policy; and in all the charms of wealth, riches, luxury and ſenſuality, the pomp of ſuperſtition and idolatry, to draw in kingdoms and nations into ſubjection to them: *that ſelleth nations thro' her whoredoms, and families thro' her witchcrafts*; enſlaved whole kingdoms, and brought them under her power and dominion, to be her vaſſals; and was the inſtrument, not only of corporal ſervitude, but of their ſelling themſelves to work wickedneſs, by committing ſpiritual fornication or idolatry; into which multitudes were led by her influence and example, and particularly the kingdoms and families of *Iſrael* and *Judah*; ſee 2 *Kings* xvi. 10. *Ezek.* xxiii. 5, 7, 11, 12. In theſe whoredoms and witchcrafts, as well as in her blood-thirſtineſs, lies and oppreſſion, *Nineveh* was a type of the whore of *Rome*; ſee *Rev.* xvii. 12, 5, 6. and xviii. 23.

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[u] קול מלאככה vox dentium molarium, Calvin.

[w] להב חרב וברק חנית flammam gladii & fulgorem haſtæ, Piſcator; flammam gladii & fulgur haſtæ, Cocceius; flamma gladii & fulgur lanceæ, Burkius.

[x] Onomaſtic. Sacr. p. 304, 431, 898.

[y] Comment. in Jonam, c. 1. 2.

℣. 5. *Behold I am againſt thee, ſaith the Lord of hoſts*, &c.] Becauſe her doings were againſt him; ſee the note on ch. ii. 13: *and I will diſcover thy ſkirts upon thy face*; turn up the ſkirts of her garments over her head, and thereby diſcover what ſhould be concealed, than which nothing is more diſagreeable and abominable to modeſt perſons; it is here threatened ſhe ſhould be uſed in character as an harlot, or as women oftentimes are by rude ſoldiers, when a city is taken by them: *and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame*; all her charms ſhall be taken away, and ſhe become odious as an harlot to her former lovers; all her impoſtures, arts and tricks, and ſhameful actions will be diſcovered; and her aims and views at univerſal monarchy will be ſeen, and her weakneſs to effect it made to appear; and, upon the whole, will become the object of the ſcorn and deriſion of kingdoms and nations.

℣. 6. *And I will caſt abominable filth upon thee*, &c.] As dirt and dung, or any, or every thing that is abominable and filthy; and which is thrown at harlots publickly diſgraced, and as uſed to be at perſons when carted. The meaning is, that this city and its inhabitants ſhould be ſtripped of every thing that was great and glorious in them, and ſhould be reduced to the utmoſt ſhame and ignominy: *and make thee vile*; mean, abject, contemptible, the offſcouring of all things; rejected and diſeſteemed of all; had in no manner of repute or account, but in the utmoſt abhorrence: *and I will ſet thee as a gazing ſtock*; to be looked and laughed at: or, *for an example* [e]; to others, that they may ſhun the evils and abominations *Nineveh* had been guilty of, or expect the ſame diſgrace and puniſhment. *Kimchi* interprets it, *as dung* [f]; to be no more reckoned of than that, or to be made a dunghil of; and ſo many others interpret it: or, *for a looking-glaſs* [g]; that others may look into, and take warning, and avoid the ſins that have brought on ſuch calamities.

℣. 7. *And it ſhall come to paſs*, that *all they that look upon thee, ſhall flee from thee*, &c.] As ſomething loathſome and abominable, not fit to be come near unto, or touched; and as aſtoniſhed and amazed at an object ſo forlorn and miſerable, and leſt they ſhould partake of the ſame puniſhment: *and ſay, Nineveh is laid waſte*; utterly deſtroyed; its walls broke down, its houſes demoliſhed, its ſubſtance plundered, and its inhabitants killed, or carried captive; who could have thought it, when it was once ſo ſtately, rich and powerful; but ſo it is indeed! *who ſhall bemoan her?* there are none left in her to do it; and as for others, her neighbours, whom ſhe has oppreſſed and cruelly uſed, theſe will laugh and rejoice, inſtead of lamenting her caſe: *whence ſhall I ſeek comforters for thee?* none from among her inhabitants, being all deſtroyed, or carried into a foreign land; and none from among the nations round about, who will rather deride and inſult, than pity and comfort; ſo wretched and miſerable would her caſe be!

℣. 8. *Art thou better than populous No*, &c.] Or *No-Amon*, a city in *Egypt* ſo called, not becauſe the kings of *Egypt* were nurſed and brought up there, as *Jarchi* and *Abarbinel*; ſee *Prov.* viii. 30. but from *Ham* the ſon of *Noah*, whoſe land *Egypt* was; or from *Jupiter-Ammon*, worſhipped there. *No-Amon* ſignifies the manſion or palace of *Ham*, or *Hamon*: the *Egyptians*, as *Herodotus* ſays [h], call *Jupiter*

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[z] Diodor. Sicul. l. 2. p. 93. 107. Ed. Rhodoman.

[a] Ibid. p. 109, 110.

[b] Clio, ſive l. 1. c. 199.

[c] Geograph. l. 16. p. 513.

[d] Pharmaceutria, ſive Idyll. 2. prope finem.

[e] כרואי, εις παραδειγμα, Sept. in exemplum, Druſius, Tarnovius; ſicut ſpectaculum, Burkius.

[f] Tanquam ſtercus, Munſter, Montanus, Vatablus, Calvin, Cocceius.

[g] Ut ſpeculum, Junius & Tremellius, Piſcator, Quiſtorpius.

[h] L. 2. ſive Euterpe, c. 42.

Jupiter by the name of *Ammon*. The *Targum* interprets it, of *Alexandria* the Great, a city ſo called long after this, when it was rebuilt by *Alexander* the Great; ſo *Jarchi*, *Kimchi* and *Ben Melech* underſtand it: others take *Dioſpolis* or *Thebes* to be meant, famous in *Homer* [i] for its hundred gates; tho' ſome think this was not the number of the gates of the city, but of the temples in it; and others are of opinion, that theſe were ſo many palaces of princes [k]. The city was built by *Oſiris*; or according to others, by *Buſiris*, and ſeems more likely to be the place here meant; ſince here was a temple dedicated to *Jupiter*, called by the *Egyptians Ammon*, as *Diodorus Siculus* [l] relates, and was a very large and populous city. Indeed, according to the above hiſtorian, it was in compaſs but an hundred and forty furlongs [m]; which is to be underſtood of the city when firſt built, and before it was enlarged; for it muſt have been a great deal larger in after times, if we may judge of it by its ruins. *Strabo* [n], who was an eye-witneſs of them quickly after its laſt deſtruction by *Cornelius Gallus*, ſays, the footſteps of its largeneſs were ſeen fourſcore furlongs in length, or ten miles; and even this was but ſmall, in compariſon of what it was before it was deſtroyed by *Cambyſes*, when it is ſaid to reach four hundred and twenty furlongs, or fifty-two miles and a half [o]. It was the metropolis of all *Egypt*; and formerly the whole country was called after its name, as *Herodotus* [p] obſerves. The accounts given of its inhabitants are incredible, and particularly of the ſoldiers it ſent out; according to the epitaph of *Rhampſes*, ſeven hundred thouſand ſoldiers dwelt in it; which number *Diodorus Siculus* [q] gives to all the people in *Egypt*; but tho' it may ſeem too large for *Thebes*, muſt be too little for all *Egypt*; eſpecially if what *Agrippa* in *Joſephus* [r] ſays is right, that *Egypt* from *Ethiopia* and the borders of *India* to *Alexandria*, had no leſs than 7,500,000 inhabitants: however, if *Pomponius Mela* [s] may be credited; when it was neceſſary, the hundred palaces in *Thebes* could each of them ſend out ten thouſand armed men, or, as ſome ſay, twenty thouſand; and if what *Diodorus Siculus* [t] affirms is true, that twenty thouſand chariots uſed to go out from thence to war; this ſhews it to have been a very populous city indeed, and might well be called *populous No*; but now it is utterly deſtroyed, firſt by the *Aſſyrians* and *Babylonians*, then by the *Perſians*, and laſt of all by the *Romans*; the firſt deſtruction muſt be here referred to, if this city is deſigned. *Strabo* [u] ſays, in his time it was only inhabited in villages; and *Juvenal* [w] ſpeaks of it as wholly lying in ruins; and *Pauſanias* [x] making mention of it with other cities which abounded with riches, ſays, they were reduced to the fortune of a middling private man, yea were brought to nothing. It is now, or what is built on the ſpot, or near it, called *Luxxor*, or *Lukorcen* [y]. Some [z] think the city *Memphis* is meant, ſo *Vitringa* on *Iſ.* xix. 5. ſee the notes on *Ezek.* xxx. 14, 15. this was for many ages the metropolis of all *Egypt*. *Strabo* [a] calls it a large and *populous* city, and full of men, and ſecond to *Alexandria* in his time. The compaſs of it when firſt built, was an 150 furlongs [b]; but now there is no more remaining of it, than if there had never been ſuch a city; nay it is not eaſy to ſay where it once ſtood: now *Nineveh* is aſked, or its inhabitants, if it could be thought that their city was in a better and ſafer condition than this city; it might indeed according to the account of it by hiſtorians, and as in the prophecy of *Jonah*, be larger, and its inhabitants more numerous, but not better fortified, which ſeems to be the thing chiefly reſpected, as follows: *that was ſituate among the rivers*; the canals of the river *Nile*: that had *the waters round about it*; moated on every ſide, either naturally or artificially: *whoſe rampart* was *the ſea*, *and her wall* was *from the ſea*; which agrees with *Alexandria*, according to the deſcription of it by *Strabo* [c], *Solinus* [d], and *Joſephus* [e], which had two ſeas on each ſide it; the *Egyptian-ſea* on the north, and the lake *Mareotis* on the ſouth, as well as had the canals of the *Nile* running into it from various parts; and is repreſented as very difficult of acceſs, thro' the ſea, rivers, and marſhy places about it; and beſides, might have a wall towards the ſea, as by this account it ſhould ſeem, as well as the ſea itſelf was a wall and rampart to it: and this deſcription may alſo agree with *Dioſpolis* or *Thebes*, which, tho' more inland, yet, as *Bochart* [f] obſerves, it had, as all *Egypt* had, the two ſeas, the *Red-ſea*, and the *Mediterranean-ſea*, and the canals of the *Nile*, which might be ſaid to be as a rampart to it. So *Iſocrates* [g] ſays of all *Egypt*, that it is fortified with an immortal wall, the *Nile*, which not only affords a defence, but ſufficient food, and is inſuperable and inexpugnable; nor is it unuſual, as to call rivers and lakes ſeas, ſo particularly the *Nile*, and its canals; ſee *Iſ.* xi. 15. and xviii. 1. *Ezek.* xxxii. 2. and in the *Alcoran*, the *Nile* is often called a ſea [h]. There is another *Dioſpolis* in *Egypt*, near *Mendes*, which, as *Strabo* [i] ſays, had lakes about it; but this being a more obſcure place, is not likely to be intended here; tho' father *Calmet* [k] is of opinion, that it is here meant; it being ſituated in the *Delta*, on one of the arms of the *Nile*, between *Buſiris* to the ſouth, and *Mendes* to the north. The deſcription ſeems to agree better with *Memphis*, whoſe builder *Uchoreus*, as *Diodorus Siculus* [l] ſays, choſe a very convenient place for it, where the *Nile* divided itſelf into many parts, and made the *Delta*, ſo called from its figure; and which he made wonderfully ſtrong, after this manner: whereas the *Nile* flowed round the city, being built within the ancient bed of it, and at its increaſe would overflow it; he caſt up a very great mound or rampart to the ſouth, which was a defence againſt the ſwell of the river, and was of the uſe of a fortreſs againſt enemies by land; and on the other parts all about he dug a large and deep lake, which received a very great deal of the river, and filled every place about the city, but where the mound (or rampart) was built, and ſo made it amazingly ſtrong; whence the kings after him left *Thebes*, and had their palace and court here; and ſo *Herodotus*, who makes *Menes* to be the builder of it, ſays [m], that without the city he cauſed lakes to be dug from the river to the north, and to the weſt, for to the eaſt the *Nile* itſelf bounded it; and *Joſephus* [n], who alſo makes *Minæus* or *Menes*, the firſt *Pharaoh*, to be the builder of it, ſpeaks of that and the ſea together, as if not far off each other: now, if a city ſo populous, and ſo well fortified by art and nature, as each of theſe were, was taken, and its inhabitants carried captive; *Nineveh* could not depend on her numbers or ſituation for ſafety, which were not more or better than this.

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[i] Iliad. 9. ℣. 381.

[k] Vid. Mela de ſitu orbis, l. 1. c. 9. Diodor. Sicul. l. 1. p. 43.

[l] Bibliothec. l. 1. p. 14, 42. Ed. Rhodoman.

[m] Ibid. p. 42.

[n] Geograph. l. 16. p. 561. Ed. Cauſabon.

[o] See the Univerſal Hiſtory, Vol. I. p. 396.

[p] Euterpe, ſive l. 2. c. 15.

[q] Ut ſupra, p. 27.

[r] De bello Jud. l. 2. c. 16. §. 4.

[s] De ſitu orbis, l. 1. c. 9.

[t] Ut ſupra, p. 43. Vid. Homer, ut ſupra.

[u] Ut ſupra.

[w] Vetus Theba centum jacet obruta portis. Satyr. 15. l. 6.

[x] Arcadica, ſive l. 8. p. 509. Ed. Hanau.

[y] Norden's Travels in Egypt and Nubia, Vol. II. p. 61, 62.

[z] So Hillerus, Onomaſt. Sacr. p. 571, 572. & Burkius in loc.

[a] Geograph. l. 17. p. 555.

[b] Diodor. Sicul. Bibliothec. l. 1. p. 46.

[c] Geograph. l. 17. p. 545.

[d] Polyhiſtor. c. 45.

[e] De bello Jud. l. 2. c. 16. §. 4.

[f] Phaleg, l. 1. c. 1. col. 6, 7.

[g] Buſiris, p. 437.

[h] Vid. Schultens in Job xiv. 11.

[i] Geograph. l. 17. p. 551.

[k] Dictionary, in the word Dioſpolis.

[l] Ut ſupra.

℣. 9. *Ethiopia and Egypt were her ſtrength*, &c.] That is, the ſtrength, ſupport, protection and defence of *No*, whether *Alexandria*, or *Thebes*, or *Memphis*: *Egypt* was, for theſe cities were in it, and ſubject to it; or if this was a free city, as ſome think, yet in alliance with *Egypt*, and under its protection; and in like connexion it was with *Ethiopia*, that is, *Arabia*, a country that lay near to it; and yet, tho' it was ſtrengthened by ſuch powerful neighbours and allies, it was not ſecure from the devaſtation of the enemy: *and it was infinite*; or there was *no end* [o]; of its ſtrength, or of the number of its allies, or the forces they were able to bring in its defence. The *Ethiopians* were very numerous, as may be learnt from 2 *Chron.* xiv. 9. and ſo were the *Egyptians*, to whom ſome interpreters ſtrictly connect this ſentence. In the times of *Amaſis*, as *Mela* [p] relates, there were twenty thouſand cities inhabited in it; and *Joſephus* [q] ſays, there were in it ſeven hundred and fifty myriads of men; as *Sethon* king of *Egypt*, and *Tirhakah* king of *Ethiopia* were about this time the allies of the *Jews*, in whom they truſted, no doubt they were confederate together, and ſo both the ſtrength of this city; ſee *Iſ.* xxxvi. 6. and xxxvii. 9: *Put and Lubim were thy helpers*; *Put* or the *Putim* were the people of the *Moors*, that dwelt in *Mauritania*; and *Lubim* were the *Lybians* that bordered on *Egypt*, and whoſe country is ſometimes reckoned a part of it. The *Jews* [r] ſay, *Lybia* is *Egypt*; ſee *Acts* ii. 10. theſe ſeveral people were the confederates of *No*; and helped them, not only by their commerce with them, but in time of war aſſiſted them againſt their enemies; and yet, tho' ſo ſtrengthened by alliances were not ſafe and ſecure; and therefore *Nineveh* could not depend upon ſuch helps and helpers.

℣. 10. *Yet was ſhe carried away, ſhe went into captivity*, &c.] Not by *Nebuchadnezzar*; tho' this city was afterwards taken, and its inhabitants carried captive by that monarch, as was foretold, *Jer.* xlvi. 25. but the prophet here does not predict an event to be accompliſhed, and inſtance in that, and argue from it, which could have no effect on *Nineveh* and its inhabitants, or be an example or terror to them; but refers to what had been done, a recent fact, and which they were well acquainted with. *Aben Ezra* ſays, this city *No* was a city of the land of *Egypt*, which the king of the *Chaldeans* took as he went to *Nineveh*; but when, and by whom it was taken, is no where ſaid. According to Biſhop *Uſher* [s] and Dean *Prideaux* [t], the deſtruction of the city of *Thebes* was by *Sennacherib*, in his expedition againſt *Egypt*, which he haraſſed for three years together, from one end to the other; at which time *Sevechus* the ſon of *Sabacon* or *So* the *Ethiopian* was king of *Egypt*; and *Egypt* and *Ethiopia* were as one country, and helped each other; but could not ſecure this city from falling into the hands of *Sennacherib*, about three years before he beſieged *Jeruſalem*; and ſo, according to Mr. *Whiſton* [u], it was deſtroyed three years before the army of *Sennacherib* was deſtroyed at *Jeruſalem*: *her young children alſo were daſhed in pieces at the top of all the ſtreets*; againſt the walls of the houſes, or upon the ſtones and pavements of the ſtreets; which cruelties were often uſed by conquerors upon innocent babes at the ſacking of cities, *Pſ.* cxxxvii. 9. *Iſ.* xiii. 16: *and they caſt lots for her honourable men*; the ſoldiers did, who ſhould have them, and ſell them for ſlaves; which was done without any regard to their birth and breeding, *Joel* iii. 3: *and all her great men were bound in chains*; as nobles may be meant by *honourable* men, by *great men* may be deſigned the gentry, merchants, and others; theſe were taken, and bound in iron-chains, hand-cuffed and pinioned, and ſo led captive into a foreign land; and *Nineveh* might expect the ſame treatment.

℣. 11. *Thou alſo ſhalt be drunken*, &c.] This is ſaid to *Nineveh*, whoſe turn would be next to drink of the cup of the wrath of God, and be inebriated with it, ſo that they ſhould not know where they were, or what they did; and be as unable to guide and help themſelves, as a drunken man. So the *Targum*, "thou alſo ſhalt be like " to a drunken man;" this was literally true of *Nineveh* when taken; ſee ch. i. 10: *thou ſhalt be hid*; or, *thou ſhalt be*, as if thou waſt not; as *Nineveh* is at this day, *hid* from the ſight of men, not to be ſeen any more. So the *Targum*, "thou " ſhalt be ſwallowed up or deſtroyed." The *Septuagint*, *Vulgate Latin* and *Arabic* verſions render it, *deſpiſed*; or the meaning is, ſhe ſhould *hide herſelf* [w]; or be lurking about thro' ſhame, as drunken, or thro' fear of her enemies: *thou alſo ſhalt ſeek ſtrength, becauſe of the enemy*; ſeek to others to help them againſt the enemy, not being able with their own ſtrength to face them: or, ſeek ſtrength *of the enemy* [x]; beg their lives of him, and their bread; pray for quarter, and deſire to be taken under his protection; to ſo low and mean a ſtate and condition ſhould *Nineveh* and its inhabitants be reduced, who had given laws to all about them, and had been a terror to them.

℣. 12. *All thy ſtrong holds ſhall be like fig-trees with the firſt ripe figs*, &c.] Upon them, or like them: *and the firſt ripe figs*; which are eaſily ſhook and gathered; and ſo eaſily ſhould the fortreſſes and towers of *Nineveh*, in which they truſted for ſafety, be taken by the enemy, not only one, but all of them: *if they be ſhaken, they ſhall even fall into the mouth of the eater*; as ſuch ripe fruit is very deſirable, and the mouth of a man is open and ready for them; ſo if he gives the tree but the leaſt ſhake, they'll fall into his mouth, or about him in great plenty: in like manner, as the fortreſſes of *Nineveh*, being of importance, were deſirable by the *Chaldeans* and *Medes*, and for which they were gaping; ſo upon the leaſt aſſault they would fall into their hands; ſee *Rev.* vi. 13.

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[m] Euterpe, ſive l. 2. c. 99.

[n] Antiq. l. 8. c. 6. §. 2. & l. 2. c. 10. §. 1.

[o] ואין קצה non eſt finis, Pagninus, Montanus, Munſter, Cocceius.

[p] De orbis ſitu, l. 1. c. 9.

[q] De bello Jud. l. 2. c. 16. §. 4.

[r] T. Hieroſ. Celaim, c. 8. fol. 31. 3.

[s] Annales Vet. Teſt. A. M. 3292.

[t] Connexion, par. 1. B. 1. p. 22, 23.

[u] Chronological Tables, cent. 8.

[w] נעלמה latitans, Junius & Tremellius, Piſcator; abſcondes te, Vatablus; eris abſcondita, Burkius.

[x] מאויב ἐξ ἐχθρῶν, Sept. ab hoſte, Montanus, Calvin, Druſius, Grotius, Cocceius.

℣. 13. *Behold, thy people in the midſt of thee* are *women*, &c.] Or like women, weak and feeble, fearful and timorous; frighted at the firſt approach of the enemy; run away, and run up and down in the utmoſt conſternation and diſtreſs, having neither ſkill nor courage to oppoſe them; ſome regard may be had to the effeminacy of their king; ſee ch. ii. 7. The ſenſe is, they ſhould be at once diſpirited, and loſe all ſtrength of mind and body, and have neither heads nor hearts to form ſchemes, and execute them in their own defence; and thus ſhould they be, even in the midſt of the city, upon their own ground, where, if any where, it might be thought they would exert themſelves, and play the man, ſince their all lay at ſtake: this was another thing they truſted in, the multitude of their people, even of their ſoldiers; but theſe would be of no avail, ſince they would loſe all their military ſkill and bravery: *the gates of thy land ſhall be ſet wide open to thine enemies*; inſtead of guarding the paſſes and avenues, they would abandon them to the enemy; and inſtead of ſecuring the gates and paſſages, they would run away from them; and the enemy would find as eaſy acceſs as if they were thrown open on purpoſe for them; perhaps this may reſpect the gates of the rivers being opened by the inundation, which threw down the wall, and made a way into the city; ſee ch. ii. 6: *the fire ſhall devour thy bars*; with which their gates had been ſhut, but now opened, and in the enemies hands; who would ſet fire to them, that the way to go in and out might be open and free.

℣. 14. *Draw thee waters for the ſiege*, &c.] Before the ſiege is begun, fetch water from the river, wells or fountains without the city, and fill ciſterns, and ſuch like receptacles of water with them; that there may be ſufficiency of it to hold out, which is often wanting in long ſieges; the want of which gives great diſtreſs to the beſieged: this is put for all neceſſary proviſions, which ſhould be made when a city is in danger of being blocked up: this and what follows are ſaid ironically; ſignifying, let them do what they would or could for their ſupport and ſecurity, it would be all in vain: *fortify thy ſtrong holds*; repair the old fortifications, and add new ones to them; fill them with ſoldiers, arms and ammunition: *go into clay, and tread the morter: make ſtrong the brick-kiln*; repair the brick-kilns, keep them in good order; employ men in digging clay, and treading it, and making it into bricks, and burning them in the kiln, that there be no want of bricks to repair the fortifications, or ſuch breaches as might be made by the enemy. Bricks were much uſed inſtead of ſtone in thoſe countries; but when they had done their utmoſt, they would not be able to ſecure themſelves, and keep out the enemy.

℣. 15. *There ſhall the fire devour thee*, &c.] In the ſtrong-holds, made ever ſo firm and ſecure; either the fire of divine wrath; or the fire of the enemy they ſhould put into them; or the enemy himſelf, as *Kimchi*; and ſo the *Targum*, "thither "ſhall come upon thee people who are as ſtrong "as fire:" *the ſword ſhall cut thee off: it ſhall eat thee up as the canker-worm*; that is, the ſword of the *Medes* and *Chaldeans* ſhall utterly deſtroy thee, as the canker-worm is deſtroyed by rain or fire; or rather, as that creature deſtroys all herbs, plants and trees it falls upon, and makes clear riddance of them, ſo ſhould it be with *Nineveh*: *make thyſelf many as the canker-worm: make thyſelf many as the locuſt*; which go in ſwarms, innumerable, and make the air *heavy* in which they fly, and the earth on which they fall, as the word [y] ſignifies. The locuſt has one of its names, *Arbah*, in *Hebrew*, from the large numbers of them; ſo a multitude of men, and large armies, are often ſignified in ſcripture to be like graſhoppers or locuſts for their numbers; ſee *Judg.* vi. 5. and vii. 12. and *Jer.* xlvi. 23. So *Sithalces* king of *Thrace* is repreſented [z] as ſwearing whilſt he was ſacrificing, that he would aſſiſt the *Athenians*, having an army that would come like locuſts, that is, in ſuch numbers; for ſo the *Greek Scholiaſt* on the place ſays, the word uſed ſignifies a ſort of locuſts: the ſenſe is, gather together as many ſoldiers, and as large an army as can be obtained to meet the enemy, or cauſe him to break up the ſiege: and ſo we find [a] the king of *Aſſyria* did; for perceiving his kingdom in great danger, he ſent into all his provinces to raiſe ſoldiers, and prepare every thing for the ſiege; but all to no purpoſe, which is here ironically ſuggeſted. The word in the *Miſnic* language, as *Kimchi* obſerves, has the ſignification of ſweeping; and ſome render it, *ſweep as the locuſt* [b]; which ſweeps away, and conſumes the fruits of the earth; ſo ſweep with the beſom of deſtruction, as *Jarchi*, either their enemies, ſarcaſtically ſpoken, or be thou ſwept by them.

℣. 16. *Thou haſt multiplied thy merchants above the ſtars of heaven*, &c.] An hyperbolical expreſſion, ſetting forth the great number of merchants that were in *Nineveh*, and in the land of *Aſſyria*; who either were the natives of the place, or came thither for the ſake of merchandiſe, which ſerve to enrich a nation, and therefore are encouraged to ſettle; and from whom, in a time of war, much benefit might be expected; being able to furniſh with money, which is the ſinews of war, as well as to give intelligence of the deſigns of foreign princes, they trading abroad: *the canker-worm ſpoileth, and fleeth away*; or *puts off* [c] its cloaths, diſrobes and changes its form; or breaks out with force, as the *Septuagint*, out of its former worm-ſtate, and appears a beautiful butterfly, and then flies away. The word is rendered a caterpillar, *Pſ.* cv. 34. *Jer.* li. 14, 27. and what we tranſlate *ſpoileth*, is uſed of ſtripping or putting off of cloaths, 1 *Sam.* xix. 24. *Cant.* v. 3. and the ſenſe may be, that tho' their merchants were multiplied above the ſtars of heaven, in which there may be an alluſion to the increaſe of caterpillars, ℣. 15. yet, as the caterpillar drops its cloaths, and flies away, ſo their merchants, thro' fear of the enemy, would depart in haſte, or be ſuddenly ſtripped of their riches, which make themſelves wings, and fly away, *Prov.* xxiii. 5. Theſe merchants, at their beginning might be low and mean, but increaſing, adorning and inriching themſelves in a time of peace, fled away in a time of war:

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[y] התכבד aggravate, Montanus; onerate, Tigurine verſion; gravem effice te, Burkius.

[z] Ariſtophan. in Acharnenſ. Act. 1. Scen. 1.

[a] Diodor. Sicul. l. 2. p. 113.

[b] So R. Sol. Urbin. Ohel Moed, fol. 39. 1.

[c] פשט exſpoliavit, De Dieu; proprie eſt, exuere, veſtem detrahere & exſpoliare, De Dieu.

or, *ſpreads itſelf* [d], *and flies away*; ſo theſe creatures ſpread themſelves on the earth, and devour all they can, and then ſpread their wings, and are gone; ſuggeſting, that in like manner the merchants of *Nineveh* would ſerve them; get all they could by merchandiſe among them, and then betake themſelves elſewhere; and eſpecially in a time of war, which is prejudicial to merchandiſe; and hence nothing was to be expected from them, or any dependence had upon them.

℣. 17. *Thy crowned men* are *as the locuſts*, &c.] Tributary kings, and hired officers, as ſome think, who might be diſtinguiſhed by what they wore on their heads; or their own princes and nobles, who wore coronets or diadems; unleſs their religious perſons are meant, their nazarites and devotees, their prieſts; theſe were like locuſts for their number, fear and flight in time of danger, and for their ſpoil of the poor; and ſome locuſts have been ſeen with little crowns on their heads, as thoſe in *Rev.* ix. 7. which had *on their heads as it were crowns like gold.* In the year 1542 came locuſts out of *Turkiſh Sarmatia*, into *Auſtria*, *Sileſia*, *Luſatia* and *Miſnia*, which had on their heads little crowns [e]. In the year 1572 a vehement wind brought large troops of locuſts out of *Turky* into *Poland*, which did great miſchief, and were of a golden colour [f]; and *Ælianus* [g] ſpeaks of locuſts in *Arabia*, marked with golden coloured figures; and mention is made in the *Targum* on *Jer.* li. 27. of the ſhining locuſt, ſhining like gold: *and thy captains as the great graſhoppers*; or, *locuſts of locuſts* [h]; thoſe of the biggeſt ſize. The *Vulgate Latin* renders the word for captains, *thy little ones*, junior princes, or officers of leſs dignity and authority; theſe were, as the *Targum* paraphraſes it, as the worms of locuſts; but rather as the locuſts themſelves, many and hurtful: *which camp in the hedges, in the cold day*; in the cold part of the day, the night; when they get into the hedges of fields, gardens and vineyards in great numbers, like an army, and therefore ſaid to encamp like one: but *when the ſun ariſeth, they flee away, and their place is not known where they* are; whither they are fled, as the *Targum*; ſo theſe captains or half-pay officers, ſwarmed in great numbers about the city, and in the provinces, whilſt it was a time of peace, and they were indulged in ſloth, and enjoyed much eaſe and proſperity; but when war broke out, and the heat of it began to be felt, theſe diſappeared, and went into their own countries, from whence they came, with the auxiliaries and hired troops; nor could they be found where they were, or be called upon to do their duty: this is true of locuſts in a literal ſenſe, who flee away when the ſun riſes; hence the *Arabs*, as *Bochart* ſays [i], elegantly expreſs this by the word *Aſcaara*; ſignifying, that when the ſun comes to the locuſt, it goes away. According to *Macrobius* [k], both *Apollo* and *Hercules* are names for the ſun; and both theſe are ſurnamed from their power in driving away locuſts: *Hercules* was called *Cornopion* by the *Œteans*, becauſe he delivered them from the locuſts [l]; and *Apollo* was called *Parnopius* by the *Grecians*, becauſe when the country was hurt by locuſts, he drove them out of it, as *Pauſanias* [m] relates; who obſerves, that they were drove out they knew, but in what manner they ſay not; for his own part he ſays, he knew them thrice deſtroyed at mount *Sipylus*, but not in the ſame way; one time a violent wind drove them out; another time a prodigious heat killed them; and a third time they periſhed by ſudden cold; and ſo, according to the text here, the cold ſends them to the hedges, and the heat of the ſun obliges them to quit their ſtation.

℣. 18. *Thy ſhepherds ſlumber, O king of Aſſyria*, &c.] Who this king of *Aſſyria* was is not eaſy to ſay; ſome think *Eſarhaddon*, who is the laſt of the kings of *Aſſyria* the ſcriptures ſpeak of; according to *Diodorus Siculus* [n], *Sardanapalus* was the laſt of theſe kings, and in him the *Aſſyrian* monarchy ended; tho' according to *Alexander Polyhiſtor* [o], *Saracus*, perhaps the *Chyniladanus* of *Ptolemy*, was king when *Nineveh* was deſtroyed: it is very likely that *Sardanapalus* and *Saracus* deſign the ſame perſon, tho' ſet at a great diſtance by hiſtorians; ſince the ſame things are ſaid of the one as of the other; particularly that when they ſaw their danger, they burnt themſelves and theirs in the royal palace at *Nineveh*; nor is it probable, that the ſame city with the empire ſhould be deſtroyed and ſubverted twice by the ſame people, the *Medes* and *Babylonians* uniting together; and it is remarkable, that the double deſtruction of this city and empire is related by different hiſtorians; and thoſe that ſpeak of the one, ſay nothing of the other: but this king, be he who he will, his caſe was very bad, his *ſhepherds ſlumbered*; his miniſters of ſtate, his counſellors, ſubordinate magiſtrates in provinces and cities, and particularly in *Nineveh*; his generals and officers in his army were careleſs and negligent of their duty, and gave themſelves up to ſloth and eaſe; and which alſo was his own character, as hiſtorians agree in; or they were dead, ſlumbering in their graves, and ſo could be of no ſervice to him: *thy nobles ſhall dwell* in the duſt; be brought very low, into a very mean and abject condition; their honour ſhall be laid in the duſt, and they be trampled upon by every one: or, *they ſhall ſleep* [p]; that is, die, and be buried, as the *Vulgate Latin* renders it: or, *ſhall dwell in ſilence*, as others [q]; have their habitation in the ſilent grave, being cut off by the enemy; ſo that this prince would have none of his mighty men to truſt in, but ſee himſelf ſtript of all his vain confidences: *thy people is ſcattered upon the mountains, and no man gathereth* them; like ſheep without a ſhepherd, which being frighted by beaſts of prey, run here and there, and there is none to get them together, and bring them back again; ſo the ſubjects of this king, being terrified at the approach of the *Medes* and *Babylonians*, forſook their cities, and fled to the mountains; where they were ſcattered about, having no leader and commander to gather them together, and put them in regular order to face and oppoſe the enemy. So the *Targum* interprets it, "the people of thine armies."

℣. 19. *There is no healing of thy bruiſe*, &c.] Made by the fatal blow given to the empire by the taking of *Nineveh*; the ruin of it was irreparable and irrecoverable; the city of *Nineveh* was no more, and the *Aſſyrian* empire ſunk, and never roſe again: or, *there is no contraction of thy bruiſe* [r]; as when a wound is healed, or near it, the ſkin round about is wrinkled and contracted. The *Targum* is, "there is none that grieves at thy breach;" ſo the *Syriac* verſion; ſo far from it, that they rejoiced at it, as in a following clauſe: *thy wound is grievous*; to be borne; the pain of it intolerable; an old obſtinate one, inveterate and incurable: or, is *weak*, or *ſickly* [s]; which had brought a ſickneſs and weakneſs on the ſtate, out of which it would never be recovered: *all that hear the bruit of thee*; the fame, the report of the deſtruction of *Nineveh*, and of the ruin of the *Aſſyrian* empire, and the king of it, *ſhall clap the hands over thee*; for joy; ſo far were they from lending an helping hand in the time of diſtreſs, that they clapped both hands together, to expreſs the gladneſs of their hearts at hearing ſuch news: *for upon whom hath not thy wickedneſs paſſed continually?* to which of thy neighbours haſt thou not been troubleſome and injurious? which of them haſt thou not oppreſſed, and uſed with violence and cruelty? what province or city but have felt the weight of thine hand, have been haraſſed with wars, and diſtreſſed with tributes and exactions? and therefore it is no wonder they rejoice at thy fall. The deſtruction of this city, and ſo of the whole empire, is placed by Dr. *Prideaux* in the 29th year of *Joſiah*'s reign, and in the year 612 before Chriſt; and by what *Joſephus* ſays [t], it appears to have been but a little while before *Joſiah* was ſlain by *Pharaoh-Necho*, who came out with an army to *Euphrates*, to make war upon the *Medes* and *Babylonians*; who, he ſays, had overturned the *Aſſyrian* empire; being jealous, as it ſeems, of their growing power. Learned men juſtly regret the loſs of the *Aſſyriaca* of *Abydenus*, and of the hiſtory of the *Aſſyrians* by *Herodotus*, who promiſed [u] it; but whether he finiſhed it or no, is not certain; however it is not extant; and in one place, ſpeaking of the *Medes* attacking *Nineveh*, and taking it, he ſays [w], but how they took it, I ſhall ſhow in another hiſtory; all which had they come to light, and been continued, might have been of ſingular uſe in explaining this prophecy.

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[d] Diffundit ſe, Munſter, ſo the Targum; effunditur, Cocceius.

[e] Vid. Frantzii Hiſt. Animal. Sacr. par. 5. c. 4. p. 799.

[f] Ibid. p. 798.

[g] Hiſt. Animal. l. 10. c. 13.

[h] כגוב גובי ut locuſtæ locuſtarum, Vatablus, Pagninus, Montanus; ſicut locuſta locuſtarum, Burkius.

[i] Hierozoic. par. 2. c. 2. col. 458.

[k] Saturnal. l. 1. c. 17. p. 335. & c. 20. p. 362.

[l] Strabo. Geograph. l. 13. p. 422.

[m] Attica, ſive l. 1. p. 44.

[n] Bibliothec. l. 2. p. 109, 115.

[o] Apud Syncell. p. 210.

[p] ישכנו dormiunt, Piſcator; ſo Ben Melech interprets it, the reſt of death.

[q] Habitarunt in ſilentio, Buxtorf, Druſius.

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[r] אין כהה nulla eſt contractio, Junius & Tremellius, Burkius.

[s] נחלה infirmata, Pagninus, Montanus ægritudine plena, Vatablus; ægra, Junius & Tremellius, Piſcator, Druſius, Burkius.

[t] Antiq. l. 10. c. 5. §. 1.

[u] L. 1. ſive Clio, c. 184.

[w] Ibid. c. 106.

HABAKKUK.

THIS book is called in the *Vulgate Latin* and *Syriac* verſions, the prophecy of *Habakkuk*. Of this prophet, *Aben Ezra* and *Kimchi* ſay, we know neither his age, nor his family; which ſhows they paid no regard to a tradition of their nation, mentioned by ſome of their ancient writers [a], that he was the ſon of the *Shunamite*, whom *Eliſha* raiſed from the dead; and find the etymology of his name in the words of the prophet to her, *about this ſeaſon, according to the time of life, thou ſhalt embrace a ſon*, 2 Kings xiv. 16. where the root of his name is uſed; and they account for the doubling of the laſt radical in his name, becauſe of the two embraces of him, one by his mother, and the other by the prophet. His name indeed ſignifies *an embrace* [b]; or as ſome, *an embracer* [c]; and the laſt letter being doubled, it is with others interpreted, *the beſt embracer* [d]; to which name his character and conduct agree; who in the moſt tender manner embraced the people of God as parents their children, and comforted them with the aſſurance of their preſervation, notwithſtanding their captivity, and with the promiſe of the Meſſiah's coming; ſuggeſting to them, they ſhould live by faith, to which he led them the way by his own example, ch. i. 12. and ii. 3, 4. and iii. 17, 18, 19. but as this is placing him too early, to put him in the times of *Eliſha*; ſo it is fixing him too late, to make him to be in the times of *Daniel*, and to feed him in the den of the lions, as *Joſeph ben Gorion* [e], and the author of the *apocryphal* book of *Bel* and the *Dragon*, ſay he did, which was after the *Babyloniſh* captivity was ended; whereas it is certain this prophet propheſied of it, and muſt have lived ſome time before it; for he ſpeaks of the *Chaldeans* by name coming againſt the *Jews*, and carrying them captive, ch. i. 6, 9. The learned *Huetius* [f] and others think, there were two prophets of this name; one of the tribe of *Simeon*, who lived before the captivity; and another of the tribe of *Levi*, who lived after it. The *Jewiſh* chronologers [g] generally place this our prophet in the times of *Manaſſeh*; with which well enough agrees the deſcription of the times the prophet lived in, given in ch. i. 2, 3, 4. tho' ſome think he lived in the later times of *Joſiah* [h], or the beginning of *Jehoiakim* [i]; and it is probable he was a cotemporary of the prophet *Jeremiah*, with whom he agrees in many things, and propheſied of the ſame. However, there is no room to doubt of the authority of this book, being always received by the *Jewiſh* church, and agreeing with other parts of ſcripture, and eſpecially with the prophecies of *Jeremiah*; and may be further confirmed and eſtabliſhed by the quotations out of it in the New Teſtament, as ch. i. 5. in *Acts* xiii. 41. and ch. ii. 4. in *Rom.* i. 17. *Gal.* iii. 11. *Heb.* x. 38. The general deſign of the prophecy is to comfort the people of God under the afflictions that were coming upon them, and to encourage them to the exerciſe of faith and patience, in the hope and view of the coming of the Meſſiah. *Pſeudo-Epiphanius* [k] ſays, that *Habakkuk* died two years before the people of the *Jews* returned from *Babylon*, and was honourably buried in his own native place, which he ſays was *Beth-ſocher*, in the tribe of *Simeon*. With whom *Iſidore* [l] agrees, as to the time of his death; but the place of his birth, he ſays, was *Bethacat*; and of his death *Sabarta*. *Sozomen* [m] reports, that in the days of *Theodoſius*, the grave of *Habakkuk* was found in *Cele*, formerly the city *Ceila*. So *Euſebius* ſays it was ſhewn at *Kela*, eight miles from *Eleutheropolis*; tho' in another place, he ſays, it was to be ſeen at *Gabatha*, twelve miles from the ſame place; which may be reconciled, by obſerving that it might be between them both, and be ſeen from each, ſince they were places near to each other [n]. But the *Cippi Hebraici* [o] ſay it was at a place called *Jakuk* in *Galilee*, not far from *Sephetta*, where was an academy of the *Jews*; and this ſeems to agree with what *Sanderſon*, a countryman of ours, as quoted by *Van Till* [p], obſerves; that in his journey from *Damaſcus* to *Jeruſalem*, between *Sephet* and *Chapher-Chittin*, he found a village, in which the *Jews* report, *Habakkuk* the prophet dwelt and died, the name of which is *Jeakoke*. But theſe things are not to be depended on.

CHAP. I.

IN this chapter, after the inſcription, in which are the title of the book, the name and character of the writer, ỳ. 1. there is a complaint made by the prophet, of his cry not being heard, and of ſalvation being deferred, which was long expected, ỳ. 2. and of the wickedneſs of the times he lived in; of iniquity and trouble, rapine and oppreſſion in general; and particularly of corruption in courts of judicature, in which there were nothing but ſtrife and contention, a dilatorineſs in proceedings at law, and juſtice was ſtopped and ſuppreſſed, ỳ. 3, 4. then follows an anſwer to this, ſhewing that ſome ſore judgment, amazing and incredible, would ſoon be executed for ſuch ſins, ℣. 5. that the *Chaldeans* would be raiſed up and ſent againſt the *Jews*, and ſpoil them, and carry them captive; who are deſcribed by the cruelty of their temper and diſpoſition; by the ſwiftneſs and fierceneſs of their cavalry; and by their deriſion of kings, princes, and ſtrong-holds; and by their victories and ſucceſs, which they ſhould impute to their idols, ℣. 6, 7, 8, 9, 10, 11. and then the prophet, in the name of the church, expreſſes his faith, that the people of God, and his intereſt, would be preſerved, and not periſh in this calamity; which is urged from the eternity, holineſs, faithfulneſs, and power of God, and from his deſign in this affliction, which was correction, and not deſtruction, ℣. 12. and the chapter is cloſed with an expoſtulation of the prophet with God, in conſideration of his purity and holineſs; how he could bear with ſuch a wicked nation as the *Chaldeans*, and ſuffer them to devour men as fiſhes, in an arbitrary way, that have no ruler; catch them in their net, and inſult them, and aſcribe all to their own power and prudence, and think to go on continually in this way, ℣. 13, 14, 15, 16, 17.

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[a] Zohar in Gen. fol. 6. 3. Vid. Shalſhelet Hakabala, fol. 12. 2.

[b] חבקוק amplexus, Hillerus; amplexatio, Hieronymus.

[c] Amplexans, ibid.

[d] Optimus amplexator, Tarnovius.

[e] Hiſt. Heb. l. 1. c. 11. p. 35, 36.

[f] Demonſtr. Evangel. Prop. 4. p. 284. 301.

[g] Seder Olam Rabba, p. 55. Seder Olam Zuta, p. 105. Tzemach David, fol. 15. 1. Juchaſin, fol. 12. 2.

[h] Bedford's Scripture-chronology, p. 674.

[i] Uſher. Annales Vet. Teſt. A. M. 3395.

[k] De Prophet. vit. & interit. c. 18.

[l] De vit. & mort. Sanct. c. 47.

[m] Hiſt. Eccleſiaſt. l. 7. c. 29.

[n] Vid. Reland. Paleſtina Illuſtrata, tom. 2. p. 772.

[o] P. 63. Ed. Hottinger.

[p] Habakkuk Illuſtratus, p. 214.

℣. 1. *The burden, which Habakkuk the prophet did ſee.*] This prophecy is called a *burden*, or ſomething took up and carried, being what the prophet received from the Lord, and went with to the people of the *Jews*, and was a heavy, burdenſome prophecy to them; declaring the calamities that ſhould come upon them by the *Chaldeans*, who would invade their land, and carry them captive; and *Habakkuk*, that brought this account, is called a *prophet*, to give the greater ſanction to it; and it was what he had in viſion from the Lord repreſented unto him, and therefore ſhould be credited. *Abarbinel* enquires why *Habakkuk* ſhould be called a prophet, when none of the leſſer prophets are, excepting *Haggai* and *Zechariah*; and thinks the reaſon of it is, to give weight to his prophecy, ſince it might be ſuſpected by ſome, whether he was one; there being none of thoſe phraſes to be met with in this prophecy as in others, as *the word of the Lord came*, &c. or *thus ſaith the Lord*.

℣. 2. *O Lord, how long ſhall I cry, and thou wilt not hear!* &c.] The prophet having long obſerved the ſins and iniquities of the people among whom he lived, and being greatly diſtreſſed in his mind on account of them, had frequently and importunately cried unto the Lord to put a ſtop to the abounding of them, that the people might be brought to a ſenſe of their ſins, and reform from them; but nothing of this kind appearing, he concludes his prayers were not heard, and therefore expoſtulates with the Lord upon this head: even *cry unto thee* of *violence, and thou wilt not ſave!* either of violence done to himſelf in the diſcharge of his office, or of one man to another, of the rich to the poor; and yet, though he cried again and again to the Lord, to check this growing evil, and deliver the oppreſſed out of the hands of their oppreſſors, it was not done; which was matter of grief and trouble to him.

℣. 3. *Why doſt thou ſhew me iniquity, and cauſe me to behold grievance?* &c.] That is, wicked men, and ſuch as give a great deal of trouble, vexation and grief to others, by their rapine and oppreſſion; ſuggeſting that he could not turn his eyes any where, but ſuch perſons preſented themſelves to his view; and that their wicked actions were performed by them openly and publickly, in the ſight of all, without any ſhame or fear. So the *Targum*, "why do I ſee oppreſſors, and behold thoſe "that do the labour of falſhood?" *For ſpoiling and violence* are *before me*; in my ſight and preſence, tho' a prophet, and notwithſtanding all my remonſtrances, exhortations and reproofs; ſuch were the hardneſs, obſtinacy, and impudence of this people; to ſuch a height and pitch of iniquity were they arrived, as to regard not the prophets of the Lord. The *Targum* is, "ſpoilers and robbers are "before me:" or *againſt me*[q], as in the text; theſe ſins were committed againſt him, he was injuriouſly uſed himſelf; or they were done to others, contrary to his advice and perſuaſion: *and there* are *that raiſe up ſtrife and contention*; in the kingdom, in cities, in families; in one man, brother, friend, and neighbour againſt another; which occaſion law-ſuits, and in them juſtice is not done, as follows. It may be rendered, and *there ſhall be* and *is* a man *of ſtrife*; ſo *Japhet*: *and he ſhall raiſe up contention*; one man given to ſtrife, will and does cauſe great contention in communities, civil and religious.

℣. 4. *Therefore the law is ſlacked*, &c.] Is not put into execution againſt offenders: the civil magiſtrates, whoſe office it is to do juſtice according to law, are dilatory, and don't proceed with vigour and ſpirit againſt the tranſgreſſors of it, and in favour of honeſt and good men oppreſſed: or *it intermits*[r], or is *intermitted*; it is like a man whoſe pulſe beats low, and is ſcarce perceived, which is a ſign that he is not in good health; as the body politick is not, when the law, which is the ſoul of it, is not ſuffered to take place, and do its office. So the *Targum*, "the law languiſhes;" loſes its force and vigour, and is ready to expire; which is a ſad ſymptom of the bad eſtate of a commonwealth. *And judgment doth never go forth*; at leaſt not right, to the juſtifying of the righteous, acquitting the innocent, and giving the cauſe on the right ſide; condemning the wicked, and puniſhing offenders as their crime deſerves: it never appears as it ſhould do; it is either not done at all, or done badly and perverſely: *for the wicked doth compaſs about the righteous*; to hurt him or enſnare him, and by frauds and wicked artifices, and falſe witneſſes, to carry a cauſe againſt him: *therefore wrong judgment proceedeth*; the cauſe is given on the wrong ſide, againſt a good man, and for a wicked man; all theſe things the prophet ſaw with grief, and complained of to the Lord, from whom he has an anſwer in the following words:

℣. 5. *Behold ye among the heathen, and regard*, &c.] This is the Lord's anſwer to the prophet's complaint, or what he directs him to ſay to the *Jews*, guilty of the crimes complained of, which ſhould not go long unpuniſhed; and who are called upon to look around them, and ſee what was doing among the nations; how the king of *Babylon* had overturned the *Aſſyrian* empire, and was going from place to place, ſubduing one nation after another, and their turn would be quickly: for theſe words are not addreſſed to the heathen, to ſtir them up to obſerve what was doing, or about to be done to the *Jews*; but to the *Jews* themſelves, to conſider and regard the operations of the Lord, and the works of his providence among the nations of the earth. Theſe words are differently rendered in the *Septuagint*, *Syriac* and *Arabic* verſions, and which better agree with the quotation of them by the apoſtle, *Acts* xiii. 41. ſee the note there: *and wonder marvellouſly*; or *wonder, wonder* [s]; the word is repeated to expreſs the great admiration there would be found juſt reaſon for, on conſideration of what was now doing in the world, and would be done, eſpecially in *Judea*: *for I will work a work in your days*, which *ye will not believe, tho' it be told* you; which was the deſtruction of the *Jewiſh* nation, city and temple by the *Chaldeans*, as is evident from the following words; and tho' they were the inſtruments of it, it was the work of divine providence; it was done according to the will of God, and by his direction, he giving ſucceſs; and being thus declared, was a certain thing, and might be depended on, nothing ſhould hinder it; and it ſhould be done ſpeedily, in that generation, ſome then living ſhould ſee it; tho' the thing was ſo amazing and incredible, that they would not believe it ever would be; partly becauſe the *Chaldeans* were their good friends and allies, as they thought, as appears by *Joſiah*'s going out againſt the king of *Egypt*, when he was marching his army againſt the king of *Babylon*; and partly becauſe they were the covenant-people of God, and would never be abandoned and given up by him into the hands of another people; and therefore when they were told of it by the prophets of the Lord, eſpecially by *Jeremiah*, time after time; who expreſly ſaid the king of *Babylon* would come againſt them, and they would be delivered into the hands of the *Chaldeans*; yet they would give no credit to it, till their ruin came upon them, as may be obſerved in various parts of his prophecy. The apoſtle quotes this paſſage in the place abovementioned, and applies it to the deſtruction of the *Jews* by the *Romans*, for their contemptuous rejection of the Meſſiah and his goſpel; which yet they would not believe to the laſt, tho' it was foretold by Chriſt and his apoſtles.

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[q] לנגדי contra me, Pagninus, Montanus; e regione mei, Junius & Tremellius, Piſcator, Tarnovius.

[r] תפוג intermittitur, Junius & Tremellius, Piſcator, Druſius, Burkius; פוג eſt, animi deliquium pati, Tarnovius.

℣. 6. *For lo, I raiſe up the Chaldeans*, &c.] A people till of late mean and low, famous only for their ſoothſaying, divination, and judicial aſtrology; but now become a powerful and warlike people, riſing up under the permiſſion of providence to univerſal monarchy, and who would quickly add *Judea* to the reſt of their dominions: *that bitter and haſty nation*; a cruel and mercileſs people in their temper and diſpoſition: *bitter* againſt the people of God and true religion, and cauſing bitterneſs, calamities and diſtreſs wherever they came: *haſty* and precipitate in their determinations; ſwift and nimble in their motions; active and vigorous in the proſecution of their deſigns: *which ſhall march thro' the breadth of the land*; or *breadths of the land* [t]; thro' the whole world, as they were attempting to do, having ſubdued *Syria*, all *Aſia*, and great part of *Africa*, thro' which they boldly marched, bearing down all oppoſition that was in their way; or thro' the breadth of the land of *Judea*, taking all the fenced cities as they went along, and *Jeruſalem* the metropolis of it; ſee *Iſ.* viii. 7, 8: *to poſſeſs the dwelling places* that are *not theirs*; the cities of *Judea*, and houſes in them, as well as the palaces and dwelling places in *Jeruſalem*, which they had no right unto, but what they got by the ſword; what were the legal poſſeſſions and inheritances of others from father to ſon for ages paſt, theſe the *Chaldeans* would diſpoſſeſs them of; and not only take them, and the ſpoil and plunder of them for the preſent, but retain them in their poſſeſſion, as an inheritance to be tranſmitted to their poſterity. This may have ſome reſpect to the length of the captivity of the *Jews*, and their land being in the hands of their enemies for the ſpace of ſeventy years.

℣. 7. *They are terrible and dreadful*, &c.] For the fierceneſs of their countenances; the number and valour of their troops; the ſplendor of their armour; the victories they had obtained, and the cruelty they had exerciſed; the fame of all which ſpread terror wherever they came: *their judgment and their dignity ſhall proceed of themſelves*; they will not be directed and governed by any laws of God and man, but by their own; they will do according to their will and pleaſure, and none will be able to gainſay and reſiſt them; they will hear no reaſon or argument; their decrees and determinations they make of themſelves ſhall be put into execution, and there will be no oppoſing their tyrannical meaſures; they'll uſurp a power, and take upon them an authority over others of themſelves, which all muſt ſubmit unto; no mercy and pity, no goodneſs and humanity are to be expected from ſuch lawleſs and imperious enemies.

℣. 8. *Their horſes alſo are ſwifter than the leopards*, &c.] Creatures remarkable for their ſwiftneſs: theſe are creatures born of a he-panther and a lioneſs, and not of a lion and a ſhe-panther, as ſome have affirmed; and which adultery is highly reſented by the lion; nor will he ſuffer it to go unrevenged, as *Pliny* [u] and *Philoſtratus* [w] obſerve: thoſe thus begotten differ from common lions in this, that they have no manes: the panthers are the creatures here meant, which are very ſwift, as *Bochart* [x] from various authors has obſerved. *Lucan* [y] calls this creature *celerem pardum, the ſwift panther*; and *Jerom* ſays [z] nothing is ſwifter than the panther; and *Ælianus* [a] obſerves that the panther, by the ſwiftneſs of its running, will overtake moſt creatures, and particularly apes; and *Euſtathius* [b] confirms the ſame, ſaying, that it exceeds other creatures in ſwiftneſs, and as it were flies before the eyes of hunters; and *Oſorius* [c] relates, that the king of *Portugal* once ſent to the pope of *Rome* a panther tamed, which being had into the woods a hunting by a *Perſian* hunter, with wonderful ſwiftneſs leaped upon the boars and deer, and killed them at once; and the *Septuagint* verſion here is, *their horſes will leap above the panthers*; or exceed them in leaping, for which theſe panthers are very famous too: an *Arabic* writer [d], whom *Bochart* mentions, ſays, it will leap above forty cubits at a leap. *Pliny* [e] reports, that the panthers in *Africa* will get up into thick trees, and hide themſelves in the branches, and leap from thence on thoſe that paſs by; and becauſe of the ſwiftneſs of this creature, with other qualities of it, the third beaſt or *Grecian* monarchy, eſpecially in its firſt head *Alexander* the Great, is repreſented by it, *Dan.* vii. 6. he making ſuch a ſwift and rapid progreſs in his conqueſts; and yet the *Chaldean* horſes would exceed them in ſwiftneſs, and be very ſpeedy in their march into the land of *Judea*; and therefore it was in vain for the *Jews* to pleaſe themſelves with the thoughts that theſe people were a great way off, and ſo they ſecure from them, when they could, and would be upon them preſently, ere they were aware: *and are more fierce than the evening-wolves*; which creatures are naturally fierce, and eſpecially when they are hungry, and particularly at evening; when having had no food all the day, their appetites are very keen, and they go in queſt of their prey; and when they meet with it, fall upon it with greater eagerneſs and fierceneſs. The *Septuagint* and *Arabic* verſions render it, than the wolves of *Arabia*; that there are wolves very frequent in *Arabia*, is obſerved by *Diodorus Siculus* [f], and *Strabo* [g]; but that theſe are remarkable for their fierceneſs does not appear; rather thoſe in colder climates are more fierce; ſo *Pliny* [h] ſays, they are little and ſluggiſh in *Africa* and *Egypt*, but rough and fierce in cold climates. It is in the original text, *more ſharp* [i]; which ſome interpret of the ſharpneſs of their ſight. *Ælianus* ſays [k], it is a moſt quick and ſharp-ſighted creature; and can ſee in the night-ſeaſon, even tho' the moon ſhines not: the reaſon of which *Pliny* [l] gives is, becauſe the eyes of wolves are ſhining, and dart light; hence *Ælianus* [m] obſerves, that that time of the night in which the wolf only by nature enjoys the light, is called wolf-light; and that *Homer* [n] calls a night which has ſome glimmering of light, or a ſort of twilight, ſuch as the wolves can ſee themſelves walk by, αμφιλυκη νυξ, which is that light that precedes the riſing ſun; and he alſo obſerves that the wolf is ſacred to the ſun, and to *Apollo*, which are the ſame; and that there was an image of one at *Delphos*; and ſo *Macrobius* [o] ſays, that the inhabitants of *Lycopolis*, a city of *Thebais* in *Egypt*, alike worſhip *Apollo* and a wolf, and in both the ſun, becauſe this animal takes and conſumes all things like the ſun; and becauſe perceiving much by the quick ſight of its eyes, overcomes the darkneſs of the night; and obſerves, that ſome think they have their name from light, tho' they would have it be from the morning-light; becauſe thoſe creatures eſpecially obſerve that time for ſeizing on cattel, after a night's hunger, when before day-light they are turned out of the ſtables into paſture; but it is for the moſt part at evening, and in the night that wolves prole about for their prey [p]; and from whence they have the name of evening-wolves, to which the *Chaldean* horſes are here compared: and yet there ſeems to be an antipathy between theſe, if what ſome naturaliſts [q] ſay is true; as that if a horſe by chance treads in the footſteps of a wolf, a numbneſs will immediately ſeize it, yea even its belly will burſt; and that if the huckle-bone of a wolf is thrown under horſes drawing a chariot full ſpeed, and they tread upon it, they'll ſtop and ſtand ſtone ſtill, immoveable: whether reſpect is here had to the quick ſight or ſharp hunger of theſe creatures, is not eaſy to ſay; tho' rather ſince the compariſon of them is with horſes, it ſeems to reſpect the fierceneſs of them, for which the war-horſe is famous, *Job* xxxix. 24. and may be better underſtood of the ſharpneſs of the appetite of evening-wolves, when hunger-bitten: *and their horſemen ſhall ſpread themſelves*; or be multiplied, as the *Targum*; they ſhall be many, and ſpread themſelves all over the country, ſo that there will be no eſcaping; all will fall into their hands: *and their horſemen ſhall come from far*; as *Chaldea* was reckoned from *Judea*, and eſpecially in compariſon of neighbouring nations, who uſed to be troubleſome, as *Moab*, *Edom*, &c. ſee *Jer.* v. 15: *they ſhall flee as the eagle* that *haſteth to eat*; thoſe horſemen ſhall be ſo ſpeedy in their march, that they ſhall ſeem rather to fly than ride, and even to fly as ſwift as the eagle, the ſwifteſt of birds, and which itſelf flies ſwifteſt when hungry, and in ſight of its prey; and the rather this bird is mentioned, becauſe uſed by many nations, as the *Perſians*, and others, for a military ſign [r].

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[s] והתמהו תמהו & admiramini, admiramini, Vatablus, Druſius, Burkius. Montanus, Junius & Tremellius, Piſcator.

[t] למרחבי ארץ latitudines terræ,

[u] Nat. Hiſt. l. 8. c. 16.

[w] De Vita Apollonii, l. 2. c. 7.

[x] Hierozoic. par. 1. l. 3. c. 7. col. 788.

[y] Pharſalia, l. 6.

[z] Comment in Hoſ. v. 14. fol. 10. L.

[a] Hiſt. Animal. l. 8. c. 6.

[b] In Hexaemeron.

[c] De rebus Portugall. l. 9. apud Frantz. Hiſt. Animal. Sacr. par. 1. c. 8. p. 90.

[d] Damir apud Bochart, ut ſupra.

[e] Nat. Hiſt. l. 10. c. 73.

ỿ. 9. *They ſhall come all for violence*, &c.] Or, *the whole of it* [s]; the whole army of the *Chaldeans*, every one of them; this would be their ſole view, not to do themſelves juſtice, as might be pretended, or avenge any injuries or affronts done to them by the *Jews*; but purely for the ſake of ſpoil and plunder: *their faces ſhall ſup up as the eaſt-wind*; their countenances will appear ſo ſtern and fierce, that their very looks will ſo frighten, as to cauſe men to ſink and die thro' terror; juſt as herbs and plants ſhrivel up and wither away, when blaſted by a nipping eaſt-wind. So the *Targum*, "the reception or look of their faces is like "to a vehement eaſt-wind." Some render it, "the look or deſign of their faces is to the eaſt [t];" when the *Chaldeans* were on their march to *Judea*, their faces were to the weſt or ſouth-weſt; but then their deſire and views were, that when they had got the ſpoil they came for, as in the preceding clauſe, to carry it to *Babylon*, which lay eaſtward or north-eaſt of *Judea*, and thither their faces looked: *and they ſhall gather the captivity as the ſand*; or gather up perſons, both in *Judea*, and in other countries conquered by them, as innumerable as the ſand of the ſea, and carry them captive into their own land. Captivity is put for captives.

ỿ. 10. *And they ſhall ſcoff at the kings*, &c.] Or, *he ſhall* [u], *Nebuchadnezzar* king of the *Chaldeans*, and the army with him; who would make a jeſt of kings and their armies that ſhould oppoſe them, as being not at all a match for them; as the kings of *Judah*, *Jehoiakim* and *Zedekiah*, they carried captive, and all others confederate with them, in whom they truſted, as the king of *Egypt* particularly; and which is obſerved to ſhew the vanity of truſting in princes for ſafety; tho' it may alſo include all other kings the *Chaldeans* fought againſt, and the kingdoms they invaded and ſubdued: *and the princes* ſhall be *a ſcorn unto them*; the nobles, counſellors, and miniſters of ſtate; or leaders and commanders of armies, and general officers, in whom great confidence is often put; but theſe the king of *Babylon* and his forces would mock and laugh at, as being nothing in their hands, and who would fall an eaſy prey to them: *they ſhall deride every ſtrong hold*; in *Jeruſalem*, in the whole land of *Judea*, and in every other country they invade, or paſs thro', none being able to ſtand out againſt them: *for they ſhall heap duſt, and take it*; eaſily, as it were in ſport, only by raiſing a duſt-heap, or a heap of dirt; by which is meant a mount raiſed up to give them a little riſe, to throw in their darts or ſtones, or uſe their engines and battering-rams to more advantage, and to ſcale the walls, and get poſſeſſion. There are two other ſenſes mentioned by *Kimchi*; as that they ſhall gather a great number of people as duſt, and take it; or they ſhall gather duſt to fill up the trenches and ditches about the wall, that ſo they may come at it, and take it.

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[f] Bibliothec. l. 3. p. 177.

[g] Geograph. l. 16. p. 534.

[h] Nat. Hiſt. l. 8. c. 22.

[i] וחדו & acuti erunt, Montanus, Cocceius; & acutiores, Pagninus, Calvin, Junius & Tremellius, Piſcator, Druſius, Grotius, ſo Ben Melech; & acuti ſunt, Burkius.

[k] De Animal. l. 10. c. 26.

[l] Nat. Hiſt. l. 11. c. 37.

[m] Ut ſupra.

[n] Iliad. 7. prope finem.

[o] Saturnal. l. 1. c. 17.

[p] Veſper ubi e paſtu vitulos ad tecta reducit,
Auditiſque lupos acuunt balatibus agni. Virgil. Georgic. l. 4.
Ac veluti pleno lupus inſidiatus ovili
Nocte ſuper media——— Ibid. Æneid. l. 8.

[q] Ælian. de Animal. l. 1. c. 36. Plin. Nat. Hiſt. l. 28. c. 20.

[r] Vid. Lydium de re militari, l. 3. c. 7. p. 87.

[s] כלה illa tota, Junius & Tremellius, ſub. gens, Pagninus, Piſcator; totus exercitus, Vatablus; populus, Calvin.

[t] קדימה ad orientem, Pagninus, Montanus, Druſius; orientem verſus, Junius & Tremellius, De Dieu, Burkius; ſo Abarbinel.

[u] והוא & ipſe, Junius & Tremellius, Piſcator, Druſius, Tarnovius, Grotius, Cocceius.

℣. 11. *Then ſhall* his *mind change*, &c.] The mind of the king of *Babylon*; not that when he had taken *Jeruſalem*, he altered his purpoſe, and laid aſide his deſigns of attacking other nations, and returned to his own country; where he became guilty of groſs idolatry, in ſetting up the golden image in the plain of *Dura*, which he required all his ſubjects to worſhip, and to which he aſcribed all his victories; for, five years after this, *Joſephus* [w] ſays, he led his army into *Cœleſyria*, and conquered the *Moabites* and *Ammonites*, and entered *Egypt*, and ſlew the reigning king of it: but rather the diſpoſition of his mind changed for the worſe upon his ſucceſs in ſubduing kings and princes, and their kingdoms; for tho' his mind was never good, but always proud, haughty and ambitious, inſolent, cruel and tyrannical; yet being fluſhed with his conqueſts, he grew more and more ſo: *and he ſhall paſs over* [x], or *tranſgreſs* all bounds of modeſty and ſobriety, of humanity and goodneſs: *and offend*, imputing *this his power unto his god* [y]; this particularly will be the ſin he will be guilty of, he will aſcribe all his atchievements to his idol *Bel*; or rather to himſelf, to his own proweſs and valour, his wiſdom and ſkill in military affairs; for ſo it will bear to be rendered, making *this his own power to be his god*; and perhaps the golden image *Nebuchadnezzar* ſet up to be worſhipped was for himſelf; ſee *Dan.* iv. 30. The *Targum* is, "therefore becauſe of the lifting up of his ſpirit, his kingdom was removed from him; and he committed an offence, in that he multiplied glory to his idol;" and ſome interpret the whole of this of the miſerable condition *Nebuchadnezzar* was brought into, being a prophecy of it: *then ſhall his mind change*; his heart from man's to a beaſt's, *Dan.* iv. 16: *and he ſhall paſs over*; from all ſociety and converſation with men, and have his dwelling with beaſts, ℣. 31, 32: *and offend*, or rather *be puniſhed*, and become deſolate and miſerable, for his pride, and idolatry, and other ſins: *this his power* is *his god* [z]; ſpoken ironically; ſee what his power is now, being changed into a beaſt, which he reckoned his god, or gloried in as what he had from his god: but I rather think the whole is a continuation of his ſucceſs, particularly in the land of *Judea*; and to be rendered, *then ſhall he paſs thro'*, as *the wind*, *and ſhall paſs over*; *and he ſhall bear the puniſhment of his ſin*, *whoſe power is his god*; that is, the king of *Babylon* and his army, the *Chaldeans* ſhould paſs thro' all nations and kingdoms that were between them and *Judea*, like a ſtrong wind or whirlwind, to which they are compared, *Jer.* iv. 13. and carry all before them, none being able to reſiſt and oppoſe them; and ſhould paſs over rivers that lay in their way, and the boundaries of *Judea*, and ſpread themſelves over the whole country; and then that country, and the inhabitants of it, ſhould be puniſhed for their ſins, particularly for their confidence in themſelves; in their wealth and riches; in their fortreſſes and ſtrong towers; in their own works of righteouſneſs; all which they made idols of, and truſted not in their God, as they ought to have done.

℣. 12. Art *thou not from everlaſting, O Lord my God, mine holy one?* &c.] The prophet foreſeeing theſe calamities coming upon his nation and people, obſerves ſome things for their comfort in this verſe; and expoſtulates with God in the following verſes about his providential dealings, in order to obtain an anſwer from him, which might remove the objections of his own mind, and thoſe of other good men he perſonates, raiſed againſt them; being ſtumbled at this, that wicked men ſhould be ſuffered to ſucceed and proſper, and the righteous ſhould be afflicted and diſtreſſed by them: but for his own preſent conſolation, and that of others, in a view of the worſt that ſhould befal them, he ſtrongly aſſerts, *we ſhall not die*; meaning not a corporal death, for that all men die, good and bad; and this the *Jews* did die, and no doubt good men among them too, at the ſiege and taking of *Jeruſalem* by the *Chaldean* army, either by famine, or peſtilence, or ſword: nor a death of affliction, which the people of God are ſubject to, as well as others; is often their caſe, and is for their good, and in love, and not wrath: but a ſpiritual death, which none that are quickened by the Spirit and grace of God ever die; tho' grace may be low, it is never loſt; tho' ſaints may be in dead and lifeleſs frames, and need quickening afreſh, yet they are not without the principle of ſpiritual life; grace in them is a well of living water, ſpringing up to everlaſting life; their ſpiritual life can never fail them, ſince it is ſecured in Chriſt: and much leſs ſhall they die the ſecond, or an eternal death; they are ordained to eternal life; Chriſt is come, and given his fleſh for it, that they might have it; it is in his hands for them; they are united to him, and have both the promiſe and pledge of it: and this may be argued, as by the prophet here, from the eternity of God, art *thou not from everlaſting?* he is from everlaſting to everlaſting, the ancient of days, that inhabits eternity, is, was, and is to come: therefore *we ſhall not die*; none of his people ſhall periſh, becauſe he loves them with an everlaſting love; has made an everlaſting choice of them; has ſet up Chriſt from everlaſting, as their Surety and Saviour; entered into an everlaſting covenant with them in Chriſt; is their everlaſting Father, and will be their everlaſting portion; is the unchangeable Jehovah, and therefore they ſhall not be conſumed: this may be concluded from their covenant-intereſt in God, *O Lord*

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[w] Antiq. l. 10. c. 9. §. 7.

[x] יעבר tranſgredietur, Pagninus, Vatablus, Calvin, Druſius, Tarnovius.

[y] זו כוחו לאלוהו iſte eſt, cujus robur fuit pro deo ejus, Guſſetius.

[z] Tunc immutatus eſt ſpiritu, & tranſiit & deſolatus eſt, hoc robur ejus eſt dei ejus, De Dieu.

Lord my God; they are his peculiar people, given to Chriſt to be preſerved by him, and covenant-intereſt always continues; he that is their God, is their God and guide unto death: and alſo from the holineſs of God, *mine holy one*; who has ſworn by his holineſs to them, and is faithful to his covenant and promiſe; and is the ſanctifier of them, that has ſanctified or ſet them apart for himſelf; made Chriſt ſanctification to them, and makes them holy by his Spirit and grace, and enables them to perſevere in grace and holineſs: moreover, this may be underſtood of the people of the *Jews*, as a church and nation; who, tho' they would be carried captive into *Babylon*, yet would ſtill continue as ſuch, and be returned again as ſuch, and not die, ſink and periſh; ſince the Meſſiah was to ſpring from them; and they might be aſſured of their preſervation for that purpoſe, from the perfections of God, his covenant with them, and their relation to him: nor ſhall the church of Chriſt in any age die and periſh, tho' in ever ſo low a ſtate; a particular church may, but the intereſt and church of Chriſt in general, or his ſpiritual ſeed, never ſhall. This is one of the eighteen paſſages, as *Jarchi*, *Kimchi*, and *Ben Melech* obſerve, called *Tikkun-Sopherim*, the correction of the ſcribes, of *Ezra*, and his company; it having been written in ſome copies, *thou ſhalt not die* [a]; aſſerting the immortality of God, or his eternity to come; and that as he was from everlaſting, ſo he ſhould continue to everlaſting; and to this ſenſe the *Targum* paraphraſes the words, "thy word remaineth for "ever;" and ſo the *Syriac* verſion follows the ſame reading: *O Lord, thou haſt ordained them for judgment*; that is, the *Chaldeans*; either to be judged and puniſhed themſelves for their ſins, as all wicked, chriſtleſs ſinners are, even righteouſly fore-ordained to condemnation for their ſins; or rather to be the inſtruments of puniſhing the wicked among the *Jews*; for this purpoſe were theſe people ordained in the counſels of God, and raiſed up in his providence, and conſtituted a kingdom, and made a powerful nation; *O mighty God*; or *rock* [b]; the rock and refuge of his people: *thou haſt eſtabliſhed them for correction*; or *founded* [c] them, and ſettled them as a monarchy, ſtrong and mighty for this end, that they might be a rod in the hand of the Lord, not for deſtruction, but for correction and chaſtiſement; and from hence it might be alſo comfortably concluded, that they ſhould not die and utterly periſh.

℣. 13. Thou art *of purer eyes than to behold evil, and canſt not look upon iniquity*, &c.] The Lord with his eyes of omniſcience beholds all things good and evil, and all men good and bad, with all their actions; but then he does not look upon the ſins of men with pleaſure and approbation; ſince they are contrary to his nature, repugnant to his will, and breaches of his righteous law: and tho' ſin in general may be included here, yet there ſeems to be a particular reſpect had to the *evil* or injury done by the *Chaldeans* to the *Jews*, in invading their land, ſpoiling their ſubſtance, and ſlaying their perſons; and to the *iniquity*, labour or grievance, by which may be meant the oppreſſion and violence the ſame people exerciſed upon the inhabitants of *Judea*; which, tho' permitted by the Lord, could not be well pleaſing in his ſight. The *Targum* interprets it of perſons, workers of evil, and workers of the labour of falſhood; ſee *Pſ.* v. 4, 5: *wherefore lookeſt thou upon them that deal treacherouſly*; the *Chaldeans*, who dealt treacherouſly with God, by worſhipping idols; and with the *Jews*, pretending to be their good friends and allies, when they meditated their ruin and deſtruction; and yet the Lord in his providence ſeemed to look favourably on theſe perſidious perſons, ſince they ſucceeded in all their enterprizes: this was ſtumbling to the prophet, and all good men; and they knew not how, or at leaſt found great difficulty to reconcile this to the purity and holineſs of God, and to his juſtice and faithfulneſs; ſee *Jer.* xii. 1, 2: and *holdeſt thy tongue when the wicked devoureth the man that is more righteous than he?* the compariſon does not lie ſo much perſonally between *Nebuchadnezzar* and *Zedekiah* the laſt king of the *Jews*, whoſe eyes the king of *Babylon* put out, and whom he uſed in a cruel manner; who was, no doubt, comparatively ſpeaking, a more righteous perſon than the *Chaldean* monarch was; being not the worſt of the kings of *Judea*, and whoſe name has the ſignification of righteouſneſs in it: but rather between the *Chaldeans* and the *Jews*; who, tho' there were many wicked perſons among them, yet there were ſome truly righteous, who fell in the common calamity; and as to the bulk of them, were a more righteous people, at the worſt, than their enemies were, who devoured them, deſtroyed many with the ſword, plundered them of their ſubſtance, and carried them captive; and the Lord was ſilent all this while, ſaid nothing in his providence againſt them, put no ſtop to their proceedings; and by his ſilence ſeemed to approve of, at leaſt to connive at what they did; and this the prophet in the name of good men reaſons with the Lord about.

℣. 14. *And maketh men as the fiſhes of the ſea*, &c.] That is, ſuffereſt them to be uſed as the fiſhes of the ſea, which are eaſily taken in the net, and are common to every one; whoſoever will may take them up, and kill them, and uſe them for their food; and which alſo among themſelves are often hardly uſed, the leſſer being devoured by the greater; and in like manner the prophet ſuggeſts, that the people of the *Jews*, who were men made after the image of God, and made for ſociety and uſefulneſs, and moreover were God's covenant-people; and it might have been expected, that a more ſpecial providence would have attended them, more than other men, and eſpecially than what attended the fiſhes of the ſea; yet it looked as if there were no more care taken of them, than of theſe: *as the creeping things that* have *no ruler over them*; not the creeping things of the earth, but of the water, the leſſer ſort of fiſhes that move in the water; or thoſe that more properly creep, as crabs, prawns and ſhrimps; ſee *Pſ.* civ. 25. who have none to protect and defend them, and reſtrain others from taking and hurting them: this may ſeem contrary to what *Ariſtotle* [d] and *Pliny* [e] ſay of ſome fiſhes, that they go in company, and have a leader or governor; but as *Bochart* [f] obſerves, it is one thing to be a leader of the way, a guide and director, which way to ſteer their courſe in ſwimming; and another thing to be as the general of an army, to protect and defend, or under whoſe directions they might defend themſelves; ſuch an one the prophet denies they had: and ſo, the prophet complains, this was the caſe of the *Jews*; they were expoſed to the cruelty of their enemies, as if there was no God that governed in the world, and no providence to direct and order things for the preſervation of men, and to keep good men from being hurt by evil men; or thoſe that were weak and feeble, from being oppreſſed by the powerful and mighty: this he reaſons with the Lord about, and was deſirous of an anſwer to it.

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[a] לא תמות non morieris, Vatablus, Druſius, Grotius.

[b] צור O rupes, Junius & Tremellius, Piſcator, Cocceius, Van Till; O petra, Druſius.

[c] יסדתו fundaſti eum, Pagninus, Montanus, Piſcator, Cocceius, Van Till; conſtituiſti. Vatablus.

[d] Hiſt. Animal. l. 8. c. 13.

[e] Nat. Hiſt. l. 9. c. 15.

[f] Hierozoic. par. 1. l. 1. c. 6. col. 39.

℣. 15. *They take up all of them with the angle*, &c.] The prophet continues the metaphor of fiſhing, and obſerves the different ways of taking fiſh; which is to be applied to the caſe he is ſpeaking of: as fiſhermen take all they can with their angles, ſo *they* or *he*, for it is in the ſingular number, *Nebuchadnezzar* and his army, take up all out of the ſea of the world; are ambitious of getting all kingdoms and nations of the world under their power and dominion; particularly all *Judea*, and all the inhabitants of it, good and bad, without any diſtinction; for all were fiſh which came to their net: this may deſign the artful and alluring methods they firſt made uſe of to get the people into their hands, by making covenants with them, and drawing them into making of preſents, and paying of tribute: *they catch them in their net, and gather them in their drag*; with the angle the fiſherman catches fiſh one by one, but with the net great numbers; and what he miſſes by throwing the net, he gets by uſing the drag; all which may be expreſſive of the ways and methods uſed by the king of *Babylon* and his army, both in the times of *Jeconiah*, and of *Zedekiah*; under the former he uſed the net, and carried off large numbers, and with them the royal family and great ſubſtance, but left many behind; under the latter he came and ſwept away all, drained the land of its riches and its inhabitants: *therefore they rejoice, and are glad*; as fiſhermen do when they have good ſport; ſo theſe people rejoiced in their own ſucceſs, and in the calamities of their neighbours.

℣. 16. *Therefore they ſacrifice unto their net, and burn incenſe unto their drag*, &c.] Either to their idols, to fortune and the ſtars, as *Aben Ezra*; imagining they gave them ſucceſs, and proſpered them in the arts and methods they uſed: or to their arms, as the *Targum*; nor was it unuſual with the heathens to worſhip their ſpears, ſacrifice to them, and ſwear by them [g]. So *Juſtin* ſays [h], originally the ancients worſhipped ſpears for gods, in memory of whoſe religion ſpears are ſtill added to the images of the gods. *Lucian* [i] aſſerts, that the *Scythians* ſacrificed to a ſcymiter; and *Arnobius* [k] ſays the ſame: and *Ammianus Marcellinus* [l] reports, that the *Quadi* worſhip their ſwords or daggers inſtead of gods; and that it was uſual to ſwear by the ſpear is evident from others [m]. Or elſe the ſenſe is, they ſacrificed to their own valour and courage, ſkill and conduct. *Becauſe by them their portion is fat, and their meat plenteous*; that is, by their angle, net, and drag; or by thoſe things ſignified by them, the arts and methods they uſed to ſubdue nations, conquer kingdoms, and bring them into ſubjection to them; they enlarged their dominions, increaſed their riches and revenues, and had plenty of every thing that was deſirable for food and raiment, for pleaſure and profit; or to gratify the moſt unbounded ambition, having every thing that heart could wiſh for and deſire: the alluſion is to making ſumptuous feaſts, and rich banquets, on occaſion of victories obtained.

℣. 17. *Shall they therefore empty their net*, &c.] Or *thus*, after this manner, ſo *Noldius*; as fiſhermen do, when they have had a good caſt, and a large draught, ſpread the net, and take out the fiſhes, in order to throw it again, and catch more; and ſo it is aſked, ſhould theſe *Chaldeans*, when they have conquered one nation, and ſo filled their net or themſelves with the ſpoil, carry it to *Babylon*, and there lay it up, and then proceed to fight againſt another kingdom and nation, and plunder it in like manner: *and not ſpare continually to ſlay the nations?* the inhabitants of them one after another, and ſubdue them under them, and make themſelves maſter of all their treaſure, until they are arrived to univerſal monarchy by ſuch cruel and unmerciful methods. The *Targum* is, "ſhall "he ſend his armies continually to conſume na-"tions, and that without mercy?" This the prophet propoſes in the name of the whole body of the Lord's people, and leaves it with him to have an anſwer to it, which is given in the following chapter.

CHAP. II.

THIS chapter contains an anſwer from the Lord to the expoſtulations, pleadings, and reaſonings of the prophet, in the name of the people. The preparation of the prophet to receive this anſwer is deſcribed, ℣. 1. then follows the anſwer itſelf, in which he is bid to write and make plain the viſion he had, that it might be eaſily read, ℣. 2. and a promiſe is made, that viſion ſhould ſtill be continued to the appointed time, at which time the Meſſiah would come; and this the righteous man, in oppoſition to the vain and proud man, is encouraged to live in the faith of, ℣. 3, 4. and then the deſtruction of the enemies of the people of God is threatned for their pride, ambition, covetouſneſs, oppreſſion and murder, ℣. 5—12. which would be unavoidable, ℣. 13. and iſſue in the ſpread of the knowledge of the glory of God in the world, ℣. 14. and alſo the ruin of other enemies is threatened, for drawing men into apoſtacy, and for their violence and idolatry, ℣. 15—19. upon which would follow an univerſal ſilence in the earth, ℣. 20.

℣. 1. *I will ſtand upon my watch*, &c.] Theſe are the words of the prophet: ſo the *Targum* introduces them, "the prophet ſaid;" and this he ſaid in character as a watchman, as all the prophets were: as a watchman takes the proper place he watches in and looks out, eſpecially in time of danger and diſtreſs, if he can ſpy any one bringing tidings, that he may receive it, and notify it to the people that have appointed him a watchman;

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[g] Vid. Doughtæi Analect. Sacra, p. 494, 495.

[h] E Trogo, l. 43. c. 3, 4.

[i] In Jupiter Tragœdus.

[k] Adv. Gentes, l. 6. p. 232.

[l] Hiſt. l. 17.

[m] Ομνυσι δ᾽ αιχμην, Æſchylus.

man; ſo the prophet retired from the world, and gave himſelf up to meditation and prayer, and put himſelf in a waiting poſture; looking up to the Lord, and expecting an anſwer to his expoſtulations with him, concerning the ſucceſs of the enemies of God's people, and the calamities that were like to come upon them, that he might report it to them; ſee *Iſ.* xxi. 8: *and ſet me upon the tower*; a place of eminence, from which he could behold an object at a diſtance: it ſignifies a ſtrait place, in which he was as one beſieged; and may be an emblem of the ſtraits and difficulties he was in, which he wanted to be extricated out of: the thoughts of his heart troubled him; he had a great many objections that roſe up in his mind, againſt the providences that were like to attend his people; he was beſet with the temptations of ſatan, and ſurrounded with objectors to what he had delivered, concerning the *Chaldeans* being raiſed up by God to the deſtruction of the *Jewiſh* nation; and amidſt theſe difficulties, he ſets himſelf to reading the word of God, and meditation on it, to pray to God for inſtruction and information in this matter; as *Aſaph*, in a like caſe, went into the ſanctuary of the Lord, where he got ſatisfaction, *Pſ.* lxxiii. 2, 3. 16, 17. as well as it may be expreſſive of the confidence he had in God, in his covenant and promiſes, which were as a fortreſs and ſtrong tower to him; in ſhort, he kept his place, he was found in the way of his duty, in the performance of his office, and was humbly and patiently waiting on God, to know more of his mind and will, and acquaint the people with it. *And will watch to ſee what he will ſay unto me*; or *in me* [n]; that is, what the Lord would ſay unto him, either outwardly by an audible voice; or inwardly by impreſſing things upon his mind; or in a viſion by the Spirit of prophecy, as *Kimchi*; ſo *David, the Spirit of the Lord ſpoke by me*, or *in me*, 2 *Sam.* xxiii. 2. he was determined to wait patiently for an anſwer, and to continue in the preſent poſture, and conſtantly attend to every motion and dictate of the Spirit of God, and take particular notice of what ſhould be ſuggeſted to him: *and what I ſhall anſwer when I am reproved*; either by the Lord, for uſing ſo much freedom and boldneſs in expoſtulations and reaſonings with him, who is under no obligation to give an account of his matters unto the children of men; or by others, how he ſhould be able to ſatisfy his own mind, and remove the ſcruples, doubts, and objections that aroſe there againſt the providence of God, in proſpering the wicked, and afflicting the righteous, and repel the temptation he was under to quarrel with God, and arraign his proceedings; and how he ſhould anſwer the objections that his people made, both againſt his prophecies, and the providence of God, for which they reproved him; or however he expected they would. The *Targum* is, "and what will be returned to my "requeſt."

℣. 2. *And the Lord anſwered me*, &c.] As he does his miniſters and people ſooner or later, in one way or another, when they call upon him with humility and reverence, with faith and fervency: *and ſaid, write the viſion*; which the prophet now had from him, concerning the coming of the Meſſiah, and the deſtruction of the enemies of the church and people of God: and this he has orders to *write*; not only to tell it to the people then preſent, for their particular information and ſatisfaction; but to write it, that it may be read over and over, and that it may remain, and be of uſe in times to come: *and make it plain upon tables*; engrave it in plain legible letters on tables of wood; on box-tree, as the *Septuagint* verſion; on which they uſed to write before paper was found out and uſed. Writing-tables are of ancient uſe; they were uſed in and before the times of *Homer*, for he ſpeaks [o] of writing very pernicious things on a two-leaved table; wherefore *Joſephus* muſt be miſtaken when he ſuggeſts [p], that letters were not found out in the times of *Homer*. Theſe tables were made of wood, ſometimes of one ſort, and ſometimes of another; ſometimes they were made of the pine-tree, as appears from *Euripides* [q]; but, for the moſt part, of box [r], according to the *Greek* verſion as above; and conſiſted ſometimes of two leaves, for the moſt part of three or five, covered with wax [s], on which impreſſions were eaſily made, and continued long, and were very legible; and theſe impreſſions or letters were formed with an iron ſtile or pen; ſee *Jer.* xvii. 1. this the *Greeks* and *Tuſcans* firſt uſed, but was afterwards forbid by the *Romans*, who inſtead of it ordered an inſtrument of bone to be uſed [t]: hence theſe tables were wont to be called *wax*, becauſe beſmeared with it; and ſo in wills and teſtaments wrote on them, the heirs are ſaid to be written either in the firſt wax, or in the bottom of the wax [u], that is, of the will, or in the loweſt part of the table, or what we ſhould call the bottom of the leaf or page: and it was a cuſtom among the *Romans*, as *Cicero* [w] relates, that the public affairs of every year were committed to writing by the *Pontifex Maximus* or high-prieſt, and publiſhed on a table, and ſet to view within doors, that the people might have an opportunity and be able to know them; yea, it was uſual to hang up laws, approved and recorded, in tables of braſs, in their market-places, and in their temples, that [x] they might be ſeen and read; the ſame we call annals. In like manner the *Jewiſh* prophets uſed to write, and expoſe their prophecies publickly on tables, either in their own houſes, or in the temple, that every one that paſſed by might read them. *That he may run that readeth it*; may run thro' the whole without any difficulty, without making any ſtop, being written in ſuch large capital letters; and thoſe cut ſo well, and made ſo plain, that a man might run it over at once with eaſe, or even read it as he was running; nor need he ſtop his pace, or ſtand to read. The *Targum* is, "write the prophecy, and explain it in the "book of the law, that he may haſten to obtain "wiſdom, whoever he is that reads in it."

℣. 3. *For the viſion is yet for an appointed time*, &c.] Not the preſent viſion only, but viſion or prophecy in general: it was a doubt that aroſe in the minds of the prophet and other good men, upon the notice given that the *Chaldeans* would be raiſed up to the deſtruction of the *Jews*; that then the law of God would ceaſe, his worſhip would not continue; viſion and prophecy would be no more; it would be all over with the doctrine of the law and the prophets: now in anſwer to this, and to remove this doubt, they are aſſured, that viſion or prophecy ſhould *yet*, or ſtill continue, and even *to the appointed time*; the time fixed for the continuance of it, notwithſtanding the people of the *Jews* ſhould be carried captive into another land: and accordingly ſo it was; there were prophets, as *Daniel* and *Ezekiel*, in the time of the captivity; and after it, *Haggai*, *Zechariah*, and *Malachi*; yea, the law and the prophets were until *John*; for viſion and prophecy were to be ſealed up by the Meſſiah, and not before; ſee *Luke* xvi. 16. *Dan.* ix. 24. it was true indeed with reſpect to the preſent viſion or prophecy concerning the Meſſiah, that that was not to be fulfilled preſently; there was ſome conſiderable time firſt to elapſe; there was a time appointed for the accompliſhment of it, and it would remain till that time, and then be moſt ſurely fulfilled; which would be before the ſcepter departed from *Judah*, while the ſecond temple was yet ſtanding, and when *Daniel*'s ſeventy weeks, or 490 years, were come; which were the limited, determined, and appointed time for the Meſſiah's coming, the time appointed of the Father, the fulneſs of time; ſo there was an appointed time for his coming to take vengeance on the *Jewiſh* nation, for their rejection of him, to which the apoſtle applies theſe words, *Heb.* x. 37. and alſo for his ſpiritual coming, to viſit his people in a gracious way; there is a ſet time to favour *Zion* and her children; as well as there is a day fixed for his ſecond coming, or coming to judgment. *But at the end it ſhall ſpeak, and not lie*; or rather, *he ſhall ſpeak* [y]; and ſo in the following clauſes it ſhould be rendered, not *it*, but *he*; and ſo the apoſtle has taught us to interpret it of a perſon, and not a thing, *Heb.* x. 37. that is, *at the end* of the time appointed, or at the end of the *Jewiſh* ſtate, both civil and eccleſiaſtic, the Meſſiah ſhould appear, as he did, which is called the end of the world, 1 *Cor.* x. 11. *Heb.* ix. 26. when a new world began, the world to come, the goſpel-diſpenſation, of which Chriſt is ſaid to be the Father, in the *Greek* verſion of *Iſ.* ix. 5. ſee *Heb.* ii. 5. and being come, he ſhall *ſpeak*; or, as it may be rendered, *at the end thereof* ſhall be *the ſpeaker*, or *preacher* [z]; that ſhall publiſh and proclaim the glad tidings of the goſpel; and this agrees with Chriſt, the *Logos*, or word of God, the great prophet that ſhould be raiſed up in the church, the teacher ſent of God, the wonderful counſellor, and faithful witneſs; who ſpoke out the whole mind and will of God; publiſhed the everlaſting goſpel; delivered out the doctrines of grace and truth; and ſpoke ſuch words of grace as never man did, and with ſuch power and authority as the ſcribes and phariſees did not. Some render the words, *and he ſhall break forth as the morning* [a]; ſo the word is uſed in *Cant.* ii. 17. and iv. 6. and ſo the *Septuagint* verſion, *he ſhall ariſe at the end*; like the riſing ſun: this agrees with Chriſt, the day-ſpring from on high, and whoſe coming is ſaid to be as the morning, *Luke* i. 78. 2 *Sam.* xxiii. 4. *Hoſ.* vi. 3. and when he ſhould thus appear and exerciſe his prophetic office, he ſhould *not lie*; this is the character of God himſelf, as oppoſed to a mere man; who is ſubject to lying and deceit; and ſuits well with Chriſt, who is truly God, and not a mere man; and anſwers to his character in prophecy and fact, that there was no guile in his mouth and lips, *Iſ.* liii. 4. 1 *Pet.* ii. 22. and fitly deſcribes him as a preacher, who is truth itſelf; taught the way of God in truth; ſpoke the word of truth, the goſpel of our ſalvation; and no lie is of the truth; and who is infallible in all his doctrines, and does not, and cannot deceive any; all his words are to be depended upon as faithful and true. *Though it tarry, wait for it*; or *though he tarry, wait for him*; not that he really would or did tarry; but he might ſeem to do ſo, not coming ſo ſoon as the Old Teſtament-ſaints expected, and as they wiſhed for and deſired; it was a long time from the firſt promiſe of him; and ſometimes the ſaints were ready to give it up, and their hearts to ſink and faint, becauſe it was ſeemingly deferred. This ſhows that this prophecy does not reſpect the *Babyloniſh* captivity; for that had no ſeeming delay, but as ſoon as ever the ſeventy years were up, there was a deliverance from it; but the Meſſiah's coming was long expected, and ſeemed to be deferred, and the patience of the ſaints was almoſt wore out; but they are here encouraged, when this was the caſe, ſtill to wait for him, as good old *Simeon* and others did, about the time of his coming; and ſo his ſpiritual and ſecond coming ſhould be waited patiently for, tho' they may ſeem to be delayed. *Becauſe it will ſurely come, it will not tarry*; or *for he that is to come*, or *is coming, will come* [b], *and not tarry*; beyond the appointed time. This is a periphraſis of the Meſſiah; for being ſo often ſpoken of as to come, it became a deſcription of him, *he that is to come*; ſee *Matt.* xi. 3. and as it was foretold he would come, ſo aſſuredly he would come, and not ſtay a moment longer than the time appointed of the Father; in which fulneſs of time God ſent him, and he came, *Gal.* iv. 3, 4. The perſon here propheſied of is not *Jeremiah*, as *Jarchi*, but the Meſſiah; and this is acknowledged by ſome *Jewiſh* writers, ancient and modern; and removes the doubt and objection that might ariſe, from the *Chaldeans* coming upon the *Jews*, and carrying them captive, as if the promiſe of the Meſſiah would fail, whereas it would not. In the *Talmud* [c], they ſay, "God does not renew his world till after ſeven thouſand years; another ſays five thouſand. *R. Nathan* ſays, this ſcripture penetrates and deſcends into the abyſs; *i. e.* fixes no particular time; *the viſion is for an appointed time*, &c. not as our *Rabbins*, who enquire the meaning of a time, and times, and half a time; what then is meant, *but at the end it ſhall ſpeak*, and *not lie?* Let them burſt that compute the times, who uſed to ſay when the time comes, and he cometh not, he will never come; but wait for him, as it is ſaid, *if he tarry, wait for him:* perhaps you'll ſay, we wait, but he does not wait; this may be an inſtruction to you what he ſays, *therefore the Lord waiteth to be gracious*, &c." *Maimonides* ſays [d], their twelfth fundamental article of faith is, the days of the Meſſiah; that is, to believe, and be firmly perſuaded, that he will come, nor will he tarry; *if he tarry, wait for him:* tho' he obſerves, this ſcripture

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[n] בי in me, Pagninus, Montanus, Druſius, Tarnovius, Van Till, Burkius.

[o] Γραψας εν πινακι πτυκτω, &c. Homer. Iliad. 6.

[p] Contr. Apion. l. 1. c. 2.

[q] In Hippolito.

[r] Ergo tam doctæ nobis periere tabellæ,
Non illas fixum charas effeceret aurum,
Vulgari buxo ſordida cera fuit. Propertius.
Buxa crepent cerata—— Prudentius.

[s] Alex. ab Alex. Genial. Dier. l. 2. c. 30.

[t] Iſidor. Originum, l. 6. c. 8.

[u] In ima cera. Sueton. in vit. Jul. Cæſar. c. 83. in extrema cera, Cicero in Verrem, l. 3. vid. Alex. ab Alex. ib. l. 1. c. 1.

[w] De Oratore, l. 2. §. 34.

[x] Taciti Annales, l. 11. c. 14.

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[y] ויפח idque ille loquetur, Caſtalio. [z] Præco erit in fine, Cocceius; & præco aderit in fine, Van Till.

[a] Και ανατελει, Sept. [b] כי בא יבא quia veniens veniet, V. L. veniendo veniet, Pagninus, Montanus, Cocceius, Van Till, Burkius. [c] T. Bab. Sanhedrin, fol. 97. 2. [d] In Pocock. Porta Moſis, p. 176.

ture does not fix the certain time; nor is it to be ſo expounded, ſo as to gather from thence the exact time of his coming. This they don't chuſe to own, tho' it does, becauſe the time is long ago elapſed. *Abarbinel* [e] owns, that this viſion is different from that in the preceding verſe, which concerns the ſecond temple, but this another redemption; and would have it, that the words may be explained thus, he that ſhall come, will come, at the time appointed, which is mentioned; and after his coming, the king Meſſiah ſhall not tarry from coming to redeem you; which, tho' a wrong ſenſe, ſhows his conviction of the prophecy belonging to the Meſſiah. So *Abendana* [f] ſays, our *Rabbins* underſtand this, *at the end it ſhall ſpeak*, of the end of our redemption from this captivity in which we now are; and in this way it appears right to explain it, for the prophet was complaining of the proſperity of *Nebuchadnezzar*; and the Lord anſwers him, that he ſhould write the viſion of the deſtruction of *Babylon*, which ſhould be at the end of ſeventy years; and ſaid, do not wonder that I prolong to *Babylon* ſeventy years, for *yet the viſion is for an appointed time*; as if he ſhould ſay, yet there is a viſion for times afar off, *and at the end it ſhall ſpeak:* in all which there are plain traces of the ſenſe the ancient ſynagogue put on this text, tho' now perverted, to favour their hypotheſis of the Meſſiah being yet to come and ſave them.

℣. 4. *Behold his ſoul* which is *lifted up*, *is not upright in him*, &c.] This and the following clauſe deſcribe two ſorts of perſons differently affected to the Meſſiah, and the promiſe of his coming. Here it points at ſuch as were *incredulous*, as the *Vulgate Latin* verſion renders it; that diſbelieved his coming, and mocked and ſcoffed at the promiſe of it; as well as thoſe that did not believe in him when he came, tho' he had all the characteriſticks of the Meſſiah; and damnation was the certain conſequence of their unbelief. The proud and haughty ſcribes and phariſees are here plainly deſcribed, whoſe minds were elated with themſelves; whoſe hearts were like bubbles, blown up, full of wind; whoſe ſouls ſwelled with pride and vanity, and a high conceit of themſelves; of their merit and worth; of their holineſs and works of righteouſneſs; and treated thoſe they thought below them in theſe things with the utmoſt diſdain and contempt; and truſted in themſelves, and to their own righteouſneſs, to the great neglect of the true Meſſiah and his righteouſneſs [g]. The word for *lifted up*, has in it the ſignification of a hill, mountain, fortreſs, or tower; ſee *Iſ.* xxxii. 14. *Mic.* iv. 8. as *Aben Ezra* obſerves. So *R. Moſes Kimchi* interprets the paſſage, "he whoſe ſoul is not right in "him, places himſelf in a fortreſs or tower, to "ſet himſelf on high there from the enemy, and "does not return to God, nor ſeek deliverance "of him; but the righteous has no need to place "himſelf on high in a fortreſs, for he ſhall live "by his faith." *Ophel* was part of the hill of *Zion*, on which the temple was built; and *Cocceius* thinks there is a reference in the words to mount *Moriah*, on which the temple ſtood: and in this ſenſe the words aptly agree with the phariſaical *Jews*, who boaſted of their temple, and gloried in it, and truſted in the ſervice and ſacrifices of it; and betook themſelves to the obſervance of rites and ceremonies, and the traditions of their elders; and to their moral works of righteouſneſs, for their juſtification and ſalvation, as their tower of ſafety, and place of defence; neglecting the Meſſiah, the rock of ſalvation, the rock of *Iſrael*, the munition of rocks, the ſtrong-hold and tower, where only ſafety and ſalvation are. The apoſtle, following the *Greek* verſion, renders the word in *Heb.* x. 38. *if any man draw back*, &c. and *De Dieu* [h] obſerves, that the word in the *Arabic* language ſignifies to neglect or withdraw the mind from a perſon or thing; and may be fitly applied to the ſame perſons, who neglected Chriſt, and the great ſalvation by him; hid their faces from him; would not look at him, nor converſe with him, nor attend his miniſtry, nor ſuffer others to do it; they withdrew from his apoſtles and miniſters, and the chriſtian churches, and perſecuted them both in *Judea*, and in the *Gentile* world; and many of the *Jews* that did make a profeſſion, and joined themſelves to chriſtian churches, after a time ſeparated from them; being ſenſual, and not having the Spirit, went out from among them, not being truly of them, and forſook the aſſembling of themſelves together with them; and to theſe the apoſtle applies the words in the fore-mentioned place. Now of every ſuch perſon it may be ſaid, *his ſoul is not upright in him*; either *in himſelf*, as the *Vulgate Latin* verſion, and ſo *Kimchi*; he is not a juſt man, not truly upright and righteous, tho' he may think he is, and may be thought ſo by others; yet he is not in the ſight of God; his heart is not ſincere; he has not the truth of grace in him; a right ſpirit is not created and renewed in him; he never was convinced by the Spirit of God of ſin and righteouſneſs, or he would not be thus elated with himſelf: his ſoul is not upright towards God; he ſeeks himſelf, and his own applauſe, in all he does, and not the honour and glory of God, and the magnifying of his grace and goodneſs; he has no right notions of the righteouſneſs of God, and of his holy law; nor of Chriſt, his perſon, and offices; nor indeed of himſelf. Or *his ſoul is not right in him* [i]; that is, in Chriſt, who was to come, nor when he was come; that is, he is not rightly, ſincerely, and heartily affected to him; he has no true knowledge of him, real deſire unto him, hearty affection for him, or faith in him, or regard unto him, his goſpel and his ordinances; all which was moſt clearly true of the carnal *Jews*, and is of all ſelf-righteous perſons. The apoſtle in *Heb.* x. 38. ſeems to underſtand it of the ſoul of God, that that, or he, was not affected to, and pleaſed with, perſons of ſuch a character and complexion; ſee *Luke* xiv. 11. and xviii. 14. *But the juſt ſhall live by faith*; the *juſt* man is the reverſe of the former; he is one that believed in the coming of Chriſt, and believed in him when come; who has no over-weaning opinion of himſelf, and of his own righteouſneſs; nor does he truſt in it for his juſtification before God, and acceptance with him; but in the righteouſneſs of Chriſt imputed to him, from whence he is denominated a juſt man: and ſuch a one *ſhall live*, not merely a corporal life, for righteous men die as well as others; nor an eternal life, tho' ſuch ſhall live this life, and have it now in ſome ſenſe, for this life is enjoyed not by faith, but by ſight; but a ſpiritual life, begun in regeneration, and maintained by the Spirit and grace of God; ſuch live a life of juſtification on Chriſt, of ſanctification from him, and of communion with him; they live chearfully, comfortably, and delightfully, a life of peace, joy, and comfort; which is greatly the ſenſe of the word here, as in *Pſ.* xxii. 26. *Iſ.* lv. 2. and this is *by his faith*; his own faith, and not another's; which tho' for its kind is the ſame in all, alike precious faith, yet as to its actings is peculiar to one, and is not another's: or by the faith of God; that is, by that faith which is the gift of God, and of his operation, and has him for its object; ſuch live by faith upon a promiſing God, and ſo live comfortably: or by the faith of Chriſt, promiſed to come in the preceding verſe; by that faith, of which he is the object, author, and finiſher: juſt men live not upon their faith, but by it on Chriſt, as crucified for them, as the bread of life, and as the Lord their righteouſneſs; and ſo have joy and peace in believing. There is a different accentuation of this clauſe. Some put the ſtop after *juſt*, and read the words, *the juſt, by his faith ſhall live*; that is, he who is a juſt man, in an evangelical ſenſe, he ſhall live by his faith, in the ſenſe before explained; not that he is a juſt man that lives righteouſly and unblameably before men; but who lives a life of faith on Chriſt, and whoſe hope of eternal life is not founded upon his holy life and converſation, but upon the righteouſneſs of Chriſt, which he by faith lives upon; for neither eternal life, nor the hope of it, are to be aſcribed to faith in itſelf, but to the object of it. But the moſt correct *Hebrew* copies unite by the accent *merca*, the words *by his faith*, to the *juſt man*; and ſo they are to be read, *the juſt by his faith, he ſhall live*; that is, the man who is juſt, not by the works of the law, but by faith in the righteouſneſs of Chriſt, or thro' the righteouſneſs of Chriſt received by faith; for it is not faith itſelf, or the act of believing, that is a man's juſtifying righteouſneſs, or is imputed to him for righteouſneſs, or denominates him righteous, but the righteouſneſs of Chriſt he lays hold on by faith; and ſuch a man ſhall live both ſpiritually and eternally. And this manner of accenting the words is approved of by *Waſmuth* [k], and by *Reinbeck* [l]. *Burkius*, a late annotator, thinks, it might be ſafeſt to repeat the word that is controverted, and read it thus, *the juſt in* or *by his faith*; *in* or *by his faith he ſhall live*; which takes in both ſenſes, and either of which rightly explained may be admitted. *Junius*, with whom *Van Till* agrees, is of opinion, that reſpect is had to the example of *Abraham*, of whom we read *Gen.* xv. 6. and *he believed in the Lord*, and *he counted it to him for righteouſneſs*; not his faith, but the object of it, or what he believed, the promiſed ſeed. And ſo the ancient *Jews* compare this faith with *Abraham*'s; for mentioning the text in *Gen.* xv. 6. ſay they [m], "this is the "faith by which the *Iſraelites* inherit, of which "the ſcripture ſays, *and the juſt by his faith ſhall* "*live.*" And they have alſo a ſaying [n], that the law, and all the precepts of it, delivered to *Moſes* on mount *Sinai*, are reduced by *Habakkuk* to one, namely this, *the juſt by his faith ſhall live*; which is true, if rightly underſtood; for the righteouſneſs of Chriſt, the juſt man becomes ſo by, and which by faith he lives upon, is anſwerable to the whole law. The apoſtle produces this paſſage three times to prove, that the righteouſneſs of Chriſt revealed in the goſpel is to faith; that no man is juſtified by the law in the ſight of God; that the juſt man ſhall live, and not die; ſhall not draw back to perdition, but believe to the ſaving of the ſoul, *Rom.* i. 17. *Gal.* iii. 11. *Heb.* x. 38, 39. which ſhows, that it belongs to goſpel-times and things. The *Targum* of the whole is, "behold the wicked ſay, all theſe "things *ſhall* not *be*, but the righteous ſhall re"main in their truth." *Kimchi* interprets the former part of *Nebuchadnezzar* and *Belſhazzar* his ſon; and the latter part of the *Iſraelites* carried into captivity with *Zedekiah*; but very wrongly.

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[e] Maſhmia Jeſhua, fol. 64. 1.

[f] Not. in Miclol Yophi in loc. vid. Caphtor Uperah, fol. 6. 4. & 45. 1. 2.

[g] So Kimchi and Ben Melech obſerve the word has the ſignification of haughtineſs of heart, and of pride; and Jarchi of impudence; and the Arabic word *Muthaphilin* in Schindler, is rendered *deſpiſers*.

[h] So غفل according to Caſtel, is neglexit, Act. vi. 1. ſubſtraxit ſe, Jud. xx. 36. and ſo it is uſed in the Alcoran, Surat. Joſeph. ℣. 13. and in the Arabic verſion of Pſ. xxviii. 1. Matt. xxiii. 23. Heb. xii. 5.

[i] לא ישרה נפשו בו non recta (eſt) anima ejus in eo, Montanus, Calvin, Druſius, Burkius.

℣. 5. *Yea alſo, becauſe he tranſgreſſeth* by *wine*, &c.] Or rather, *how much leſs* or *more* [o], *wine dealing treacherouſly*; or *a man of wine*, as *Aben Ezra* ſupplies it; that is, a wine-bibber, as *Kimchi* and *Ben Melech* interpret it: and the ſenſe in connexion with the preceding verſe is; if a *Jew*, elated with his works of righteouſneſs, his ſoul is not right in him, *how much leſs* a drunken, treacherous, proud, and ambitious heathen; if the ſcribes and phariſees, who expected the coming of the Meſſiah, yet withdrew from him, and oppoſed themſelves unto him when come, *how much more* will ſuch perſons ſet themſelves againſt him and his intereſt, thus deſcribed; by whom are meant, not the *Babylonian* monarchs, *Nebuchadnezzar* and *Belſhazzar*, and the *Chaldeans*, as uſually interpreted, though there are many things in the account applicable to them; but this is breaking the thread of the prophecy, which carries on the account of the enemies of Chriſt, and of his kingdom, from his firſt to his ſecond coming; whereas to interpret this prophecy of the *Chaldeans*, is to go back to times before the firſt coming of Chriſt; nor does it ſeem neceſſary to ſay any thing more concerning them, ſince the people of God might be ſatisfied that theſe would be in their turn deſtroyed, and they delivered from them; and that they, the *Jews*, could not be cut off as a people, ſince the promiſe of the Meſſiah, as ſpringing from them, is firmly eſtabliſhed; and it is ſo ſtrongly aſſerted, that he ſhould come at the appointed time, and not tarry: after which the prophet goes on to obſerve two different ſorts of people among the *Jews*; one ſort proud and vain-glorious, who oppoſed themſelves to Chriſt when he came; the other ſort true believers in him, who lived by faith upon him: ſo things would ſtand among the *Jews* when Chriſt came, and ſo they did; there was a ſeparation among them on his account: next the prophet proceeds to obſerve another ſort of enemies to Chriſt and his intereſt among the heathens, which was not to be wondered at, and therefore introduced by a comparative particle, *how much more* or *leſs*; and who muſt be removed to make way for his kingdom and glory in the latter day, manifeſtly pointed at in ℣. 14, 20. now who can theſe be but the *Romans*, both pagan and papal in ſucceſſion? and with theſe and their rulers, civil and eccleſiaſtical, do the characters given as well agree, as with the *Babylonian* monarchy, and the *Chaldeans*, or better; and therefore, after *Cocceius* and *Van Till*, I ſhall chooſe to interpret the whole of them; and it is well known, that ſeveral of the *Roman* emperors were greatly given to luxury and intemperance, the firſt character they ſtand deſcribed by in the text. *Tiberius* was greatly addicted to this vice; and becauſe of his greedineſs after wine [p], uſed to be called *Biberius Caldius Mero*, inſtead of *Tiberius Claudius Nero*: his ſucceſſor *Caligula*, ſpent the immenſe riches *Tiberius* had gathered together, in leſs than a year's time in luxury and intemperance [q]; and *Claudius* that ſucceeded him, ſcarce ever went out of his doors but he was drunk [r]; and *Nero* who came after him to the empire, was of unuſual luxury and ſumptuouſneſs, ss the hiſtorian ſays [s]; he uſed to keep on his banquets from the middle of the day to the middle of the night [t]; to ſay nothing of *Domitian*, *Commodus*, and other emperors that followed after them: and theſe men were deceitful and treacherous, both to their friends and enemies; and it is no wonder that ſuch as theſe ſhould oppoſe themſelves to the kingdom and intereſt of Chriſt, as they did. *Kimchi* interprets this of *Nebuchadnezzar*; and *Jarchi* of *Belſhazzar*; and moſt interpreters think it refers to his drinking in the veſſels of the temple, *Dan.* v. 2, 3: *he is a proud man*; the *Roman* emperors were exceſſively proud, like the unjuſt judge, neither feared God, nor regarded man; nay, ſet up themſelves for gods, and required divine worſhip to be given them. *Caius Caligula* claimed divine majeſty to himſelf, and ſet up himſelf to be worſhipped among his brother-gods; he built a temple to his own deity, and appointed prieſts and ſacrifices; and placed a golden image of himſelf in it, and clothed it every day with ſuch a garment as he himſelf wore [u]; he alſo ſet up his own image in the temple at *Jeruſalem*. *Nero* ſuffered himſelf to be called lord and god by *Tiridates* king of the *Armenians*, with bended knees and hands lift up to heaven. *Domitian* and *Aurelianus* took the ſame titles as *Nero* did; and *Diocleſian* would be worſhipped as a god, and called himſelf the brother of the ſun and moon; and no marvel that ſuch men as theſe ſhould be enemies to Chriſt, and perſecutors of his people: *neither keepeth at home*; or, *dwells not in the fold* [w]; in the ſheepfold of Chriſt, in his church, being none of his ſheep, an alien from the commonwealth of *Iſrael*; and ſo it denotes an infidel, an heathen; a fit character for the pagan emperors, who had no habitation in the houſe of God. *Kimchi* interprets it of *Nebuchadnezzar*'s kingdom not being continued; or of his being driven from his habitation, his palace, from among men to live with beaſts; but it is the character, and not the puniſhment of the perſon that is here pointed at: *who enlargeth his deſire as hell, and is as death, and cannot be ſatisfied*; death and the grave, tho' ſuch vaſt numbers are continually ſlain by the one, and laid in the other, yet are never ſatisfied; ſee *Prov.* xxvii. 20. and xxx. 15, 16. This deſcribes the inſatiable thirſt of the *Roman* emperors after honour, riches, and univerſal monarchy; who were never ſatisfied with what they obtained: *but gathereth unto him all nations, and heapeth unto him all people*; that is, ſubdued them, and made them provinces of the *Roman* empire, and tributary to it, even almoſt all the then known world; hence the *Roman* empire is called the whole world, *Luke* ii. 1. ſo *Agrippa* in his orations to the *Jews*, mentions all nations as ſubject to the *Romans* [x].

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[k] Vindiciæ Hebr. par. 2. c. 2. p. 322.

[l] De accent. Hebr. p. 488, 489. So Boſton. Tract. Stigmologic. p. 33, 34.

[m] Shemot Rabba, §. 23. fol. 107. 3.

[n] T. Bab. Maccot, fol. 24. 1.

[o] ואף כי quanto magis, Calvin, Druſius, Tarnovius, Cocceius, Van Till, Burkius.

℣. 6. *Shall not all theſe take up a parable againſt him?* &c.] A proverbial expreſſion, a ſhort ſentence, a laconic ſpeech, delivered in a few words, which contains much in them, concerning the vices of theſe emperors, and imprecating judgments upon them for them; took up and expreſſed by the nations brought into ſubjection unto them, and eſpecially by the chriſtians in thoſe nations ſpoiled and perſecuted by them: *and a taunting proverb againſt him*; or, *whoſe explanation are riddles to him* [y]; the proverb, when explained, would be a riddle to him, which he could not underſtand, nor would give any credit to; taking it not to belong to him or them, and in which they had no concern; tho' afterwards would find they had to their great mortification: *and ſay, wo to him that increaſeth* that which is *not his*; ſubſtance or goods, not his own, as the *Targum* explains it; which they had no right unto, nor property in, but were another's; and therefore guilty of great injuſtice in taking it from them, and might juſtly expect vengeance would purſue them for it; ſuch were the goods they ſpoiled the chriſtians of for not worſhipping their idols, and for profeſſing and abiding by the chriſtian religion: *how long?* that is, how long ſhall they go on increaſing their ſubſtance by ſuch unjuſt and unlawful methods? how long ſhall they keep that which they have ſo unjuſtly got? this ſuggeſts as if it was a long time, which, as *Cocceius* obſerves, does not ſo well agree with the *Babylonian*, as the *Roman* empire, which ſtood much longer: *and to him that ladeth himſelf with thick clay*; ſuch is gold and ſilver, no other than yellow and white duſt and dirt; and may be called *clay*, becauſe dug out of the earth, as that; and as clay is defiling, ſo are gold and ſilver, when ill gotten, or ill uſed, or the heart ſet too much upon them; and as that is very ponderous and troubleſome to carry, ſo an abundance of riches bring much care with them, and often are very troubleſome to the owners of them, and frequently hinder their ſleep, reſt and eaſe; and as clay when it ſticks to the heels hinders walking, ſo riches, when the affections are too much ſet on them, are great obſtacles in the way of true religion and godlineſs; hence our Lord obſerves, *how hard it is for them that truſt in riches to enter into the kingdom of God*, *Mark* x. 24. they are even a weight, a clog to good men. The phraſe ſeems to point at the meanneſs of them, as well as the hurt that ſometimes comes by them, and the contempt they ſhould be had in, in compariſon of the true riches; hence, agreeable to this way of ſpeaking, a good man *Druſius* makes mention of uſed to call gold *yellow earth*; and a certain *Greek* writer [z] ſays, gold is aſhes, and ſo is ſilver. The word uſed is a compound; and, as *Kimchi* obſerves, ſignifies an abundance of riches; but our countryman Mr. *Fuller* [a], chuſes rather to render it, an *abundance of pledges*; and thinks it has reſpect to the many pledges which the perſon here ſpoken of, by whom he ſuppoſes is meant the *Baby-*

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[p] Suetonius in Vita Tiberii, c. 42.

[q] Ib. Vita Caligulæ, c. 37.

[r] Ib. Vita Claudii, c. 33.

[s] Eutrop. Hiſt. Rom. l. 7.

[t] Suetonius in Vita Neronis, c. 27.

[u] Ib. Vita Caligulæ, c. 22.

[w] ולא ינוה; qui non habitat; quod de manſionibus ovium imprimis dicitur, Cocceius; qui non inhabitat grata, Van Till.

[x] Apud Joſeph. de bello Jud. l 2. c. 16. §. 4.

[y] ומליצה חידות לו & interpretationem ænigmata ei, Druſius, Burkius; & interpretatio erit ænigmata ipſi, Cocceius; cujus explicatio illi erit ænigmatum loco, Van Till.

[z] Χρυσος τοι κονις εϛι, και αργυρος, Naumachius apud Grotium in loc.

[a] Miſcel. Sacr. l. 5. c. 8.

Babylonian monarch, had in an unjuſt manner took of ſeveral nations, and heaped up like an uſurer; and which ſhould in due time be taken from him, by thoſe whom he had plundered of them: but this expreſſes the greedy deſire of the *Romans* after money, as well as the unlawful methods they took to acquire wealth, and the vaſt ſums they became maſters of, ſo that they were even loaded with it; but getting it in an unrighteous manner, it brought the curſes and imprecations of the people upon them, eſpecially thoſe they defrauded of it. *Joſeph Kimchi*, as his ſon *David* obſerves, interprets it, "he ſhall make thick clay lie heavy on his "grave;" and it was a cuſtom with the *Romans*, as *Druſius*[b] relates, that when one imprecated evil upon another, he uſed to wiſh a heavy load of earth upon him, that is, when he was dead; as on the contrary, when one was wiſhed well after death, it was deſired he might have a light earth upon him: ſo *Julian* the emperor, ſpeaking of *Conſtantius*, ſays[c], "when he is become happy, or "departs out of this life, may the earth be light "upon him;" which is wiſhing all felicity, and freedom from puniſhment; whereas the contrary, to have a load of earth or thick clay, is an imprecation of the heavieſt puniſhment.

ỳ. 7. *Shall not they riſe up ſuddenly that ſhall bite thee?* &c.] Or, *thy uſurers*, or *creditors*[d], as ſome render it; the chriſtians, whoſe money, goods and ſubſtance they had ſpoiled them of, but now ſhould be repaid with great uſury and gain; theſe, that is, their princes and emperors, as *Conſtantine* and *Theodoſius*, roſe up ſuddenly, and conquered the heathen emperors, and took away their power and authority from them, and their wealth and riches, and gave them to the chriſtians, what they and thoſe under them had plundered them of: *and awake, that ſhall vex thee?* or *move thee*[e]; the emperor, from the throne of the empire; and other ſubordinate magiſtrates from their places of dignity, truſt and profit; the prieſts out of their temples; and change the face of things every where; and which is expreſſed in language agreeable to this, in *Rev.* vi. 14. and has reſpect to the ſame times and things, *and the heaven departed as a ſcrowl when it is rolled together, and every mountain and iſland were moved out of their place*; which is to be underſtood of the fall of the pagan *Roman* empire: *and thou ſhalt be for booties unto them?* the wealth and riches found in the *Roman* empire, as it fell into the hands of *Conſtantine*, were converted to the uſe of the chriſtians for the building of their temples, and the maintenance of their miniſters, the relief of their poor, and for the reparation of loſſes others had ſuſtained under the perſecutions: thus the chriſtian emperors roſe up at once, and exerted themſelves; and who before ſeemed to be aſleep awoke, and ſeized upon the empire, and the riches of it, and divided the ſpoil among themſelves and their people.

ỳ. 8. *Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee*, &c.] Thoſe that ſurvived the perſecutions of the *Roman* emperors; thoſe that were left of the great numbers put to death by them; thoſe under *Conſtantine* roſe up, and by juſt retaliation ſpoiled them of all their power and wealth: *becauſe of mens blood*; the blood of the ſaints and martyrs of Jeſus, of thoſe under the altar, whoſe blood cried for vengeance; *Rev.* vi. 9, 10. which was ſhed under the ten bloody perſecutions: or *becauſe of the blood of a man*; of *Adam*[f], as it may be rendered; the blood of Chriſt the ſecond *Adam*, which, tho' ſhed at the inſtance of the *Jews*, yet by the order of *Pontius Pilate* the *Roman* governor: *and for the violence of the land, and of the city, and of all that dwell therein*; that is, for the violence and injuries done to the land of *Iſrael* and city of *Jeruſalem*, and the inhabitants thereof, as the *Targum*, and ſo *Jarchi*; and which were done by the *Romans* to thoſe places and people, under *Titus Veſpaſian*, when he invaded the country of *Judea*, and made it deſolate; beſieged and took *Jeruſalem*, and burnt it with fire; deſtroyed great numbers of its inhabitants, and carried them captive, and ſent great multitudes of them to the mines; as well as for what were done to the chriſtians in every country and city where they dwelt; and to the city of the living God, the church, the heavenly *Jeruſalem*, and the citizens of it, who were uſed by them in a very cruel and inhuman manner; and for which vengeance would be, and was taken upon them.

ỳ. 9. *Wo to him that coveteth an evil covetouſneſs to his houſe*, &c.] The biſhops of *Rome* being enriched by the donations of *Conſtantine*, were not ſatisfied, but coveted more; theſe are the greedy dogs *Iſaiah* ſpeaks of, that could never have enough, *Iſ.* lvi. 11. but were ſtill ſeeking and gaping after more for themſelves and families, and for their own houſe or church; which, from the time of their apoſtacy, became their own houſe, in diſtinction from, and in oppoſition to, the houſe or true church of God; and of thoſe covetous biſhops, or *Rome* papal, are theſe and the following words to ỳ. 14. to be underſtood: *that he may ſet his neſt on high*; in alluſion to birds, eſpecially the eagle, which builds its neſt in high places, that it may be ſecure from any that would otherwiſe diſturb it, or take it away: ſo theſe covetous and ambitious biſhops, getting great wealth and riches, and large dominions into their hands, ſecular power and authority, as well as eccleſiaſtical; ſet themſelves up, and advanced their ſee and ſeat, not only above all other biſhops, but even above the kings and princes of the earth, above all that are called gods, 2 *Theſſ.* ii. 4. and by ſuch means endeavoured to gain their point, the main thing they had in view: *that he may be delivered from the power of evil*; that they might be ſafe and ſecure againſt all worldly power, and be out of the juriſdiction of the princes of the earth, and in no danger of being diſpoſſeſſed or cruſhed by them.

ỳ. 10. *Thou haſt conſulted ſhame to thy houſe*, &c.] Inſtead of bringing real honour and glory to their church, and that into the eſteem of men, by ſuch covetouſneſs, ambition and arrogance they brought it into ſhame and diſgrace, eſpecially with all good men; and which they as effectually did, as if they had ſtudied it, and as if this was the thing they had in view in all their ſchemes and meaſures: this they procured *by cutting off many people*; by making war with the ſaints, and killing great multitudes of them with the ſword, as the *Waldenſes* and *Albigenſes*, and many of the proteſtants by fire and faggot; and alſo by cutting off all ſuch they called heretics and ſchiſmatics, with their anathemas and excommunications; neither of which were to their honour, but to their eternal infamy: *and haſt ſinned againſt thy ſoul*; and expoſed it to eternal damnation; that is, they ſinned againſt the light and dictates of their own conſciences, which is an aggravation of their ſin, and might juſtly cauſe ſhame and confuſion of mind.

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[b] Obſervat. l. 15. c. 18.

[c] Epiſt. Hermogeni, Ep. 23. p. 141.

[d] נשכיך fœneratores tui, *ſeu* creditores tui, Cocceius, Van Till.

[e] מזעזעיך qui commoveant te, Pagninus, Vatablus; ſo R. Sol. Urbin. Ohel Moed, fol. 56. 1. excutientes, Cocceius, Van Till; commoventes te, Burkius.

[f] מדמי אדם propter ſanguinem hominis, i. e. Chriſti, qui eſt ſecundus Adam, Cocceius, Van Till.

℣. 11. *For the ſtone ſhall cry out of the wall*, &c.] Of their own houſe; ſome from among themſelves, that truly feared God, ſeeing the evil practices done among them, and abhorring them, ſuch as their covetouſneſs, ambition, murders, excommunications and anathemas, ſhould cry out againſt them in their ſermons and writings; ſuch as were lively ſtones, eminent for religion and godlineſs, as *Bernard*, *Wickliff*, *Huſs*, and others: *and the beam out of the timber ſhall anſwer it*; ſuch as were of eminent note in things civil, as beams and rafters in the houſe; emperors, and governors of provinces, who obſerved the complaints of godly miniſters and people, anſwered to them, and checked the evil biſhops and clergy, and hindered them in the purſuit of their ſchemes, and ſo brought them to ſhame and confuſion. *Aben Ezra* obſerves, that the word ſignifies the hard place in the wood; or the harder part of it, the knotty part, or the knot in it; and which is confirmed by the uſe of the word in the *Arabic* language, as *Hottinger* [g] obſerves; and ſo may have reſpect to ſuch perſons as were raiſed up at the beginning of the reformation, who were of rough diſpoſitions, and hardy ſpirits, fit to go thro' the work they were called to; ſuch as *Luther*, and others, who anſwered and were correſpondent to the doctrines of thoſe before-mentioned, who preceded them: for not a beetle, as the *Septuagint* verſion, which breeds, and lives not in wood, and ſo repreſents heretics, as *Jerom*; much better, as ſome other *Greek* verſions, a *worm*; tho' rather the word may ſignify a brick, as it is uſed by the *Talmudiſts* [h], for one of a ſpan and an half, which anſwers well enough to a ſtone in the former clauſe; nor is it unuſual with heathen writers [i] to repreſent ſtones and timber ſpeaking, when any criminal ſilence is kept; ſee *Luke* xix. 40.

℣. 12. *Wo to him that buildeth a town with blood, and eſtabliſheth a city by iniquity.*] This is what the ſtone and beam ſhould ſay, if others were ſilent. The town and city are the church of *Rome*, myſtical *Babylon*, the great city, called ſpiritually *Egypt* and *Sodom*; the builder of this is the pope of *Rome*, the biſhops of it in ſucceſſion, who built it with blood: the pope of *Rome* received his title as head of the church from *Phocas*, that murdered the emperor *Mauritius*; the foundation of the church of *Rome* is the blood of the ſaints, ſhed in perſecutions and wars; hence ſhe is ſaid to be drunk with the blood of them, and to have the blood of prophets and ſaints found in her, *Rev.* xvii. 6. and xviii. 24. and it is eſtabliſhed by unjuſt exactions of tribute from all countries ſubject to it, and by indulgences, proceſſions, and various methods taken to extort money from the people, to ſupport its pageantry, pomp and grandeur; but there's a *wo* denounced againſt ſuch that are concerned herein, and which will take place in due time, nor can it be awarded, as follows:

℣. 13. *Behold, is it not of the Lord of hoſts?* &c.] That which follows; the judgments of God upon the bloody city, which they that labour to prevent labour in vain. So the *Targum*, "lo ſtrong "and mighty blows or judgments come from the "Lord of hoſts;" the mighty God, the Lord of armies, whoſe hand when ſtretched out none can turn back; he does what he pleaſes, and none can hinder him; when the decree is gone forth from him, it is in vain to attempt to ſtop it: *that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity?* words of the ſame import, and expreſſed in much the ſame language, were uſed of the deſtruction of literal *Babylon* by fire, and of the vain attempts of the *Chaldeans* in labouring and wearying themſelves to quench it, *Jer.* li. 58. and here of myſtical *Babylon*, and the vanity of the people of it, in labouring to ſupport it by their wars, for recovering the holy land from the *Turks*, and againſt the *Waldenſes*, *Huſſites*, and *Bohemians*; for notwithſtanding all their ſucceſſes, and the vaſt number of perſons ſlain by them, yet they could never prevail ſo as to root out the kingdom and intereſt of Chriſt: and their city and ſtate ſhall fall, and they will not be able to uphold it; and a conſiderable blow and ſhock it received at the time of the reformation; and this great city *Babylon* will be deſtroyed by fire, which its beſt friends cannot prevent; even the ten kings that have given their kingdom to the beaſt, will hate the whore, and burn her with fire; and thoſe antichriſtian kings that will continue friends to her, when they ſee her burning, will find it in vain to attempt to help her, and will ſtand afar off lamenting her caſe, *Rev.* xvii. 16 and xviii. 9, 10. *Kimchi* begins here to ſee that this ſection and paragraph does not belong to *Nebuchadnezzar* and the *Chaldeans*, but to the times of the Meſſiah; and interprets it of the vengeance of God that ſhall come upon all the nations that come along with *Gog* againſt *Jeruſalem* in the latter day; but he miſtakes: it deſigns what will come on myſtical *Babylon*; ſo *Abarbinel* owns, that from ℣. 12. what is ſaid belongs to the *Roman* empire, which he calls the kingdom of *Edom*.

℣. 14. *For the earth ſhall be filled with the knowledge of the glory of the Lord*, &c.] Of the glory of the Lord Jeſus Chriſt; of the glory of his perſon, as the Son of God, and truly God; which is eſſential to him, and underived; the ſame with his Father's, and what tranſcends the glory of all created beings; and of the glory of his office as Mediator, which itſelf is glorious and honourable: and this his glory lies in his fitneſs for it; in his faithful performance of it, and the honour given him by his Father upon it; as well as in the fulneſs of grace in him, which makes him appear glorious to his people: and who are continually giving glory to him as the Lord their righteouſneſs, by exerciſing faith on his righteouſneſs, and glorying in it; and as their only Saviour and Redeemer, by looking to him, and believing in him as ſuch; and as the only head of the church, by owning and holding to him; and as the only Mediator between God and man, by making uſe of him for that purpoſe, and not angels and ſaints; and as their prophet, by hearkening to his voice, yielding a ſubjection to his goſpel, and ſubmiſſion to his ordinances; and as their prieſt, by dealing with his blood and ſacrifice for the atonement and pardon of their ſins; and as their king, by obedience to his commands; and who will now take to himſelf his great power, and reign gloriouſly before his ſaints; the glory of his kingly office will be now ſeen and known, when this prophecy ſhall have its full accompliſhment, and which ſeems greatly intended. The *knowledge* of all this glory will not be a mere notional and ſpeculative one, but ſpecial and ſpiritual; an experimental knowledge accompanied with affection, approbation, confidence and appropriation: and *the earth will be filled with* this; that is, the inhabitants of it: this had an accompliſhment in part in the times of the apoſtles, when they were ſent into all the world to preach the goſpel to every creature, and diffuſed the ſavour of the knowledge of Chriſt every where; and had a further accompliſhment in the times of *Conſtantine*, when the whole *Roman* empire, or all the world became chriſtians; and again at the time of the reformation, when many nations, eſpecially in *Europe*, were freed from popiſh darkneſs by the pure light of the goſpel; but will have its final accompliſhment in the latter day; and which will bring on the deſtruction of antichriſt, and ſeems here intended; ſince this is given as a reaſon why it will be all labour in vain to attempt the prevention of it. It will be by means of the goſpel ſpreading the knowledge of Chriſt every where, that antichriſt will fall; this is the brightneſs of Chriſt's coming, with which he will be deſtroyed; hence the angel, with the everlaſting goſpel to preach to all nations, and with whoſe glory the whole earth will be lightened, is repreſented as preceding the fall of *Babylon*, and as the means of it; ſee 2 *Theſſ.* ii. 8. *Rev.* xiv. 6, 7, 8. and xviii. 1, 2. and the great ſpread and large abundance of this knowledge communicated by the preaching of the goſpel is thus illuſtrated and exemplified, *as the waters cover the ſea*; expreſſing the nature of goſpel-doctrines, revealing the glory of Chriſt and his grace, which, like waters, refreſh and make fruitful; and the force and power of them, bearing down all before them, like an inundation of water when it breaks its banks; and likewiſe the depths of them, theſe being the deep things of God; and more eſpecially the general ſpread and large abundance of them, and of the knowledge conveyed by them; which will fill the earth, as the waters of the ſea fill up and cover the vaſt chaſm prepared for them; ſee *Iſ.* xi. 9.

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[g] Smegma Orientale, l. 1. c. 7. p. 163.

[h] T. Bava Metzia, fol. 117. 2. & Bathra, fol. 3. 1.

[i] ——Secretum divitis ullum
Eſſe putas? ſervi ut taceant, jumenta loquentur,
Et canis, & poſtes, & marmora.—— Juvenal. Satyr. 9.

℣. 15. *Wo unto him that giveth his neighbour drink*, &c.] Before the full accompliſhment of the above prophecy concerning the abundance of the knowledge of the Lord in the earth, and before the utter deſtruction of antichriſt; between that and the reformation, when it had its fulfilment in part; the following practices inveighed againſt would be uſed, as we find they are, and for which the man of ſin and his followers will be puniſhed: one of which is expreſſed by a man's *giving his neighbour drink*; which is a commendable action, when drink is given to a perſon in want to quench his thirſt, or in ſorrowful and diſtreſſed circumſtances to refreſh and cheer him; but when this is done to intoxicate him, and draw him into uncleanneſs, it is an evil one; and which is the ſenſe of the phraſe here, as appears by the *wo* denounced, and by what follows; and is to be underſtood, not in a literal ſenſe, but in a figurative one; and is expreſſive of the various artful methods and alluring ways uſed by the *Papiſts*, eſpecially the *Jeſuits*, after the reformation, with the *Proteſtants*, to forſake their religion, and to draw them into the ſuperſtition and idolatry of the church of *Rome*; and which are in the New Teſtament ſignified by *the wine of her fornication*, with which the kings, nations and inhabitants of the earth are made *drunk*, *Rev.* xvii. 2. crying up the devotion and religion of their church, its antiquity, purity, holineſs and unity; pretending great love to the ſouls of men, that they ſeek nothing but their ſpiritual good; promiſing them great advantages, temporal and ſpiritual, worldly riches and honour, and ſure and certain ſalvation within the pale of their church, without which they ſay there is none; and by ſuch means they have intoxicated many princes, kingdoms, and multitudes of people, ſince the reformation; and have drawn them off from the profeſſion of the *Proteſtant* religion, and brought them back to popery again, as in *Poland*, *Bohemia*, *Hungary*, *Germany*, *France*, and other places; and theſe methods they are now taking in all *Proteſtant* countries, and in ours, and that with great ſucceſs, as is notorious, and time will more abundantly ſhew; but there is a *wo* lies againſt them for it: *that putteſt thy bottle* to him; giving him not only a glaſs or cup at a time, but a whole bottle to drink off at once, in order to inebriate him. The word is by ſome tranſlated *thy gall*, or *thy poiſon*[k]; which fitly enough expreſſes the poiſonous doctrines of the church of *Rome*, which men inſenſibly imbibe, infuſed in her wine of fornication, or drink in thro' the alluring and enſnaring methods taken. It properly ſignifies *heat* or *wrath*. The *Targum* is, "that pours *it* with "heat, that he may drink, and be inebriated." The *Syriac* verſion is, "wo to him that gives his "neighbour to drink the dregs of fury." The words may be truly rendered, *adding thy wrath*[l]; that is, to the alluring and enticing methods before mentioned, adding menaces, wrathful words, and furious perſecutions: and this the *Papiſts* do where they can; when good words and fair ſpeeches will not prevail, and they can't gain over proſelytes with flattery, deceit and lying, they threaten them with racks and tortures, with priſons and galleys, and death itſelf in various ſhapes, to force men into their communion; and which they have put in execution in many places, in *Bohemia*, *Hungary*, and in *France* even to this day; and this is what in the New Teſtament is called *the wine of the wrath of her fornication*, *Rev.* xiv. 8. and xviii. 3: *and makeſt him drunken alſo*; *that thou mayeſt look on their nakedneſs*; as *Ham* did on his father's nakedneſs, when in ſuch circumſtances: all the above methods are taken in order to intoxicate them, deprive them of the uſe of their reaſon, as is the caſe of a drunken man; and ſo bring them to believe, with an implicit faith, as the church believes; to believe things contrary to reaſon; to give into the ſpiritual whoredom and idolatry of that church, as men when drunk are eaſily drawn into uncleanneſs; to caſt off their profeſſion of the true religion, as a garment is caſt off, as men when drunk are apt to do; and particularly to reject the doctrine of juſtification by the righteouſneſs of Chriſt, which is the only robe to cover the nakedneſs of men, and receive the doctrine of merit and juſtification by works; in ſhort, to apoſtatize wholly from the religion they have profeſſed, and join in communion with the whore of *Rome*, that ſo they may look upon their apoſtacy, which is their nakedneſs, with the utmoſt pleaſure and delight.

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[k] חמתך venenum tuum, Montanus; ſo ſome in Druſius, and R. Jonah in Ben Melech.

[l] מספח חמתך adjungenti, *ſive* adhibenti furorem tuum, Tigurine verſion.

℣. 16. *Thou art filled with ſhame for glory*, &c.] This is ſaid by the Lord to the man that gives his neighbour drink to intoxicate him, that he may draw him into uncleanneſs, and pleaſe himſelf with it; who, inſtead of being filled with the glory of the Lord, and the knowledge of it, as the earth is before ſaid to be, ſuch are filled with ſhameful doctrines and abominable practices, as thoſe of the church of *Rome* are; and inſtead of ſeeking the glory of God, and the honour of their neighbours, they are ſatiated with the ſhameful ſpectacle of their apoſtacy, they have been the inſtruments of; and yet, inſtead of taking ſhame to themſelves, as they ought to do, they glory in their ſhame; count it an honour they have been the inſtruments of bringing them into ſuch uncleanneſs and idolatry; and glut themſelves with the delightful ſight; which, in the eſteem of God, was filling themſelves with ſhame, inſtead of bringing any glory to him, to themſelves, or their neighbours; and therefore ſhould ſeverely ſmart for it: *drink thou alſo*; of another cup, the cup *of the wine of the wrath of God*; as a juſt retaliation for giving to others *the wine of wrath of fornication* to drink, and to intoxicate men with; which will be given to myſtical *Babylon* at the time ſhe comes into remembrance before God, or when the time to puniſh her is come, and to all the followers and worſhippers of the beaſt; ſee *Rev.* xiv. 10. and xvi. 19: *and let thy foreſkin be uncovered*; in retaliation for uncovering the nakedneſs of others, and looking with pleaſure on it; by which it will appear, that the men here ſpoken of, that take all the above methods to draw or force others into the communion of their church, are no other than *Heathens*; their religion conſiſting greatly of *Gentiliſm*; or what has a very great likeneſs to it; hence the *Papiſts* are ſometimes called *Heathens* and *Gentiles*; ſee *Pſ.* x. 16. *Rev.* xi. 2: *the cup of the Lord's right-hand ſhall be turned unto thee*; who, in their turn ſhall drink of it, when his right-hand, in which it is, ſhall reach it out; for there is no reſiſting the power of that; when he gives the orders to drink it, they muſt; and this cup in his right-hand is a cup of red-wine, of the wrath, fury and indignation of God, the dregs of which theſe wicked men muſt wring out, and drink up; ſee *Pſ.* lxxv. 8. It is no unuſual thing in ſcripture for the wrath, vengeance and judgments of God to be repreſented by a cup, as in *Iſ.* li. 17. *Jer.* xxv. 15, 16, 17: *and ſhameful ſpewing* ſhall be *on thy glory*; ſignifying, that they ſhould be like a man intoxicated with wine, that vomits it up again; and which, falling on his fine cloaths, ſpoils the glory of them: ſo when this cup of wrath and vengeance ſhould be given unto them, and they be made to drink of it, they ſhould be ſo full of it, that all their glory ſhould be covered with ſhame; or all their glorious things ſhould be ſpoiled, and they deprived of all their riches and honours, their titles and grandeur; the magnificence of their temples, altars, idols and veſtments, *&c.*

℣. 17. *For the violence of Lebanon ſhall cover thee*, &c.] *Lebanon* was a mountain on the borders of the land of *Iſrael*, from whence cedar-wood was brought, of which the temple was built, and for that reaſon is ſometimes ſo called, as in *Zech.* xi. 1. and ſo the *Targum* and *Jarchi* interpret it, “the violence of the houſe of the ſanctuary ſhall cover thee;” and this was a type of the church of Chriſt, the violence of which is that which is offered to it, and which it ſuffers; and deſigns all the injuries, oppreſſions and perſecutions of it by the *Papiſts*; who ſhall be ſurrounded with the judgments of God, and covered with his wrath and vengeance for the violence done to his people, as a man is covered with a garment: or elſe the ſenſe is, that the ſame, or a like judgment ſhould come upon them, as did on *Lebanon*, or the material temple of *Jeruſalem*, which with great force and violence deſtroyed it; as that was conſumed by fire for the ſins of the *Jews* in rejecting Chriſt and perſecuting his people; ſo ſhall *Rome* be burnt with fire for the oppoſition of the inhabitants of it to Chriſt, and the injuries they have done to his church and people: *and the ſpoil of beaſts* which *made them afraid*; or, *the ſpoil of the beaſts* ſhall cover thee which *made them afraid*; we read of two beaſts, one riſing out of the ſea, and the other out of the earth; and both deſign the pope of *Rome* in different capacities, as conſidered in his ſecular and eccleſiaſtical power; and the ſpoil he has made of thoſe that oppoſe him, the calamities of fire and ſword he has brought upon them, are what have greatly terrified the ſheep of Chriſt; but for all the ſpoil and havock he has made, the judgments of God ſhall come upon him on all ſides, and utterly deſtroy him; the beaſt and falſe prophet ſhall be caſt into the lake of fire and brimſtone; ſee *Rev.* xiii. 1, 11. and xvii. 8. and xix. 20: *becauſe of mens blood, and for the violence of the land, of the city, and of all that dwell therein*; the ſame that is ſaid in ℣. 8. and here repeated, as reſpecting another body of men, guilty of the ſame or like crimes: there *Rome* pagan, concerned in the crucifixion of Chriſt, the deſolation of the land of *Judea*, and city of *Jeruſalem*, and their inhabitants, as well as in perſecuting the ſaints, the citizens of the church of God; here *Rome* papal, where our Lord has been crucified again, and his blood, and the efficacy of it, ſet at nought; the blood of the ſaints and martyrs of Jeſus ſhed in great abundance, and violent perſecutions of the churches of Chriſt, and the members of them; for all which the above judgments ſhall come upon them; ſee *Rev.* xi. 8. and xviii. 24.

℣. 18. *What profiteth the graven image, that the maker thereof hath graven it*, &c.] The graven images the church of *Rome* enjoins the worſhip of; the images of the Trinity, of Chriſt, of the Virgin *Mary*, of angels and ſaints departed, and which are ſtill continued ſince the reformation; but of what profit and advantage are they? they may be profitable to the graver, who is paid for graving them; and the metal or matters of which they are made, if ſold, and converted to another uſe, may turn to account; but as deities, and worſhipped as ſuch, they are of no profit to them that worſhip them; they can't hear their prayers, nor anſwer them; can't beſtow any favours on them, and deliver them out of any diſtreſs; and particularly can't ſave them from the judgments before denounced: *the molten image, and a teacher of lies*; nor is a molten image any ways profitable, which is made of liquid matter, gold or ſilver melted and poured into a mould, from whence it receives its form: it may be profitable to the founder, and the metal to the owner, if put to another uſe; but as a god is of no ſervice; and both the graven and molten image, the one and the other, each of them is *a teacher of lies*, and ſo unprofitable: if they are laymens books, as they are ſaid to be, they don't teach them truth; they don't teach them what God is, in his nature and perfections; what Chriſt is in his perſon and offices; what angels are, who are incorporeal; nor the ſaints, they neither deſcribe the ſhape and features of their body, nor expreſs their characters, minds or manners; they teach men to believe lies, and to worſhip falſe deities, as they are. So the *Targum* renders it, a falſe deity; which impoſes on men, and therefore cannot profit them: or this may be underſtood of an idolatrous prieſt, as *Aben Ezra*; as the idol itſelf cannot profit, ſo neither can the prieſt that teaches men ſuch lies as to worſhip the idol, and put truſt in it: *that the maker of his work truſteth therein, to make dumb idols?* or, *whilſt making dumb idols* [m]; which is great ſtupidity indeed! that whilſt a man is graving an image, or caſting an idol, which are lifeleſs, ſenſeleſs things, that can neither move nor ſpeak, yea are his workmanſhip, yet puts his truſt and confidence in them, that they can do him ſervice he needs, help him in diſtreſs, and ſave him out of his troubles; what profit can be expected from theſe, tho' ever ſo nicely framed, when he conſiders they are of his own framing; and that they are idols which are nothing in the world, as the word [n] here uſed ſignifies; and dumb ones, which can give no anſwer to the requeſts of their votaries? The *Targum* is, "idols in whom there is no profit."

℣. 19. *Wo to him that ſaith to the wood, awake,* &c.] That ſaith to a wooden image, let him go by what name he will; ſaint ſuch an one, or ſuch an one; awake, ariſe, exert thyſelf on our behalf; deliver us from preſent danger; ſave us from our enemies; or pray and intercede for us, that we may be delivered and ſaved, as the *Papiſts* do; addreſſing a block of wood as they would God himſelf, or as his people do, *Pſ.* xliv. 23. This muſt be very diſpleaſing and deteſtable to God, and therefore a wo is threatened to ſuch idol-worſhippers: who alſo ſay *to the dumb ſtone, ariſe*; to the idol of ſtone, as the *Targum*; the ſtone-ſtatue, an image made of ſtone, ſuch as the *Papiſts* have, even of wood, and of ſtone, as well as of gold, and ſilver, and braſs, *Rev.* ix. 20. and ſo ſtupid as to ſay to ſuch ſtocks and ſtones, ariſe, ſtand up, and help us: *it ſhall teach*; the ſtone itſelf would teach them better, would they but conſider what it is; look upon it, and handle it, when they would find it to be a mere ſtone, and no deity: or, *ſhall it teach?* ſo *Jarchi*, *Kimchi*, and *Ben Melech*; no, it cannot teach any true doctrine, or direct to right worſhip; it can't teach men their duty, or where they may have help; it is a dumb idol; it can't teach men the nature of God, and the knowledge of him; or inſtruct in his mind and will; or inform of things ſecret or future: *it is laid over with gold, and ſilver*; it is made of ſtone, and covered with gold and ſilver; how ſhould it teach? *and* there is *no breath at all in the midſt of it*; or, *no ſpirit* [o]; ſo far from having the ſpirit of divinity in it, or the ſpirit of God, that it has not the ſpirit of a man in it, nor even the ſpirit of a brute creature; it has not ſo much as animal breath, and ſo no life, motion, or activity in it; and therefore muſt be quite unprofitable to the worſhipper of it; incapable of teaching thoſe who apply to it; and they muſt be ſtupid that do it, and moſt righteouſly bring themſelves under the diſpleaſure and wrath of God, and expoſe themſelves to the wo here denounced againſt ſuch perſons.

℣. 20. *But the Lord* is *in his holy temple*, &c.] Not in graven and molten images; not in idols of wood and ſtone, covered with gold and ſilver; but in heaven, the habitation of his holineſs, the place of his reſidence, where he is ſeen and worſhipped by the holy angels and glorified ſaints; and from whence he ſurveys all the children of men, and their actions; obſerves the folly and ſtupidity of idol-worſhippers; and hears and anſwers the prayers of his own people: or this intends his church, which is his temple, ſanctified by him, and ſet apart for his ſervice, worſhip and glory: here he grants his gracious preſence to thoſe who worſhip him in ſpirit and in truth; and here he will appear as king of ſaints, in a moſt glorious manner, when theſe ſeveral woes beforementioned have taken place; as on *Rome* pagan already, and in part on *Rome* papal at the reformation, ſo completely on it, and all worſhippers of images hereafter. The word היכל here uſed, ſignifies, that part of the temple, called the holy place, as diſtinct from the holy of holies; which was the proper ſeat of the divine majeſty, and a figure of heaven, as the holy place was of the church; and ſo he was, as it were, removed from the one to the other; hence the more obſervable and remarkable, and the greater reaſon for what follows; and this ſerves to illuſtrate and confirm the ſenſe given: *let all the earth keep ſilence before him*; ſtand in awe of him, and reverence him; be ſubject to him, and ſilently adore him; as all the inhabitants of the earth will, when the above enemies of his are entirely removed out of it; there will be no more clamours and objections againſt the chriſtian religion by *Jews* and *Mahometans*, on account of image-worſhip, which will be no more; no more wars, or rumours of wars, but a profound peace every where; no more perſecutions of the ſaints; no more will be heard the cry of violence and oppreſſion, all their enemies being deſtroyed; no more repinings and murmurings among the people of God, thro' impatience and unbelief, all afflictions being at an end; there will be an entire ſilence of this kind every where; only the voice of the goſpel, of prayer, praiſe and thankſgiving, will be heard. This is not the caſe now, nor was there ever as yet ſuch a time on earth; this ſhows that the prophecy regards time to come.

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[m] לעשות אלילים אלמים faciendo idola muta, Junius & Tremellius, Piſcator, Vatablus.

[n] אלילים dii nihili, Druſius.

[o] רוח ſpiritus, Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius, Burkius.

CHAP. III.

THE title of this chapter is a prayer of *Habakkuk* the prophet, compoſed after the manner of a Pſalm of *David*, and directed to the chief ſinger, ℣. 1, 19. The occaſion of it is expreſſed, ℣. 2. in which the prophet declares his concern for the work of the Lord, and the promotion of the kingdom and intereſt of Chriſt; and obſerves the various ſteps that were, or would be taken, for the advancement of it; for which he prays, and ſuggeſts that theſe would be after the manner of the Lord's dealing with the people of *Iſrael*, and ſettling them in the land of *Canaan*, ℣. 3—15. and there being ſeveral things awful in this account, both with reſpect to the judgments of God on his enemies, and the conflicts and trials of his own people, it greatly affected the mind of the prophet, ℣. 16. and yet, in the view of the worſt, he expreſſes his ſtrong faith in the Lord, as to better times and things, that would moſt aſſuredly come, ℣. 17, 18, 19.

℣. 1. *A prayer of Habakkuk the prophet upon Sigionoth.*] Of the name, character, and office of the prophet, ſee the note on ch. i. 1. This chapter is entitled a *prayer* of his, a ſupplicatory one, put up in an humble and earneſt manner, and in the exerciſe of faith, and under the influence of a ſpirit of prophecy. He before had a viſion of the coming of Chriſt, and of what enemies would riſe up, and obſtruct his kingdom and intereſt in the world; and here he prays that theſe obſtructions might be removed, and that the kingdom of Chriſt, in its full extent and glory, might take place in the world; and is a prayer of faith, as he prayed it might be, he believed it would be; and left this prayer behind him, for the uſe and inſtruction of the church in all ages, until the whole ſhould be accompliſhed. It ſeems to be compoſed after the manner of the Pſalms of *David*, to make it the more pleaſant and agreeable; and that it might be the more regarded, and be more fitted for the public uſe and ſervice of the ſanctuary: this appears from the ſtile of it, which is poetical, lofty and ſublime; from the frequent uſe of the word *Selah*, peculiar to the pſalms of *David*, ℣. 3, 9, 13. and from the direction of it to the chief ſinger on the ſtringed inſtruments, ℣. 19. and from the phraſe *upon*, or *according to Sigionoth* here, which the *Septuagint* verſion renders *with a ſong*; and ſo the *Arabic* verſion, *after* the manner *of a ſong*; for this word ſeems to be the plural of *Shiggaion*, the title of the *ſeventh* pſalm; which was either the name, title, or firſt word of ſome ſong or ſongs, according to which this was to be ſung; or the name of the tune with which it was to be ſung; or of the inſtrument on which it was to be ſung: it very probably deſigns, and may be called, an *erratic*, or *wandring* ſong, becauſe of the variableneſs of its metre, and of its tune. The *Vulgate Latin* verſion wrongly interprets it, *for ignorances*; as if this was a prayer of the prophet's for the pardon of ſins of error and ignorance committed by himſelf, or by others, or both; which ſenſe is favoured by the *Targum*, “a prayer which *Habakkuk* the “prophet prayed, when it was revealed unto him “concerning the length (of time) which (God) “gave to the wicked; that if they would return “to the law with a perfect heart, they ſhould be “forgiven all the ſins which they had committed “before him as ignorance:” but there does not appear throughout the whole prayer one ſingle petition for the pardon of any ſin at all.

℣. 2. *O Lord, I have heard thy ſpeech*, and *was afraid*, &c.] Or, *thy hearing* [p]; which the Lord had cauſed to be heard from, and of himſelf; the report that had been made to him, and other prophets before him, particularly *Iſaiah*, who ſays, *who hath believed our report? Iſ.* liii. 1. where the ſame phraſe is uſed as here; tho' it ſeems here not ſo much to regard the evangelical part of that report, concerning the coming of Chriſt, his ſufferings and death, in order to obtain redemption and ſalvation for his people; for this would have been, and was matter of joy, and not of fear and conſternation: but the truth is this, the Lord in the preceding ſpeech, being a report he made to the prophet concerning the Meſſiah, had ſignified that Chriſt would have many enemies from the *Jews*, and from the *Gentiles*, from *Rome* pagan, and *Rome* papal; that the church of Chriſt would meet with great afflictions and perſecutions, and be attended with many conflicts, temptations and difficulties; that the intereſt of the Redeemer would be ſometimes very low, and the work of the Lord at a ſtand in the world, yea ſeemingly dead, quite loſt and gone; this is what cauſed the fear and diſtreſs in the prophet's mind, and gave him that pain and uneaſineſs: and hence the following petition, O Lord, *revive thy work in the midſt of the years*; which refers not to the deliverance from the *Babyloniſh* captivity, which was fixed to a term of years, when, and not before, not in the midſt of them it would be wrought; but to the great work of the Lord in the times of the goſpel. There is a double reading of theſe words in the *Septuagint* verſion of them, and both very different from the *Hebrew* text. The one is, *in the midſt of two lives thou ſhalt be known*; the life that now is, and that which is to come. The other, by a change of the accent, is, *in the midſt of two animals thou ſhalt be known*; ſo the *Arabic* verſion. *Theodoret* makes mention of both, and inclines to the former; “ſome (he ſays) by two animals un“derſtand angels and men; ſome the incorporeal “powers near the divine glory, the cherubim and “ſeraphim; others the *Jews* and *Babylonians*; but “to me it ſeems, that the prophet does not ſay “animals, but lives, the preſent and future, in “the midſt of which he was a juſt judge:” but the latter reading is followed by many of the ancients, whoſe different ſenſes are given by *Jerom* on the place; ſome interpreting them of the Son and Spirit, by whom the Father is made known; others of the two cherubim in *Exodus*, and of the two ſeraphim in *Iſaiah*; and there were ſome who underſtood them of the two Teſtaments, the Old and New, in the midſt of which the Lord may be known; and others of Chriſt's being crucified between two thieves, by which he might be known: but beſides theſe different ſentiments, many of the ancients concluded from hence, that Chriſt lay in the manger between two animals, the ox and the aſs, and to which they refer in their ancient hymns [q]; but tho' this is a wrong verſion of the text, and a wrong ſenſe which is put upon it, together with *Iſ.* i. 3. yet, as *Burkius* obſerves, there is in this miſtake a certain and ancient truth, that the text of *Habakkuk* belongs to the work of God in Chriſt, and eſpecially to the nativity of our Lord Jeſus; and ſo ſome later writers apply this to the wonderful work of the incarnation of Chriſt, that new, unheard-of, and amazing thing the Lord would work in the earth; the promiſe of which being delayed, might ſeem to be dead; and therefore it is intreated it might be revived, and the performance of it haſtened; and others to the work of redemption by Chriſt, which the Father gave him to do, and he promiſed to come and perform; but being deferred, the Old Teſtament-ſaints were impatient of it. *Cocceius* and *Van Till* reſtrain it to the reſurrection of Chriſt from the dead, his coming being propheſied of before; and render the words, *O Lord, thy work is his life* [r], *in the midſt of the years*; the reſurrection of Chriſt from the dead, or the quickening of him is propheſied of in many places as a work that would be done, and in which the hope and expectation of the ſaints were placed; this being a work of great importance both to Chriſt, his exaltation and glory, and to his people; their quickening together with him; their regeneration, or paſſing from death to life; their juſtification of life, and reſurrection from the dead, depending upon it; and this is the Lord's work, and owing to the exceeding greatneſs of his power, and is frequently aſcribed to God the Father, who raiſed Chriſt from the dead, and gave him glory: and this was *in the midſt of the years*, or between the years of the Old and of the New Teſtament; the former was the year of God's long-ſuffering and forbearance, the time when the *Jewiſh* church like children were under governors and tutors, until the time appointed of the Father; the latter is the acceptable year of the Lord, and the year of the redeemed; and between theſe two years, at the end of the one, and the beginning of the other, the Meſſiah came, was cut off or died, and was quickened and raiſed again: but I ſhould chuſe rather to underſtand this more generally of the work of the Lord in the chriſtian churches throughout the whole goſpel-diſpenſation, or at leaſt in ſome certain periods of it. The church itſelf is the work of the hands of the Lord, *Iſ.* xlv. 11. which ſometimes has ſeemed to have been in a very dead and lifeleſs ſtate and condition, as in the dark times of popery; and tho' there was a reviving of it upon the reformation, yet there has been a decline ſince; and the *Sardian* church-ſtate, in which we now are, is deſcribed as having a *name*, that it *lives*, and yet is *dead*; and the intereſt of religion, and the church of Chriſt will be lower ſtill, when the witneſſes are ſlain, and their dead bodies lie unburied, before the Spirit of the Lord enters into them, and revives them: now the prophet having in view theſe ſeveral intervals, and eſpecially the laſt, prays for a reviving of the intereſt and church of Chriſt, and the work of the Lord in it; and which will be done when Chriſt will come in a ſpiritual manner, and deſtroy antichriſt; when the Spirit will be poured down plentifully from on high; when the goſpel will be purely and powerfully preached all over the world; when the ordinances of it will be adminiſtred as at the beginning; when multitudes of churches will be raiſed and formed, the *Jews* will be converted, and the fulneſs of the *Gentiles* brought in: this will be a reviving time indeed! and there never will be a thorough one till this time comes; and this will be in *the midſt of the years*; between the years of the reign of antichriſt, the 1260 days or years of it, which will now expire, and the thouſand years of Chriſt's perſonal reign on earth; between theſe two periods will be this reviving time or ſpiritual reign of Chriſt [s]. The words may to good purpoſe be applied to the work of grace in the hearts of true believers in Chriſt, which is the Lord's work, and his only; not men, not miniſters, not angels, but Jehovah only is the author and finiſher of it. This ſometimes ſeems as it were to be dead, when the graces of the ſpirit are not in exerciſe; when ſaints are in dead and lifeleſs frames of ſoul; when they are backward to ſpiritual and religious exerciſes; when the world, and the things of it have got power over them, and they are unconcerned for the things of Chriſt, the honour of his name, and the good of their own ſouls; when they are under the power of ſome ſin, and are carried captive by it, as was the caſe of *David*, *Peter*, and others: now this work is revived, when the graces of the Spirit are called forth again into lively exerciſe; when the affections go out ſtrongly after divine objects and things; when the thoughts of the mind, and the meditations of the heart are on ſpiritual ſubjects; when the talk and converſation turns chiefly on things of a religious and heavenly nature; when there is a forwardneſs to ſpiritual exerciſes, a ſtirring up of themſelves and others to them, and a continuance in them; when there is a viſible growing in grace, and a fruitfulneſs in every good work: this is to be prayed for, and is from the Lord; and is owing to his ſetting his hand a ſecond time to the work; to his being as the dew to his people; to Chriſt the ſun of righteouſneſs ariſing on them, with healing in his wings; and to the ſouth-wind of the ſpirit blowing upon them, and cauſing their ſpices to flow out; and this is deſirable in the midſt of their years, before the years come on in which they have no pleaſure, or before they go hence, and be no more: *in the midſt of the years make known*; which *Cocceius* and *Van Till* reſtrain to the notification of Chriſt's reſurrection from the dead by the miniſtry of the goſpel, for the benefit of the Lord's people, both *Jews* and *Gentiles*; as being a matter of great conſequence to them, and for the confirmation of the chriſtian religion, as it undoubtedly was: but it ſeems better to underſtand it in a more general ſenſe, that God would make known more of himſelf, as the covenant-God and Father of his people, of his mind and will, of his love, grace and mercy in Chriſt; that he would make known more of Chriſt, of his perſon, offices and grace; that he would make known more clearly the work of his Spirit and grace upon their hearts, and diſplay his power, and the efficacy of his grace, in reviving it, and carrying it on; that he would make known more largely his covenant and promiſes, his truth and faithfulneſs in the performance of them; that he would grant a larger meaſure of knowledge of all divine things of the goſpel, and the truths of it; ſuch as is promiſed, and is expected will be in the latter day, when the earth ſhall be every where filled with the knowledge of the Lord, ch. ii. 14: *in wrath remember mercy*; the above interpreters refer this to the time of God's wrath and vengeance upon the *Jewiſh* nation for their rejection of the Meſſiah; and which the prophet does not pray might be averted, but that mercy might be remembered to his own people among them, as was; who had the goſpel firſt preached to them, and were called by grace and ſaved; and who had an opportunity given them of eſcaping from *Jeruſalem*, before the deſtruction of that city: but it may be more agreeable to interpret this of the ſtate of the churches of Chriſt and true believers; who, when under affliction and diſtreſs, or in temptation and deſertion, are ready to conclude that God is dealing with them in wrath; and whom the prophet perſonates, and by him they are taught to pray, that at ſuch ſeaſons God would remember his covenant, his promiſes, his loving-kindneſs and tender mercies, the favour he bears to his own people, and ſmile on them again, and comfort their ſouls.

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[p] שמעך tuam auditionem, V. L. Burkius; tuum auditum, Pagninus, Montanus; rumorem, Tarnovius.

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[q] Agnoſcat bos & aſinus
Jacentem in præſepio. And again,
Cognovit bos & aſinus,
Quod puer erat dominus.

[r] Taking חייהו for חיין, as ידיהו for ידין in ℣. 10. So Ben Melech obſerves it may be taken.

[s] The Targum interprets theſe years of the time in which God will renew the world.

ỳ. 3. *God came from Teman*, &c.] Or, *may God come from Teman* [t]; ſince it is part of the prayer of *Habakkuk*: or, as *from Teman* [u]; as he of old came from thence, a city in the land of *Edom*, *Jer.* xlix. 7. *Amos* i. 12. it was five miles from *Petra* in *Idumea*, where was mount *Seir*, from whence the Lord aroſe, and ſhone forth from mount *Paran* at the giving of the law, *Deut.* xxxiii. 2. to which the alluſion is here. So the *Targum*, "at the "giving of the law to his people, God was re-"vealed from the ſouth;" for ſo *Teman* ſignifies. The prophet to encourage his own faith, and the faith of others, takes notice in this and the following verſes, of the inſtances of the grace, goodneſs, and power of God to his people *Iſrael*, in appearing to them at mount *Sinai*, going before them in the wilderneſs, deſtroying their enemies, caſting them out before them, and introducing them into the land of *Canaan*, and ſettling them there; ſuggeſting, that he that had done theſe great and wonderful things, would ſupport and maintain, carry on and promote, his own kingdom and intereſt in the world; in order to which the prophet prays to God the Father for the coming of his Son, either in the fleſh, that the incarnate God would appear in the world, and ſet up his kingdom in it; or in prayer, he propheſies of it, and expreſſes his faith in it: *God cometh from the ſouth*; or, he *ſhall come* [w], as it may be rendered: he knew from the prophecy of *Micah*, that he that was to be ruler in *Iſrael* was to come from *Bethlehem*, *Mic.* v. 2. which lay to the ſouth of *Jeruſalem*; and from hence he expected him, and believed he would come, and prayed for it as being moſt deſirable and welcome: or elſe this reſpects the coming of the Meſſiah, in the miniſtration of the word to *Jews* and *Gentiles*, after his reſurrection from the dead, and aſcenſion to heaven, and the pouring forth of his Spirit on the day of *Pentecoſt*; that as the Lord came from the places here mentioned, when he gave the law on mount *Sinai*, ſo he would ſend forth his goſpel out of *Zion* and *Jeruſalem*, and go forth himſelf along with it, riding in his glory, and in his majeſty, conquering and to conquer; cauſing his miniſters to triumph in him, and by them ſubdue multitudes of ſouls to him, both in *Judea*, and in the *Gentile* world, whereby his kingdom might appear in it: *and the holy one from mount Paran*; or, *even the holy* one [x]; that came or ſhined forth *from mount Paran* formerly; for it was Chriſt then that appeared on mount *Sinai*, and gave to *Moſes* the lively oracles of God; ſee *Pſ.* lxviii. 17, 18. *Acts* vii. 38. he, as he is truly God, God manifeſt in the fleſh, *Immanuel* God with us; ſo he is the holy one of God, infinitely and eſſentially holy, as a divine perſon; and holy, and harmleſs, and without ſin in his human nature and life; and is the ſanctifier and ſanctification of his people. Mount *Paran* was ſituated to the ſouth of the land of *Canaan*, as well as *Teman*, which ſo ſignifies, as before obſerved. It is called by *Ptolemy*, *Pomponius Mela*, and others, *Strobilus*, from its likeneſs to a pine-apple. It had its name from the city *Paran*, which lay between *Egypt* and *Arabia* [y]; ſee 1 *Kings* xi. 18. which *Jerom* ſays [z], was three days journey from *Aila* to the eaſt; mention is made of *Ail* or *El-paran* in *Gen.* xiv. 6. near to which was the wilderneſs of *Paran*, frequently ſpoken of in ſcripture, *Gen.* xxi. 21. *Numb.* x. 12. and xiii. 3, 26. 1 *Sam.* xxv. 1. the ſame which *Joſephus* [a] calls the valley or plain of *Pharan*, where *Simon* of *Geraſa* made caves and dens, and hid the treaſure he plundered from the people: according to *Adrichomius* [b], it was a moſt dreadful, barren deſert, where nothing grew, or was to be had, thro' which the children of *Iſrael* journied; and was ſometimes taken for the firſt part of the deſert of *Arabia* near mount *Sinai*, and ſometimes for the laſt part of it towards the land of promiſe; ſometimes it was called the deſert of *Sin*, and ſometimes the deſert of *Sinai*, from that mountain; but its moſt general name was that of *Paran*, and contained eleven days journey from mount *Sinai* to *Cadeſh-barnea*. Mount *Paran* (he ſays [c]) is thick and ſhady, near to mount *Sinai*, and even *contiguous*, as it ſhould ſeem to be from *Deut.* xxxiii. 2. to which the reference is here. So *Hillerus* [d] interprets it, *full of boughs*, or *branches*; or elſe he would have it to ſignify *the corner of Aran*, the ſon of *Diſhan*, a ſon of *Seir* the *Horite*, who inhabited this country; ſee *Gen.* xxxvi. 20, 28. and both *Teman* and *Paran* being to the ſouth, may point to the place of the Redeemer, by whom the great work was to be done, referred unto. *Jerom* ſays he heard an *Hebrew* man diſcourſe on this paſſage, thus, "that *Bethlehem* lies to the ſouth, where the Lord and Saviour was born: and that he it is of whom it is here ſaid, *the Lord ſhall come from the ſouth*; that is, ſhall be born in *Bethlehem*, and thence ariſe; and becauſe he who is born in *Bethlehem*, formerly gave the law on mount *Sinai*; he is *the holy one* that came *from mount Paran*; ſeeing *Paran* is a place near to mount *Sinai*; and the word *Selah* ſignifies *always*; and the ſenſe is, he who is born in *Bethlehem*, and who on mount *Sinai*, that is, on mount *Paran*, gave the law, always is the author, and giver of all bleſſings paſt, preſent, and to come." The word *Selah* ſtands here in the middle of the verſe. It is interpreted by ſeveral of the *Jewiſh* writers, *for ever*, as by the fore-mentioned *Hebrew*; and by others as an affirmation, and render it, *verily*, *truly*, as anſwering to *Amen*. Some underſtand it as a pauſe or full ſtop, denoting attention to ſomething ſaid that is remarkable; and others take it to be a note, directing the finger to the elevation of his voice, where it ſtands; and ſo it is no other than a muſical note; hence the *Septuagint* render it, διαψαλμα. A very learned man [e] has wrote a diſſertation upon it, ſhewing that it is one of the names of God; and uſed differently, as the ſenſe requires, either in the vocative caſe, as *Selah*, that is, O God; or in the other caſes, of God, to God, *&c.* *his glory covered the heavens*; that is, the glory of God, the holy one, when he came, or ſhould come: this was true of him when he deſcended on mount *Sinai*, and his glory abode upon it; and the ſight of this glory was like devouring fire; and the elders ſaw the God of *Iſrael*, under whoſe feet was as a paved work of ſapphire, and as the body of heaven in its clearneſs; yea, ſo great as to make the light and glory of the celeſtial bodies uſeleſs, even to cover and hide the ſhining of them; ſee *Exod.* xxiv. 10, 16, 17. and may reſpect the glorious appearances at the birth of Chriſt, when the heavenly hoſt deſcended, and ſung glory to God in the higheſt, and when the glory of the Lord ſhone round about the ſhepherds, *Luke* ii. ix. 14. and at his baptiſm, when the heavens were opened, the Father's voice was heard, and the Spirit deſcended on Chriſt, as a dove; and at his transfiguration, when his face ſhone as the ſun; and *Moſes* and *Elias* appeared in glorious forms, and a bright cloud overſhadowed them, and a voice was heard from the excellent glory, *Matt.* iii. 16, 17. and xvii. 2, 3, 4, 5. 2 *Pet.* i. 19. or rather it may be, this may reſpect Chriſt as the brightneſs of his Father's glory, and the glory of God in the face of Chriſt, as ſet forth in the light of the glorious goſpel of Chriſt, when carried throughout the world by his apoſtles; whereby his glory was ſo ſpread in it, that the heavens were covered with it, and declared it; yea, it was ſet above the heavens, and the name of the Lord became excellent in all the earth, as follows; ſee *Pſ.* xix. 1—4. and viii. 1: *and the earth was full of his praiſe*; with the words of his praiſe, as the *Targum*; ſo the fame of the mighty things done by the Lord in *Egypt*, at the *Red-ſea*, and in the wilderneſs, for his people, reached the nations of the world, and eſpecially thoſe of the land of *Canaan*, and ſtruck them with awe and dread, *Joſh.* ii. 9, 10. and the fame of Chriſt, his miracles and doctrines, went thro' the land of *Iſrael*, and all *Syria*; and multitudes glorified God, and praiſed him for what was done by him, *Matt.* iv. 23, 24. and xv. 31. and more eſpecially the earth was filled with his glory and praiſe, when his goſpel was carried into all the parts of it by his apoſtles; which occaſioned univerſal joy to all ſenſible ſinners, and filled their hearts and mouths with praiſe to God for ſuch a Saviour, and for ſuch bleſſings of grace and good things that came by him: or, *the earth was full of his light* [f]; of the light of his goſpel, and of the knowledge of himſelf by it.

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[t] יבוא veniet, ſo ſome in Calvin, Van Till.

[u] כתימן ſicuti olim ex Theman, Van Till.

[w] Venit, Grotius; veniet, Pagninus, Montanus, Calvin, Guſſetius.

[x] וקדוש.

[y] Hiller. Onomaſtic. p. 585, 908.

[z] De locis Hebr. fol. 91. F. G.

[a] De bello Jud. l. 4. c. 9. § 4.

[b] Theatrum Terræ Sanctæ, p. 116.

[c] Ibid. p. 123.

[d] Ut ſupra, p. 431, 477, 908.

℣. 4. *And his brightneſs was as the light*, &c.] Of fire, of devouring fire on the top of the mount, to which the ſight of his glory was like, *Exod.* xxiv. 16. to which *Kimchi* refers it. *Aben Ezra* thinks the pillar of fire is intended, in which the Lord went before his people in the wilderneſs, *Exod.* xiii. 21, 22. or as the light and ſplendor of *Bereſhith*, as the *Targum*, of that primogenial light which was produced on the firſt day of the creation; or as the light of the ſeven days of the creation, as *Jarchi*; ſee *Iſ.* xxx. 26. or rather as the light of the ſun ſhining in its full ſtrength, Chriſt being the light of the world, and the ſun of righteouſneſs; and ſo may deſcribe him as the brightneſs of his Father's glory; or his glory, as the only begotten of the Father, ſeen by his own diſciples in the days of his fleſh, ſhining thro' his works and miracles; or as exhibited in the light of his glorious goſpel, which is the great light that ſhined on men; and in, and by which, they that ſat in darkneſs ſaw light, and who were darkneſs itſelf were made light in the Lord: what a glory, luſtre, brightneſs, and light did the goſpel ſpread in the world at the firſt publication of it! *he had horns coming out of his hand*; which the *Jewiſh* interpreters underſtand of *Moſes* having horns or beams of light and glory from the hand and power of God, when he converſed with him on the mount, and the ſkin of his face ſhone, where the ſame word is uſed as here, *Exod.* xxxiv. 29, 35. tho' ſome of them interpret it of the two tables of the law, which came from the hand of the Lord, edged with glory and brightneſs, and looked like fire; hence called a *fiery law*, *Deut.* xxxiii. 2. The words may be rendered, as in the margin, *he had beams coming out of his ſide* [g]; and be underſtood of Chriſt, who has beams and rays of glory on all ſides of him, all around him; he is all glory [h]; he is crowned with glory and honour, and highly exalted at his Father's right-hand, above all principalities and powers: and *horns* being an emblem of power and might, authority and dominion, the phraſe may denote, that all power and authority in heaven and in earth are given to him as Mediator, and exerciſed by him. *Van Till* obſerves, that the word *horns* is a military term, and is uſed for the wings of armies, the right and left; and as Chriſt is here deſcribed as a general of an army, marching forth in a warlike manner; theſe may denote the armies or companies under him, at his hand, and under his command, accoutred, and ready to obey his orders; and particularly may have reſpect to the diviſion made among the apoſtles, whom he ſent forth to ſubdue men to him; committing the goſpel of the circumciſion to *Peter*, and of the uncircumciſion to *Paul*, *Gal.* ii. 7, 8. whoſe miniſtrations were made ſucceſsful to the pulling down of the ſtrong holds of ſin and ſatan, and reducing many to the obedience of Chriſt: *and there was the hiding of his power*; that is, in his hand; there his power, which before was hidden, was made manifeſt; and yet ſo little diſplayed, in compariſon of what it is in itſelf, that it may be rather ſaid to be hid than revealed; or there, in his hand, lies his power, with which he hides and covers his people in the day of battel; eſpecially his miniſtring ſervants, whom he holds in his right-hand, and preſerves them amidſt a thouſand dangers and difficulties, and keeps them for further uſefulneſs; ſee *Acts* xviii. 10. *Rev.* ii. 1. The *Targum* is, "ſparks "went out from the chariot of his glory; there "he revealed his majeſty, which was hid from the "children of men, with ſublime power." *Aben Ezra* thinks, the ark is meant by *the hiding of his power*, called *the ark* of his *ſtrength*, *Pſ.* cxxxii. 8.

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[e] Paſchii Diſſertatio de Selah, p. 670. in Theſaur. Theolog. Philolog. par. 1.

[f] תהלתו מלאה הארץ & lux ejus implevit terram, Junius & Tremellius; & ſplendoris, *vel* fulgoris ejus plena terra, Vatablus, Druſius; ſo Kimchi, Ben Melech, and R. Sol. Urbin. Ohel Moed, fol. 3. 1.

[g] קרנים מידו לו e lateribus utrinque emicabant cornua, h. e. radii, Druſius.

[h] So R. Joſeph Albo interprets them of ſparks, of ſpiritual light, which come from God himſelf, and not another. Vid. Sepher Ikkarim, l. 2. c. 29.

ỷ. 5. *Before him went the peſtilence*, &c.] Either in the land of *Egypt*, when he marched thro' that, and ſlew all their firſt-born, *Pſ.* lxxviii. 50, 51. or rather, which he ſent before him, and *Iſrael* his people among the nations of the land of *Canaan*, with other diſeaſes and judgments, and deſtroyed them to make way for his people, which may be here alluded to, *Exod.* xxiii. 27, 28. and may point at the judgments of God, and thoſe peſtilential diſeaſes which ſeized upon the perſecutors of the chriſtians, both among the *Jews*, as *Herod*, *Acts* xii. 23. and among the *Gentiles*, as many of the *Roman* emperors, who died violent and grievous deaths; and particularly it may regard the peſtilence, famine, and other ſore judgments preceding the deſtruction of *Jeruſalem*, and the inhabitants of it, for their rejection and crucifixion of the Meſſiah: *and burning coals went forth at his feet*; which ſome underſtand of hail-ſtones mingled with fire, to which the alluſion may be, being one of the plagues of *Egypt*, *Exod.* ix. 23, 24. Some interpret it of hot diſeaſes, burning fevers, ſo *Kimchi*; which are at the command of God, and ſent forth by him when he pleaſes, to do his will. The ancient fathers expound all this of the deſtruction of death, and the devil, and his principalities by Chriſt upon the croſs; and the *Targum* is, "from before him was ſent forth the "angel of death, and his word went forth in a "flame of fire;" but this ſeems to have reſpect to the burning of the city and temple of *Jeruſalem*, which was done by the *Romans* as inſtruments, but according to the direction, order and will of Chriſt, *Matt.* xxii. 7. ſee *Pſ.* xviii. 12, 13.

ỷ. 6. *He ſtood and meaſured the earth*, &c.] This alludes to the ark of the Lord, the ſymbol of his preſence, ſtanding and abiding at *Gilgal* for the ſpace of fourteen years, whilſt the land of *Canaan* was ſubdued by *Joſhua*; and then meaſured out by him, and divided by lot, as an inheritance to the children of *Iſrael*, according to the direction and appointment of the Lord, *Joſh.* xiii. *&c.* here it may have reſpect to the miſſion of the apoſtles into the ſeveral parts of the world, and the diſtribution of it among them; ſome being ſent into one part, and ſome into another, called their particular line and meaſure, 2 *Cor.* x. 14, 15, 16. ſome into *India*, others into *Ethiopia*; ſome into *Aſia*, and others into *Europe*; by which means the goſpel was preached every where, and great part of the world became chriſtians: *he beheld, and drove aſunder the nations*; with a look of his he made them give way; he drove the *Canaanites* out of the land, and ſeparated them from one another, and ſcattered them about, to make room for his people *Iſrael*, *Pſ.* lxxviii. 55: *and the everlaſting mountains were ſcattered*; or, *were broken* [l]; *the perpetual hills did bow*; the mountains and hills that were from the beginning of the creation, that were ſettled upon their baſes, and never moved; now trembled, ſhook and bowed, as *Sinai*, and others did, at the preſence of the God of *Iſrael*; ſee *Judg.* v. 5. *Pſ.* lxviii. 8, 16. or rather figuratively, theſe may deſign the kingdoms and ſtates, kings and princes, greater and leſſer, belonging to the land of *Canaan*, which were ſhaken, moved, and taken by the *Iſraelites*, and brought into ſubjection to them; and in like manner kings and kingdoms, comparable to mountains and hills, thro' the preaching of the goſpel, and the power of Chriſt attending it, were brought to yield unto him, at the downfal of paganiſm in the *Roman* empire: this is ſignified by every mountain and iſland being moved out of their places, and kings and great men calling to the rocks and mountains to fall on them, and hide them from the wrath of the Lamb, *Rev.* vi. 14—17: *his ways are everlaſting*; and what he has done in ages paſt, he can do again; his power, his wiſdom, and his grace are unchangeably the ſame; and all he does in time, every ſtep he takes, is according to his counſels, purpoſes and decrees in eternity, which infallibly come to paſs; nor can he be hindred and fruſtrated in the execution of them; as he has begun, he'll go on; as he has ſet up his kingdom in the world, he'll ſupport and maintain it; and tho' there are many obſtructions and remoras in the way of it, he'll go on, and remove them, until he has thoroughly eſtabliſhed it, and brought it to its higheſt glory, which he has deſigned; all mountains and hills are nothing before him; he can ſoon make them a plain; ſee *Rev.* xi. 15, 17: or, *the ways of the world* [k] *are his*; the world is under his government, and all things in it ſubject to his providence; he can rule and over-rule all things for his own glory, and the good of his intereſt, and he will do it; every thing is ſubject to his controul, and under his direction; not a ſtep can be taken without his will. This the prophet obſerves along with the above things, to encourage the faith and expectation of the ſaints, that the work of the Lord will be revived, and his kingdom and intereſt promoted and eſtabliſhed in the world; tho' there may, and will be, many difficulties and diſtreſſes previous to it.

ỷ. 7. *I ſaw the tents of Cuſhan in affliction*, &c.] The ſame with *Cuſh* or *Ethiopia*; hence the *Septuagint* and *Vulgate Latin* verſions render it, *the tents of the Ethiopians*; and theſe are the ſame with *the curtains of Midian* in the next clauſe, tents being made of curtains, and the *Ethiopians* and *Midianites* the ſame people; ſo the daughter of the prieſt of *Midian*, whom *Moſes* married, is called an *Ethiopian* woman, *Exod.* ii. 21. *Numb.* xii. 1. This ſeems to have reſpect to that pannic which ſeized the neighbouring nations by whom the *Iſraelites* paſſed, as well as the *Canaanites*, into whoſe land they were marching, when they heard what wonderful things were done for them in *Egypt*, at the *Red-ſea*, and in the wilderneſs, which was predicted by *Moſes* in *Exod.* xv. 14, 15. and not only fulfilled in the *Canaanites*, as appears from what *Rahab* ſays, *Joſh.* ii. 9, 10, 11. but particularly in the *Moabites* and *Midianites*, who ſent to each other, and conſulted together againſt *Iſrael*; and by the advice of *Balaam*, found ways and means to draw them into fornication, and ſo to idolatry; for which the *Iſraelites* having ſuffered, were ſtirred up to avenge themſelves on them, and ſlew five of their kings, and a great multitude of their people; and ſo the words may be rendered, *for iniquity* [l]; and the word is often uſed for idolatry; that is, for the ſin they drew the *Iſraelites* into, they were brought into trembling and great diſtreſs, which the prophet ſaw, perceived and underſtood by reading the hiſtory of thoſe times; ſee *Numb.* xxii. 3, 4, 7, and xxv. 6, 17, 18. and xxxi. 2—8. tho' the *Jewiſh* commentators, and others, generally refer this to the caſe of *Cuſhan-Riſhathaim* king of *Meſopotamia*, who carried *Iſrael* into captivity, from whence they were delivered by *Othniel*, who prevailed againſt *Cuſhan*, and into whoſe hands he fell; and ſo then he and his people were ſeen in affliction, *Judg.* iii. 7—10. but *Cuſhan* here is not the name of a man, but of a country: and whereas it follows, *the curtains of the land of Midian did tremble*; this is thought to refer to the times of *Gideon*, when the *Midianites* were overcome by him with three hundred men, and in their fright fell upon and deſtroyed each other; ſignified by a barley-cake tumbling into the hoſt of *Midian*, and overturning a tent, as repreſented in a dream to one of *Gideon*'s men, *Judg.* vii. 13, 21, 22. but the former reference ſeems beſt; and it ſhould be obſerved, that *Cuſh* or *Ethiopia*, and *Midian* were parts of *Arabia*; for not only the *Arabians* are ſaid to be near the *Ethiopians*, or at the hand of the *Cuſhites*, 2 *Chron.* xxii. 16. but *Sinai* a part of *Horeb*, where *Moſes* fed the flock of his father-in-law the prieſt of *Midian*, is expreſsly ſaid to be in *Arabia*; compare *Exod.* iii. 1. *Gal.* iv. 25. and with thoſe *Arabians* called *Scenitæ*, from their dwelling in tents, agree the characters in the text: now the people, inhabiting thoſe places, the prophet foreſaw by a ſpirit of prophecy *under vanity* [m], as it may be rendered; that is, *ſubject* to it, as the whole *Gentile* world was, *Rom.* viii. 20. or under the power of idolatry; but it was foretold that theſe ſhould be converted in goſpel-times, *Pſ.* lxviii. 31. and lxxxvii. 4. which was brought about, partly by the apoſtles *Matthew* and *Matthias*, ſaid to be ſent into *Ethiopia*; and partly by the *Ethiopian* eunuch, converted and baptized by *Philip*, who doubtleſs was the means of ſpreading the goſpel in his own country, when returned to it, *Acts* viii. 27. and chiefly by the apoſtle *Paul*, who went into *Arabia*, and preached there, quickly after his converſion; and here were churches in the firſt times of chriſtianity; ſee the note on *Gal.* i. 17. and at this time *Cuſhan* or *Ethiopia* was in affliction; and the *Midianites* trembled, ſuch of them to whom the word came in power; and they were made ſenſible of their danger and miſery, as the apoſtle did, the inſtrument of their converſion, *Acts* ix. 6. once more, as an *Ethiopian* is an emblem of a man in a ſtate of nature, and deſcribes very aptly wicked and profligate perſons, apoſtates from religion, and ſuch as are perſecutors of good men, *Jer.* xiii. 23. *Amos* ix. 7. it may deſign ſuch here; and be expreſſive of their diſtreſs and trouble, the fear and dread they would be ſeized with on ſeeing chriſtianity prevail, and paganiſm falling in the *Roman* empire; which diſtreſs and trembling are in a very lively manner ſet forth in *Rev.* vi. 15, 16, 17.

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[l] ויתפצצו contriti ſunt, Pagninus, Montanus; ſo. R. Sol. Urbin. Ohel Moed, fol. 95. 1.

[k] הליכות עולם itinera mundi, Vatablus, Tigurine verſion.

℣. 8. *Was the Lord diſpleaſed againſt the rivers? was thine anger againſt the rivers?* &c.] Referring, as is commonly thought, either to the rivers in *Egypt* turned into blood, which was one of the plagues of that land, *Exod.* vii. 20. when the reſentment of the Lord was not ſo much againſt them, as againſt the *Egyptians*; and as a puniſhment of them for drowning the infants of the *Iſraelites* in them, and in order to obtain the diſmiſſion of his people from that land: or elſe to the river *Jordan*, called *rivers*, becauſe of the largeneſs of it, and the abundance of water in it; againſt which the Lord was not angry, when he divided the waters of it, which was done only to make a paſſage thro' it for his people into the land of *Canaan*, *Joſh.* iii. 16, 17: was *thy wrath againſt the ſea, that thou didſt ride upon thine horſes*, and *thy chariots of ſalvation?* the *Red-ſea*, when a ſtrong eaſt-wind was ſent, and divided the waters of it, which was no mark of diſpleaſure againſt that; but for the benefit of the people of *Iſrael*, that they might paſs thro' it as on dry land; and for the deſtruction of *Pharaoh* and his hoſts, who, entring into it with his horſes and chariots, were drowned; the Lord coming forth againſt him, riding on his horſes and chariots, the pillar of fire and cloud, by which he defended *Iſrael*, and thro' which he looked and diſcomfited the hoſt of the *Egyptians*, and wrought ſalvation for his people; ſee *Exod.* xiv. 19—28. with which compare *Pſ.* cxiv. 3, 5. The clouds are the chariots of the Lord, *Pſ.* civ. 3. ſo angels, who are ſometimes ſignified by horſes and chariots, *Pſ.* xviii. 10. and lxviii. 17. 2 *Kings* ii. 11. and vi. 17. *Zech.* i. 8. and vi. 1—5. and here they may deſign the angels of *Michael*, or Chriſt, *Rev.* xii. 7, 8. the chriſtian emperors, *Conſtantine* and *Theodoſius*, whom the Lord raiſed up, and made uſe of as inſtruments to demoliſh paganiſm, eſtabliſh chriſtianity, and deliver and ſave his people from their perſecutors, who came in like a flood upon them; and who, for their number and force, were comparable to rivers, yea to the ſea; and upon whom the Lord ſhewed ſome manifeſt tokens of his wrath and diſpleaſure; ſo people, tongues and nations are compared to many waters, *Rev.* xvii. 15. and monarchs and their armies, *Iſ.* viii. 7, 8. and the *Targum* here interprets the rivers of kings and their armies: and it may be obſerved, that ſome parts of the *Roman* empire are ſignified by the ſea, and rivers, and fountains of waters, on which the blowing of the ſecond and third trumpets brought deſolation; as the antichriſtian ſtates are deſcribed by the ſame, on which the ſecond and third vials of God's wrath will be poured, when he will indeed be diſpleaſed and angry with the rivers and the ſea, figuratively underſtood, *Rev.* viii. 8, 10. and xvi. 3, 4.

℣. 9. *Thy bow was made quite naked*, &c.] It was took out of its caſe, and arrows out of their quiver, and theſe made uſe of againſt the enemies of his people: this is put for all weapons of war; the ſword was unſheathed, and all military weapons employed, and the power of the Lord was exerted; or, as the *Targum*, "the Lord was re- "vealed in his power;" fighting the battels of his people, as in the times of *Joſhua: according to the oaths of the tribes*, even thy *word. Selah*; that is, to fulfil his word of promiſe, to which he had annexed his oaths, he at ſeveral times ſwore to *Abraham*, *Iſaac* and *Jacob*, and to the fathers of the *Iſraelites*, that he would put them in poſſeſſion of the land of *Canaan*; and which being worthy of notice, and to be remarked, the word *Selah* is added. So the *Targum*, "in revealing thou art "revealed in thy power, becauſe of thy covenant "which thy word made with the tribes for ever." The *bow* here is an emblem of the goſpel, with which Chriſt the captain of our ſalvation, the antitype of *Joſhua*, went forth, more eſpecially in the firſt ages of chriſtianity, conquering and to conquer, *Rev.* vi. 2. The arrows of this bow are the doctrines of the goſpel, which are ſharp in the heart of Chriſt's enemies, his elect; who are ſo in a ſtate of nature, whereby they are brought into ſubjection to him, *Pſ.* xlv. 5. and hereby the promiſes of God confirmed by his oaths are accompliſhed, that the ſpiritual ſeed of Chriſt ſhall endure for ever; or he ſhall never want a ſeed to ſerve him, *Pſ.* lxxxix. 35, 36: *thou didſt cleave the earth with rivers*; which is generally ſuppoſed to allude to the ſmiting of the rock, from whence waters guſhed out, and ran in dry places like a river; for which channels or canals were made in the earth, in which they flowed and followed the *Iſraelites* wherever they went, and ſupplied man and beaſt with water. So the *Targum*, "for thou "didſt break ſtrong rocks, rivers came forth over- "flowing the earth;" ſee *Pſ.* cv. 41. 1 *Cor.* x. 4. but this ſeems to be going back in the hiſtory; rather therefore this refers to the rivers formed in the land of *Canaan*, whereby it became fertile; hence it is called a land of brooks of water, of fountains and depths, that ſpring out of vallies and hills, *Deut.* viii. 7. This may reſpect in futurity, either the proviſions of grace, and the large abundance of the bleſſings of it, made for the ſupply and ſatisfaction of the children of God in times of diſtreſs and difficulty, *Iſ.* xli. 17, 18. or that help and aſſiſtance againſt, protection and deliverance from, the flood of perſecution, caſt out after the church by ſatan, in order to overwhelm her, by the earth opening its mouth, and ſwallowing up the flood, *Rev.* xii. 15, 16.

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[l] תחת און propter iniquitatem, Vulg. Lat. Calvin, Tigurine verſion.

[m] Subjecta vanitati, Heb. ſub vanitate, Piſcator, Cocceius, Van Till.

℣. 10. *The mountains ſaw thee, and they trembled*, &c.] At the power and preſence of God, as *Sinai* of old; ſee the note on ℣. 6. by which are ſignified mighty people and nations, kings and great men, ſtruck with terror at the amazing providences of God in the world, on the behalf of his own people, and againſt their enemies; ſee *Rev.* vi. 14—17: *the overflowing of the water paſſed by*; which is uſually referred to the overflowing of the river *Jordan* at the time of the paſſage of the *Iſraelites* thro' it, when the waters above ſtood and roſe up as an heap, and thoſe below failed, and were cut off, and paſſed away into the ſalt ſea, *Joſh.* iii. 15, 16. but perhaps it may refer to the times of *David*, when he conquered all his enemies round about, who were like an overflowing flood; but now paſſed away, particularly the *Philiſtines*, who had always been very troubleſome to *Iſrael*, but now were overcome by *David* at *Baal-Perazzim*; where the Lord, on the contrary, broke forth upon his enemies as the breach of waters, from whence the place had its name, 2 *Sam.* v. 20. and as this reſpects time that was then to come, when this prayer was made, it may regard the flood of perſecution, which ceaſed in *Conſtantine*'s time, when paganiſm was aboliſhed, and chriſtianity eſtabiſhed; concerning which it might be ſaid, *the winter is paſt, the rain is over and gone, Cant.* ii. 11. and the word [n] here uſed ſignifies a large ſhower of rain, cauſing an inundation, a ſtorm, a tempeſt; and ſo fitly expreſſes the violence of perſecution, now at an end: *the deep uttered his voice*, and *lift up his hands on high*; language very poetical, exceeding ſtriking, very beautiful and elegant. It is generally underſtood of the deep waters of the *Red-ſea*, or of *Jordan*, or both, when divided for the *Iſraelites* to paſs thro'; at which time, when they roſe up, they made a great noiſe, and ſtood on an heap; and ſo the phraſes are expreſſive of the roaring and raging of them as they roſe up, which was as if they had ſpoken; and of the poſition in which they were, ſtanding up on high, as if they had hands, and theſe lifted up: but rather they figuratively refer to the mighty nations conquered by *David*, who aſked favour and mercy of him, and ſignified their ſubjection to him; and having reſpect to times to come, may denote the ſubjection of the multitude of people and nations in the *Roman* empire to Chriſt, when heatheniſm was aboliſhed in it; and the joy and rejoicing of chriſtians upon it, and the ceaſing of perſecution in it, even high and low, rich and poor, all ranks and degrees of men; height and depth, men in high or low circumſtances, ſignified by the depth uttering his voice, and the height lifting up its hands, in token of praiſe and thankfulneſs; for ſo the latter clauſe may be rendered, *the height lift up his hands* [o]; and anſwers to the deep in the preceding clauſe; agreeable to this ſenſe is *Jarchi*'s note, "*the deep uttered his voice*; the inhabitants "of the earth praiſed him; *the height lift up his "hands*; the hoſt of heaven confeſſed unto him;" every creature in heaven, on the earth, and under the earth, and in the ſea, aſcribed bleſſing, honour, glory, and power to the Lord on this occaſion, *Rev.* v. 13. The *Targum* is, "the powers "on high ſtood wondring;" amazed at what was done, and lift up their hands with aſtoniſhment.

℣. 11. *The ſun and moon ſtood ſtill in their habitation*, &c.] This is generally thought to refer to the miracle in the times of *Joſhua*, *Joſh.* x. 12, 13. but a different word is there uſed, eſpecially of the ſtanding ſtill of the ſun; nor are the ſun and moon ſaid there to ſtand in their habitation; nor will the ſeries of the hiſtory of times paſt, or the thread of prophecy of things to come, admit of this reference; nor do the words expreſs the clear ſhining of the ſun and moon at their ſtanding ſtill, but the reverſe; for the phraſe, *in their habitation*, may be rendered, *within their tent* [p], or pavilion; ſee *Pſ.* xix. 4. and the note there; which is no other than their being incompaſſed and covered with clouds; which is juſt ſuch a pavilion as God is ſaid to be in, when *darkneſs* was *his ſecret place, his pavilion round about him, dark waters and thick clouds of the ſkies, Pſ.* xviii. 11. and ſo is expreſſive of the dark times of antichriſt, which followed, when the pagan perſecutions were over, chriſtianity ſupported by ſecular powers, and the chriſtian churches raiſed to the height of riches and honour;

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[n] זרם nimbus, Tigurine verſion; impetus, Munſter; imber aquoſus, Cocceius, Van Till; inundatio aquarum, Burkius

[o] רום ידיהו נשא altitudo manum ſuam ſublevavit, Munſter; altitudo manus ſuas tulit, Burkius.

[p] זבלה intra habitaculum, Cceceius, Van Till; *vel* in tugurio, ib.

and then the man of ſin ſhewed himſelf, the pope of *Rome* took upon him the title of univerſal biſhop, and introduced falſe doctrines, ſtrange worſhip, and bad diſcipline into the church, and obſcured the glorious light of it; and *Mahomet* alſo aroſe with his locuſts, the *Saracens*, out of the bottomleſs pit opened, from whence came a ſmoke which darkened the ſun and air, *Rev*. ix. 1, 2: *at the light of thine arrows they went*, and *at the ſhining of thy glittering ſpear*; the commonly received ſenſe of the words is, either at the light and ſhining of the ſun and moon, when they ſtood ſtill in *Joſhua*'s time; the arrows of the Almighty, and the lightning of his ſpear, that is, hail-ſtones mingled with fire, and thunder, and lightning, which the heathens call *Jupiter*'s arrows; theſe ſteered their courſe, being directed againſt the enemies of the Lord's people, and fought for them, *Joſh*. x. 10, 11. or at the light of theſe, which looked very bright and dazzling thro' the rays of the ſun upon them, the *Iſraelites* marched againſt their enemies, and avenged themſelves on them: but theſe bright arrows and glitering ſpear, and the light and ſhining of them, ſeem to deſign no other than the weapons of the chriſtian miniſtry or warfare; the goſpel, and the doctrines of it; the light of which broke forth at the reformation, the ſame that is meant by the *morning-ſtar*, *Rev*. ii. 28. irradiated by which, the miniſters of it eſpecially went forth with courage againſt their antichriſtian enemies, and prevailed, and ſpread the goſpel in many countries. It may be rendered as a petition, *let them walk at the light* [q], &c. a prayer of faith that it might be, and which is a prophecy that it would be.

℣. 12. *Thou didſt march thro' the land with indignation*, &c.] Not the land of *Canaan*, fighting againſt the inhabitants of it, diſpoſſeſſing them to make room for the *Iſraelites*, whatever alluſion may be to it; but the antichriſtian land, the whole *Romiſh* juriſdiction, and all the ſtates of it, thro' which the Lord will march in wrath and fury, when he pours out the vials of it upon them; or this is deſired, and prayed for; for it may be rendered, *do thou march thro' the land* [r], &c. foreſeeing and believing that he would: *thou diſt threſh the heathen in anger*; or, *do thou threſh* [s], &c. theſe are the papiſts, called *Heathens* and *Gentiles* in ſcripture, becauſe of the heatheniſh cuſtoms and practices they have introduced into the chriſtian religion, *Pſ*. x. 16. *Rev*. xi. 2. theſe are the nations that will be gathered together like ſheaves of corn on a floor to be threſhed; and when *Zion* the church of Chriſt, and chriſtian princes will be called upon to ariſe, and threſh them; and the Lord by them will do it, namely, ſeparate his own people from them, which are like wheat, and utterly deſtroy them, as chaff and ſtubble, *Mic*. iv. 12, 13.

℣. 13. *Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine anointed*, &c.] Or, *thy Meſſiah*; which *Kimchi* and *Ben Melech* interpret of *Meſſiah* the ſon of *David*; and read and give the ſenſe of the words thus, "as "thou wenteſt forth for the ſalvation of thy peo-"ple, by bringing them into the land of *Canaan*, "ſo do thou go forth for ſalvation with thy Meſ-"ſiah." God of old went forth in his power and providence for the ſalvation of his people, whom he choſe above all people to be his ſpecial and peculiar people; making uſe of *Moſes* and *Aaron* in bringing them out of *Egypt*, and leading them thro' the wilderneſs, and of *Joſhua* to introduce them, and ſettle them in the land of *Canaan*; who were all types of Chriſt in the ſalvation of the choſen people. *Joſhua* particularly was a type of Jeſus; they agree in their name, which ſignifies a Saviour, the ſalvation of God, or God the ſalvation; and in their character, office, and uſefulneſs to the people of God. Jeſus is the Lord's *anointed*; anointed with the Holy Ghoſt, the oil of gladneſs, above his fellows, which he received without meaſure; anointed to the office of prophet, prieſt and king; and from whom his people receive the unction, and are denominated chriſtians, or anointed ones: and the *people* of God, for whoſe ſalvation he went forth with him, are not all mankind, who are not all ſaved; nor the people of the *Jews* only, or all of them; but a peculiar people, out of *Jews* and *Gentiles*, loved with a ſpecial love; choſen to ſalvation, ſecured in the covenant of grace, and given to Chriſt as his portion and people, and ſo ſaved by him, *Matt*. i. 21. The *ſalvation* of them is a ſpiritual one, a ſalvation from all their ſins; from the power and dominion, pollution and guilt, the damning power of them, and at laſt from the very being of them; as well as from ſatan, the law, death, hell, and wrath to come: it is perfect and complete, and endures for ever. Jehovah the Father *went forth* with Chriſt his Son for this ſalvation, in his purpoſes and decrees concerning it; in his council and covenant relating to it; in the miſſion of him into this world to effect it; and by helping and aſſiſting him in it, as man and Mediator. The words may be rendered, *thou wenteſt forth*; or, *thou goeſt forth*; thou wilt do ſo; and mayeſt thou do ſo, *to ſave thy people, to ſave thy anointed* [t]; and ſo reſpect not the ſalvation of *Iſrael* by *Moſes* or *Joſhua*; nor the ſpiritual and eternal ſalvation of God's elect by the Meſſiah; but the ſalvation of the Lord's people from myſtical *Babylon*, from the oppreſſion and tyranny of antichriſt, and from all his falſe doctrines, ſuperſtition and idolatry, and ruin by them; and particularly the ſalvation of the two witneſſes, the two olive-trees, the two anointed ones that ſtand before the Lord of the whole earth; the ſingular being put for the plural, *anointed* for *anointed ones*; and ſo the *Alexandrian* copy of the *Septuagint* verſion, and the *Arabic* verſion render it, *thy Chriſts*, or *thy anointed ones*; now this will be done when the Lord ſhall go forth in his power and providence, and quicken and raiſe their dead bodies, when they have lain three days and a half, and ſhall cauſe them to aſcend to heaven in the ſight of their enemies; ſee *Zech*. iv. 14. *Rev*. xi. 3, 4, 11, 12: *thou woundedſt the head out of the houſe of the wicked*; not the princes of the families of the land of *Canaan*, as ſome; nor the firſt-born of *Pharaoh*'s family in *Egypt*, or him and his hoſt at the *Red-ſea*, as others; nor *Goliah* of *Gath*, ſmitten by *David*, as *Burkius*; nor ſatan and his principalities and powers by Chriſt on the croſs; but antichriſt the man of ſin, that wicked and lawleſs one, who is at the head of a wicked houſe or family, the antichriſtian party; who received a wound at the reformation; and ere long the kings of the earth will hate the whore, eat her fleſh, and burn her with fire; and Chriſt will utterly conſume and deſtroy this wicked one with the breath of his mouth, and the brightneſs of his coming, *Rev.* xiii. 3. and xvii. 16. 2 *Theſſ.* ii. 8. ſee *Pſ.* cx. 6. *Kimchi* and *Ben Melech* interpret this of the head of the army of wicked *Gog*, the king of *Magog*, taking it to belong to future time; and ſo ſome render all thoſe phraſes, *thou wilt go forth, thou wilt wound* [u], &c. *by diſcovering the foundation unto the neck*; or *razing the foundation*, as in *Pſ.* cxxxvii. 7. There ſeems to be a double metaphor in the words, expreſſing the utter ruin and deſtruction of antichriſt and his party; who, being compared to a building, will be demoliſhed, and razed to the very foundation; that will be dug up, and laid bare, and no trace of an edifice to be ſeen any more; and being compared to an human body, will be plunged into ſuch diſtreſſes and calamities, as to be as it were up to the neck in them, from whence there is no eſcape and deliverance. Some underſtand this of the princes of this head, or of his friends, and thoſe of his family that are neareſt to him, as the neck is to the head; or of the whole body of the people under him, of which he will be deprived; and ſo be as a head without a body, and who cannot long ſurvive them. *Selah* is added as a mark of attention, ſomething of moment and importance being obſerved.

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[q] יהלכו ambulent ad lucem, &c. Van Till.

[r] תצעד progrediaris, Van Till.

[s] תדוש tritures, Van Till.

[t] לישע עמך לישע את משיחך ad ſalutem populi tui, ad ſervandum unctum tuum, De Dieu.

℣. 14. *Thou didſt ſtrike thro' with his ſtaves the head of his villages*, &c.] Of his warriors, mighty men, princes; ſo the *Vulgate Latin*, *Septuagint*, *Syriac* and *Arabic* verſions; or of his armies, as *Jarchi* and *Kimchi*; which ſome interpret of *Pharaoh* and his hoſt, who were deſtroyed by the ſteps and methods which they themſelves took, going into the ſea of themſelves, and ſo were ſtruck thro' with their own ſtaves: others of the princes and armies of the *Canaanites*, who deſtroyed one another with their own weapons of war, as the *Midianites* did; tho' we have no inſtance of it on record: others of *Goliah*, as *Burkius*, called before *the head out of the houſe of the wicked*, with reſpect to his riſe from *Gath*; here, *the head of his pagans*, as he renders it, or *Gentiles*, with reſpect to his pre-eminence over the common ſoldiers, and all the *Philiſtines*: others of *Sennacherib* and his army, as *Jarchi*; but *Kimchi*'s ſenſe is much better, who interprets it of *Gog* and his army; and which, if underſtood of the *Turk*, the eaſtern antichriſt, is not amiſs; and ſo as the weſtern antichriſt and his deſtruction are pointed at in the preceding verſe, the ruin of the other is intimated here; whoſe armies are expreſſed by a word which ſometimes has the ſignification of villages; becauſe he ſaid, *I will go up to the land of unwalled villages*, *Ezek.* xxxviii. 11. in the land of *Judea* about *Jeruſalem*, where he will diſtribute and quarter his ſoldiers; and where he and they at the head of them in theſe villages will be cut to pieces with their own weapons; as it is ſaid, *every man's ſword ſhall be againſt his brother*, *Ezek.* xxxviii. 21. *Cocceius* and *Van Till* render the words, *thou haſt deſigned*, marked out, or expreſſed by name, *in his tribes*, *the head of his villages*; and underſtand them, not of the enemy, but of Chriſt the anointed one, and his people; the proteſtants or reformed churches, who being ſeparated from antichriſt, are repreſented as divided into tribes, and as dwelling in villages alone, and in ſeparate ſtates and kingdoms; and ſuppoſe that God has deſigned in his purpoſes and decrees ſome particular place, called the head or beginning of theſe villages, where his great and glorious work in the latter day will firſt appear; but what and where that place is, is not ſaid: *they came out as a whirlwind to ſcatter me*; the prophet perſonating the true *Iſrael*, or the whole church of Chriſt: it is not unuſual for mighty armies to be compared to a whirlwind coming forth with great force, ſuddenly and ſwiftly; ſee *Jer.* iv. 13. and particularly it is ſaid of the army of *Gog* or the *Turk*, which ſhall invade *Judea*, in order to diſpoſſeſs the *Jews* of their land, when converted and returned to it; *thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud, to cover the land, thou and all thy bands, and many people with thee*, *Ezek.* xxxviii. 9. who will think to ſcatter the people of the *Jews* again among the nations, as they have been: *their rejoicing* was *to devour the poor ſecretly*; the poor people of the *Jews*, to ſtrip them of their ſubſtance, to carry off their gold and ſilver, their cattel and their goods; and which they thought they ſhould as eaſily accompliſh, as a rich man gets the maſtery over a poor man, and ruins him, that has none to help him; and that they ſhould do this in a ſtill, private, ſecret manner, ſo as that the chriſtian princes ſhould have no knowledge of it, and come in to their aſſiſtance; and this they rejoiced at in themſelves, and pleaſed themſelves with it; ſee *Ezek.* xxxviii. 10, 11, 12, 13. and *Pſ.* cviii. 10. The above interpreters render this clauſe as a prayer, *let them tremble for fear*; or be filled with horror, who come *to ſcatter me*, *whoſe rejoicing is as to devour the poor in ſecret*; which is interpreted of the papiſts being terrified by ſome chriſtian princes ſince the reformation, from carrying ſome of their deſigns into execution; and of the clandeſtine arts and ſecret methods the *Jeſuits* particularly uſe to do injury to the intereſt of Chriſt and true religion.

℣. 15. *Thou didſt walk thro' the ſea with thine horſes*, &c.] And as thou didſt of old, ſo do again; as Jehovah walked thro' the *Red-ſea* in a pillar of cloud and fire, which were his horſes and chariots, and deſtroyed the *Egyptians*; ſo may he walk thro' another ſea by his inſtruments, and deſtroy the enemies of his church and people; ſee the note on ℣. 8. The *ſea* here ſignifies the world, compared to it for the multitude of its people; the noiſe, fluctuation and uncertainty of all things in it; and particularly the *Roman* empire, the ſea out of which the antichriſtian beaſt aroſe, *Rev.* xiii. 1. The *horſes* are the angels or chriſtian princes, with whom the Lord will walk in majeſty, and in the greatneſs of his ſtrength, pouring out the vials of his wrath on the antichriſtian ſtates: *thro' the heap of many waters*; or *the clay*, or *mud of many waters* [w]; that lies at the bottom of them; which being walked thro' and trampled on by horſes, is raiſed up, and *troubles* them, as the *Septuagint* and *Arabic* verſions render it: theſe *many waters* are thoſe on which the whore of *Rome* is ſaid to ſit; and which are interpreted of people, multitudes, nations and tongues, *Rev.* xvii. 1, 15. and the *mud* of them is expreſſive of their pollution

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[u] יצאת egredieris; ſo ſome in Vatablus. מחצת transfiges; ſo ſome in Druſius.

[w] חמר מים רבים in luto aquarum multarum, Tigurine verſion; calcaſti lutum aquarum multarum, Cocceius, Van Till; lutum, aquæ multæ, Burkius.

tion and corruption, with her falſe doctrines, idolatry, ſuperſtition and immoralities; and of their diſturbed ſtate and condition, thro' the judgments of God upon them, ſignified by his horſes walking thro' them; trampling upon them in fury; treating them with the utmoſt contempt; treading them like mire and clay, and bringing upon them utter ruin and deſtruction.

℣. 16. *When I heard, my belly trembled,* &c.] His bowels, his heart within him, at the report made of what would come to paſs in future time; and not ſo much at hearing of the judgments of God that ſhould come upon the enemies of his church, antichriſt and his followers; tho' even theſe are awful and tremendous to good men; ſee *Pſ.* cxix. 120. but upon hearing what troubles and diſtreſſes would come upon the churches of Chriſt, previous to theſe, afterwards called a day of trouble in this verſe, and more particularly deſcribed in the next: *my lips quivered at the voice*; at the voice of theſe words, as the *Targum*; at the voice of the Lord, expreſſing and foretelling theſe calamities, thro' fear and dread, conſternation and amazement; under which circumſtances, the natural heat of the outward parts of the body retires to defend the heart, and leaves them trembling and quivering, particularly the lips, ſo that they loſe their uſe for a time; and a perſon in ſuch a caſe can hardly ſpeak: *rottenneſs entered into my bones*; he became weak and ſtrengthleſs, as if he had long been in a waſting conſumption; or was at once deprived of all his ſtrength, and it was turned into corruption; ſee *Dan.* x. 8: *and I trembled in myſelf*; within himſelf, in all his inward parts, as well as in his outward parts: or, *under myſelf* [x]; was not able to keep his place, could not ſtand upon the ground that was under him; his knees trembled, as the *Syriac* verſion: *that I might reſt in the day of trouble*; rather, as *Noldius* [y] renders the particle, *yet*, or *notwithſtanding*, *I ſhall reſt in the day of trouble*; which had been repreſented to him in viſion; and which he had a ſight of by a ſpirit of prophecy, as coming upon the church of Chriſt, and had given him that concern before expreſſed. The *Syriac* verſion of this and the next clauſe, which it joins, is, *he ſhewed me the day of calamity, which is about to come upon the people.* Here begins the prophet's expreſſion of his ſtrong faith and joy in the midſt of all the diſtreſſes he ſaw were at hand; herein perſonating the church, and all true believers helped to exerciſe faith in thoſe worſt of times. This *day of trouble* is the ſame with the hour of temptation, that ſhall come upon all the earth to try the inhabitants of it; the time of the ſlaying of the witneſſes, which will be ſuch a time of trouble as never was in the world; ſee *Rev.* iii. 10. *Dan.* xii. 1. The *reſt*, the people of God will have then, which the prophet had faith in for them, will lie in the Lord's protection and keeping of his people; his perfections, power and providence are the chambers of reſt and ſafety he will call them unto, and the ſhadow of his wings, which they will make their refuge till theſe calamities and indignation be overpaſt, *Iſ.* xxvi. 20. *Pſ.* lvii. 1: *when he cometh up unto the people, he will invade them with his troops*; or rather *him*; not *the people*, the people of God, *he* the Lord or Chriſt comes unto; but the enemy of them: this is the ground of the prophet's faith and confidence before expreſſed, or of the church's he perſonated; namely, that when Chriſt, *Michael* the great prince ſhould come up to his people, appear for them, and ſtand on their ſide, he would lead his troops, and march his army againſt their grand enemy antichriſt; and *cut him to pieces* [z], as ſome render the word: ſo Chriſt is repreſented as a mighty warrior, marching at the head of his troops, the armies of heaven following him upon white horſes, clothed in fine linen, white and clean, who are the called, choſen and faithful; and with theſe he will fall upon the beaſt, the falſe prophet, and the kings of the earth, gathered together at *Armageddon*, and utterly deſtroy them, *Rev.* xvi. 14, 16. and xvii. 14. and xix. 14—21.

℣. 17. *Altho' the fig-tree ſhall not bloſſom,* &c.] Or rather, as the *Septuagint* verſion, *ſhall not bring forth fruit*; ſince the fig-tree does not bear bloſſoms and flowers, but puts forth green figs at once. This was a tree common in the land of *Canaan*, and its fruit much in uſe, and for food; hence we read of cakes of figs among the proviſions *Abigail* brought to *David*, 1 *Sam.* xxv. 18. ſo that when there was a ſcarcity of theſe, it was a bad time: *neither* ſhall *fruit* be *in the vines*; no grapes or cluſters of them, out of which wine was preſſed; a liquor very refreſhing and reviving to nature; and is ſaid to cheer God and man, being uſed in ſacrifices and libations to God, and the common drink of men, *Judg.* ix. 13. ſo that when it failed, it was a public calamity: *the labour of the olive ſhall fail*; or *lie* [a]; diſappoint the expectation of thoſe who planted and cultivated it with much toil and labour, it not producing fruit as looked for. This tree yielded berries of an agreeable taſte, and out of which oil was extracted, the *Jews* uſed inſtead of butter, and for various purpoſes; ſo that when it failed of fruit, it was a great loſs on many accounts: *and the fields ſhall yield no meat*; the graſs-fields no herbage for beaſts; the corn-fields no corn for man; the conſequence of which muſt be a famine to both; and this muſt be very diſmal and diſtreſſing: *the flock ſhall be cut off from the fold*; flocks of ſheep; either by the hand of God, ſome diſeaſe being ſent among them; or by the hand of man, drove off by the enemy, or killed for their uſe; ſo that the folds were empty of them, and none to gather into them: *and there* ſhall be *no herd in the ſtalls*; or oxen in the ſtables where they are kept, and have their food; or ſtalls in which they are fattened for uſe; and by all theſe are ſignified the neceſſaries of life, which, when they fail, make a famine, which is a very diſtreſſing caſe; and yet, in the midſt of all this, the prophet perſonating the church, expreſſes his faith and joy in the Lord, as in the following verſe; tho' all this is to be underſtood, not ſo much in a literal, as in a figurative ſenſe. *Fig-trees*, *vines*, and *olives* are often uſed as emblems of truly gracious perſons, *Cant.* ii. 13. *Pſ.* lii. 8. partly becauſe of their fruitfulneſs in grace and good works, and partly becauſe of their perſeverance therein; all theſe trees being fruitful ones; and ſome, as the olive, ever green: of ſuch perſons there is ſometimes a ſcarcity, as is complained of in the times of *David* and *Micah*, *Pſ.* xii. 1. *Mic.* vii. 1. and eſpecially there will be in the latter day; for righteous and merciful men will be taken away from the evil to come, *Iſ.* lvii. 1. and however there will be very few, lively, ſpiritual and fruitful chriſtians, ſuch as abound in the exerciſe of grace, and are diligent in the diſcharge of duty; for when the ſon of man cometh, he will not find faith on the earth; and he will find the virgins ſleeping, *Luke* xviii. 8. *Matt.* xxv. 5. The *fields not* yielding *meat*, may ſignify that the proviſions of the houſe of God will be cut off; there will be no miniſtration of the word, or adminiſtration of ordinances; the word of the Lord will be ſcarce, rare and precious; there will be a famine, not of bread and of water, but of hearing the word of the Lord; one of the days of the ſon of man will be deſired, but not enjoyed; ſo no ſpiritual food in the uſe of means to be had; a very uncomfortable time this will be, *Amos* viii. 11. *Luke* xvii. 22. The *flock* being *cut off from the fold*, may denote that the ſheep of Chriſt will be given up to the ſlaughter of the enemy, or be ſcattered abroad in this dark and cloudy day of perſecution; ſo that there will be no fold, no flock, no ſheep gathered together; and perhaps ſuch will be the caſe, that there will not be one viſible congregated church in due order throughout the whole world; all will be broke up, and diſperſed here and there: *no herd* or *oxen in the ſtall*, may ſignify that the miniſters of the goſpel, compared to oxen for their ſtrength, induſtry, and laboriousneſs in the work of the Lord, will be removed, or not ſuffered to exerciſe their miniſtry, nor be encouraged by any in it: this will be the caſe at the ſlaying of the witneſſes, and a moſt diſtreſſing time it will be; and yet the prophet, or the church perſonated by him, expreſſes an uncommon frame of ſpirit in the following verſe. The *Targum* interprets all this figuratively, of the ſeveral monarchies of the world, which ſhould be no more; "the kingdom of *Babylon* ſhall not "continue, nor ſhall it exerciſe dominion over *Iſ*-"*rael*; the kings of the *Medes* ſhall be killed; and "the mighty men of *Greece* ſhall not proſper; and "the *Romans* ſhall be deſtroyed, and ſhall not col-"lect tribute from *Jeruſalem*; therefore for the "wonder, and for the redemption, thou ſhalt work "for thy Meſſiah; and for the reſt of thy people "who ſhall remain, they ſhall praiſe, ſaying: the "prophet ſaid;" as follows:

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[x] תחתי ſubtus me, Druſius, De Dieu; ſubter me, Cocceius, Van Till.

[y] Ebr. Concord. Part. p. 108. N°. 550.

[z] יגודנו ut excidat eum, Calvin; ſuccidet eum, Vatablus. Piſcator; mentiebatur, Pagninus.

[a] כחש, ψεύσεται, Sept. mentietur, Vulg. Lat.

℣. 18. *Yet I will rejoice in the Lord*, &c.] In the word of the Lord, as the *Targum*; the eſſential word of the Lord, the Lord Jeſus Chriſt; in his perſon, the greatneſs and glory of it; in his offices, as prophet, prieſt and king, the only Mediator and Saviour; in his relations, as head and huſband, father, brother, friend; in his fulneſs, grace and righteouſneſs; in his ſpiritual preſence, and comfortable communion with him, which may be expected in a remarkable manner, after the above day of trouble is over; and in his perſonal appearance, which will ſhortly be, and when his tabernacle will be with men on earth: *I will joy in the God of my ſalvation*; in Chriſt who is God, and ſo able to ſave his people; to make every thing he did and ſuffered in human nature effectual and available to them; to ſupply all their wants, and to keep what they commit unto him, and to preſerve them ſafe to his kingdom and glory: and who alſo joy in the ſalvation of their God, or which he is the author of, both temporal and ſpiritual, eſpecially the latter; which is ſo great and glorious in itſelf, ſo ſuitable to their caſe, ſo complete and perfect, and makes ſo much for the glory of all the divine perfections, and is all of free grace, and laſts for ever: this ſalvation is peculiar to the people of God; it is theirs, and theirs only; it is what they chooſe and prefer to all other ways of ſalvation; it is brought and applied to them by the Spirit, and which they appropriate to themſelves under his witneſſings; and then it is they can and do rejoice: particularly ſalvation and deliverance from antichriſtianiſm in all the branches of it may be chiefly pointed at, as the matter and ground of joy; and the enjoyment of goſpel-privileges in the full extent of them; the word and ordinances in their power and purity; and the preſence of Chriſt in them.

℣. 19. *The Lord God is my ſtrength*, &c.] The author and giver of natural and ſpiritual ſtrength, as he is to all his people; he is the ſtrength of their hearts when ready to faint and ſink, and of their graces, faith, hope, love, patience, *&c.* and continues, and increaſes them, and draws them forth into lively acts and exerciſe; and of their lives, natural and ſpiritual, which he ſupports and maintains, ſecures and defends; from him they have their ſtrength to perform the duties of religion, to oppoſe their ſpiritual enemies, ſin, ſatan, and the world; and to bear them up under all trials and afflictions, and carry them thro' them, and deliver out of them, and which is principally intended here: the church, tho' in diſtreſs, and preſſed with ſorrows, yet believed the ſtrength of Chriſt would be made perfect in her weakneſs, and ſhe ſhould be upheld by him under all, and brought out of it: *and he will make my feet like hind's* feet; ſwift as they, as the *Targum*, which are very ſwift; and on account of the ſwiftneſs of them is the compariſon uſed: and which is to be underſtood, not barely of the *Jews* being ſwift of foot to return to their own country, when the time of their converſion is come; or to purſue their enemies, as *Kimchi*; that is, *Gog* or the *Turks*, having got the victory over them: but of all chriſtians, whoſe feet will be ſwift to run in a lively, chearful manner, the way of Chriſt's commandments; their ſouls being ſtrengthened, and their hearts enlarged with the love and grace of God; and to ſurmount with eaſe all difficulties and obſtructions that lie in their way: and chiefly this regards the miniſters of the goſpel, and the ſwift progreſs they will make in ſpreading it in the world; as the apoſtles and firſt miniſters of the word, having their feet ſhod with the preparation of the goſpel of peace, went ſwiftly thro' all parts of the world, even to the ends of the earth with it; ſo in the latter day many will run to and fro, every where preaching the everlaſting goſpel to all nations; the knowledge of it ſhall greatly increaſe; ſee *Dan.* xii. 4. *Rev.* xiv. 6. this paſſage ſeems to be taken out of *Pſ.* xviii. 34. and there may be not only an alluſion to the ſwiftneſs of thoſe creatures, but to the ſtrength and firmneſs of their feet; ſo that they can go upon rocks and mountains ſecurely, and tread and walk, and even run upon them with ſafety; and this ſenſe is directed to, not only by what follows, concerning *walking* on *high places*; but by the word here uſed, which ſignifies to *make*, or *ſet*, fix, place, order, and ſettle [b]; and this agrees with the nature of thoſe creatures, whoſe feet are not only ſwift, but firm, they tread ſure and ſtable; hence hinds and harts are by the poets[c] called, the *brazen footed hinds* or *harts*, becauſe of the firmneſs and ſtability of their going; and it is an obſervation of *Jarchi*'s[d], that the feet of the females ſtand firmer and more upright than the feet of the males; wherefore both here, and in *Pſ.* xviii. 34. not harts, but hinds are made mention of; and ſo this may alſo denote the ſtability of the ſaints in thoſe times, both miniſters and common chriſtians, in the exerciſe of grace, and in the performance of duty; their hearts will be eſtabliſhed in the faith of Chriſt, and in love to him, and in the hope of eternal life by him; all which they will be ſettled in, and will hold faſt, and not let go; and will be ſtedfaſt and immoveable, always abounding in the work of the Lord their God; and ſo in the goſpel of Chriſt, and in the ordinances of it; their ſouls will be eſtabliſhed in and with the doctrines of grace, and will continue ſtedfaſtly in them, and abide by, and keep the ordinances as they have been delivered to them; nor will any difficulties, which may ſeem like hills, and mountains, and cragged rocks, deter or diſcourage them, or move them from the hope of the goſpel, or from their duty; but they ſhall walk on ſecurely and firmly: ***and he will make me to walk upon mine high places***; meaning not ſo much the high places of the land of *Judea*, ſome part of it being mountainous, tho' there may be ſome reference to them; but it ſignifies the exalted ſtate of the church after the troubleſome times, when it ſhall be exalted above the hills, and eſtabliſhed on the top of the mountains; when Chriſt the Lamb, with his 144000 ſealed ones ſhall ſtand upon mount *Zion* with harps in their hands, having gotten the victory over the antichriſtian beaſt and his image; and when the ſaints ſhall have the dominion of the world; and the kingdom and the greatneſs of it, under the whole heaven ſhall be given to them, *Iſ.* ii. 2. *Rev.* xiv. 1. and xv. 1. *Dan.* vii. 27. as well as they ſhall be in lively, ſpiritual and heavenly frames of ſoul; mount up with wings as eagles; ſoar aloft in the exerciſe of faith; dwell on high in the contemplation of divine things; have their affections ſet on things above; and their converſation in heaven, whilſt they are on earth: eſpecially this may be ſaid of them, when they ſhall have the glory of God upon them in the new *Jeruſalem*-ſtate, and ſhall dwell in the new heavens, and the new earth, with Chriſt at the head of them; and when they ſhall poſſeſs the ultimate glory in the higheſt heavens to all eternity; ſee *Deut.* xxxiii. 29. and thus ends this prayer of *Habakkuk*; which ſerves to draw out the deſires of good men after the flouriſhing eſtate of the kingdom and intereſt of Chriſt; to aſſiſt their faith in the belief, hope, and expectation of it; and to lead their views to its ſummit and perfection, notwithſtanding all the difficulties and diſcouragements that may lie in its way: and being of ſo much moment and importance, that it might remain and continue, and be of uſe to the church in ſucceeding ages; the prophet delivered or directed it *to the chief ſinger*, to be ſet to tune, and ſung by him, as *David*'s prayers, and others, ſometimes were, and to be preſerved for future uſefulneſs: and this he would have ſung (he ſays) ***upon my ſtringed inſtruments***; which were either invented by him, or uſed by him in the temple, or were his own property: or he ſent this prayer or ode to him, who was over theſe inſtruments, had the care and uſe of them; and which were ſuch as were to be ſtricken with the hand, bone or quill; and are the ſame that are called *Neginoth* in the title of the fourth *Pſalm*, and others.

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[b] וישם, κ' ταξει, Sept. & ponet, Vulg. Lat. Pagninus, Montanus, Burkius; qui diſponit, Junius & Tremellius; & poſuit, Cocceius, Van Till.

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[c] Fixerit æripedem cervam licet—— Virgil. Æneid. 6. prope finem.
Vincunt æripedes ter terno Neſtore cervi. Auſonii Idyll. 11.

[d] Comment. in Pſ. xviii. 34.

ZEPHANIAH.

THIS book in ſome *Hebrew* copies is called *Sepher Zephaniah*, the book of *Zephaniah*. Its title in the *Vulgate Latin* verſion is, the prophecy of *Zephaniah*; and in the *Syriac* verſion, the prophecy of the prophet *Zephaniah*; and ſo the *Arabic* verſion calls him a prophet; and he is the laſt of the minor prophets that propheſied before the *Babyloniſh* captivity. The time of his propheſying, as well as his parentage, are expreſſed ch. i. 1. and therefore need not be enquired into; only the ſad miſtake of *Hobbes* [a] may be obſerved, who makes him to be the moſt ancient of the prophets, and to be cotemporary with *Amaziah* and *Uzziah* kings of *Judah*, when he is expreſsly ſaid to propheſy in the days of *Joſiah*. *Pſeudo-Epiphanius* [b] calls him a prophet of *Sarabatha*, of a mountain of that name, and ſays he was of the tribe of *Simeon*; and in this *Iſidore* [c] agrees with him; and both affirm that he died and was buried in his own native place; but the author of the *Cippi Hebraici* [d] ſays, he was buried at *Geba* in mount *Lebanon*, in the midſt of a cave ſhut up, where his ſchool continues; and from which place the clouds never depart, and where alſo are flowing fountains. His name, according to *Jerom*, ſignifies, either *the Lord's watch-tower*, or *watchman*; or elſe, *the ſecret of the Lord*; or, *his hidden one*; deriving his name, either from צפה, which ſignifies to *look out*, as a watchman from his tower; or from צפן, *to hide*; which latter derivation is beſt; and ſome interpret it, *a revealer of the ſecrets*, or *hidden things of the Lord*; and take it to be much the ſame with *Zaphnath-Paaneah*, the name given to *Joſeph* by *Pharaoh*, *Gen.* xli. 45. and is of the ſame ſignification: but *Hillerus* [e] interprets the name of *Zephaniah*, *the Lord hid himſelf*; which agrees with the times in which he lived. That this prophecy was wrote by himſelf, there need be no doubt of; nor of the authentickneſs of it, being always received by the *Jewiſh* ſynagogue as authentic; and as it appears to be from its ſtile and manner of compoſition; from the ſubject-matter of it agreeing with other parts of ſcripture, eſpecially with *Jeremiah* and *Ezekiel*; and from the accompliſhment of various prophecies in it. There are indeed ſome ſpurious things which have been aſcribed to him, as the *analepſis* or aſſumption of *Zephaniah* the prophet, and the prophecy of *Zephaniah*, conſiſting of ſix hundred verſes; but theſe are apocryphal, and have no likeneſs to this prophecy; in which he foretels the deſtruction of the *Jews* by the *Chaldeans* for their ſins, which he inveighs againſt, and calls them to repentance for them; as alſo the ruin of many other nations, all which came to paſs; as well as he propheſies of the calling of the *Gentiles*, and the converſion of the *Jews*, and of the comfortable ſtate of the church in goſpel-times, and eſpecially in the latter day.

CHAP. I.

AFTER the title of the book, ℣. 1. follows the Lord's threatning of the land of *Judea* with an utter conſumption of it, and of all creatures in it, for the ſins of its inhabitants, eſpecially their idolatry and apoſtacy, ℣. 2, 3, 4, 5, 6. and this is repreſented under the notion of a ſacrifice, to which gueſts are bid; and which even princes, and thoſe of the blood royal ſhould not eſcape, nor miniſters of ſtate, or ſuch who filled their maſters houſes with violence, ℣. 7, 8, 9. Some particular places are mentioned, where there ſhould be a great noiſe of crying and howling, and eſpecially *Jeruſalem*, which ſhould be diligently ſearched, and its goods become a booty, and its houſes deſolate, ℣. 10, 11, 12, 13. This deſtruction is ſpoken of as near at hand, and is deſcribed as very terrible and diſtreſſing, ℣. 14, 15, 16, 17. and as inevitable, nothing would be able to deliver from it, ℣. 18.

℣. 1. *The word of the Lord which came unto Zephaniah the ſon of Cuſhi*, &c.] This is the title of the book, which expreſſes the ſubject-matter of it, the word of the Lord; the word of prophecy from the Lord, as the *Targum*; and ſhews the divine authority of it; that it was not of himſelf, nor from any man, but was of God; as well as deſcribes the pen-man of it by his deſcent: who or what this his father was; whether a prophet, according to the rule the *Jews* give, that when the name of a prophet and his father's name are mentioned, he is a prophet, the ſon of a prophet; or whether a prince, a perſon of ſome great family, and even of the blood royal, as ſome have thought, is not certain; or who thoſe after-mentioned: *the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah*; which laſt name, conſiſting of the ſame letters with *Hezekiah* king of *Judah*, ſome have thought, as *Aben Ezra*, that he is intended; and that *Zephaniah* was a great grandſon of his; and which ſome think is confirmed by his ſtile and diction, and by the freedom he uſed with the king's family, ℣. 8. but it is objected, that if ſo it was, *Hizkiah* or *Hezekiah* would have been called king of *Judah*; that it does not appear that *Hezekiah* had any other ſon beſides *Manaſſeh*; and that there was not a ſufficient diſtance of time from *Hezekiah* for four deſcents; and that, in fact, there were but three generations from him to *Joſiah*, in whoſe days *Zephaniah* propheſied, as follows; tho' it is very probable that theſe progenitors of the prophet were men of note and character, and therefore mentioned, as well as to diſtinguiſh him from others of the ſame name, who lived *in the days of Joſiah the ſon of Amon king of Judah*; not *Amos*, as the *Arabic* verſion: *Amon* and *Manaſſeh*, who reigned between *Hezekiah* and *Joſiah*, were both wicked princes, and introduced idolatrous worſhip among the *Jews*; which *Joſiah* in the twelfth year of his reign began to purge the people from, and endeavoured a reformation; but whether it was before or after that *Zephaniah* delivered out this prophecy, is not certain; it may ſeem to be before, by the corruption of the times deſcribed in it; and ſo it may be thought to have ſome influence upon the after reformation; though it is thought by many it was after; ſince had he been in this office before the finding of the book of the law, he, and not *Huldah* the propheteſs, would have been conſulted, 2 *Kings* xxii. 14. nor could the people ſo well have been taxed with a perverſion of the law, had it not been as yet found, ch. iii. 4. and beſides, the reformation ſeems to be hinted at in this prophecy, ſince mention is made of the remnant of *Baal*, which ſuppoſes a removal of many of his images; and alſo notice is taken of ſome that apoſtatized after the renewal of the covenant, ch. i. 4, 6. moreover, the time of the *Jews* deſtruction and captivity is repreſented as very near, ℣. 7, 14. which began a little after the death of *Joſiah*, in the fourth year of *Jehoiakim*; to which Dr. *Lightfoot* [f] adds, that the prophet propheſies againſt the king's children, *Jehoahaz*, *Jehoiakim*, and *Zedekiah*, for their new faſhions, and new fangled apparel, ℣. 8. and therefore it muſt be in the latter part of his reign; and if ſo, it ſhews how a people may relapſe into ſin after the greateſt endeavours for their good, and the beſt of examples ſet them. Mr. *Whiſton* [g] and Mr. *Bedford* [h] place him in the latter part of his reign, about 611 or 612 before Chriſt: there were three that propheſied about this time, *Zephaniah*, *Jeremiah*, and *Huldah* the propheteſs; of whom the *Jewiſh Rabbins* ſay, as *Kimchi* quotes them, *Jeremiah* propheſied in the ſtreets, *Zephaniah* in the ſynagogues, and *Huldah* among the women.

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[a] Leviathan, c. 33.

[b] De Prophet. Vita & Interitu, c. 19.

[c] De Vita & Morte Sanct. c. 48.

[d] P. 50. Ed. Hottinger.

[e] Onomaſtic. Sacr. p. 471, 952.

℣. 2. *I will utterly conſume all things from off the land, ſaith the Lord.*] That is, from the land of *Judah*, by means of the *Chaldeans* or *Babylonians*: this is a general denunciation of the judgments of God, the particulars follow: or, *in gathering I will gather*; all good things out of the land; all the neceſſaries of life, and bleſſings of providence; all that is for the ſuſtenance and pleaſure of man, as well as all creatures by death or captivity; and ſo the land ſhould be entirely ſtripped, and left naked, and bare. The phraſe denotes the certainty of the thing, as well as the utter, entire and total conſumption that ſhould be made, and the vehemence and earneſtneſs in which it is expreſſed.

℣. 3. *I will conſume man and beaſt*, &c.] Wicked men for their ſins, and beaſts for the ſins of men; and as a puniſhment for them, the creatures whom they have abuſed to the gratifying of their luſts: *I will conſume the fowls of the heaven, and the fiſhes of the ſea*; ſo that there ſhall be none for the uſe of man, which are both delicate food; the latter were not conſumed at the general deluge. *Kimchi* thinks this is ſaid by way of *hyperbole*; but it is poſſible for theſe to be conſumed, as men by famine, peſtilence and captivity, and beaſts by murrain; ſo the fowls of the air by the noiſomneſs of it; and the fiſhes of the ſea, that is, ſuch as were in the ſea of *Tiberias*, and other lakes in *Judea*, by the ſtagnation of the waters, or by ſome diſeaſe ſent among them; unleſs wicked men, comparable to them, are intended; tho' they are expreſsly mentioned, both before and after: *and the ſtumbling-blocks with the wicked*; that is, idols, which are ſtumbling-blocks to men, and cauſe them to offend and fall; theſe, together with thoſe that made them, and the prieſts that ſacrificed unto them, and the people that worſhipped them, ſhould be conſumed from off the land: or, *the ſtumbling-blocks of the wicked*; for את is ſometimes uſed as a ſign of the genitive caſe, as *Noldius* [i] obſerves; and ſo the *Vulgate Latin* verſion, and the *Targum* render it: *and I will cut off men from off the land, ſaith the Lord*; this is repeated for the certainty of it; or elſe this deſigns another ſort of men from the former; and that, as before wicked men are deſigned, here ſuch as are not perfectly wicked, as *Kimchi* obſerves; yea, the righteous ſhould be carried captive, ſo that the land ſhould be left deſolate, without men, good or bad; for even good men may fall in a general calamity, and be cut off from the land, tho' not from the Lord. The *Septuagint* indeed here render it, wicked men. The phraſe, *ſaith the Lord*, is twice expreſſed for the certain confirmation of it; for it may be concluded it will be, ſince God has ſaid it again and again that it ſhall be.

℣. 4. *I will alſo ſtretch out mine hand upon Judah*, &c.] Under whom the tribe of *Benjamin* is comprehended, which are only deſigned; the ten tribes having been carried captive in *Hezekiah*'s time many years before this: not *to Judah*, as beckoning to come and hearken to him, as calling to repentance and reformation; this he had done, but was rejected, and therefore determines to ſtretch out his hand *upon* them; nor *over Judah*, to protect and defend them; but *upon Judah*, exerting his power, ſtirring up his wrath, and executing his vengeance; and this is dreadful and intolerable to bear! and when his hand is ſtretched out, it cannot be turned back; and when laid on, can never be removed, till he pleaſes: *and upon all the inhabitants of Jeruſalem*; the metropolis of *Judea*, the royal ſeat of the kings of the houſe of *David*; where were the temple of the Lord; the ark, the ſymbol of his preſence; the altar, where his prieſts ſacrificed, and the place where his people worſhipped; and yet theſe inhabitants ſhould not eſcape the hand of the Lord, having ſinned againſt him; nor ſhould theſe things be any ſecurity to them: *and I will cut off the remnant of Baal from this place*; either what of the idolatry of *Baal*, or belonging to it, remained among the *Jews* after the ten tribes were carried captive; which muſt be the ſenſe, if this prophecy was before the reformation was begun by *Joſiah*; or if after, the meaning is, what was left unremoved by him, as any of the images of *Baal*, or altars erected for his worſhip, or veſſels conſecrated to his ſervice, or groves that were for his uſe; all which would be cut off and deſtroyed by the *Chaldeans*, as well as the worſhippers of him that remained: *and the name of the Chemarim with the prieſts*;

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[f] Works, Vol. I. p. 117.

[g] Chronological Tables, cent. 9.

[h] Scripture-Chronology, p. 674.

[i] Ebr. Concord. Part. p. 122.

prieſts; that is, the prieſts of *Baal*, with the prieſts of the tribe of *Levi*, who ſometimes tampered and officiated with them in idolatrous ſervice; for the word *Chemarim* is tranſlated, *idolatrous prieſts*, 2 *Kings* xxiii. 5. ſaid to be put down by *Joſiah*, in whoſe days *Zephaniah* propheſied; and muſt be the ſame with theſe, and it is uſed for ſuch in *Hoſ.* x. 5. ſo called, either from the black garments they wore, as ſome think; or from the colour of their faces, ſmutted with the ſmoke of the incenſe they frequently offered; or of the fires in which they ſacrificed, or made the children to paſs thro' to *Moloch*. *Hillerus* [k] thinks they are the ſame with thoſe heathen prieſts called *Phallophori*; deriving the word from one in the *Arabic* language, which has the ſignification of the *Phalli*; which were obſcene images, carried about in an impudent manner by the prieſts of *Bacchus*, in the performance of his ſacred rites: the carrying of them was firſt inſtituted by *Iſis*, as *Plutarch* [l] ſays; and if this was the caſe here, it is no wonder they ſhould be ſo ſeverely threatened. Some take them to be a ſort of ſervants or miniſters to the prieſts of *Baal*, who waited on them at the time of ſervice; and ſo are diſtinguiſhed from them in this clauſe, taking the word *prieſts* in it to deſign the prieſts of *Baal*; and the *Vulgate Latin* verſion renders it, *the name of ſextons with the prieſts*. The word is uſed now by the *Jews* for popiſh monks that live in cloiſters; and *Elias Levita* [m] thinks, theſe here are ſo called from their living in ſuch like recluſe places. The *Targum* is, "and the name of their worſhippers with "their prieſts;" one and the other; prieſts of *Baal*, and apoſtate prieſts of the Lord; the worſhippers of *Baal*, and thoſe that attend upon his prieſts, ſhall all feel the weight of Jehovah's hand, and the lighting down of his arm with indignation.

℣. 5. *And upon them that worſhip the hoſt of heaven upon the houſe-tops*, &c.] The ſun, moon, and ſtars, which ſome worſhipped upon their houſe-tops; the roofs of their houſes being flat, as the roofs of the houſes of the *Jews* generally were; from hence they had a full view of the hoſt of heaven, and worſhipped them openly; and fanſied the nearer they were to them, the more acceptable was their ſervice; ſee *Jer*. xix. 13: *and them that worſhip*, and *that ſwear by the Lord*, and *that ſwear by Malcham*; that is, that worſhip the true God, or at leaſt pretend to do ſo, and ſwear by him when they take an oath: or, *that ſwear to the Lord*, as the words [n] may be rendered; that ſwear allegiance to him, to be true and faithful to him, to ſerve and obey him, and to keep his ſtatutes and ordinances; and yet they ſware by *Malcham* alſo, or *Milchom*, or *Melchom*, the ſame with *Molech*, or *Moloch*, the god of the *Ammonites*. Theſe were ſuch as partly worſhipped God, and partly idols; they divided their religion and devotion between them, ſometimes ſerved the one, and ſometimes the other; they halted between two opinions, and were a ſort of occaſional conformiſts; and ſuch were as deteſtable to God, as thoſe that worſhipped idols; as the papiſts are, who pretend to worſhip God and their images, or God in them, and with them; and ſo all ſuch perſons that ſeek for juſtification and ſalvation, partly by their own works, and partly by Chriſt, are diſpleaſing to the Lord, and miſs of the thing, ſtumbling at the ſtumbling-ſtone, and ſo fall and periſh.

℣. 6. *And them that are turned back from the Lord*, &c.] Who once were worſhippers of him, but now become apoſtates, and had turned their backs on him, and his worſhip. Some think this deſcribes thoſe who renewed their covenant with God in *Joſiah*'s time, and after that revolted from him, who muſt be very abominable to him; and therefore he threatens to ſtretch out his hand, and pour out his wrath upon them: *and thoſe that have not ſought the Lord, nor inquired for him*; profane, abandoned ſinners, that lived without God in the world, and as if there was no God; never concerned themſelves about the worſhip of him, having no faith in him, love to him, or fear and reverence of him; ſo far were they from ſeeking him in the firſt place diligently, zealouſly, and with their whole heart, that they never ſought him at all; nor took any pains to get any knowledge of him, or of his mind and will, and manner of worſhip; but were altogether careleſs about theſe things, and unconcerned for them.

℣. 7. *Hold thy peace at the preſence of the Lord God*, &c.] When he comes forth, and appears in the way of his judgments, don't diſpute the point with him, or pretend to offer reaſons againſt his proceedings, or in order to diſprove the juſtice of them; ſtand in awe and reverence of him, who is the Lord God omniſcient and omnipotent, holy, juſt and true; humble yourſelves under his mighty hand; be ſtill, and know that he is God; and let not one murmuring and repining word come out of your mouth. The *Targum* is, "let all the "wicked of the earth periſh from before the Lord "God:" *for the day of the Lord is at hand*; the time of his vengeance on the *Jewiſh* nation for their ſins, which he had fixed in his mind, and had given notice of by his prophets: this began to take place at *Joſiah*'s death, after which the *Jews* enjoyed little peace and proſperity; and his ſucceſſor reigned but three months, was depoſed by the king of *Egypt*, and carried thither captive, and there died; and *Jehoiakim* that ſucceeded him, in the fourth year of his reign was carried captive into *Babylon*, or died by the way thither; ſo that this day might well be ſaid to be at hand: *for the Lord hath prepared a ſacrifice*; his people the *Jews*, who were to fall a victim to his vengeance, and a ſacrifice to his juſtice, to atone in ſome meaſure for the injury done to it by their ſins; thus they that had offered ſacrifice to idols, and neglected the ſacrifices of the Lord, and eſpecially the great ſacrifice of Chriſt typified by them, the only proper atoning one, ſhould themſelves become a ſacrifice to the juſt reſentment of God; this he had prepared in his mind, determined ſhould be done, and would bring about in his providence; ſee *Iſ*. xxxiv. 6: *he hath bid his gueſts*; or *called ones* [o]; the *Chaldeans*, whom he invited and called to this ſacrifice and feaſt: or whom he *prepared*, or *ſanctified* [p]; he prepared them in his purpoſe and providence; he ſet them apart for this ſervice, and called them to it; to be the ſacrificers of this people, and to feaſt upon them, to ſpoil them of their goods and riches, and enjoy them. Theſe gueſts may alſo deſign, as *Kimchi* obſerves, the fowls of the heaven, and the beaſts of the field, invited to feaſt upon the ſlain; ſee *Ezek.* xxxix. 17. *Rev.* xix. 17.

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[k] Onomaſtic. Sacr. p. 113.

[l] De Iſide & Oſiride.

[m] Tiſbi, p. 163. Vid. Buxtorf. Lex. Talmud. in voce כמר.

[n] הנשבעים ליהוה qui jurant Domino, Druſius; qui jurant Jehovæ, Cocceius; jurantes Domino Jehovæ, Burkius.

[o] קראיו vocatos ſuos, Pagninus, Montanus, Cocceius, Burkius; invitatos ſuos, Vatablus, Tigurine verſion, Junius & Tremellius, Piſcator, Druſius.

[p] הקדיש præparavit, Vatablus, Junius & Tremellius, Piſcator; ſo Ben Melech; ſanctificavit, V. L. Montanus, Cocceius, Burkius.

✠. 8. *And it ſhall come to paſs in the day of the Lord's ſacrifice*, &c.] When the above ſacrifice prepared ſhall be offered, and the ſlaughter of his people made, when his wrath ſhall be poured out upon them, within the time of its beginning and ending: *that I will puniſh the princes, and the king's children*; either the children of *Joſiah*, who, tho' a good prince, his children did evil in the ſight of the Lord, and were puniſhed by him: *Jehoahaz* after a three months reign was carried down to *Egypt*, and died there; *Jehoiakim* his elder brother, that ſucceeded him, rebelling againſt the king of *Babylon*, in the fourth year of his reign, fell into his hands, and died, and was buried with the burial of an aſs; and *Jeconiah* his ſon was carried captive into *Babylon*, and there remained to the day of his death; and with him were carried the whole royal family, and all the princes, and all the mighty men of valour, 2 *Kings* xxiii. 14. or elſe the children of *Zedekiah*, another ſon of *Joſiah*, and the laſt of the kings of *Judah*, who was carried captived by *Nebuchadnezzar* king of *Babylon*, who before his eyes ſlew his ſons, and all the princes of *Judah*, and then put out his eyes, and bound him in chains, *Jer.* lii. 10, 11. and thus this prophecy had its accompliſhment: *and all* ſuch as are *clothed with ſtrange apparel*; either which they put on in honour of the idols they worſhipped, as *Jarchi*; ſo the heathens wore one ſort of garments for one idol, and another ſort for another; or theſe were men of a phariſaical caſt, who wore garments different from others, that they might be thought to be very holy and religious, which ſenſe is mentioned by *Kimchi*; or they were ſuch, which he alſo obſerves, who, ſeeing ſome to have plenty of good cloaths, ſtole them from them, and put them on; or ſuch who arrayed themſelves in garments that did not belong to their ſex, men put on womens garments, and women clothed themſelves with mens, and both ſtrange apparel; or rather this points at ſuch perſons, who, in their apparel, imitated the faſhions and cuſtoms of foreign nations; which probably began with the king's children and courtiers, and were followed by others. The *Targum* is, "and upon all thoſe "that make a noiſe at the worſhip of idols."

✠. 9. *In the ſame day alſo will I puniſh all thoſe that leap on the threſhold*, &c.] Not in a ludicrous way, who, by dancing and leaping, made ſport for perſons, and brought their maſters much gain, as the damſel poſſeſſed with a ſpirit of divination did, *Acts* xvi. 16. rather, that entered raſhly and irreverently into the houſe of God; or elſe in an idolatrous way, who, when they went into an idols-temple, did not tread upon the threſhold, but leaped over it, as the prieſts of *Dagon*, after the fall of that idol on the threſhold, 1 *Sam.* v. 4, 5. So the *Targum*, "and I will viſit all thoſe "that walk in the laws (or according to the cu- "ſtoms) of the *Philiſtines*;" whoſe idol *Dagon* was: but it ſeems better to interpret it of ſuch, who, ſeeing houſes full of good things, in a rude, bold, inſolent manner thruſt themſelves, or jumped into them, and took away what they pleaſed; or when they returned to their maſters houſes with their ſpoil, who ſet them on, and encouraged them in theſe practices, leaped over the threſhold for joy of what they had got, as *Aben Ezra* obſerves; which agrees with what follows: *which fill their maſters houſes with violence and deceit*; that is, with goods got by rapine and force, and by fraudulent ways and methods: this is to be underſtood of the ſervants of great men, who, to feed the ambition and avarice of their maſters, uſed very oppreſſive methods with inferior perſons, to get their ſubſtance from them, and gratify their maſters. *Cocceius* interprets theſe *three* verſes of the day of Chriſt's coming in the fleſh being at hand, when the true ſacrifice ſhould be offered up, and God would call his people to feed by faith upon it; when all civil power and authority in the Sanhedrim, and family of *David* ſhould be removed from the *Jews*; and all friendſhip with the nations of the world, ſignified by likeneſs of garments; and the prieſtly dignity, the prieſts, according to him, being thoſe that leaped over the threſhold; that is, of the houſe of the Lord, the temple, and filled it with the ſpoil of widows houſes, unſupportable precepts, and falſe doctrines.

✠. 10. *And it ſhall come to paſs in that day, ſaith the Lord*, &c.] In the day of the Lord's ſacrifice, when he ſhall puniſh the inhabitants of *Judah* and *Jeruſalem* by the *Chaldeans*; which, as well as what follows, ſhall ſurely come to paſs, becauſe the Lord has ſaid it; for not one word of his ſhall paſs away, but all be fulfilled: that there ſhall be *the noiſe of a cry from the fiſh-gate*; a gate of the city of *Jeruſalem* ſo called, which ſuffered as the reſt in the deſtruction of the city by the *Babylonians*, and after the captivity was rebuilt by the ſons of *Haſſenaah*, *Neh.* iii. 3. according to *Jerom*, it was on the weſt-ſide of the city, and led to *Dioſpolis* and *Joppa*; and was the neareſt road to the *Mediterranean-ſea* of any of the roads to *Jeruſalem*, from whence fiſh were brought, and brought in by this gate; and very probably the fiſh-market was near it, from whence it had its name; tho' *Cocceius* places it in the north-corner of the eaſt-ſide of the city, and ſo was nearer *Jordan*, the ſea of *Tiberias*, and the city of *Tyre*, from whence fiſh might be brought hither, and ſold, *Neh.* xiii. 16. however, be it where it will, the enemy it ſeems would attack it, and enter in by it; upon which a hideous cry would be made, either by the aſſailants, the *Chaldeans*, at their attack upon it, and entrance thro' it; or by the inhabitants of it, or that were neareſt to it upon their approach, or both: *and an howling from the ſecond*; either from the ſecond gate; and if the fiſh-gate is the ſame with the firſt gate, *Zech.* xiv. 10. then this may be pertinently called the ſecond. *Jarchi* calls it the bird-gate, which was the ſecond to the fiſh-gate. So the *Targum*, "from the bird, or the "bird-gate;" tho' ſome copies of it read, from the tower or high fortreſs: or elſe this deſigns the ſecond wall, and the gate in that which anſwered to the fiſh-gate; for *Jeruſalem* was encompaſſed with three walls; the fiſh-gate was in the outermoſt, and this was in the ſecond, to which the *Chaldeans* came next, and occaſioned a dreadful howling and lamentation in the people that dwelt near it. *Kimchi* interprets it, of the ſchool or univerſity that was in *Jeruſalem*; the ſame word is rendered the cottage in which *Huldah* the propheteſs lived, 2 *Kings* xxii. 14. and there, by the *Targum*, "the houſe of doctrine or inſtruction;" ſo then the ſenſe is, a grievous outcry would be heard from the univerſity or ſchool of the prophets; the enemy having entered it, and were ſlaying the ſtudents, or ſeizing them in order to carry them captive: *and a great craſhing from the hills*; either that were in *Jeruſalem*, as mount *Zion* and *Moriah*, on which the temple ſtood; or thoſe that were round about it, as *Gareb*, and *Goath*, and others; tho' ſome interpret this of the houſes of nobles that ſtood in the higher parts of the city, where there would be a ſhivering, a breaking to pieces, as the word ſignifies, of doors and windows without, and of furniture within.

℣. 11. *Howl ye inhabitants of Makteſh*, &c.] The name of a ſtreet in *Jeruſalem*, as *Aben Ezra*; perhaps it lay low in the hollow of the city, and in the form of a mortar, from whence it might have its name, as the word [q] ſignifies; which is uſed both for a hollow place, and for a mortar, *Judg.* xv. 19. *Prov.* xxvii. 22. unleſs it might be ſo called from ſuch perſons dwelling in it, that uſed mortars for ſpice, and other things. The *Targum* is, "howl all ye that dwell in the valley "of *Kedron*;" and *Jerom* thinks the valley of *Siloah* is intended, which is the ſame; which *Adrichomius* [r] ſays, was broad, deep and dark, and ſurrounded the temple in manner of a foſs, or ditch; and was diſpoſed in the form of a mortar, called in *Hebrew*, *machtes*; in *Latin*, *pila*;—in which merchants and tradeſmen of all kinds dwelt. It is thought by others to be the ſame which *Joſephus* [s] calls *the valley of the cheeſemongers*, which lay between the two hills *Zion* and *Acra*. The reaſon of their howling is, *for all the merchant people are cut down*; either cut to pieces by the ſword of the enemy, and become ſilent, as the word [t] ſometimes ſignifies, and the *Vulgate Latin* verſion here renders it; become ſo by death, and laid in the ſilent grave, and no more concerned in merchandiſe; or elſe ſtripped of all their wealth and goods by the enemy, and ſo cut down, broke, and become bankrupts, and could trade no more. The word for merchant ſignifies a *Canaanite*; and the *Targum* paraphraſes it thus, "for all the people "are broken, whoſe works are like the works of "the people of the land of *Canaan*:" *all they that bear ſilver are cut off*; that have large quantities of it, and carry it to market to buy goods with it as merchants; theſe ſhall be cut off, and ſo a great loſs to trade, and a cauſe of howling and lamentation; or ſuch that wear it in their garments, embroidered with it; or rather in their purſes, who are loaded with this thick clay, abound with it. The *Targum* is, "all that are rich in ſubſtance "ſhall be deſtroyed."

℣. 12. *And it ſhall come to paſs at that time*, that *I will ſearch Jeruſalem with candles*, &c.] To find out the ſins of the inhabitants of it, and the authors of them, and puniſh them for them, however hid and concealed from the eyes of others, or thought to be: this muſt be underſtood conſiſtent with the omniſcience of God, who knows all perſons and things; nothing is hid from him; men may fanſy their ſins are hid, being privately and ſecretly committed; but all will be manifeſt, ſooner or later; if not now, yet at the day of judgment; and ſometimes they are made manifeſt by God in this life, as here; for what the Lord here ſays he would do, he did it by inſtruments, by the *Chaldeans*, whom he ſent to *Jeruſalem*; and to whom the gates of the city, the doors of houſes, and the innermoſt receſſes of them were opened, and plundered by them; and all for the ſins of the people, which were hereby expoſed. So the *Targum*, "and "it ſhall be at that time that I will appoint ſearch"ers, and they ſhall ſearch *Jeruſalem*, as they "that ſearch with candles;" and no doubt but this was literally true of the *Chaldeans*, who with candles might ſearch vaults and cellars, and ſuch like dark places, where they ſuppoſed goods and riches were concealed. The alluſion may be to the ſearching with lamps for leaven on the fourteenth of *Niſan*, when the paſſover began, in every corner of a houſe, and when they found it, burnt it [u]; or in general to ſearching for any thing which lies concealed in dark places, where the light of the ſun comes not, and can only be diſcovered by the light of candles; and denotes that nothing ſhould eſcape the ſight and knowledge of God, by whom a full diſcovery would be made of their perſons and ſins, and cognizance taken of them in a vindictive way, as follows: *and puniſh the men that are ſettled on their lees*; like wine on the lees, quiet and undiſturbed; in a good outward eſtate and condition, abounding in wealth and riches, and truſting therein; and which, as the *Targum* paraphraſes it; they enjoy in great tranquillity; *Moab*-like, having never been emptied from veſſel to veſſel, *Jer.* xlviii. 11. and ſo concluded they ſhould ever remain in the ſame ſtate, and became hardened in ſin, or *curded*, and thickened, as the word [w] ſignifies; and were unconcerned about the ſtate of religion, or the ſtate of their own ſouls; and fearleſs and thoughtleſs of the judgments of God; but ſhould now be viſited, diſturbed in their tranquil ſtate, and be troubled and puniſhed: *that ſay in their heart*; not daring to expreſs with their lips, the following atheiſm and blaſphemy; but God, who ſearched and tried their hearts, knew it: *the Lord will not do good, neither will he do evil*; which is a flat denial of his providence; ſaying that he takes no notice of what is done by men on earth, whether good or bad; and neither rewards the one, nor puniſhes the other. So the *Targum*, as *Kimchi* quotes it, "it is not the good "pleaſure of God to do good to the righteous, "or to do evil to the wicked;" than which nothing is more falſe! the Lord does good to all in a providential way, and to many in a way of ſpecial grace; and rewards with a reward of grace all good men, both here and hereafter; and tho' he does not do any moral evil, yet he executes the evil of puniſhment in this world, and in that to come, on evil doers.

℣. 13. *Therefore their gods ſhall become a booty*, &c.] To the enemy; the riches they truſted in, and thought themſelves ſo ſecure of; and therefore denied divine providence, which ought to be depended upon amidſt the greateſt affluence; or otherwiſe the Lord has various ways by which he can ſoon ſtrip men of all their enjoyments, and diſpoſe of them to others: *and their houſes a deſolation*; be pulled down by the enemy; or left uninhabited, they being killed or carried captive, even their whole families: *they ſhall alſo build houſes, but not inhabit them*; not long, at leaſt; not always, as they expected, and promiſed themſelves when they built them: *and they ſhall plant vineyards*,

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[q] המכתש mortarii, Vatablus, Tigurine verſion; cavi, Junius & Tremellius, Piſcator; loci concavi, Calvin.

[r] Theatrum Terræ Sanctæ, p. 163.

[s] De bello Jud. l. 5. c. 4. §. 1.

[t] נדמה conticuit, V. L. in ſilentium redactus eſt, Druſius.

[u] Vid. Miſn. Peſachim, c. 1. §. 1, 4.

[w] הקפאים concreti ſunt, Junius & Tremellius, Piſcator; congelati, Calvin; coagulatos, Montanus, Cocceius; qui concreverunt glaciei, *vel* caſei ad inſtar, Burkius.

yards, and not drink the wine thereof; but before the vines planted by them bring forth grapes, and theſe are preſſed, and wine made of them, they ſhould fall into the hands of the enemy, who would drink it, and not they; and all this agreeable to what was threatened them in the law of *Moſes*, which they ought to have regarded, *Deut.* xxviii. 30.

℣. 14. *The great day of the Lord* is *near, it is near, and haſteth greatly,* &c.] Not the day of judgment, but the day of God's vengeance upon the *Jews*, which yet bore ſome reſemblance to that day of the Lord, and it may be therefore ſo called; as the deſtruction of *Jeruſalem* by the *Romans* had ſome likeneſs to it, and therefore the ſigns of the one and of the other are given together by our Lord in *Matt.* xxiv. and this was a day in which he would do great things, by the *Chaldeans*, and againſt the *Jews*; and this is repreſented as very *near*; and repeated again for the confirmation of it, and to arouſe the thoughtleſs and careleſs about it, and who put away this evil day far from them; yea it is ſaid, to make great haſte, and to fly away ſwiftly, even faſter than time uſually does; tho' in common it has wings aſcribed unto it: even *the voice of the day of the Lord*; in which the Lord's voice will be heard; not his voice of grace and mercy, as in the day of ſalvation; but of wrath and vengeance, which will be terrible; hence it follows: *the mighty men ſhall cry there bitterly*; not the voice of the mighty men beſieging the city, making a hideous noiſe to animate the ſoldiers in making the aſſault, as ſome; but the mighty men within the city of *Jeruſalem* beſieged, who, when they ſee the city broken up, would be in the utmoſt terror, and cry bitterly, like women and children, being quite diſmayed and diſpirited; even the men of war upon the walls, and in the garriſons, with their officers and generals; and if this would be the caſe with them, how muſt it be thought to be with others, the weak and timorous?

℣. 15. *That day* is *a day of wrath,* &c.] Both of the wrath of God againſt his people for their ſins; theſe judgments being the effects of his wrath, provoked by their iniquities; and of the wrath and cruelty of the *Chaldeans*, exerciſed in a furious manner: *a day of trouble and diſtreſs*; to the inhabitants of *Jeruſalem*, they being taken and led captive, their houſes plundered and demoliſhed, and the whole city and temple laid in ruins: *a day of waſteneſs and deſolation*; of the whole country of *Judea*, and the metropolis of it; of their houſes, fields and vineyards: *a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs*; as it might be in a natural ſenſe; the diſpleaſure of God being ſhewn in the very heavens, by the darkneſs and gloomineſs of them, and the thick clouds with which they were covered; and made ſtill more dark and gloomy by the burning of the city, and the ſmoke of it; and in ſuch circumſtances, gloomineſs and melancholy muſt ſit upon the minds of men: and thick clouds and darkneſs portend greater troubles and calamities coming on; and the whole is expreſſive of great adverſity; for as light frequently deſigns proſperity, ſo darkneſs adverſity.

℣. 16. *A day of the trumpet, and alarm againſt the fenced cities,* &c.] The trumpet of the enemy, ſounding the alarm of war againſt the fenced cities of *Judea*, which were taken before *Jeruſalem*; calling and gathering the ſoldiers together, and animating them to the aſſault of them; and blowing them in a way of triumph, and as expreſſive of victory, having got poſſeſſion of them: *and againſt the high towers*; or *corners* [x]; towers being uſually built corner-wiſe, and full of corners, and on the corners of walls of cities; ſometimes theſe ſignify princes, magiſtrates, and great men, *Zech.* x. 4.

℣. 17. *And I will bring diſtreſs upon men,* &c.] Not upon men in general, but particularly on the men of *Judea*, and inhabitants of *Jeruſalem*; and eſpecially thoſe that were in the fenced cities and high towers; and who might think themſelves ſafe and ſecure; but being beſieged, ſhould be diſtreſſed with famine and peſtilence, and with the enemy; and more eſpecially when ſtormed, and a breach made, and the enemy juſt entring: *that they ſhall walk like blind men*; not knowing which way to go, where to turn themſelves, what methods to take, or courſe to ſteer, no more than a blind man. The phraſe is expreſſive of their being at their wits ends, void of all thought and conſultation: *becauſe they have ſinned againſt the Lord*; and therefore he gives them up, not only into the hand of the enemy, but unto an infatuation of ſpirit, and a judicial blindneſs of mind: *and their blood ſhall be poured out as duſt*; in great quantities, like that, without any regard to it, without ſhewing any mercy, and as if it was of no more value than the duſt of the earth. The *Targum* is, "their blood ſhall be poured out into the duſt;" or on it, and be drunk up by it: *and their fleſh as the dung*; or their carcaſes, as the ſame paraphraſe; that is, their dead bodies ſhall lie unburied, and rot, and putrify, and ſhall be caſt upon fields like dung, to fatten them. The word for *fleſh*, in the *Hebrew* language, ſignifies bread or food; becauſe dead bodies are food for worms; but in the *Arabic* language, as *Aben Ezra* and *Jarchi* obſerve, it ſignifies *fleſh*.

℣. 18. *Neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lord's wrath,* &c.] Which they have gotten in an unjuſt way, and have hoarded up, and put their confidence in; theſe were the lees on which they were ſettled; but now, as they would be diſregarded by the Lord, as inſufficient to atone for their ſins, and appeaſe his wrath, and procure his favour; ſee *Job* xxxvi. 18, 19. *Prov.* xi. 4. ſo they would be of no avail to them, to deliver from their enemies, who would not be bribed therewith to ſave their lives; the ſame is ſaid of the *Medes* at the taking of *Babylon*, *Iſ.* xiii. 17: *but the whole land ſhall be devoured by the fire of his jealouſy*; his zeal againſt ſin, and for his own glory, ſhall burn like fire; which ſhall conſume the whole land, and all the inhabitants of it, and was not to be ſtopped by any thing that could be done by them; ſo furious and raging would it be: *for he ſhall make even a ſpeedy riddance of all them that dwell in the land*; burn up at once all the briers and thorns, even all that offend, and do iniquity, and ſpare neither root nor branch; or, as when a field is cleared of the ſtubble on it, after the wheat is gathered in; or a corn-floor of its chaff, after the wheat is ſeparated from it; thus with the beſom of deſtruction would the Lord ſweep away the ſinful inhabitants of *Judea*, and clear it of them, as he did by the ſword, by famine, by peſtilence, and by captivity.

[x] פנות pinnas, Montanus, Caſtalio; angulos Junius & Tremellius, Burkius.

CHAP. II.

IN this chapter the prophet exhorts the *Jews* to repentance; and foretels the deſtruction of ſeveral neighbouring nations. The body of the people of the *Jews* in general are firſt called upon to gather together and humble themſelves, who were a people neither deſirable, nor deſerving of the favours of God, nor deſirous of them, ℣. 1. and to this they are preſſed, from the conſideration of God's decree of vengeance being ready to bring forth, and break forth upon them, ℣. 2. and then the few godly among them are exhorted to ſeek the Lord, and what is agreeable to him; ſince there was at leaſt a probability of their being protected by him in a time of general calamity, ℣. 3. and that the deſtruction of this people might appear the more certain, and that they might have no dependence on their neighbours, the prophet proceeds to predict the ruin of ſeveral of them, particularly the *Philſtines*; ſeveral places belonging to them are by name mentioned, and the whole land threatened with deſolation; the maritime part of it to be only inhabited by ſhepherds and their flocks; and afterwards the coaſt poſſeſſed by the *Jews*, on their return from their captivity, ℣. 4, 5, 6, 7. Next the *Moabites* and *Ammonites* are propheſied of; whoſe deſtruction ſhould come upon them for their pride, and for their contempt and reviling of the people of God; and which ſhould be like that of *Sodom* and *Gomorrah*; and would iſſue in the abolition of idolatry, and the ſetting up of the worſhip of God in their country, and elſewhere, ℣. 8, 9, 10, 11. As for the *Ethiopians*, they ſhould be ſlain with the ſword, ℣. 12. and the whole monarchy of *Aſſyria*, with *Nineveh* the metropolis of it, ſhould be utterly laid waſte, and become a deſolation, and a wilderneſs; and the habitation, not only of flocks, but of beaſts and birds of prey, ℣. 13, 14, 15.

℣. 1. *Gather yourſelves together*, &c.] This is ſaid to the people of the *Jews* in general; that whereas the judgments of God were coming upon them, as predicted in the preceding chapter, it was high time for them to get together, and conſider what was to be done at ſuch a juncture; it was right to call a ſolemn aſſembly, to gather the people, prieſts, and elders together, to ſome one place, as *Joel* directs, ch. i. 14. and ii. 15, 16. the inhabitants of *Jeruſalem* to the temple, and the people of the land to their reſpective ſynagogues, and there humble themſelves before the Lord; confeſs their ſins, and declare their repentance for them; and pray that God would ſhew favour to them, and avert his wrath and judgments from them: or, *gather the ſtraw*[y]; from yourſelves, and then gather it from others, as follows: or, *firſt adorn yourſelves*, and *then others*, as in the *Talmud*[z]; and the ſenſe is the ſame with the words of Chriſt, *firſt caſt out the beam out of thine own eye*, &c. *Matt.* vii. 3, 4, 5. and the meaning of both is, firſt correct and amend yourſelves, and then reprove others: this ſenſe is given by the *Jewiſh* commentators, and is approved by *Guſſetius*[a]: or, *ſearch yourſelves*[b]; as ſome render the word; and that very diligently, as ſtubble is ſearched into, or any thing ſearched for in it; let the body of the people enquire among themſelves, what ſhould be the cauſe of theſe things; what public ſins prevailed among them, for which they were threatened with an utter deſtruction; and let every one ſearch into his own heart and ways, and conſider how much he has contributed to the bringing down ſuch ſad calamities upon the nation: thus it became them to ſearch and enquire into their ſtate and circumſtances of affairs, in a way of ſelf-examination; or otherwiſe the Lord would ſearch them in a way of judgment, as threatened ch. i. 12. or *ſhake out*[c], or *fan yourſelves*, as others; remove your chaff by repentance and reformation, that you be not blown away like chaff in the day of God's wrath, as afterwards ſuggeſted: *yea, gather together*; or *ſearch*, or *ſhake out*, or *fan*, as before: this is repeated to ſhew the neceſſity and importance of it, and the vehemency of the prophet in urging it: *O nation not deſired*; by other nations, but hated by them, as *Abarbinel* obſerves; not deſirable to God or good men; not amiable or lovely for any excellencies and goodneſs in them, but the reverſe; being a diſobedient and rebellious people; a ſeed of evil doers, laden with iniquity, who, from the crown of the head, to the ſole of the feet, were full of wounds, bruiſes, and putrifying ſores; or of diſorders and irregularities, ſins and tranſgreſſions, comparable to them; and therefore inſtead of being deſirable, were loathſome and abominable: or, as ſome render the word, *O nation void of deſire*[d]; or *not affected* with it; who had no deſire after God, and the knowledge of his will; after his word and worſhip; after a return unto him, and reconciliation with him; after his favour, grace and mercy; not deſirous of good things, nor of doing any. So the *Targum*, "gather together, "and come, and draw near, this people who deſire not to return to the law." *Joſeph Kimchi*, from the uſe of the word in the *Miſnic* language, renders it, *O nation not aſhamed*; of their evil works, being bold and impudent; and yet ſuch was the goodneſs and grace of God to them, that he calls them to repentance, and gives them warning before he ſtrikes the blow.

℣. 2. *Before the decree bring forth*, before *the day paſs as the chaff*, &c.] Which was like a woman big with child, ready to be delivered. The decree of God concerning the people of the *Jews* was pregnant with wrath and ruin for their ſins, and juſt ripe for execution; and therefore before it was actually executed, they are exhorted as above; not that the decree of God which was gone forth could be fruſtrated and made void by any thing done by them; only that when it was put into execution, ſuch as repented of their ſins might be ſaved from the general calamity; which they are called upon to do before the day come appointed by the Lord for the execution of this decree, which lingered not, and was not delayed, but ſlided on as ſwiftly as chaff before the driving wind. There is ſome difficulty in the rendring and ſenſe of theſe words; ſome thus, *before the day, which paſſes as chaff, brings forth the decree*[e]; that is, before the time which moves ſwiftly, brings on the execution of the decree, or of the thing decreed in it, it is big with: others, *before the decree brings forth the day that paſſeth as chaff*[f]; or in which the chaff ſhall be ſeparated from the wheat, paſs away, be diſperſed here and there; that is, before they were ſcattered about by it as chaff: and to this ſenſe the *Septuagint* and *Arabic* verſions, *before ye are as a flower*; or as the *Syriac*, *as chaff that paſſeth away*; and ſo the *Targum* more fully, "before the decree of the houſe of judgment come out "upon you, and ye be like chaff which the wind "blows away, and like a ſhadow which paſſes "from before the day." See *Pſ.* i. 5. *Before the fierce anger of the Lord come upon you*; *before the day of the Lord's anger come upon you*; theſe phraſes explain the former, and ſhew what the decree was big with, and ready to bring forth, even the judgments of God, in wrath and fierce anger; and what the day is, ſaid to paſs as the chaff; the day of God's vengeance fixed by him, which ſhould come upon them, and ſcatter them like chaff among the nations of the world: or rather the words may be rendered thus, as by *Guſſetius*[g]; *whilſt as yet the decree hath not brought forth, the day paſſeth away like chaff*; being neglected and ſpent in an uſeleſs and unprofitable manner; for which they are reproved; and therefore are exhorted to be wiſer for the future, and redeem precious time; and before the Lord's anger comes upon them, do what is before exhorted to, and particularly what follows:

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[y] התקששו legite paleas veſtras, Guſſetius. קשש proprie eſt ſtipulas colligere, Druſius, Piſcator, Tarnovius.

[z] T. Bab. Bava Metzia, fol. 107. 2. & Bava Bathra, fol. 60. 2. & Sanhedrin, fol. 19. 1.

[a] Ebr. Comment. p. 763.

[b] Scrutamini, Pagninus; diſquirite, Munſter; examinate, Vatablus; perſcrutamini, Cocceius.

[c] Excutite vos, Junius & Tremellius, Tarnovius; ſo Stockius, p. 975.

[d] לא נכסף vacua deſiderio, Junius & Tremellius, Piſcator; quæ nullo deſiderio afficeris, Burkius; quæ nullo tenteris affectu, Munſter.

℣. 3. *Seek ye the Lord, all ye meek of the earth*, &c.] Or *of the land*, of the land of *Judea*. In this time of great apoſtacy, there was a remnant according to the election of grace, whom the Lord reſerved for himſelf, and beſtowed his grace upon; and it is for the ſake of theſe, that the general exhortations to repentance and reformation are given out, to whom alone they were to be uſeful, that they might be protected and preſerved from the general ruin; for ſuch as are here deſcribed, are perſons the Lord takes great notice of; he gives them more grace; he lifts them up when bowed down; he beautifies them with ſalvation; he feeds them to full ſatiſfaction; he teaches them his ways, his mind and will; he dwells with them here; and will cauſe them to inherit the new heaven, and new earth hereafter: they are ſuch, who have a true ſenſe of ſin, and the exceeding ſinfulneſs of it, which humbles them; and conſcious of the imperfection of their own righteouſneſs, ſubmit to the righteouſneſs of Chriſt; acknowledge they are ſaved alone by the grace of God; and that all they have and expect to enjoy is owing to that; they are humble under the mighty hand of God, in every afflictive providence; patiently take all wrongs, abuſes, and injuries done them by men; are not envious at the ſuperior gifts, grace and uſefulneſs of others, but rejoice therein; have mean ſentiments of themſelves, and very high ones of others that excel in grace and holineſs; theſe are truly gracious perſons; and are like unto, and are followers of, the meek and lowly Jeſus: and are here exhorted *to ſeek the Lord*; that is, by prayer and ſupplication, to know more of his mind and will, and eſpecially their duty in their preſent circumſtances; implore his grace and mercy, protection and ſafety in a day of common danger; and attend the public ordinances of his houſe, in order to enjoy his preſence and communion with him: for to ſeek the Lord, is to ſeek his face and favour, to have the light of his countenance, and the diſcoveries of his love; and to ſeek his honour and glory in all things: particularly the Lord Chriſt may be meant, who was to come in the fleſh, and good men ſought for before he came, and now he is come; and to him ſhould men ſeek for righteouſneſs and life; for peace and pardon; for grace, and all ſupplies of it; and for everlaſting ſalvation; and all this before, as well as ſince his coming: and ſuch ſeek him aright, who ſeek him early, in the firſt place, and above all things; who ſeek him with their whole hearts, ſincerely, diligently and conſtantly; and where he is to be found, in the miniſtry of his word and ordinances: *which have wrought his judgment*; the judgment of the Lord; acted according to his mind and will, revealed in his word, which is the rule of judgment, both as to faith and practice; obſerved his laws and ſtatutes; kept his ordinances, as they were delivered; and did works of righteouſneſs from right principles, and with right views, as fruits of faith, and as meet for repentance: *ſeek righteouſneſs*; not their own, and juſtification by that; for this would be doing what the carnal *Jews* did, and in vain, and is inconſiſtent with ſeeking the Lord, as before; but the righteouſneſs of God, the kingdom of God and his righteouſneſs, even the righteouſneſs of Chriſt, who is God, and which only gives a right unto the kingdom of God or heaven: ſeeking this ſuppoſes a want of righteouſneſs, which is in every man; a ſenſe of that want, which only ſome have; a view of a righteouſneſs without a man, in another, even in Chriſt; and of the glory, fulneſs and excellency of his righteouſneſs, which make it deſireable, and worth ſeeking for; tho' this exhortation may alſo include in it a living to him, ſoberly and righteouſly, as a fruit of divine grace, and to the glory of God, and according to his will, without truſting in it, and depending upon it, for life and ſalvation: *ſeek meekneſs*; even tho' they were meek ones already, yet it became them to ſeek after more of this grace of meekneſs, that they might increaſe therein, and abound in the exerciſe of it, and be careful that they failed not in it; ſince the enemy of ſouls often attacks the ſaints in that in which they moſt excel, and ſucceeds: ſo *Moſes* the meekeſt man on earth, being off of his guard, and provoked, ſpoke unadviſedly with his lips; and it went ill with him on that account, *Numb.* xii. 3. *Pſ.* cvi. 32, 33. beſides, this exhortation, as well as the preceding, may have a reſpect to their concern with others; that they ſhould ſtudy as much as in them lay, not only to do righteouſneſs, and exerciſe meekneſs themſelves, but to cultivate theſe among others; with which agrees *Kimchi*'s note, "ſeek righteouſneſs and meekneſs with "others; as if it was ſaid, ſtudy with all your "might and main to return them to the right "way:" *it may be, ye ſhall be hid in the day of the Lord's anger*; in the time of the deſtruction of *Jeruſalem* by the *Chaldeans*, when ſome were put to the ſword, and others carried captive: now there was a poſſibility, yea a probability that ſuch perſons before deſcribed would be ſaved at this time from the general calamity; be hid, protected and preſerved by the power and providence of God, as *Jeremiah*, *Baruch*, and others were: this, tho' it is not ſaid as a certain thing, becauſe a corporal bleſſing, which the people of God cannot always be aſſured of in a time of public diſtreſs; yet not expreſſed in a doubting manner, much leſs deſpairing; but rather as preſuming, at leaſt hoping it would be, being poſſible and probable; and ſo encouraging to the above exerciſes of religion; and ſuch that have the grace of God, and ſeek him, and ſeek to Chriſt alone for righteouſneſs and life, may depend upon it that they ſhall be hid, and be ſafe and ſecure, when the wrath of God at the laſt day comes upon an ungodly world, *Iſ.* xxxii. 2. *Rom.* v. 9. The *Targum* of the whole is, "ſeek the fear of the Lord, all ye meek of the earth, who do the judgments of his will; ſeek truth, ſeek meekneſs; it may be there will be a protection for you in the day of the Lord's anger." The *Vulgate Latin* verſion is, *ſeek the Lord—ſeek the juſt, ſeek the meek one*; as expreſſive of a perſon, even the Lord Chriſt, the juſt and holy one, the meek and lowly Jeſus.

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[e] בטרם לדת antequam dies, quæ tranſit ut palea, pariat decretum, Druſius; ſo Ben Melech.

[f] Priuſquam decretum Dei pariat diem veluti glumæ tranſeuntis, Grotius.

[g] Ebr. Comment. p. 305.

℣. 4. *For Gaza ſhall be forſaken*, &c.] Therefore ſeek the Lord; and not to the *Philiſtines*, ſince they would be deſtroyed, to whom *Gaza*, and the other cities after-mentioned, belonged; ſo *Aben Ezra* connects the words, ſuggeſting that it would be in vain to flee thither for ſhelter, or ſeek for refuge there; tho' others think that this and what follows is ſubjoined, either to aſſure the *Jews* of their certain ruin, ſince this would be the caſe of the nations about them; or to alleviate their calamity, ſeeing their enemies would have no occaſion to inſult them, and triumph over them, they being, or quickly would be, in the like circumſtances. *Gaza* was one of the five lordſhips of the *Philiſtines*; a ſtrong and fortified place, as its name ſignifies; but ſhould be demoliſhed, ſtripped of its fortifications, and forſaken by its inhabitants. It was ſmitten by *Pharaoh* king of *Egypt*; and was laid waſte by *Nebuchadnezzar*, *Jer.* xlvii. 1, 4, 5. and afterwards taken by *Alexander* the Great; and having gone thro' various changes, was in the times of the apoſtles called *Gaza* the deſert, *Acts* viii. 26. There is a beautiful *paronomaſia* in the words, not to be expreſſed in an *Engliſh* tranſlation [h]. According to *Strabo*'s account [i], the ancient city was ſeven furlongs from the haven, for which (he ſays) it was formerly very illuſtrious; but was demoliſhed by *Alexander*, and remained a deſert. And ſo *Jerom* [k] ſays, in his time, the place where the ancient city ſtood ſcarce afforded any traces of the foundations of it; for that which now is ſeen (adds he) was built in another place, inſtead of that which was deſtroyed; and which he obſerves accounts for the fulfilment of this prophecy: and ſo Monſieur *Thevenot* [l] ſays, the city of *Gaza* is about two miles from the ſea; and was anciently very illuſtrious, as may be ſeen by its ruins; and yet, even this muſt be underſtood of new *Gaza*; ſo a *Greek* writer [m], of an uncertain age, obſerves this diſtinction; and ſpeaks of this and the following places exactly in the order in which they are here, "after *Rhinocorura* lies new *Gaza*, which is the city itſelf; then *Gaza the deſert* (the place here propheſied of); then the city *Aſcalon*; after that *Azotus* (or *Aſhdod*); then the city *Accaron*," (or *Ekron*): *and Aſhkelon a deſolation*; this was another lordſhip belonging to the *Philiſtines*, that ſuffered at the ſame time as *Gaza* did by *Nebuchadnezzar*, *Jer.* xlvii. 5, 7. This place was ten miles from *Gaza*, as Mr. *Sandys* [n] ſays, and who adds, and now of no note; and *Strabo* [o] ſpeaks of it in his time, as a ſmall city; indeed new *Aſhkelon* is ſaid by *Benjamin* of *Tudela* [p] to be a very large and beautiful city; but then he diſtinguiſhes it from old *Aſhkelon*, here propheſied of; and which (he ſays) is four *parſæ*, or ſixteen miles from the former, and now lies waſte and deſolate: *they ſhall drive out Aſhdod at the noon-day*; that is, the *Chaldeans* ſhall drive out the inhabitants of *Aſhdod*, another of the principalities of the *Philiſtines*; the ſame with *Azotus*, *Acts* viii. 40. *at noon-day*, openly and publickly, and with great eaſe; they ſhall have no occaſion to uſe any ſecret ſtratagems, or to make night-work of it; and which would be very incommodious and diſtreſſing to the inhabitants, to be turned out at noon-day, and be obliged to travel in the heat of the ſun, which in thoſe eaſtern countries at noon-day beats very ſtrong. This place was diſtant from old *Aſhkelon* four *parſæ*, or twenty-four miles, as *Benjamin Tudelenſis* [q] affirms; and with which agrees *Diodorus Siculus* [r], who ſays, that from *Gaza* to *Azotus* are 270 furlongs, which make thirty-four miles, ten from *Gaza* to *Aſhkelon*, and twenty-four from thence to *Azotus* or *Aſhdod*. This place, according to the above *Jewiſh* traveller [s], is now called *Palmis*, which he ſays is the *Aſhdod* that belonged to the *Philiſtines*, now waſte and deſolate; by which this prophecy is fulfilled. It was once a very large and famous city, ſtrong and well fortified; and held out a ſiege of twenty-nine years againſt *Pſamittichus* king of *Egypt*, as *Herodotus* [t] relates, but now deſtroyed; ſee *Iſ.* xx. 1: *and Ekron ſhall be rooted up*; as a tree is rooted up, and withers away, and periſhes, and there is no more hope of it: this denotes the utter deſtruction of this place. There is here alſo an elegant alluſion to the name of the place [u], not to be imitated in a verſion of it: this was another of the lordſhips of the *Philiſtines*, famous for the idol *Beelzebub*, the god of this place. *Jerom* [w] obſerves, that ſome think that *Accaron* (or *Ekron*) is the ſame with *Strato*'s tower, afterwards called *Cæſarea*; and ſo the *Talmudiſts* ſay [x], *Ekron* is *Cæſarea*; which is not at all probable: he further obſerves, that there is a large village of the *Jews*, which in his days was called *Accaron*, and lay between *Azotus* and *Jamnia* to the eaſt; but *Breidenbachius* [y] relates, that in his time, *Accaron* was only a ſmall cottage or hut, yet retaining its ancient name; ſo utterly rooted up is this place, which once was a conſiderable principality. *Gath* is not mentioned, which is the other of the five principalities, becauſe it was now, as *Kimchi* ſays, in the hands of the kings of *Judah*.

℣. 5. *Wo unto the inhabitants of the ſea-coaſt, the nation of the Cherethites*, &c.] Which is a name of the *Philiſtines* in general, as *Kimchi* and *Ben Melech*; or theſe were a particular tribe belonging to them, that inhabited the ſouthern part of their country; ſee 1 *Sam.* xxx. 14, 16. thoſe

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[h] עזה עזובה.
[i] Geograph. l. 16. p. 502.
[k] De locis Hebraicis, fol. 91. K.
[l] Travels, Par. 1. B. 2. ch. 36. p. 180.
[m] Apud Reland. Paleſtina Illuſtrata, l. 2. p. 509.
[n] Travels, p. 151.
[o] Geograph. l. 16. p. 502.
[p] Itinerarium, p. 51.
[q] Ibid.
[r] Bibliothec. l. 19. p. 723.
[s] Ibid.
[t] Euterpe, ſive l. 2. c. 157.
[u] עקרון תעקר.
[w] De locis Heb. fol. 88. D.
[x] T. Bab. Megilla, fol. 6. 1.
[y] Apud Adrichom. Theatrum Terræ Sanctæ, p. 20.

on the ſea-coaſt, the coaſt of the *Mediterranean ſea*, and ſo lay between that and *Judea*: out of this nation, in the times of *David* and *Solomon*, were ſome choice ſoldiers ſelected, called the *Cherethites* and *Pelethites*, who were their body-guards, as *Joſephus*[a] calls them; a royal band, which never departed from the king's perſon; ſee 2 *Sam*. xv. 18. and xx. 7, 23. The *Septuagint* verſion calls them, *ſtrangers of the Cretians*; and are thought by ſome to be a colony of the *Cretians*; a people that came originally from the iſland of *Crete*, and ſettled here; but, on the contrary, rather *Crete* was a colony of the *Philiſtines*, and had its name from them; for by the *Arabians*[b], the country of *Paleſtine*, or the *Philiſtines*, is called *Keritha*; and by the *Syrians Creth*; and by the *Hebrews*, the inhabitants thereof, are called *Cherethites*, as here, and in *Ezek*. xxv. 16. and ſo the ſouth of the *Cherethites*, in 1 *Sam*. xxx. 14. is in ℣. 16. called the land of the *Philiſtines*. In all the above places, where they are ſpoken of as the attendants of *Solomon* and *David*, they are in the *Targum* called *archers*; and it is a clear caſe, the *Philiſtines* were famous for archery, whereby they had ſometimes the advantage of their enemies; ſee 1 *Sam*. xxxi. 3. and bows and arrows were the arms the *Cretians* made uſe of, and were famous for, as *Bochart*[c] from various writers has ſhewn; the uſe of which they learned very probably from the *Philiſtines*, from whom they ſprung; tho' *Solinus*[d] ſays, they were the firſt that uſed arrows; and according to *Diodorus Siculus*, *Saturn* introduced the art of uſing bows and arrows into the iſland of *Crete*; tho' others aſcribe it to *Apollo*[e]; and it is ſaid, that *Hercules* learnt this art from *Rhadamanthus* of *Crete*; which laſt inſtance ſeems to favour the notion of thoſe, that theſe *Cherethites* were *Cretians*, or ſprung from them; to which the *Septuagint* verſion inclines; and *Calmet*[f] is of opinion, that *Caphtor* from whence the *Philiſtines* are ſaid to come, *Amos* ix. 7. and who are called the remnant of the country of *Caphtor*, *Jer*. xlvii. 4. is the iſland of *Crete*; and that the *Philiſtines* came from thence into *Paleſtine*; and that the *Cherethites* are the ancient *Cretians*; the language, manners, arms, religion, and gods of the *Cretians* and *Philiſtines* being much the ſame; tho' ſo they might be, as being a colony of the *Philiſtines*; ſee the note on *Amos* ix. 7. Another learned man[g] thinks they are the *Midianites*, the ſame with the *Cretians* that *Luke* joins with the *Arabians*, *Acts* ii. 11. as the *Midianites* are with the *Arabians* and *Amalekites* by *Joſephus*[h]; however, a wo is denounced againſt them, and they are threatened with deſolation. The *Vulgate Latin* verſion is, *a nation of deſtroyed ones*; and the *Targum*, "a people who have ſinned, that they "might be deſtroyed:" *the word of the Lord is againſt you*; inhabitants of the ſea-coaſt, the *Cherethites*; the word of the Lord conceived in his own mind, his purpoſe to deſtroy them, which cannot be fruſtrated. So the *Targum*, "the decree "of the word of the Lord is againſt you;" and the word pronounced by his lips, the word of prophecy concerning them, by the mouth of former prophets, as *Iſaiah*, ch. xiv. 29, 31. and by the mouth of the preſent prophet: *O Canaan, the land of the Philiſtines*; *Paleſtine* was a part of *Canaan*, the five lordſhips of the *Philiſtines* beforementioned belonged originally to the *Canaanite*, *Joſh*. xiii. 3. and theſe belonged to the land of *Iſrael*, tho' poſſeſſed by them, out of which now they ſhould be turned, and the country waſted, as follows: *I will even deſtroy thee, that there ſhall be no inhabitant*; ſo great ſhould be the deſolation; all ſhould be removed from it, either by death, or by captivity; at leaſt there ſhould be no ſettled inhabitant.

℣. 6. *And the ſea-coaſt ſhall be dwellings and cottages for ſhepherds*, &c.] That tract of land which lay on the coaſt of the *Mediteranean ſea*, inhabited by the *Philiſtines*, ſhould now become ſo deſolate; that inſtead of towns and cities full of merchants and ſea-faring perſons, and houſes full of inhabitants, and warehouſes full of goods, there ſhould now only be ſeen a few huts and cottages for ſhepherds to dwell in, to ſhelter them from the heat by day, and where they watched their flocks by night, and took their proper repoſe and reſt. The laſt word is by ſome rendered, *ditches*[i]; which were dug by them to receive rain-water for their uſe: or rather may ſignify, *cottages dug by ſhepherds*[k]; in ſubterraneous places, whither they retired in the heat of the day, to ſhelter themſelves from the ſcorching ſun; and ſome of them were ſo large as to receive their flocks alſo; ſuch was the cave of *Polyphemus*, as *Bochart*[l] obſerves, in which the cattel, namely the ſheep and goats, lay down and ſlept; and in *Iceland* ſuch are uſed to ſecure them from the cold; where we are told[m], there are caverns in the mountains capable of ſheltering an hundred ſheep or more; and whither they very cordially retreat in bad weather. Theſe holes are in ſuch mountains as have formerly burned, and are of infinite ſervice to them, both winter and ſummer; in the winter for ſhelter, and in the ſummer for very good paſtures, which they find in plenty all around. Such ſort of huts and cottages as theſe, in hot countries, *Jerom* ſeems to have reſpect unto, when ſpeaking of *Tekoa*, he ſays[n], there is not beyond it any little village, nor indeed any field-cottages like to ovens (ſubterraneous ones, *Calmet*[o] calls them) which the *Africans* call *Mapalia*: theſe *Salluſt*[p] deſcribes as of an oblong figure, covered with tiles, and like the keels of ſhips, or ſhips turned bottom upwards; and according to *Pliny*[q], they were moveable, and carried from place to place in carts and waggons; and therefore cannot be ſuch as before deſcribed; and ſo Dr. *Shaw*[r] ſays, the *Bedoween Arabs* now, as their great anceſtors the *Arabians*, live in tents called *hhymas*, from the ſhelter which they afford the inhabitants; and adds, they are the very ſame which the ancients call *mapalia*: *and folds for flocks*; in which they put them to lie down in at evening. The phraſes expreſs the great deſolation of the land; that towns ſhould be depopulated, and the land lie untilled, and only be occupied by ſhepherds and their flocks, who lead them from place to place, the moſt convenient for them.

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[a] Antiq. l. 7. c. 5. §. 4. and c. 11. §. 8. Vid. Opitii Exercitat. de Crethi & Plethi.

[b] Giggeius apud Bochart. Canaan, l. 1. c. 15. col. 422.

[c] Ibid. col. 423.

[d] Polyhiſtor. c. 16.

[e] Diodor. Sicul. Bibliothec. l. 5. p. 334, 341.

[f] Dictionary, in the word Caphtor.

[g] Texelii Phœnix, l. 3. c. 21. §. 4. p. 389, 390.

[h] Antiq. l. 5. c. 6. §. 1.

[i] כרות foſſas, Tigurine verſion; foſſuris, Junius & Tremellius, Piſcator, ſo Ben Melech; but diſapproved of by Guſſetius, p. 402.

[k] Manſiones effoſſionum paſtorum, Druſius; caulæ effoſſionum paſtorum. i. e. effoſſæ a paſtoribus, Bochart.

[l] Hierozoic. Par. 1. l. 2. c. 45. col. 467, 468.

[m] Horrebow's Natural Hiſtory of Iceland, ch. 29. p. 46.

[n] Prœem. in Amos.

[o] Dictionary, in the word Shepherds.

[p] Bell. Jugurth. p. 51.

[q] Nat. Hiſt. l. 5. c. 3.

[r] Travels, p. 220. Ed. II.

℣. 7. *And the coaſt ſhall be for the remnant of the houſe of Judah*, &c.] The ſame tract of land, become ſo deſolate thro' the *Chaldeans*, ſhould in future time, when thoſe that remained of the *Jews* were returned from their captivity in *Babylon*, be inhabited by them. This was fulfilled in the times of the *Maccabees*, when the cities of *Paleſtine* being rebuilt, were ſubdued by the *Jews*, and fell into their hands; and it is plain, that in the times of the apoſtles thoſe places were inhabited by the *Jews*, as *Gaza*, *Aſhdod*, and others, *Acts* viii. 26, 40. and perhaps will have a further accompliſhment in the latter day, when they ſhall be converted, and return to their own land: *they ſhall feed thereupon, in the houſes of Aſhkelon ſhall they lie down in the evening*; either the ſhepherds ſhall feed their flocks here, and cauſe them to lie down in the evening, on the very ſpot of ground where the houſes of *Aſhkelon* ſtood. This place is very properly repreſented as on the ſea-coaſt; for ſo it was; *Philo* [s] ſays, who ſome time dwelt there, that it was a city of *Syria* by the ſea: or rather, the remnant of *Iſrael* ſhall feed and dwell here, and lie down in ſafety; and this was made good in a ſpiritual ſenſe, when the apoſtles of Chriſt preached the goſpel in thoſe parts, and were the inſtruments of converting many; and there they fed them with the word and ordinances, and cauſed them to lie down in green paſtures, in great eaſe and ſecurity: *for the Lord their God ſhall viſit them*; in a way of grace and mercy, bringing them out of *Babylon* into their own land, and enlarging their borders there; and eſpecially by raiſing up Chriſt, the horn of ſalvation for them; and by ſending his goſpel to them, and making it effectual to their converſion and ſalvation: *and turn away their captivity*; in a literal ſenſe from *Babylon*; and in a ſpiritual ſenſe from ſin, ſatan, and the law; and may have a further reſpect to their preſent captivity in both ſenſes.

℣. 8. *I have heard the reproach of Moab, and the revilings of the children of Ammon*, &c.] Two people that deſcended from *Lot*, thro' inceſt with his daughters; and are therefore mentioned together, as being of the ſame caſt and complexion, and bitter enemies to the people of the *Jews*; whom they reproached and reviled, for the ſake of their religion, becauſe they adhered to the word and worſhip of God: this they did when the *Jews* were moſt firmly attached to the ſervice of the true God; and the Lord heard it, and took notice of it; and put it down in the book of his remembrance, to puniſh them for it in due time; even he who hears, and ſees, and knows all things: *whereby they have reproached my people*; whom he had choſen, and avouched to be his people; and who were called by his name, and called on his name, and worſhipped him, and profeſſed to be his people, and to ſerve and obey him; and as ſuch, and becauſe they were the people of God, they were reproached by them; and hence it was ſo reſented by the Lord; and there being ſuch a near relation between God and them, he looked upon the reproaches of them as reproaches of himſelf: *and magnified* themſelves *againſt their border*; either they ſpoke reproachfully of the land of *Iſrael*, and the borders of it, and eſpecially of the inhabitants of the land, and particularly thoſe that bordered upon them; or they invaded the borders of their land, and endeavoured to add it to theirs; or as the *Jews* were carried captive by the *Chaldeans*, as they paſſed by the borders of *Moab* and *Ammon*, they inſulted them, and jeered them, and expreſſed great pleaſure and joy in ſeeing them in ſuch circumſtances; ſee *Ezek.* xxv. 3, 8. *Jarchi* repreſents the caſe thus; when the children of *Iſrael* went into captivity to the land of the *Chaldeans*, as they paſſed by the way of *Ammon* and *Moab*, they wept, and ſighed, and cried; and they diſtreſſed them, and ſaid, what do you afflict yourſelves for? why do ye weep? are not you going to the houſe of your father, beyond the river where your fathers dwelt of old? thus jeering them on account of *Abraham*'s being of *Ur* of the *Chaldees*.

℣. 9. *Therefore as I live, ſaith the Lord of hoſts, the God of Iſrael*, &c.] The Lord here ſwears by himſelf, by his life; partly to ſhew how provoked he was at, and how grievouſly he reſented the injuries done to his people; and partly to obſerve the certain fulfilment of what is after declared; and it might be depended upon it would ſurely be done, not only becauſe of his word and oath, which are immutable; but becauſe of his ability to do it, as *the Lord of hoſts*, of armies above and below; and becauſe of the covenant-relation that ſubſiſted between him and *Iſrael*, being their God; and therefore would avenge the inſults and injuries done them: *ſurely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah*; that is, ſhould be utterly deſtroyed, as theſe cities were; whoſe deſtruction is often made uſe of to expreſs the utter ruin and deſtruction of any other people; otherwiſe it is not to be ſuppoſed, that theſe countries were to be deſtroyed, or were deſtroyed in like manner by fire from heaven; the ſimilitude lies in other things after expreſſed: even *the breeding of nettles, and ſalt-pits, and a perpetual deſolation*; ſignifying, that the countries of *Moab* and *Ammon* ſhould be waſte, barren and uncultivated, as the above places were, where nothing but nettles grew, as do in great abundance in deſolate places; and where ſalt-pits ſhould be, or heaps of ſalt, as *Kimchi* interprets it; and wherever ſalt is found, as *Pliny* [t] ſays, it is a barren place, and produces nothing; tho' *Herodotus* [u] ſpeaks of places where were hillocks of ſalt, and very fruitful; and where the people uſed ſalt in manuring and improving their ground; which muſt be accounted for by the difference of climate and ſoil: this paſſage is produced by *Reland* [w], to prove that the lake *Aſphaltites* is not the place, as is commonly believed, where *Sodom* and *Gommorah* ſtood; ſince thoſe cities were not overflown or immerſed in, and covered with water, but were deſtroyed by fire and brimſtone, and ſo became deſolate; and had no herbs and plants, but nettles, and ſuch like things; and ſuch theſe countries of *Moab* and *Ammon* ſhould be, and ever remain ſo, at leaſt for a long time; and eſpecially ſhould be deſolate and uninhabited by the former poſſeſſors of it; ſee *Deut.* xxix. 23. this was fulfilled about five years after the deſtruction of *Jeruſalem*, when *Nebuchadnezzar*, as *Joſephus* [x] relates, led his army into *Cæleſyria*, and made war upon the *Ammonites* and *Moabites*, and ſubjected them to him, who were the inhabitants of it, as the ſame writer ſays [y]: *the reſidue of my people*

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[s] Apud Euſeb. Præpar. Evangel. l. 8. p. 398.

[t] Nat. Hiſt. l. 31. c. 7. Salſa autem tellus——frugibus infelix. Virgil. Georgic. l. 2.

[u] Melpomene, ſive l. 4. c. 182, 183.

[w] Paleſtina Illuſtrata, l. 1. c. 38. p. 254, 255.

[x] Antiq. l. 10. c. 9. §. 7.

[y] Ibid. l. 1. c. 11. §. 5.

ple ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them; that is, the *Jews*, the remnant of them that returned from *Babylon*: now theſe, in the times of the *Maccabees*, and thoſe that deſcended from them, ſeized on ſeveral places in theſe countries, and poſſeſſed them; for after theſe countries had been ſubdued, and made deſolate by *Nebuchadnezzar*, they became conſiderable nations again. *Joſephus*[z] ſays, the *Moabites* in his time were a great nation; tho' in the third century, as *Origen*[a] relates, they went under the common name of *Arabians*; and even long before the times of *Joſephus*, they were called *Arabian Moabites*, as he himſelf obſerves; when he tells us, that *Alexander Jannæus* ſubdued them, and impoſed a tribute on them; and who alſo gives us an account of the cities of the *Moabites*, which were taken, and demoliſhed by them, as *Eſſebon*, *Medaba*, *Lemba*, *Oronas*, *Telithon*, *Zara*, the valley of the *Cilicians*, and *Pella*; theſe he deſtroyed, becauſe the inhabitants would not promiſe to conform to the rites and cuſtoms of the *Jews*[b]; tho' *Joſephus ben Gorion*, who alſo makes mention of theſe cities as taken by the ſame prince, ſays[c], he did not demoliſh them, becauſe they entered into a covenant, and were circumciſed; and he ſpeaks of ten fortified cities of the king of *Syria*, added at the ſame time to the kingdom of *Iſrael*, not deſtroyed: likewiſe the children of *Ammon*, after their captivity by *Nebuchadnezzar*, became a powerful people: we read of the country of the *Ammonites* in 2 *Mac.* iv. 26. and in the times of *Judas Maccabæus*, *Timotheus* their general got together a ſtrong and numerous army, which being worſted by *Judas*, he took their city *Jaſoron* (or *Jaſer*, 1 *Maccab.* v. 6.) carried their wives and children captive, and burnt their city[d]; and this people, as well as the *Moabites* in the third century, as before obſerved, were ſwallowed up under the general name of *Arabians*; and neither of them are any more; all which has fulfilled this prophecy, and thoſe of *Jeremiah* and *Amos* concerning them: this likewiſe in a ſpiritual ſenſe might have a further accompliſhment in the firſt times of the goſpel, when it was preached in theſe countries by the apoſtles, and churches were formed in them; and may be ſtill further accompliſhed in the latter day, when thoſe parts of the world ſhall be poſſeſſed by converted *Jews*, and by *Gentile* chriſtians. *Kimchi* owns it may be interpreted as future, of what ſhall be in the times of the Meſſiah.

℣. 10. *This ſhall they have for their pride*, &c.] This calamity ſhall come upon their land, the land of the *Moabites* and *Ammonites*, for their pride, which often goes before a fall; and has frequently been the cauſe of the ruin of kingdoms and ſtates, and of particular perſons; and indeed ſeems to have been the firſt ſin of the apoſtate angels, and of fallen man. Of the pride of *Moab* ſee *Iſ.* xvi. 6: *becauſe they have reproached, and magnified* themſelves *againſt the people of the Lord of hoſts*; they looked with diſdain upon them, as greatly below them; and ſpoke contemptibly of them, of their nation, and religion; and *made* themſelves *great*, and ſet up themſelves *above* them, opened their mouths wide, and gave their tongues great liberties in blaſpheming and reviling them: what was done to them, is taken by the Lord as done to himſelf; ſee *Jer.* xlviii. 42.

℣. 11. *The Lord* will be *terrible unto them*, &c.] To the *Moabites* and *Ammonites*, in the execution of his judgments upon them, and make their proud hearts tremble; for with him is terrible majeſty; he is terrible to the kings of the earth, and cuts off the ſpirit of princes, *Job* xxxvii. 22. *Pſ.* lxxvi. 12. or, as *Kimchi* obſerves, this may be underſtood of the people of God reproached by the *Moabites* and *Ammonites*, by whom the Lord is to be feared and reverenced with a godly and filial fear: ſo it may be rendered, *the Lord is to be feared by them*[e]; and to this inclines the *Targum*, "the "fear of the Lord is to redeem them:" *for he will famiſh all the gods of the earth*; particularly of thoſe countries mentioned in the context, the *Philiſtines*, *Moabites*, *Ammonites*, *Ethiopians*, and *Aſſyrians*; as *Dagon*, *Chemoſh*, *Moloch*, *Bel*, and others; called *gods of the earth*, in diſtinction from the God of heaven, to whom they are oppoſed; and becauſe made of earthly matter, and worſhipped by earthly and carnal men; theſe the Lord, who is above them, and can deſtroy them at pleaſure, threatens to *famiſh*; or to bring *leanneſs*[f] upon them, as the word ſignifies; to bring them into a conſumption, and cauſe them to pine away gradually, by little and little, till they are no more; and that by reducing the number of their worſhippers, ſo that they ſhall not have the worſhip and honour paid them, nor the ſacrifices offered to them, ſuppoſed by the heathens to be the food of their gods; and this being the caſe, their prieſts would be ſtarved, and become lean, who uſed to be fat and plump. The *Septuagint* verſion renders it, *he will deſtroy all the gods of the nations of the earth*; which is approved of by *Noldius*, and preferred by him to other verſions. This had its accompliſhment in part, when theſe nations were ſubdued by *Nebuchadnezzar*; for idols were uſually demoliſhed, when a kingdom was taken; and more fully, when the goſpel was ſpread in the *Gentile* world by the apoſtles of Chriſt, and firſt miniſters of the word; whereby the oracles of the heathens were ſtruck dumb, and men were turned every where from the worſhip of idols; the idols themſelves were deſtroyed, and their temples demoliſhed, or converted to better uſes; and will have a ſtill greater accompliſhment in the latter day, at the converſion of the *Jews*, and the bringing in the fulneſs of the *Gentiles*, when the worſhip of idols will ceaſe every where. The *Syriac* verſion renders it, *all the kings of the earth*; very wrongly: *and men ſhall worſhip him every one from his place*; or, *in his place*[g]; that is, every man ſhall worſhip the true God in the place where he is; he ſhall not go up to *Jeruſalem* to worſhip, but in every place lift up holy hands to God, pray unto him, praiſe and ſerve him; the worſhip of God will be univerſal; he'll be king over all the earth, and his name and ſervice one, and ſhall not be limited and confined to any particular place, *Mal.* i. 11: *even all the iſles of the heathen*; or *Gentiles*; not only thoſe places, which are properly iſles, as ours of *Great-Britain* and *Ireland*; tho' there may be a particular reſpect had to ſuch, and eſpecially to ours, who have been very early and long favoured with the goſpel, and yet will be; but all places beyond the ſeas, or which the *Jews* went to by ſea, they called iſles.

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[z] Antiq. l. 1. c. 11. §. 5.

[a] Comment. in Job. fol. 2. 1. A.

[b] Antiq. l. 13. c. 13. §. 5. c. 15. §. 4. De bello Jud. l. 1. c. 4. §. 3.

[c] Hiſt Heb. l. 4. c. 12. p. 297.

[d] Joſeph. Antiq. l. 12. c. 8. § 1. 1 Maccab. v. 6.

[e] נורא יהוה עליהם timendus Jehovah ſuper ipſis, Cocceius, Burkius.

[f] רזה emaciabit, Junius & Tremellius, Piſcator; quaſi macie conſumit, Vatablus; quum emaciaverit, Cocceius; quia emaciavit, Burkius.

[g] ממקומו.

℣. 12. *Ye Ethiopians alſo*, &c.] Or, *as for ye Ethiopians alſo* [h]; not the *Ethiopians* in *Africa*, beyond *Egypt*, at a diſtance from the land of *Iſrael*, and the countries before-mentioned; but the inhabitants of *Arabia Chuſea*, or *Ethiopia*, which lay near to *Moab* and *Ammon*; theſe ſhould not eſcape, but ſuffer with their neighbours, who ſometimes diſtreſſed the people of the *Jews*, and made war with them, being nigh them; ſee 2 *Chron.* xiv. 9. and xxi. 16: *they ſhall be ſlain by my ſword*; or, *the ſlain of my ſword* are *they* [i]; *R. Japhet* thinks here is a defect of the note of ſimilitude *as*, which ſhould be ſupplied thus, *ye* are, or ſhall be, *the ſlain of my ſword*, as they; as the *Moabites* and *Ammonites*; that is, theſe *Ethiopians* ſhould be ſlain, as well as they, by the ſword of *Nebuchadnezzar*; which is called the ſword of God, becauſe he was an inſtrument in the hand of God, for puniſhing the nations of the earth. This was fulfilled very probably when *Egypt* was ſubdued by *Nebuchadnezzar*, with whom *Ethiopia* was confederate, as well as near unto it, *Jer.* xlvi. 1. The deſtruction of theſe by the *Aſſyrians* is predicted *Iſ.* xx. 4.

℣. 13. *And he will ſtretch out his hand againſt the north*, &c.] Either the Lord, or *Nebuchadnezzar* his ſword; who, as he would ſubdue the nations that lay ſouthward, he would lead his army northward againſt the land of *Aſſyria*, which lay to the north of *Judea*, as next explained: *and deſtroy Aſſyria*; that famous monarchy, which had ruled over the kingdoms of the earth, now ſhould come to an end, and be reduced to ſubjection to the king of *Babylon*: *and will make Nineveh a deſolation*; which was the capital city, the metropolis of the *Aſſyrian* monarchy: *Nahum* propheſies at large of the deſtruction of this city: *and dry like a wilderneſs*; which before was a very watry place, ſituated by rivers, particularly the river *Tigris*; ſo that it was formerly like a pool of water, *Nah.* ii. 6, 8. but now ſhould be dry, like an heath or deſert. Dr. *Prideaux* places the deſtruction of *Nineveh* in the 29th year of *Joſiah*'s reign; but biſhop *Uſher* earlier, in the 16th year of his reign; and if ſo, then *Zephaniah*, who here propheſies of it, muſt begin to propheſy in the former part of *Joſiah*'s reign.

℣. 14. *And flocks ſhall lie down in the midſt of her*, &c.] In the midſt of the city of *Nineveh*; in the ſtreets of it, where houſes ſtood, and people in great numbers walked; but now only ſhould be ſeen the cottages of ſhepherds, and flocks of ſheep feeding, or lying down, as is before obſerved of the ſea-coaſt of the *Philiſtines*, ℣. 6: *all the beaſts of the nations*; that is, all ſorts of beaſts, eſpecially wild beaſts, in the ſeveral parts of the world, ſhould come and dwell here; inſtead of kings and princes, nobles, merchants, and the great men thereof, who once here inhabited, now there ſhould be beaſts of prey, terrible to come nigh unto; for theſe are to be underſtood properly and literally, and not figuratively of men, for their ſavageneſs and cruelty, comparable to beaſts: *both the cormorant and the bittern ſhall lodge in the upper lintels of it*; of the doors of the houſes in *Nineveh*: or, *on its pomegranates* [k]; the figures of theſe being often put on chapiters, turrets, pinacles, pillars, and poſts in buildings, and over porches of doors; and on theſe thoſe melancholy and doleful creatures here mentioned, which delight in ſolitary places, ſhould take up their abode. The *cormorant* is the ſame with the *corvus aquaticus*, or *ſea-raven*, about the ſize of a gooſe; it builds not only among rocks, but often on trees: what is called the *ſhagge*, is a ſpecies of it, or the leſſer cormorant, a water-fowl common on our northern coaſts; is ſomewhat larger than a common duck, and builds on trees, as the common cormorant [l]. *Bochart* [m] takes it to be the *pelican*, which is here meant; and indeed whatever bird it is, it ſeems to have its name from vomiting; and this is what naturaliſts [n] obſerve of the pelican, that it ſwallows down ſhell-fiſh, which being kept a while in its ſtomach, are heated, and then it caſts them up, which then open eaſily, and it picks out the fleſh of them: and it ſeems to delight in deſolate places, ſince it is called the pelican of the wilderneſs, *Pſ.* cii. 6. *Iſidore* ſays [o], it is an *Ægyptian* bird, dwelling in the deſert, by the river *Nile*, from whence it has its name; for it is called *Canopus Ægyptus*; and the *Vulgate Latin* verſion renders the word here, *Onocrotalus*, the ſame with the pelican; and *Montanus* tranſlates it, the *pelican*; and ſo do others. The *bittern* is a bird of the heron kind; it is much the ſize of a common heron; it is uſually found in ſedgy and reedy places, near water, and ſometimes in hedges; it makes a very remarkable noiſe, and from the ſingularity of it, the common people imagine it ſticks its beak in a reed, or in the mud, in order to make it; hence it is ſometimes called the *mire-drum* [p]. It is ſaid, it will ſometimes make a noiſe like a bull, or the blowing of a horn, ſo as to be heard half a *German* mile, or one hour's journey; hence it is by ſome called *Botaurus*, as if *Bootaurus*, becauſe it imitates the bellowing of a bull [q]. The *Tigurine* verſion renders it, the *caſtor*, or *beaver* [r]; but *Bochart* [s] takes it to be the *hedge-hog*; and ſo the word is rendered in the *Vulgate Latin*, *Septuagint*, *Syriac*, and *Arabic* verſions, and by others; which is a ſolitary creature, and drives away all other animals from ſociety with it, by its prickles: *their voice ſhall ſing in the windows*; of deſolate houſes, the inhabitants being gone, who uſed to be ſeen looking out of them; but now theſe creatures before-named ſhould dwell here, and utter their doleful ſounds, who otherwiſe would not have come near them: *deſolation ſhall be in the threſholds*; there being none to go in and out over them. The *Septuagint* verſion, and which is followed by the *Vulgate Latin* and *Arabic* verſions, render it, *the ravens ſhall be in its gates*; miſtaking חרב *deſolation*, for ערב *a raven*: *for he ſhall uncover the cedar-work*; the enemy *Nebuchadnezzar*, or *Nabopolaſſar*, when he ſhould take the city, would unroof the houſes cieled with cedar, and expoſe all the fine cedar-work within to the inclemencies of the air, which would ſoon come to ruin. All theſe expreſſions are deſigned to ſet forth the utter ruin and deſtruction

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[h] גם אתם כושים etiam ad vos Æthiopes quod attinet, Piſcator.

[i] חללי חרבי המה interfecti gladio meo ipſi, Montanus.

[k] בכפתוריה in malogranatis ejus, Junius & Tremellius, Piſcator, Tarnovius.

[l] Vid. Supplement to Chambers's Dictionary in the words, Cormorant, Corvus-aquaticus, and Shagge.

[m] Hierozoic. par. 2. l. 2. c. 24. col. 294.

[n] Ariſtot. Hiſt. Animal. l. 9. c. 10. Plin. Nat. Hiſt. l. 10. c. 40. Ælian. de Animal. l. 3. c. 20.

[o] Originum, l. 12. c. 7.

[p] Supplement, ut ſupra, in the word Bittern.

[q] Schotti Phyſica Curioſa, par. 2. l. 9. c. 24. p. 1160.

[r] Vid. Fuller. Miſcel. Sacr. l. 1. c. 18.

[s] Hierozoic. par. 1. l. 3. c. 36. col. 1036.

tion of this vaſt and populous city; and which was ſo utterly deſtroyed, as *Lucian* ſays, that there is no trace of it to be found; and according to modern travellers, there are only heaps of rubbiſh to be ſeen, which are conjectured to be the ruins of this city; ſee the note on *Nahum* i. 8.

℣. 15. *This is the rejoicing city that dwelt careleſly*, &c.] Once exceeding populous, and the inhabitants full of mirth and gaiety, abounding with wealth and riches, and indulging themſelves in all carnal delights and pleaſures; and being well fortified, thought themſelves out of all danger, and were careleſs and unconcerned, not fearing any enemy that ſhould attack them; imagining their city was impregnable and invincible: theſe are the words of the prophet, concluding his prophecy concerning the deſtruction of this city, and having, by a ſpirit of prophecy, a foreſight of its ruin and deſolation; or of paſſengers, and what they ſhould ſay when they ſaw it lie in its ruins: *that ſaid in her heart*, I am, *and there is none beſides me*; or, *is there any beſides me*[s]? there is none, no city in the world to be compared to it for the largeneſs of the place, the ſtrength of its walls, the number of its inhabitants, its wealth and riches; at leaſt ſo ſhe thought within herſelf, and was elated with theſe things; and concluded it would never be otherwiſe with her; *I am*, and ſhall always continue ſo: *how is ſhe become a deſolation!* what a deſolate place is this! its walls broken down, its houſes demoliſhed, its wealth and riches plundered, its inhabitants deſtroyed; and now the hold and habitation of beaſts of prey, and hateful birds: *a place for beaſts to lie down in!* and not for men to dwell in: this is ſaid, either as wondering, or as rejoicing at it, as follows: *every one that paſſeth by her*; and ſees her in this ruinous condition: *ſhall hiſs and wag his hand*; in ſcorn and deriſion, as pleaſed with the ſight, and having no pity and compaſſion for her, remembring her cruelty to, and oppreſſion of, others, when in her proſperity; ſee *Nahum* iii. 19.

CHAP. III.

IN this chapter the character of the city of *Jeruſalem*, and its inhabitants in general, is drawn, as it would be, and as it was, in the times of Chriſt and his apoſtles, ℣. 1, 2. and of the principal perſons of it in particular; its princes, judges, prophets and prieſts, ℣. 3, 4. The hardneſs, impenitence and ſhameleſſneſs of this people are expoſed and aggravated, by the juſt Lord being among them; who, by his example and doctrine taught them otherwiſe; yet they were not amended, or made aſhamed, ℣. 5. nor received inſtruction, nor took warning by the judgments of God on other nations, ℣. 6, 7. wherefore the followers of God are called upon to wait his time, who would gather many people together, and deſtroy the whole land of *Judea*, ℣. 8. at which time he would ſend his goſpel among the *Gentiles*, who ſhould thereby be brought to the true worſhip and ſervice of God, ℣. 9, 10. tho' there ſhould be a remnant among the *Jews*, according to the election of grace, that ſhould be ſaved from that general calamity, ℣. 11, 12, 13. and the ſpiritual *Iſrael* are encouraged with promiſes of better times, when the *Jews* in general ſhould be converted and gathered into the church of God, have the preſence and protection of God with them, and deliverance from all their enemies, and be a praiſe among all people of the earth, ℣. 14—20.

℣. 1. *Wo to her that is filthy and polluted*, &c.] Meaning the city of *Jeruſalem*, and its inhabitants; not as before the *Babyloniſh* captivity, but after their return from it, under the ſecond temple, as *Abarbinel* owns; and even as in the times before, and at the coming of Chriſt, and the preaching of his apoſtles among them; as the whole ſeries of the prophecy, and the connexion of the ſeveral parts of it, ſhew; and there are ſuch plain intimations of the converſion of the *Gentiles*, and of ſuch an happy ſtate of the *Jews*, in which they ſhall ſee evil no more, as can agree with no other times, than the times of the goſpel, both the beginning and latter part of them. The character of this city, and its inhabitants, is, that it was *filthy* and *polluted* with murders, adulteries, oppreſſion, rapine, and other ſins: our Lord often calls them, a wicked and an adulterous generation; and yet they pretended to great purity of life and manners; and they were pure in their own eyes, tho' not waſhed from their filthineſs; they took much pains to make clean the outſide of the cup, but within were full of impurity, *Matt*. xxiii. 25—28. In the margin it is, *wo to her that is gluttonous*. The word is uſed for the craw or crop of a fowl, *Lev*. i. 16. hence ſome render it[t], *wo to the craw*; to the city that is all craw, to which *Jeruſalem* is compared, for its devouring the wealth and ſubſtance of others. The ſcribes and phariſees in Chriſt's time are ſaid to devour widows houſes, *Matt*. xxiii. 14. and this ſeems to be the ſin with which they were defiled, and here charged with. Some think the word ſignifies one that is publickly infamous; either made a public example of; or openly expoſed, as ſometimes filthy harlots are; or rather, one *that has made herſelf infamous*[u]; by her ſins and vices: *to the oppreſſing city*; that oppreſſed the poor, the widow, and the fatherleſs. This may have reſpect to the inhabitants of *Jeruſalem* ſtoning the prophets of the Lord ſent unto them; to the diſcouragements they laid the followers of Chriſt under, by not ſuffering ſuch to come to hear him that were inclined; threatning to caſt them out of their ſynagogues if they profeſſed him, which paſſed into a law; and to their killing the Lord of life and glory, and the perſecution of his apoſtles, miniſters, and people; ſee *Matt*. xxiii. 13, 37. *John* ix. 22. 1 *Theſſ*. ii. 14, 15, 16. Some render it, *to the city a dove*[w]; being like a ſilly dove without heart, as in *Hoſ*. vii. 11. *R. Azariah*[x] thinks *Jeruſalem* is ſo called, becauſe in its works it was like *Babylon*, which had for its military ſign on its ſtandard, a dove; ſee the notes on *Jer*.

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[s] אני ואפסי עוד & præter me adhuc quicquam eſt? Cocceius.

[t] הוי מוראה væ ingluviei, Junius & Tremellius, Piſcator.

[u] Ουαι τη παραδειγματιζομενη væ huic quæ infamatur, L'Empereur Not. in Moſis Kimchii οδοιπορια ad ſcientiam, p. 174. ſo Druſius and Tarnovius.

[w] העיר היונה, πολις η περιστερα, Sept. civitas columba. V. L. ſo Syr. Ar. Jarchi, and other Jewiſh interpreters.

[x] Meor Enayin, c. 21. fol. 90. 1.

Jer. xxv. 38. and xlvi. 16. *Hoſ.* xi. 11. but the former ſenſe is beſt.

℣. 2. *She obeyed not the voice*, &c.] Of his ſervants the prophets, as the *Targum*, by way of explanation adds, who warned her of her ſins, and of her ruin. The inhabitants of *Jeruſalem* hearkened not to the voice of *John* the *Baptiſt*, the forerunner of Chriſt, who gave notice of his coming; nor to the voice of Chriſt himſelf, who ſtretched out his hand all the day to a diſobedient and gainſaying people; nor to the voice of his apoſtles, whoſe doctrines they contradicted and blaſphemed; and put away the word of God from them, thereby judging themſelves unworthy of eternal life: *ſhe received not correction*; by the rod, by the judgments of God upon her: or *inſtruction*[y]; by the goſpel preached to her inhabitants. So the *Targum* interprets it, "ſhe received not doctrine;" the doctrine of baptiſm, repentance, and remiſſion of ſins, preached by *John*; but rejected the counſel of God by him againſt themſelves, *Luke* vii. 31. nor the doctrine and inſtruction of Chriſt and his apoſtles, tho' of more worth than gold and ſilver; but on the contrary ſlighted and deſpiſed it, and rejected it with the utmoſt contempt: *ſhe truſted not in the Lord*; not in the word of the Lord, as the *Targum*; the eſſential word Chriſt Jeſus; the word made fleſh, and dwelling among them; they truſted in the law of *Moſes*, and in their obedience to it; in their rites and ceremonies, and in the obſervance of them, and the traditions of their elders; they truſted in the fleſh, in their carnal privileges; in their own legal righteouſneſs, and in themſelves, that they were righteous, and deſpiſed others; and particularly the righteouſneſs of Chriſt they ſubmitted not unto; they truſted not in him, nor in that; tho' they were told, that if they believed not that he was the Meſſiah, they ſhould die in their ſins: *ſhe drew not near to her God*; Immanuel, God manifeſt in the fleſh, who was promiſed to the *Jews*, and ſent unto them, whom their fathers expected, and whoſe God he was, and theirs alſo; being in his human nature of them, and God over all bleſſed for ever; ſo far were they from drawing near to him, and embracing him, that they hid, as it were, their faces from him; they would not come to him for life and light, for grace, righteouſneſs and ſalvation; nor even to hear him preach, nor ſuffer others to do the ſame; but as much as in them lay hindered them from attending his miniſtry, word and ordinances. The *Targum* is, "ſhe drew not nigh to "the worſhip of her God."

℣. 3. *Her princes within her* are *roaring lions*, &c.] Or, *as roaring lions*; there being a defect of the note of ſimilitude; which is ſupplied by the *Targum*, *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions. This is to be underſtood, not of the princes of the blood; but of civil magiſtrates in common; the members of the grand *Sanhedrim*; the princes of the *Jewiſh* world, that crucified the Lord of glory; and who gaped upon him with their mouths like ravening and roaring lions, as is foretold they ſhould, *Pſ.* xxii. 12, 13. and who breathed out threatnings and ſlaughter againſt the diſciples of Chriſt; and by their menaces endeavoured to frighten and deter them from preaching in his name, and from a profeſſion of him; ſee 1 *Cor.* ii. 8. *Acts* iv. 5, 6, 18. and v. 27, 28: *her judges* are *evening-wolves*; or like them, cruel, voracious, never ſatiſfied; eſpecially are very ravenous in the evening, having had no food all day; not daring to go abroad in the day-time to ſeek their prey; ſee *Jer.* v. 6. The *Septuagint* and *Arabic* verſions read, *wolves of Arabia*; but wrongly; ſee the note on *Hab.* i. 8. ſuch rapacious, covetous judges were there in Chriſt's time; who gives us an inſtance in one, by which we may judge of the reſt; who feared not God, nor regarded men, *Luke* xviii. 2. ſuch as theſe were hungry and greedy after gifts and bribes to pervert judgment, and to devour the poor, the widow, and the fatherleſs, on whom they had no mercy: *they gnaw not the bones till the morrow*; or rather, *in the morning*[z]; that is, either they leave not the bones till the morning, as *Jarchi* and *Kimchi* interpret it; they are ſo hungry, that they eat up bones and all at once, and reſerve nothing for the next day; which expreſſes both the greedineſs of theſe judges, and the total conſumption of the eſtates of men made by them: or elſe the ſenſe is, that not having gnawn any bones in the morning, or eat any thing that day, hence they are ſo greedy in the evening; and ſo this laſt clauſe gives a reaſon, why evening-wolves are ſo voracious; for which ſuch cruel judges are compared to them.

℣. 4. *Her prophets are light* and *treacherous*, &c.] The falſe prophets, as the *Targum* and *Kimchi* explain it: theſe ſeem to deſign the lawyers ſpoken of in the New Teſtament, whoſe buſineſs it was to interpret the law to the people; theſe were *light* men, good for nothing, of no worth and value; light in knowledge, as *Kimchi* gives the ſenſe of the word; men of no brains; empty headed men, that had no ſubſtantial knowledge; giddy, unſtable and inconſtant, and compliant with the humours and vices of the people; men of no gravity in their countenance, ſpeech and converſation. *Schultens*[a], from the uſe of the word in the *Arabic* language, renders it, *proud*, as theſe men were, proud boaſters; for tho' they had but a ſuperficial knowledge of things, they boaſted of much, and carried it with an haughty and inſolent air to the common people: and they were *treacherous* to God, and to his truths, and to the ſouls of men, and took away the key of knowledge from them; and particularly were ſo to Chriſt, of whom they were the betrayers and murderers, delivering him up into the hands of the *Gentiles* to be ſcourged and crucified, *Matt.* xx. 18, 19: *her prieſts have polluted the ſanctuary*; the temple; by ſelling, or ſuffering to be ſold in it, various things, whereby it became a den of thieves, which once was called an houſe of prayer, *Matt.* xxi. 12, 13. and alſo our Lord Jeſus Chriſt, of whom the ſanctuary or temple was a type, by denying, blaſpheming and reproaching him, and by ſhedding his blood: *they have done violence to the law*; by not teaching it as they ſhould; and by their falſe gloſſes, ſenſes and interpretations of it; and by the traditions of the elders they preferred unto it, and whereby they made it void; ſee *Matt.* v. and xv.

℣. 5. *The juſt Lord* is *in the midſt thereof*, &c.] In the midſt of the city of *Jeruſalem*, where thoſe princes, judges, prophets and prieſts were, that behaved ſo ill, and ſaw and obſerved all their evil actions; and yet they were not deterred from them by his preſence, even tho' he is the *juſt* and holy one, who loves righteouſneſs, and hates iniquity, and will puniſh for it; nor were they directed and allured to do what is righteous and good by his example. This character of the juſt Lord well agrees with Chriſt, who is perfectly righteous in both his natures, and in the execution of his offices; and is the author of righteouſneſs to his people; and this is to be underſtood of his incarnation and perſonal preſence in human nature in *Jeruſalem*, and in the temple, where he taught his doctrine, and wrought his miracles: *he will not do iniquity*; Chriſt was holy in his nature, harmleſs in his life; he knew no ſin; he did not commit any; no violence was done by him, or guile found in him; he was not guilty of ſin againſt God, nor of doing any injury to men; and ſhould have been imitated by the men of the age in which he lived, as well as by others; and ſhould have been valued and eſteemed, and not traduced and vilified as he was, as if he had been the worſt of men: *every morning doth he bring his judgment to light*; the doctrine of the goſpel, which he ſet in the cleareſt light, and preached with the greateſt conſtancy, day after day, morning by morning, and very early in the morning, when the people came to hear him in the temple; and he continued in it all the day; he waking morning by morning to this ſervice, as was predicted of him, *Iſ.* l. 4. ſee *Luke* xxi. 37, 38: *he faileth not*; in this work of preaching the word, with the greateſt evidence and aſſiduity: *but the unjuſt knoweth no ſhame*; thoſe unjuſt perſons, who aſperſed the character of Chriſt, and traduced his doctrine and miracles; tho' there was nothing in his life, nor in his miniſtry, that could be juſtly blamed; yet they bluſhed not at their ſin and wickedneſs; and tho' they were ſharply reproved by him, and their errors in principle, and ſins in practice, were expoſed by him, yet they were not aſhamed; ſuch were the hardneſs and obduracy of their hearts.

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[y] מוסר inſtitutionem, Druſius, Tarnovius.

[z] לבקר in mane, Pagninus, Montanus, Druſius; matutino, Cocceius.

[a] Animadv. Philol. in Job, p. 144.

℣. 6. *I have cut off the nations*, &c.] Utterly deſtroyed them, as the *Philiſtines*, *Moabites*, *Ethiopians*, and *Aſſyrians*, as in the preceding chapters; all which were done before the coming of Chriſt in the fleſh; and by which inſtances the *Jews* ſhould have took warning, leſt by their ſins they ſhould provoke the Lord to deſtroy their nation, city and temple: *their towers are deſolate*; built on their frontiers, or on the walls of their cities to defend them; theſe were demoliſhed, and laid waſte, and of no uſe: or, *their corners* [b]; towers being uſually built on the angles or corners of walls. Some interpret this of their princes, nobles and great men, who were deſtroyed; ſee *Zech.* x. 4: *I made their ſtreets waſte, that none paſſeth by*; the ſtreets of their cities, the houſes being pulled down by the enemy, the rubbiſh of them lay in the ſtreets, ſo that there was no paſſing for any; and indeed the houſes being demoliſhed, the ſtreets were no more in form: *their cities are deſtroyed, ſo that there is no man, that there is none inhabitant*; the houſes being burnt with fire, or pulled down, and plundered of the goods and ſubſtance in them; and the people cut off by famine, peſtilence or ſword; and the reſt carried captive, there was ſcarce a man or inhabitant left; ſo general was the deſtruction.

℣. 7. *I ſaid, ſurely thou wilt fear me*, &c.] This is ſpoken after the manner of men; as if God ſhould ſay within himſelf, and reaſon in his own mind, upon a view of things: ſurely the people of the *Jews* will take notice of my judgments executed on other nations, and will ſtand in awe of me, on account of them; and fear to offend me, leſt the ſame calamities ſhould come upon them: this, humanely ſpeaking, might be reaſonably thought would be the caſe: *thou wilt receive inſtruction*; by theſe judgments, taking warning by them; repent, reform, and amend, and thereby eſcape the like: *ſo their dwelling ſhould not be cut off*; or, *its dwelling*; the dwelling of the city of *Jeruſalem*, the houſes in it; the dwelling places of the inhabitants of it; the ſingular being put for the plural; unleſs the temple ſhould be meant, as *Abendana* interprets it; and ſo it may be rendered, *his dwelling* [c]; their houſe, which was left deſolate to them, becauſe they feared not the Lord; nor received inſtruction by the example of others; nor repented of their ſins, and altered their courſe of life; which, if done, their dwelling would have been preſerved, *Matt.* xxiii. 38: *howſoever I puniſhed them*; or *viſited* [d] them; chaſtized them in a gentle manner, in order to reform them, but in vain. Some render it, *all which I committed to them* [e]; the oracles of God, his word and ordinances, his promiſes, and the bleſſings of his goodneſs, which he depoſited with them, in order to do them good, and bring them to repentance. The *Targum* is, "all the good things which I have ſaid "unto them (or promiſed them), I will bring unto "them;" and to the ſame ſenſe *Jarchi*. The goodneſs of God ſhould have brought them to repentance, yet it did not: *but they roſe early*, and *corrupted all their doings*; they were diligent and induſtrious, eager and early in the commiſſion of ſins, in doing corrupt and abominable works; receiving and tenaciouſly adhering to the traditions of the elders; ſeeking to eſtabliſh their own righteouſneſs, not ſubmitting to Chriſt's; rejecting him the true Meſſiah; blaſpheming his doctrines, deſpiſing his ordinances, and perſecuting his people; beſides other vices, which abounded among them; for which the wrath of God came upon them to the uttermoſt, as expreſſed in the following verſe.

℣. 8. *Therefore wait ye upon me, ſaith the Lord*, &c.] Or *nevertheleſs* [f]: this is ſaid to the diſciples and followers of Chriſt among the *Jews*; for there were ſome few that did fear the Lord, and received his doctrine, and ſubmitted to his ordinances, and walked in his ways; and theſe are encouraged to wait upon the Lord; upon the word of the Lord, as the *Targum*; or for him, and to expect that he would appear, and work ſalvation and deliverance for them, when diſtreſs ſhould come upon the unbelieving *Jews*: *until the day that I riſe up to the prey*; until the day that he roſe from the dead, quickly after which he aſcended to heaven, leading captivity captive; ſatan, and his principalities and powers, which he made a prey and ſpoil of upon the croſs: or, till I riſe up *for a teſtimony*, or witneſs [g]; of his being the true Meſſiah; for his reſurrection from the dead was the ſignal he gave as a teſtimony of it, *Matt.* xii. 39, 40. Some render it, *till I riſe up to perpetuity*; or, *for ever* [h]; for when Chriſt roſe from the dead, he roſe to an immortal life, never to die more;

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[b] פנותם anguli earum, Pagninus, Montanus, Druſius, Cocceius, Burkius.

[c] מעונה habitaculum, *vel* habitatio ejus, Pagninus, Montanus, Junius & Tremellius, Piſcator, Burkius; manſio ejus, Cocceius.

[d] פקדתי viſitavi, Pagninus, Montanus, Vatablus.

[e] Omne id quod commendavi illi, Cocceius.

[f] לכן, as in Hoſ. ii. 14. See Noldius.

[g] לעד, εις μαρτυριον, Sept.

[h] In futurum, Vulg. Lat. in perpetuum, ſome in Calvin; ſo Abendana; in perpetuitatem, Cocceius.

and ever live he does to make interceſſion for his people, to ſecure their happineſs for them, and to preſerve them unto it; and therefore they have great encouragement to wait upon him, and for him: *for my determination is to gather the nations, that I may aſſemble the kingdoms*; not the *Chaldeans* or *Babylonians*, as ſome; nor the armies of *Gog* and *Magog*, as *Kimchi*; but the *Romans* under *Titus Veſpaſian*, with whom were people of many nations, who came againſt *Jeruſalem*, acccording to the decree, will and appointment of God: *to pour upon them mine indignation, even all my fierce anger*; not upon the nations and kingdoms aſſembled; but by them upon the inhabitants of *Jeruſalem* and *Judea*, againſt whom they would be gathered; who had corrupted their doings, and provoked the Lord to ſtir up, and pour out all his wrath upon them, in utterly deſtroying their nation, city and temple: and the apoſtle ſpeaking of the ſame thing, at leaſt of the beginning of it, calls it, *wrath upon them to the uttermoſt*; and which anſwers to the expreſſions of the Lord's indignation, and all his fierce anger here uſed, 1 *Theſſ.* ii. 16: *for all the earth ſhall be devoured with the fire of my jealouſy*; not the whole world, and the ſeveral nations of it; but the whole land of *Judea*, and its inhabitants. The ſame phraſe is uſed of the deſtruction of it by the *Babylonians*, ch. i. 18. and which ſhews, that not that deſtruction, but the deſtruction by the *Romans*, is here meant; or otherwiſe a tautology is here committed; but the following words ſhew clearly that this reſpects, not the former, but the latter deſtruction of *Jeruſalem*; ſince a pure language was not given to the nations or *Gentiles* after the deſtruction of *Jeruſalem* by the *Babylonians*; but has been ſince it was deſtroyed by the *Romans*; and which was in a few years after Chriſt's reſurrection from the dead, predicted in the beginning of this verſe; by which may be obſerved, the connexion of things in this prophecy.

℣. 9. *For then will I turn to the people a pure language*, &c.] That is, at or about the time of the deſtruction of *Jeruſalem* by the *Romans*; when the *Jews*, both in their own land, and in the *Gentile* world, would have the goſpel firſt preached to them, but would reject it; upon which the apoſtles and firſt miniſters of the word would turn to the *Gentiles*, as the Lord commanded them; when he would turn or change his ſpeech and language towards them, and their ſpeech and language towards him would be turned and changed alſo: for the words may be taken either way; either of God's ſpeech to the *Gentiles*, which is his goſpel ſent unto them; as it was quickly after Chriſt's reſurrection from the dead, and the rejection of it by the *Jews*; for many hundred years the Lord took no notice of them; winked at the times of their ignorance; ſent no prophet to them, nor any meſſage by any one to inſtruct them; yea he ſpake roughly to them, in a providential way; in the way of his judgments; particularly they raging and imagining vain things againſt his Meſſiah, he ſpake to them in his wrath, and vexed them in his ſore diſpleaſure; ſee *Acts* xvii. 30. *Pſ.* ii. 1, 5. but now he alters the tone of his voice, changes his language, and ſends his goſpel to them; which is a *language* of love, grace and mercy; of peace, pardon, righteouſneſs and ſalvation; encouraging ſouls to believe in Chriſt for thoſe things: and this is a *pure* ſpeech or language; a pure doctrine, fetched out of the ſacred ſcriptures; free from the droſs of error; unmixed, conſiſtent, and all of a piece; and which has a tendency to promote purity of heart, life and converſation: or, is a *choice ſpeech* [h], as ſome render it; it ſpeaks of choice things, more valuable than gold and ſilver, pearls and precious ſtones; the doctrines of it being an ineſtimable treaſure, the unſearchable riches of Chriſt; and this, by the commiſſion of Chriſt, upon his reſurrection from the dead, was ordered to be ſpoke unto all nations, *Matt.* xxviii. 19. *Mark* xvi. 15. or this may reſpect the different language ſpoken by the converted *Gentiles*, when the goſpel ſhould come with power to them; who ſhould ſpeak, as all converted perſons do, a different language than they ſpake before; inſtead of ſwearing and curſing, lying, filthy and frothy ſpeaking, now they ſpeak the language of repentance towards God, confeſſing their ſins, and praying for the pardon of them; the language of faith in Chriſt, firſt in a more weak and feeble manner, then with more ſtrength and aſſurance, believing their intereſt in him, and in the everlaſting love of God, and the covenant of grace; the language of love to Chriſt, his people, truths and ordinances; a ſoul-abaſing, Chriſt-exalting, and free grace magnifying-language; the language of praiſe and gratitude for mercies received, temporal and ſpiritual; and eſpecially for Chriſt, and grace, and glory by him: they then ſpeak the language of gracious experience to one another; and in the language of the ſcriptures, in the taught words of the Holy Ghoſt; and in common converſation, their language is pure, and free from that corruption and vitioſity it was before tainted with: this ariſes from pureneſs of heart; from a rich experience of the grace of God; from the teachings of the Spirit of God; and which bewrays a man, and ſhews that he has been with Jeſus; this is the language of *Canaan*, *Iſ.* xix. 18: *that they may all call upon the name of the Lord*; which ſometimes takes in the whole worſhip and ſervice of God; but ſince that is after expreſſed, it rather intends in particular, prayer to God; for which men are fitted and qualified, by having a pure language turned to them; or thro' the goſpel coming with power on them; and by virtue of efficacious grace converting them, and cauſing them to ſpeak differently from what they did before; and then it is their voice is heard in prayer to God; and which is delightful and pleaſant to him, *Acts* ix. 11. *Cant.* ii. 14. and this is the caſe of *all* ſuch that have this pure language; there is not a prayerleſs ſoul among them: it follows; *to ſerve him with one conſent*; or, *with one ſhoulder* [i]; the alluſion is, either to bearers of burdens, that join together in carrying any burden, who put ſhoulder to ſhoulder as they carry it; or elſe to oxen drawing in a yoke, who are yoked together ſhoulder by ſhoulder; hence the *Septuagint* verſion renders it, *under one yoke*; in which it is followed by the *Syriac* and *Arabic* verſions. The phraſe ſignifies, that the *Gentiles* having the goſpel brought to them, and they called by it, and all ſpeaking the ſame language, ſhould join in fellowſhip with one another, and ſing the praiſes of God together; agree in prayer to aſk of God the ſame things; ſtand faſt in the faith of the goſpel, and ſtrive for it, being of the ſame mind; meet conſtantly together

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[h] שפה ברורה labium electum, Pagninus, Druſius. Junius & Tremellius, Piſcator, Cocceius.

[i] שכם אחד humero uno, Vulg. Lat. Montanus,

ther to carry on the ſeveral branches of religious worſhip, and promote the Redeemer's intereſt; all drawing the ſame way, like a company of horſes in *Pharaoh*'s chariots; having one heart, and one way given them to fear the Lord; and ſo with one mind, and one mouth glorify God; ſo *Kimchi* and *Ben Melech* interpret it, with one heart, and one mind. This paſſage is applied to the times of the Meſſiah by the *Jews*, ancient and modern[k].

℣. 10. *From beyond the rivers of Ethiopia*, &c.] Either the *African Ethiopia*, or *Arabia Chuſea*, which lay between *Judea* and *Egypt*: here ſome particular places and people are mentioned, in whom the preceding prophecy would be fulfilled. If theſe rivers of *Ethiopia* are ſuch as ran in the midſt of the country, and ſo point at ſome parts of it, tho' on the other ſide of them; then this prophecy might have its accompliſhment, at leaſt, when the evangeliſt *Matthew* went thither, and preached the goſpel, and very likely the apoſtle *Paul*; as alſo when the *Ethiopian* eunuch was converted, who doubtleſs did what in him lay to promote the intereſt of Chriſt in thoſe parts. *Ben Melech* makes this parallel with, and illuſtrates it by *Iſ.* xviii. 1, 7. ſee the notes there; but if theſe deſign rivers on the furthermoſt borders of the country, which divided it from others, then *Egypt*, which lay beyond it, ſeems to be intended; and ſo the prophecy, in connexion with the foregoing verſe, is the ſame with *Iſ.* xix. 18. *in that day ſhall five cities in the land of Egypt ſpeak the language of Canaan*; of theſe rivers of *Ethiopia*, whether in *Africa* or *Arabia Chuſea*, ſee the note on *Iſ.* xviii. 1. The *Targum* renders it, "beyond the rivers of *India*:" *my ſuppliants, even the daughter of my diſperſed*; *Aben Ezra*, *Kimchi*, *Abarbinel*, and *Ben Melech*, take the words *Atharai Bath-puſai*, to be the proper name of a nation or family beyond the rivers of *Ethiopia*[l]; whereas, they are characters which deſcribe perſons there, who ſhould have the pure language turned to them, and call on the name of the Lord; even ſuch, who being made ſenſible of ſin, and of their danger; would be humble ſupplicants at the throne of grace, and pray to the Lord for the diſcovery and application of pardoning grace and mercy to them, agreeable to the prophecy in *Pſ.* lxviii. 31. *princes ſhall come out of Egypt*; *Ethiopia ſhall ſoon ſtretch out her hands unto God*; that is, in prayer: and theſe are the ſons and daughters of the Almighty, who are ſcattered abroad in the ſeveral parts of the world, and among the reſt in here; but as they are gathered together by Chriſt in redemption, ſo they are found out, and reached by efficacious grace in vocation, whether *Jews* or *Gentiles*. Some think the *Jews* are here meant, even the elect of God among them, who were diſperſed in ſeveral nations, and particularly in *Egypt* and *Ethiopia*; who were met with by the goſpel, and converted in the firſt times of it; to theſe *Peter* and *James* direct their epiſtles: and of whom, being called by grace, it is ſaid, they *ſhall bring mine offering*; themſelves as an offering to the Lord, ſouls and bodies, with all other ſpiritual ſacrifices of prayer, praiſe and well doing; and likewiſe ſuch perſons they may be the inſtruments of the converſion of, called the offering of the *Gentiles*, *Rom.* xv. 16.

℣. 11. *In that day ſhalt thou not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me*, &c.] Becauſe theſe ſhall not be continued in, but repented of, and forſaken; and beſides, ſhall be forgiven, blotted out, covered, and remembered no more; ſo that they ſhall not be charged with them, condemned for them, or be confounded before God, angels and men, on account of them; not but that ſhame always ariſes from a true ſenſe of ſin; and the more, as it is beheld in the glaſs of pardoning love, which is a branch of true evangelical repentance, at leaſt a fruit and evidence of it, *Ezek.* xvi. 63. but then ſuch are not aſhamed to appear before God; but can with an holy confidence ſtand in his ſight, their ſins being pardoned, and their perſons juſtified. This reſpects the chriſtian church or churches in *Judea*, the few that believed in Chriſt, called in a following verſe the remnant of *Iſrael*, at the time when the generality of the people of the *Jews* rejected the Meſſiah, and their city and temple were deſtroyed, and the Lord turned the pure language of the goſpel to the *Gentiles*: *for then I will take away out of the midſt of thee them that rejoice in thy pride*; the ſcribes and phariſees, and thoſe that adhered to them of the *Jewiſh* nation, who rejoiced in thoſe things, which that people generally prided themſelves in, and boaſted of; their deſcent from *Abraham*; their obſervance of the rites and ceremonies of the law, and the traditions of their elders, and their external legal righteouſneſs; and they rejoiced in their boaſtings of theſe things, which rejoicing was evil; and they, in the pride of their hearts, deſpiſed Chriſt and his righteouſneſs, his goſpel, ordinances, and people, which were the things in which they tranſgreſſed againſt the Lord, and for which they were taken away by the ſword, famine and peſtilence, at the deſtruction of *Jeruſalem*: this is further explained by the next clauſe: *and thou ſhalt no more be haughty becauſe of mine holy mountain*; the temple; or, *in*[m] it; ſince it ſhould now be deſtroyed: the *Jews* gloried in the temple, and behaved proudly and haughtily on the account of it; reckoned themſelves ſecure, becauſe of that; and truſted and gloried in the ſacrifices there offered up, and the ſervices there performed; ſee *Jer.* vii. 4.

℣. 12. *I will alſo leave in the midſt of thee an afflicted and poor people*, &c.] Of a character juſt the reverſe of the proud and haughty, that ſhould be removed from *Jeruſalem* and *Judea* by death or captivity; theſe are they that ſhould be preſerved from the general calamity, as the chriſtians were, and were left in the church of God: theſe were an *afflicted* people, as the Lord's people in all ages are afflicted with a body of ſin; with the temptations of ſatan; with the hidings of God's face; with bodily infirmities, and with the reproaches and perſecutions of men; the firſt chriſtians, both among *Jews* and *Gentiles*, juſtly bore this character, eſpecially with reſpect to the laſt article: and they were alſo *poor*, for the moſt part the poor of this world, being ſtript of their worldly enjoyments for the ſake of Chriſt; but eſpecially poor in ſpirit, broken hearted, contrite, lowly ones; that had a mean opinion of themſelves, modeſt, meek and humble; ſenſible of their ſpiritual poverty, and ſeeking after the true riches of grace and glory. The *Targum* renders it, "a meek "people, and receiving injuries;" quietly and patiently: *and they ſhall truſt in the name of the Lord*; not in men, but in the Lord; not in deſcent from men, from the patriarchs, as the *Jews* were wont to do; not in *Moſes*, as they, in his law and obedience to it; not in any creature or creature-enjoyment; not in wealth and riches; nor in their own hearts, or in their own righteouſneſs; but in the name of the Lord Jeſus Chriſt; in his perſon for acceptance with God; in his righteouſneſs for juſtification; in his blood for pardon and cleanſing; in his ſacrifice for atonement; in his fulneſs for ſupplies of grace; in his power and ſtrength for protection and preſervation; and in his obedience, ſufferings and death for ſalvation and eternal life. This truſt ſignifies, according to the ſenſe of the word [n], a betaking of themſelves to Chriſt as a refuge; a hiding themſelves under the ſhadow of his wings; under his perſon, blood and righteouſneſs, where they are covered and ſheltered from the avenging juſtice of God; from the curſes of the law, and wrath to come: it is a committing themſelves into the hands of Chriſt; a leaning and ſtaying upon him, expecting grace and glory from him; truſting him with all they have, and for all they want in time and eternity: and this the choſen, redeemed and called ones, *ſhall do*; for thro' the efficacious grace of God, faith is given to them, and wrought in them; and this is drawn forth into act and exerciſe, by the ſame grace, and is continued in them, and ſhall never fail thro' the powerful interceſſion of Chriſt for them; they ſhall believe, and go on believing, to the ſaving of their ſouls.

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[k] Zohar in Gen. fol. 74. 1. Maimon. Hilchot Melachim, c. 11. §. 5. Aben Ezra in Pſ. cxlix. 7.

[l] So Menaſſeh ben Iſrael. Spes Iſraelis, p. 57.

[m] בהר קדשי in monte ſancto meo, V. L. Vatablus, Cocceius; in monte ſanctitatis meæ, Pagninus, Montanus, Junius & Tremellius, Calvin, Burkius.

℣. 13. *The remnant of Iſrael ſhall not do iniquity*, &c.] This is the remnant, according to the election of grace, the few the Lord reſerved for himſelf, left in the land, and in his church, for his own glory; who being truly convinced of ſin, and brought to believe in Chriſt, ſhould leave and forſake their former courſe of ſinning; not that they ſhould be without ſin, or none be committed by them; but ſhould not live in it, and be workers of it; make a trade of ſinning, and continue therein; or ſhould not commit the ſin againſt the Holy Ghoſt, as great numbers of the *Jews* did, in rejecting Jeſus as the Meſſiah, againſt clear evidence, and the light of their own conſciences: *nor ſpeak lies*; in common talk and converſation; which a child of God, a true believer in Chriſt, a real chriſtian ſhould not, and dare not do, *Iſ.* lxiii. 8. or doctrinal lies, lies in hypocriſy; ſuch doctrines as are not of the truth of the goſpel, but contrary to it; ſuch as the doctrine of juſtification by works; atonement by ceremonial ſacrifices; acceptance with God, thro' the merits of their fathers; and keeping the traditions of the elders; and other *Jewiſh* lies and fables of the ſame ſtamp; but rejected by thoſe who have embraced the truth, as it is in Jeſus: *neither ſhall a deceitful tongue be found in their mouth*; having clean hearts created, and right ſpirits renewed in them; being *Iſraelites* indeed, in whom there is no guile, and true followers of Jeſus, in whom nothing of this kind could be found: *for they ſhall feed*; like a flock of ſheep, to which they may be compared for their innocence and harmleſſneſs, meekneſs and patience; feed in the fat paſtures of the word, and ordinances of Chriſt, under the care and guidance of him the good ſhepherd; and ſo go in and out, and find paſture, food, and fulneſs of it, in him, his fleſh, and blood; in his precious truths, and goſpel-proviſions made in his houſe: *and lie down*; in green paſtures of ordinances, beſides the ſtill waters of everlaſting love and divine grace, and in the good fold of the church; all which is a reaſon why they do not, and cannot ſin, as others do; nor tell lies, and be guilty of deceit and falſhood; for they are better taught; and the grace of God in giving them ſpiritual food and reſt, influences and engages them to ſuch a conduct and behaviour: or, *therefore they ſhall feed* [o], &c. being truly gracious and ſincere ſouls, who cannot indulge themſelves in ſin, nor act a falſe and deceitful part: *and none ſhall make them afraid*; of feeding in thoſe paſtures, and lying down in thoſe folds; or ſhall deter them from an attendance on the word and ordinances; or joining in fellowſhip with the churches of Chriſt therein; neither ſatan, the roaring lion, nor falſe teachers, and perſecuting tyrants, thoſe grievous wolves, and cruel bears; or ſo frighten them, that in their fright they ſhall tell lies, and uſe deceit.

℣. 14. *Sing, O daughter of Zion*, &c.] The congregation of *Zion*, as the *Targum*; the church of Chriſt in goſpel-times, which has great reaſon to ſing and rejoice, becauſe of the coming of Chriſt, redemption by him, and all other benefits and bleſſings of grace; becauſe of the goſpel, and the ordinances of it, and the numbers of ſouls converted, both among *Jews* and *Gentiles*; eſpecially the church in the latter day is here called upon to ſing for joy, when the *Jews* will be converted; to which theſe words, and what follow relate: *ſhout, O Iſrael*; the ten tribes, as *Kimchi* and *Ben Melech* interpret it; which ſhall now return, and all *Iſrael* ſhall be ſaved, *Rom.* xi. 26. and therefore juſt cauſe of ſhouting, and of keeping a jubilee on that account: *be glad and rejoice with all the heart, O daughter of Jeruſalem*; the metropolis of the two tribes; for now the children of *Iſrael* and of *Judah* ſhall be together, and ſeek the Lord their God, and the true Meſſiah, and find him; and ſhall embrace him, profeſs and ſerve him; which will be matter of great joy; and this will be ſincere and hearty, and devoid of all hypocriſy. Several terms are uſed, deſcribing the people of the *Jews*, to comprehend them all; and ſeveral words to expreſs their joy, in order to ſet forth the greatneſs of it, as their happy caſe would require; as follows:

℣. 15. *The Lord hath taken away thy judgments*, &c.] Both outward and inward; not only exile, poverty, contempt and reproach, among the nations of the earth; but hardneſs of heart, blindneſs of mind, impenitence and unbelief, to which the *Jews* are now given up, in a judicial way; but at this time theſe ſhall be removed, thro' the goodneſs of God unto them, and the power of divine grace upon them: they will be brought to a ſenſe of ſin, and an acknowledgment of it; their iniquities will be pardoned; and the cauſe being removed, the effects will ceaſe; and all calamities, corrections, and puniſhment will end; and they will be put into the poſſeſſion of their own land, and enjoy all the privileges of the church of God; and ſo will have juſt reaſon to ſing, ſhout and rejoice:

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[n] חסו ſe recipient, Junius & Tremellius, Druſius, Burkius; confugient, Coccejus.

[o] כי ideo, Grotius.

he hath caſt out thine enemy; that is, the Lord has removed the enemy that was in poſſeſſion of their land, and ſo made way, and prepared it for them; he has ſwept him away, as the word [p] ſignifies, with great force, with much eaſe, and like ſo much dirt and filth; he ſtood in their way, nor could they have eaſily removed him; but the Lord did it, or will do it; tho' it may be by inſtruments, by means of the chriſtian princes. This is to be underſtood of the eaſtern antichriſt, the *Turk*, now in poſſeſſion of the land of *Iſrael*; but ſhall be obliged to quit it, when this prophecy ſhall take place, for a reaſon following: *the king of Iſrael, even the Lord is in the midſt of thee*; that is, the Lord Jeſus Chriſt, the true Meſſiah; one of whoſe titles is the king of *Iſrael*, of the ſpiritual *Iſrael*, king of ſaints, both *Jews* and *Gentiles*; in whoſe hearts he rules by his Spirit and grace; and to this paſſage the *Jews* in Chriſt's time ſeem to have reſpect, allowing this to be the character of the Meſſiah, *Matt.* xxvii. 42. and alſo *Nathanael*, *John* i. 49. now at this time Chriſt will be in the midſt of the converted *Jews*, by his ſpiritual and gracious preſence, as their king to reign over them, to whom they will be ſubject; and to protect and defend them, and deliver them out of the hands of all their enemies; and ſo he is in all his churches, and will be to the end of the world: *thou ſhalt not ſee evil any more*; the evil of affliction or puniſhment; the evil of captivity, diſgrace and contempt. This ſhows that this prophecy does not reſpect the *Babyloniſh* captivity, and deliverance from that; for ſince that time, they have ſeen evil by *Antiochus Epiphanes*, in the times of the *Maccabees*; and by the *Romans*; and have had a large and long experience of it; but when they are converted, and returned to their own land in the latter day, all their afflictions and troubles will be at an end, they'll know them no more. The *Vulgate Latin* verſion renders it, *thou ſhalt not fear evil any more*. So the *Targum*, "thou ſhalt not be afraid from "before evil any more." In the ſame ſenſe *Aben Ezra* underſtands it, "thou ſhalt not be afraid "of the enemy any more;" taking the word to come from another root [q].

℣. 16. *In that day it ſhall be ſaid to Jeruſalem, fear thou not*, &c.] Don't be afraid of any enemies; neither outward ones, the armies of *Gog* and *Magog*, the *Turk*, who will threaten, and will attempt to diſpoſſeſs them of their land, now returned to it; nor inward and ſpiritual enemies, ſin, ſatan, death and hell, being all vanquiſhed and ſubdued by Chriſt: this will be ſaid, not by the enemies themſelves, who will confeſs they have no power to ſtand before the mighty God, as *Aben Ezra*; but either by the prophets of the Lord, or by the people themſelves, encouraging one another, every man his neighbour, as *Kimchi*; or rather by the Lord himſelf, as the *Septuagint* and *Arabic* verſions ſupply it, "the Lord ſhall ſay to "*Jeruſalem*;" this will be ſaid at the time of the *Jews* converſion, when re-inſtated in their own land, and ſhall be threatened with another remove from it, which they will have no reaſon to fear: *and to Zion, let not thine hands be ſlack*; weak, remiſs, hang down thro' fear of mind, and fainting of ſpirit; and ſo unfit to meet the enemy, or perform duty; but on the contrary, pluck up a good heart, be of good courage, fear not the enemy, be vigorous, active and diligent in the performance of the ſervice of the Lord, animated by the following conſiderations.

℣. 17. *The Lord thy God in the midſt of thee is mighty*, &c.] Every word carries in it ſomething very encouraging to the church and people of God; and is an antidote againſt thoſe fears and faintings they are ſubject to; Chriſt is *in the midſt of* them; near at hand to ſupport and ſupply them, to aſſiſt and ſtrengthen them, to protect and defend them; he is not only near by his eſſential preſence, which is every where; and by his providential preſence, which is concerned with all his creatures; but by his gracious preſence, peculiar to his church and people; and which gives them unſpeakable joy, and is a ſufficient ſecurity from all fears and diſmayings; ſee *Iſ.* xli. 10. and he, who is in the midſt of them, is the *Lord*, *Jehovah*, the being of beings, eternal, immutable, and all-ſufficient, poſſeſſed of all divine perfections; and their *God*, God in their nature, *Immanuel* God with us; and who is *mighty*, the Almighty God, the mighty Mediator, who has all power in heaven and earth; and as man, the man of God's right-hand, made ſtrong for himſelf, and ſo able to ſave his people to the uttermoſt; to deliver them out of the hands of every enemy; to raiſe up his intereſt when ever ſo low, and to maintain and ſupport it; to help and aſſiſt his people in every duty and ſervice he calls them to: *he will ſave*; he is as willing to ſave, as he is able; he readily undertook in council and covenant to ſave the choſen ones; he came in the fulneſs of time to ſeek and to ſave that which was loſt; he has wrought out ſalvation for them, and ſees that is is applied unto them, and will come again to put them into the full poſſeſſion of it: he ſaves them freely, fully and everlaſtingly; he ſaves them from ſin, ſatan, the law, hell and wrath, and every ſpiritual enemy; nor has the church of Chriſt any thing to fear from any temporal enemy; the converted *Jews* will have no reaſon to fear the *Turk* that will come againſt them with a vaſt army; for Chriſt, who will be in the midſt of them, and at the head of them, will ſave them from him; to which ſalvation this paſſage has chiefly a reſpect: *he will rejoice over thee with joy*; with exceeding great joy, not to be conceived of, or expreſſed; as a bridegroom rejoiceth over his bride: this will be the time of the open marriage of the Lamb with the *Jewiſh* church; and there will be ſtrong expreſſions of joy on this occaſion; Chriſt will rejoice over them to do them good; and there will be ſuch ſingular inſtances of his goodneſs to them, as will abundantly ſhew the joy he will have in them: *he will reſt in his love*; continue in his love, without any variation or change; nothing ſhall ſeparate from it; it ſhall always remain the ſame; he will take up his contentment and ſatisfaction in it; he will ſolace himſelf with it; it will be a pleaſing thing to him to love his people, and to ſhew it to them; he will take the utmoſt complacency and delight in expreſſing his love by words and deeds unto them:

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[p] פנה everrit, Druſius, ſo Ben Melech; ſee Gen. xxiv. 31. evacuerit, Cocceius.

[q] A ירא timuit, ſo Vulg. Lat. non timebis, Pagninus, Piſcator; fore ut non timeas, Junius & Tremellius; hinc non erit quod timeas amplius quicquam mali, Burkius.

or, as ſome render it, *he will be ſilent becauſe of his love* [r]; and not upbraid them with their ſins; or reprove, correct and chaſtize them in his hot diſpleaſure; or ſay one word in a way of vindictive wrath; and he *will make* all others *ſilent*; every enemy, or whatever is contrary to them; ſuch is his great love to them [s]; he will forgive their iniquities, and cover their ſins, and in love to them caſt them behind his back: or, *will be dumb* [t]; and not ſpeak; as ſometimes perſons, when their affections are ſtrong, and their hearts are filled with love at the ſight of one they bear a great regard unto, are not able to ſpeak a word. The phraſe expreſſes the greatneſs of Chriſt's love to his people; the ſtrength, fulneſs, and continuance of it: words ſeem to be wanted, and more are added: *he will joy over thee with ſinging*; there is a pleonaſm of joy in Chriſt's heart towards his people, and ſo a redundancy in his expreſſion of it; he rejoices with joy, and joys with ſinging; which ſhows how delighted he is with his people, as they are his choſen, redeemed, and called ones; as they have his own righteouſneſs upon them, and his own grace in them; they are his *Hephzibah*, in whom he delights; his *Beulah*, to whom he is married; and it is his love of complacency and delight, which is the ſource of all the grace and glory he beſtows upon them; ſee *Iſ.* lxii. 3, 4, 5. *Luke* xv. 23, 24, 25.

℣. 18. *I will gather them that are ſorrowful for the ſolemn aſſembly*, &c.] Who are grieved and troubled, becauſe they cannot meet at the time and place of religious worſhip, or attend the word and ordinances of the Lord; either thro' diſtance of place, or infirmity of body; or thro' the menaces and perſecutions of men: and to be prevented the uſe of the means of grace upon any account, is a great concern of mind to truly gracious ſouls: or who are filled with grief and ſorrow, *for the appointed time* [u]; for the time of the *Jews* deliverance from their preſent exile, and return to their own land, which ſeems to be delayed, and thought long; and ſo it may ſeem to ſome of them in diſtant parts, after they are converted; and for whoſe encouragement this is ſaid, that the Lord will in his own due time and way gather ſuch out of all places where they are, into his church, and among his people, to join with them in religious worſhip, and partake of all the ordinances and privileges of his houſe; and alſo gather them into their own land, and comfortably ſettle them there: *who are of thee*; belong to the church of Chriſt; or however have a right to, and meetneſs for, a place in it; are her true and genuine children, being born again; and which appears by the taſte they have for, and their deſire after, the word and ordinances: *to whom the reproach of it was a burden*; it being grievous and burdenſome to them, to hear the enemy reproach them with their exile and diſperſion; with their diſtance from the place of worſhip, and their want of opportunity of attending to it: this was intolerable, a burden too heavy for them; it was like a ſword in their bones, when they were aſked, where is your God? and where are the ordinances of divine worſhip? and when will it ever be that you will attend them? ſee *Pſ.* xlii. 1, 2, 3, 10.

℣. 19. *Behold, at that time I will undo all that afflict thee*, &c.] Or, *I will do* [w]; their buſineſs for them; *ſlay them*, as the *Vulgate Latin* verſion; and make an entire deſtruction of them, as the *Targum*; bring them to utter ruin. This muſt be underſtood of antichriſt, both eaſtern and weſtern, the *Turk* and pope, and all the antichriſtian ſtates that have afflicted the *Jews*, or ſhall attempt to diſtreſs them at the time of their converſion; and will be fulfilled at the time of the pouring out of the ſeven vials of God's wrath upon them, which will iſſue in the entire undoing and ruin of them, eſpecially the ſeventh and laſt of them; which, when poured out, will clear the world of all the enemies of Chriſt, his church, and people; and becauſe this will be a wonderful event, and of great moment and importance, hence the word, *behold!* is prefixed to it, as exciting attention, as well as a note of admiration and aſſeveration: *and I will ſave her that halteth*; that has ſinned, and is weak in faith, and cannot walk, at leaſt but haltingly; which is like a lame and maimed ſheep, of which there is danger of its being left behind and loſt; but the Lord here promiſes he'll take care of ſuch, and ſave them from all their ſins, and out of the hands of all their enemies; and bring them thro' all difficulties and diſcouragements into his church, and to their own land; they ſhall none of them be loſt, even the meaneſt and weakeſt of them, any more than the healthful and ſtrong: *and gather her that was driven out*; even every one that was ſcattered abroad in the ſeveral nations of the world; ſee the note on *Mic.* iv. 6, 7: *and I will get them praiſe and fame in every land, where they have been put to ſhame*; being converted, they ſhall be ſpoke well of every where; they ſhall be praiſed for their ingenuous acknowledgment of their ſins; for their ſincere repentance of them; and for their faith in Chriſt, and for their ready ſubmiſſion to his goſpel and ordinances; and the fame of their converſion ſhall be ſpread every where; and they ſhall be in great credit and eſteem in all chriſtian countries, where their name has been uſed for a taunt, and a proverb; and ſo, *inſtead of their ſhame*, as *R. Moſes* interprets it, they ſhall have glory and honour in all places.

℣. 20. *At that time I will bring you* again, *even in the time that I gather you*, &c.] That is, at the time that the Lord will gather them in effectual vocation to himſelf, and to his church, he will return them to their own land; and as ſoon as the *Jews* are converted, they'll not only be gathered into chriſtian churches, but will be gathered together in one body, and appoint themſelves one head; and will go up out of the ſeveral lands wherein they have been diſperſed, and enter into their own land, and poſſeſs it; at the ſame time they are made partakers of the grace of God, they will enjoy all their civil privileges and liberties; ſee *Hoſ.* i. 11: *for I will make you a name, and a praiſe among all people of the earth*; this is repeated from the preceding verſe, for the confirmation of it; and in connexion with the following clauſe, to ſhew when it will be: *when I turn back your captivity before your eyes, ſaith the Lord*; or *captivities* [x]; meaning not the ſeveral captivities of the kings of *Judah* in *Babylon*, as of *Manaſſeh*, *Jehoiakim*, *Jechoniah*, and *Zedekiah*; but the two-fold captivity of this people, literal and ſpiritual; their preſent outward exile from their own land, captivity and diſperſion among the nations; and their ſpiritual captivity or bondage, to ſin, ſatan, the law, and the traditions of their elders; from both which they will be delivered at one and the ſame time; and which will be notorious and manifeſt; what their eyes will ſee with pleaſure and admiration; and which may be depended upon will be done, ſince the Lord has ſaid it, whoſe purpoſes, promiſes and prophecies never fail of their accompliſhment: he is God omniſcient, and knows with certainty what will be done; he is God omnipotent, and can and will do, whatever he has determined, promiſed, or ſaid ſhould be done.

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[r] יחריש באהבתו ſilebit, V. L. Pagninus, Montanus, Vatablus, Calvin, ſo Ben Melech; tacebit, Munſter, Cocceius.

[s] So Burkius.

[t] Obmuteſcet, ſo ſome in Druſius.

[u] ממועד propter tempus, *ſub.* diuturnum exſilii, Vatablus; ex tempore ſtatuto *judiciorum pœnarumque*, Burkius.

[w] עושה agam, Tigurine verſion: conficiam, Caſtalio; ego conficiens, Calvin; ego faciens, *vel* facio, Burkius.

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[x] את שבותיכם captivitates veſtras, Pagninus, Montanus, Calvin, Druſius.

HAGGAI.

THIS part of ſacred ſcripture, is in ſome *Hebrew* copies called *Sepher Haggai*, the book of *Haggai*; in the *Vulgate Latin* verſion, the prophecy of *Haggai*; and in the *Syriac* and *Arabic* verſions, the prophecy of the prophet *Haggai*. His name comes from a word [a], which ſignifies to keep a feaſt; and, according to *Jerom* [b], ſignifies feſtival or merry; according to *Hillerus* [c], the feaſt of the Lord; and according to *Cocceius* [d], my feaſts: and the iſſue of his prophecy anſwered to his name; by which the people were encouraged to build the temple, whereby the feaſts of the Lord were reſtored and obſerved; and a particular feaſt appointed for the dedication of the temple. The notion entertained by ſome, that he was not a man, but an angel, founded on ch. i. 13. deſerves no regard; ſince the character there given of him, reſpects not his nature, but his office. Indeed no account is given of his parentage; very probably he was born in *Babylon*; and according to *Pſeudo-Epiphanius* [e] and *Iſidore* [f], he came from thence a youth to *Jeruſalem*, at the return of the *Jews* from their captivity. The time of his prophecy is fixed in ch. i. 1. to the ſecond year of *Darius*, that is, *Hyſtaſpis*; which, according to biſhop *Uſher*, was in A. M. 3485; and of the *Julian* period 4194; and in the 65th *Olympiad*; about 520 years before the birth of Chriſt; and about 17 or 18 years after the proclamation of *Cyrus*, for the *Jews* to return to their own land. *Jerom* ſays, this was in the 27th year of *Tarquinius Superbus*, the laſt of the *Roman* kings. *Haggai* was the firſt of the three prophets that propheſied after their return; and all his prophecies were within the ſpace of four months; and have their dates ſeverally put to them. Of the authority of this prophecy of *Haggai*, there is no room to queſtion; not only becauſe of the internal evidence of it, but from the teſtimony of *Ezra*, ch. iv. 24. and v. 1, 2. and vi. 14. and from a quotation out of ch. ii. 7, 8. by the author of the Epiſtle to the *Hebrews*, ch. xii. 26. The general deſign of this book is to reprove the *Jews* for their negligence in building the temple, after they had liberty granted them by *Cyrus* to do it, and to encourage them in this work; which he does by the promiſe of the Meſſiah, who ſhould come into it, and give it a greater glory than the firſt temple had. The name of this prophet is wrongly prefixed, with others, to ſeveral of the pſalms, eſpecially thoſe called the *Hallelujah*-pſalms, in the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions, as *Pſ.* cxii, cxxxviii, cxlvi, cxlvii, cxlviii. Where he died, is not certain; very probably in *Jeruſalem*; where, according to *Pſeudo-Epiphanius* and *Iſidore* [g], he was buried, by the monuments of the prieſts; but according to the *Cippi Hebraici* [h], he was buried in a large cave, in the declivity of the mount of *Olives*.

CHAP. I.

THIS chapter contains the firſt ſermon of the prophet *Haggai*, to the people of the *Jews*, directed to *Zerubbabel* the governor, and *Joſhua* the high-prieſt. The date of which is fixed, ℣. 1. It begins with a charge againſt that people; ſaying the time to build the houſe of the Lord was not come, ℣. 2. which is refuted by the prophet; arguing, that if the time to ciel their dwelling-houſes was come, then much more the time to build the Lord's houſe, ℣. 3. 4. They are urged to conſider how unſucceſsful they had been in their civil employments and labours, which was owing to their neglect of building the temple; wherefore if they conſulted their own good, and the glory of God, the beſt way was to ſet about it in all haſte, and with diligence, ℣. 5, 6, 7, 8, 9. yea, even the famine, which they had been afflicted with for ſome time, and which affected both man and beaſt, ſprung from the ſame cauſe, ℣. 10, 11. This diſcourſe had ſuch an effect upon the governor, high-prieſt, and people, that they immediately roſe up, and went about the work they were exhorted to; upon which the prophet, by a ſpecial meſſage from the Lord, promiſes his preſence with them, ℣. 12, 13, 14, 15.

℣. 1. *In the ſecond year of Darius the king*, &c.] That is, of *Perſia*; he is ſpoken of as if he was the only king in the world; and indeed he was the then greateſt king in it; and therefore is emphatically called *the king*. This was not *Darius* the *Mede*, as *Genebrard*; who was cotemporary with *Cyrus*, and partner in the kingdom; nor *Darius Nothus*, as *Scaliger*, and thoſe that follow him; ſince the ſecond year of this *Darius* was, according to *Cocceius*, who follows this opinion, 138 years after the firſt edict of *Cyrus*; and ſo *Zerubbabel* and *Joſhua* muſt exerciſe their office, the one of governor, the other of high-prieſt, ſuch a term of years, and more, which is not credible; and ſome of the *Jews* in captivity muſt have lived upwards of 200 years; even thoſe who ſaw the temple in its firſt glory, before the captivity, and now beheld it in *Haggai*'s time, in a very different condition,

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[a] חגג feſtum celebravit, Buxtorf.

[b] Comment. in c. i. 1. So Stockius, p. 306.

[c] Onomaſt. Sacr. p. 262, 779.

[d] Comment. in c. i. 1.

[e] De Prophet. Vita & Interitu, c. 20.

[f] De Vita & Morte Sanct. c. 49.

[g] Ut ſupra.

[h] Ed. Hottinger, p. 27.

dition, ch. ii. 3. It ſeems therefore more probable, according to *Joſephus*[i], and others, that this was *Darius Hyſtaſpis*, who was choſen king by the nobles of *Perſia*, upon his horſe's neighing firſt, as *Herodotus*[k] relates: the ſecond year of his reign was about 17 or 18 years after the proclamation of *Cyrus*; during whoſe reign, he being much engaged in affairs abroad, and the reign of his ſucceſſor *Cambyſes*, the enemies of the *Jews*, encouraged by the latter, greatly obſtructed the building of the temple, and diſcouraged them from going on with it; but when this king came to the throne, things took another turn, being favoured by him; for *Joſephus*[l] relates, that when a private perſon, he vowed if ever he became king, whatever of the holy veſſels were in *Babylon*, he would ſend to the temple at *Jeruſalem*; and upon ſolicitations made to him, the *Jews* were encouraged to go on with the building of it: *in the ſixth month*; the month *Elul*, anſwering to part of *Auguſt*, and part of *September*; which was the ſixth, reckoning from the month *Niſan*: *in the firſt day of the month*; which was the feaſt of the new moon: *came the word of the Lord by Haggai the prophet*; or, *by the hand of Haggai*[m]; by his means; he was the inſtrument, by whom the Lord delivered his word; the word was not the prophet's, but the Lord's; and this is obſerved to give weight and authority to it: *unto Zerubbabel the ſon of Shealtiel*; the ſame who is called *Salathiel*, *Matt.* i. 12. *Luke* iii. 27. according to *Kimchi* and *Ben Melech*, he was the grandſon of *Salathiel*; tho' rather *Salathiel* ſeems to be his uncle, he being the ſon of *Pedaiah* his brother, 1 *Chron.* iii. 17, 18, 19. however, he was his heir and ſucceſſor in the government, and ſo called his ſon; ſee the note on *Matt.* i. 12: *governor of Judah*; not king; for the country was under the dominion of the king of *Perſia*, and *Zerubbabel* was a deputy-governor under him; ſo the apocryphal *Ezra* calls him governor of *Judea*, 3 *Eſd.* vi. 27. and according to *Joſephus*[n], he was made governor of the captive *Jews*, when in *Babylon*, being in great favour with the king of *Babylon*; and with two more, were his body-guards; and he was continued governor by the *Perſians*, when the *Jews* returned to their land: *and to Joſhua the ſon of Joſedech the high-prieſt*; who is called *Jeſhua*, and his father *Jozadak*, *Ezra* iii. 2. his father was carried captive by *Nebuchadnezzar*, 1 *Chron.* vi. 15. now, to theſe two principal perſons in the commonwealth of *Judea*, was the word of the Lord ſent by the prophet; the one having the chief power in civil things, and the other in things eccleſiaſtical; and both had an influence upon the people; but very probably were dilatory in the work of building the temple; and therefore have a meſſage ſent to them, to ſtir them up to this ſervice: *ſaying*, as follows:

℣. 2. *Thus ſpeaketh the Lord of hoſts*, &c.] Of armies above and below; whom all ought to reverence, honour, and obey; who was able to ſupport his people in building his houſe, and protect them from their enemies, which ſhould have been an encouragement to them; and to puniſh them for their neglect of it, which might have deterred them from it. This preface is made, to ſhew that what follow were not the words of the prophet, but of the Lord; and therefore to be the more regarded, and the truth of them not to be doubted of: *ſaying, this people ſay*; repeating the words of the people of the *Jews* to *Zerubbabel* and *Joſhua*, that they might obſerve them, and the wickedneſs and ingratitude in them. *This people*, lately brought out of the captivity of *Babylon*, and loaded with various bleſſings and benefits; and not a few of them, but the generality of them, the body of them, expreſſed themſelves after this manner, when preſſed to build the temple: *the time is not come, the time that the Lord's houſe ſhould be built*; ſuggeſting, that the ſeventy years of *Jeruſalem*, and the temple lying in ruins, reckoning from the deſtruction of them in the 19th year of *Nebuchadnezzar*, were not yet fulfilled; or rather intimating, that it was not the time in providence, ſince they had been forbid and hindered in former reigns from going on with the work; or ſince it had been a time of famine and diſtreſs with them, it was not a time fit and convenient to carry on ſuch a ſervice; and tho' they did not lay aſide all thoughts of it, yet they judged it right and proper to defer it to a more convenient time, when they were better ſettled, and in a better capacity to engage in it.

℣. 3. *Then came the word of the Lord by Haggai the prophet*, &c.] This is a ſecond prophecy, diſtinct from the former; that was delivered to the two governors, ſetting forth the ſentiments and language of the people concerning the building of the temple, which was left with them to conſider how juſt it was; but this is ſent to the people themſelves, expoſtulating with them about the folly and ingratitude of it: *ſaying*, as follows:

℣. 4. *Is it time for you, O ye, to dwell in your cieled houſes?* &c.] They could not only find time, leiſure and conveniency to build houſes to dwell in; but to wainſcot them, and ciel them with boards of cedar, as the *Targum*; as bad as the times were complained of; and could ſit in them, indulging themſelves in luxury, eaſe and ſloth; and why then was it not a fit and convenient time, as well to build the houſe of the Lord in? *and this houſe lie waſte?* or, *and ſhall this houſe lie waſte?* or, *when this houſe lies waſte*[o]? not indeed in its rubbiſh and ruins, as it was demoliſhed by the *Chaldeans*, and left; but with a bare foundation, laid ſome years ago, and ever ſince neglected; the ſuperſtructure not carried on, and much leſs built up to be fit for ſervice; and therefore might be ſaid with propriety to lie waſte and deſolate, being unfiniſhed, unfit for uſe, and no regard had unto it. *David* was of another mind, 2 *Sam.* vii. 2. and truly religious perſons will be more concerned for the houſe of God than for their own houſes.

℣. 5. *Now therefore thus ſaith the Lord of hoſts*, &c.] The Lord God omniſcient and omnipotent, that ſaw all their actions, and could puniſh for them; ſince they were ſo careful of their own houſes, and adorning them, and ſo careleſs of his houſe; he would have them now ſit down, and ſeriouſly think of theſe things, and of what he ſhould further obſerve unto them: *conſider your ways*; their ſinful ways, and repent of them, and forſake them, particularly their ingratitude before obſerved; and their civil ways, their common ways of life; their labour, work and buſineſs, they were continually employed in; and obſerve the event of them; what ſucceſs they had, what theſe iſſued in; whether there were not ſome viſible tokens of the divine diſpleaſure on them, which rendered all their attempts to ſupport and enrich themſelves and families vain, and of no effect: and they would do well to conſider, to what all this was to be imputed; whether it was not chiefly owing to this, their neglect of the houſe of God; and this he would have conſidered, not in a ſlight, curſory way; but with great earneſtneſs, diligence, and application of mind: *put*, or *ſet your hearts upon your ways* [p]; ſo it may be literally rendered.

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[i] Antiq. l. 11. c. 3. §. 1. and c. 4. §. 5, 7.
[k] Thalia, ſive l. 3. c. 84, 85, 86.
[l] Ut ſupra.
[m] ביד חגי in manu Aggæi V. L. Pagninus, Montanus, Cocceius.
[n] Ut ſupra.
[o] והבית הזה חרב & domus iſta deſerta manebit? Druſius; quum domus hæc vaſta eſt? Junius & Tremellius, Piſcator; dum domus hæc deſolata eſt? Cocceius.

℣. 6. *Ye have ſown much, and bring in little*, &c.] Contrary to what is uſually done; the ſeed that is ſown is but little, in compariſon of what ſprings up, is reaped, and gathered into the barn; which commonly affords ſeed again to the ſower, and bread to the eater; but here much land was tilled, and a great deal of ſeed was ſown in it; but a thin crop was produced, little was gathered into the barn; a bleſſing being withheld from the earth, and from their labours, becauſe of their ſins; which they would do well to think of, and the cauſe of it: *ye eat, but ye have not enough*; what the earth did yield, and which they gathered in, they made food of, and ate of it; yet it was not ſufficient to ſatisfy their hunger; or it was not bleſſed for their nouriſhment; or they had a canine appetite in judgment given them, ſo that they were never ſatisfied: or, it was *not for fulneſs* [q]; they were not filled with it to ſatisfaction, but ſtill craved more; and yet it may be, durſt not eat more, if they had it, leſt they ſhould want the next day: *ye drink, but ye are not filled with drink*; or, *not to inebriation* [r]; it was not ſufficient to quench their thirſt, much leſs to make them merry and chearful: the vines produced ſuch a ſmall quantity of grapes, and thoſe ſo little wine, that they had not enough to drink, at leaſt could not drink freely, but ſparingly, leſt it ſhould be all ſpent, before another vintage came: *ye clothe you, but there is none warm*; or, *but* it is *not for heat to him* [s]; to any one; ſo rigorous the ſeaſon, ſo extreme the cold, that his cloaths will not keep him warm, even tho' the climate was naturally and uſually hot: *and he that earneth wages, earneth wages to put into a bag with holes*; or, *pierced thro'* [t]; if a man is hired as a labourer, and gets much wages, and brings it home, and lays it up; or if he trades and merchandiſes, and has great gains by it, and thinks to amaſs great riches; yet, what thro' loſſes, and the dearneſs of proviſions, and the many ways he has for the ſpending of his money, it is as if he put it into a bag full of holes, and it ran thro' as faſt as put into it; ſignifying hereby, that all his pains and labour were in vain.

℣. 7. *Thus ſaith the Lord of hoſts, conſider your ways.*] What they have been; what has been the conſequence of them; and to what the above things are to be aſcribed. This exhortation is repeated, to impreſs it the more upon their minds; and to denote the importance of it, and the neceſſity of ſuch a conduct; ſee the note on ℣. 5.

℣. 8. *Go up to the mountain*, &c.] Or, *that mountain* [u]; pointing either to *Lebanon*, to cut down cedars, and bring them from thence for the building of the temple; or mount *Moriah*, on which the temple was to be built; and thither carry the wood they fetched from *Lebanon*, or were brought from thence by the *Tyrians: and bring wood*; or, *that ye may bring wood* from *Lebanon*; or any other mountain, on which wood grew, to mount *Moriah: and build the houſe*; the temple, whoſe foundation was already laid, but the ſuperſtructure was neglected: now the Lord would have them go on with it immediately, out of hand, with the utmoſt diligence, alacrity and vigour; and not deſiſt till the whole building was completed: *and I will take pleaſure in it*; as a type of Chriſt, for whoſe ſake he was ſo deſirous of having it built; into which he was to come, and there appear as the promiſed Saviour. It ſignifies moreover, that the Lord would not only take pleaſure in the temple built, but in their work in building it; which would be acceptable to him, being according to his mind and will; and that he would take pleaſure in, and accept of them, being worſhippers therein, when they worſhipped him in ſpirit, and in truth in it; and in their ſervices, ſacrifices, prayers and praiſes, being rightly offered; and that he would forgive their ſins, and be propitious to them for his Son's ſake, the antitype of the temple: *and I will be glorified, ſaith the Lord*; by his people here, and by the worſhip and ſervice they ſhould perform: or, *I will ſhew myſelf glorious* [w]; that is, ſhew his glory, cauſing his Shekinah to dwell here in glory, as the *Targum* is. The *Jews* obſerve, that the letter ה is wanting in the word here uſed, which numerically ſignifies *five*; hence they gather that five things were wanting in the ſecond temple, the ark, the Urim and Thummim, the fire from heaven, the Shekinah or the divine majeſty, and the Holy Ghoſt.

℣. 9. *Ye looked for much, and lo,* it came *to little*, &c.] They looked for a large harveſt, and very promiſing it was for a while; but in the end it came to little; it was a very ſmall crop, very little was reaped and gathered in: or, *in looking*, ye looked *to increaſe* [x]; your ſubſtance; had raiſed expectations of making themſelves and families by their agriculture, and by their plantations of vines and olives, and by their trade and merchandiſe; and it dwindled away, and came to little or nothing; their riches, inſtead of being increaſed, were diminiſhed: *and when ye brought* it *home, I did blow upon it*; when they brought into their barns or houſes the produce of their land, labour and merchandiſe, which was but little; the Lord blew a blaſt upon that little, and brought rottenneſs and worms into it, as *Jarchi*; ſo that it was not a bleſſing to them, but a curſe. So the *Targum* interprets it, "behold I ſent a curſe upon it: or, *I blew it away* [y]; as any light thing, ſtraw or ſtubble, or thiſtle-down, are blown away with a wind; ſo eaſily can the Lord, and ſometimes he does, ſtrip men of that little ſubſtance they have; riches by his orders make themſelves wings, and flee away; or he, by one providence or another, blows them away like chaff before the wind: *why, ſaith the Lord of hoſts?* what was the cauſe and reaſon of this? which queſtion is put, not on his own account, who full well knew it; but for their ſakes, to whom he ſpeaks, that they might be made ſenſible of it; and in order to that, to introduce what follows, which is an anſwer to the queſtion: *becauſe of mine houſe, that is waſte*; which they ſuffered to lie waſte, and did not concern themſelves about the rebuilding of it: this the Lord reſented, and for this reaſon blaſted all their labours: *and ye run every man unto his own houſe*; were very eager, earneſt, and diligent in building, beautifying, and adorning their own houſes; taking care of their own domeſtic affairs; ſparing no coſt nor pains to promote their own ſecular intereſt; running in all haſte to do any thing, and every thing to increaſe their worldly ſubſtance; but ſat ſtill, were idle and ſlothful, careleſs and negligent about the houſe of God, and the affairs of it.

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[p] שימו לבבכם ponite corda veſtra, V. L. ponite cor veſtrum, Burkius.

[q] לשבעה ad ſatietatem, Calvin, De Dieu; ad ſaturitatem, Munſter.

[r] לשכרה ad ebrietatem, Tigurine verſion, Vatablus, Calvin, De Dieu.

[s] ואין לחם לו & non eſt ad calorem ei, De Dieu; ſed nemo ita ut ſit calor ipſi, Junius & Tremellius, Piſcator; ut calefiat ei, Burkius.

[t] נקוב pertuſum, V. L. Munſter, Tigurine verſion, Vatablus, Junius & Tremellius, Piſcator; perforatum, Munſter, Varenius.

[u] ההר in iſtum montem, Junius & Tremellius, Piſcator.

[w] אכבד glorioſum me oſtendam, Vatablus.

[x] אל הרבה ad rem augendam, Grotius.

[y] נפחתי בו exſuffio illud, Vatablus; efflo illud, Junius & Tremellius; difflo, Piſcator; difflavi, Druſius, Cocceius.

℣. 10. *Therefore the heaven over you is ſtayed from dew*, &c.] Or, *therefore over*, or *upon you* [a]; where ſhould be a ſtop; that is, becauſe of your neglect of the houſe of God; therefore upon you, and upon you only, and not upon other nations, the heaven is reſtrained from letting down the dew: or, *therefore* I am *againſt you* [b]; for the above reaſon, and which the following things ſhew; and ſad it is to have God to be an enemy, and againſt a people! or, *for your ſake*; ſo the *Syriac* verſion; to which ſenſe is the *Targum*, "therefore for your "ſins;" and ſo *Jarchi*: *the heaven is ſtayed from dew*; none deſcends from it; the Lord who has the ordering of it, will not ſuffer it: to have the dew fall upon the earth in the night-ſeaſon, is a great bleſſing; it makes the earth fruitful, revives the corn, plants and herbs, and cauſes them to flouriſh and increaſe; and to have it reſtrained is a judgment: *and the earth is ſtayed* from *her fruit*; from bringing forth its increaſe, which is the conſequence of the dew being withheld.

℣. 11. *And I called for a drought upon the land*, &c.] Upon the whole land of *Judea*; as he withheld the dew and rain from falling on it to moiſten it, refreſh it, and make it fruitful; ſo he ordered a vehement heat to dry and parch it; and directed the rays of the ſun to ſtrike with great force upon it, and cauſe the fruits of it to wither; and which is done by a word of his; when he calls, every creature obeys. There is an elegant *paronomaſia*, which ſhews the juſtneſs of ſuch a proceeding, that it was according to the law of retaliation; they ſuffered the houſe of God to lie חרב *waſte*, and therefore he calls for חרב a *waſting* drought to come upon their land: *and upon the mountains*; where herbage grew, and herds of cattel, and flocks of ſheep were fed; but now the graſs, thro' the drought was withered away, and ſo no paſturage for them, and in courſe muſt periſh: *and upon the corn, and upon the new wine, and upon the oil*; that is, upon the corn-fields, and upon the vines, and olive-trees; ſo that they produced but very little corn, wine, and oil, and that not very good, and which was not ſatisfying and refreſhing; at leaſt there were not enough for their ſupport and comfort: now theſe three things were the principal neceſſaries of life in the country of *Judea*, and therefore a ſcarcity of them was very diſtreſſing: *and upon that which the ground bringeth forth*; whatever elſe not mentioned the earth produced, as figs, pomegranates, and other fruit: *and upon men, and upon cattel*; who not only ſuffered in this drought, by the above-ſaid things it came upon; but by diſeaſes it produced upon them, as the peſtilence and fever among men, and murrain upon the cattel: *and upon all the labour of the hands*; of men; whatſoever fields and gardens, trees and plants of every kind, that were ſet and cultivated by them. Of this drought, and the famine that came upon it, we no where elſe read; but there is no doubt to be made of it.

℣. 12. *Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the high-prieſt*, &c.] Here follows an account of the ſucceſs of *Haggai*'s prophecy; with what power and efficacy the word of the Lord by him was attended; how it at once reached and affected the hearts of princes and people, and brought them to obedience to the will of God. The governor and high-prieſt are mentioned firſt, as being the principal perſons, and who very probably firſt declared their ſenſe of their former neglect, and their readineſs to do as they were directed; which was ſetting a good example to the people, and doubtleſs had ſome influence upon them: *with all the remnant of the people, obeyed the voice of the Lord their God*; not the two leading men in church and ſtate only; but all the people that came out of the *Babyloniſh* captivity, who were but a remnant; a few that were left thro' various calamities they had been expoſed unto; theſe, one and all, ſignified how willing and ready they were to do the work of the Lord enjoined them: or, they *heard the voice of the Lord* [c]; by the prophet, very attentively and ſeriouſly; and received and regarded it, not as the word of men, but as the word of God; and determined to act according to it: *and the words of Haggai the prophet*; or, *and for the words of Haggai the prophet* [d]; becauſe of them, conſidering them as coming from the Lord himſelf: *(as the Lord their God had ſent him)*; regarding him as having a miſſion and commiſſion from the Lord to deliver them to them: *and the people did fear before the Lord*; perceiving that he was diſpleaſed with them for the neglect of his houſe; and that this drought upon them was a chaſtiſement and correction for this ſin; and fearing leſt his wrath ſhould continue, and they ſhould be more ſeverely dealt with, on account of their tranſgreſſions.

℣. 13. *Then ſpake Haggai the Lord's meſſenger*, &c.] Which ſome render *angel*; hence ſprung that notion, imbibed by ſome, that he was not a man, but an angel; whereas this only reſpects his office, being ſent of God as an embaſſador, in his name, with a meſſage to his people: he now obſerving what effect his prophecy had upon the people; they being convinced of their ſin, and terrified with the judgments of God upon them, and fearing that worſe ſtill would attend them; in order to revive their ſpirits, and comfort them, ſpake the words unto them which follow: and this he *did in the Lord's meſſage unto the people*; not of his own head, nor out of the pity of his own heart merely; but as a prophet of the Lord, having a freſh meſſage from him to carry a promiſe to them for their comfort and encouragement: *ſaying, I* am *with you, ſaith the Lord*; to pardon their ſins; to accept their perſons; to remove his rod from them; to aſſiſt them in the work of building the temple, they were now willing to engage in; to protect them from their enemies, and to ſtrengthen them to go on with the work till they had finiſhed it; a ſhort promiſe, but a very full one: it was ſaying much in a little, and enough to remove all their fears, to ſcatter all their doubts, and to bear them up, and thro' all diſcouragements.

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[a] על-כן עליכם propterea ſuper vos, Varenius, Reinbeck, Burkius.

[b] Idcirco contra vos, Junius & Tremellius, Piſcator.

[c] וישמע & audivit, Vulg. Lat. Pagninus, Montanus, Burkius.

[d] ועל דברי חגי idque propter verba Chaggai, Varenius, Reinbeck.

℣. 14. *And the Lord ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel, governor of Judah; and the ſpirit of Joſhua the ſon of Joſedech the high-prieſt; and the ſpirit of all the remnant of the people*, &c.] He rouſed them up from that ſleep and ſloth in which they were before, both the governors and common people; he wrought in them both to will and do; or a willing mind to do his work in building his houſe; he gave them a ſpirit both of induſtry and courage; he enabled them to ſhake off that ſluggiſh diſpoſition they were attended with, and that fear of men which poſſeſſed them; he inſpired them with zeal and reſolution to enter upon the work at once, and purſue it with cloſe application; the Lord only could do this: *and they came and did work in the houſe of the Lord of hoſts their God*; the governor and high-prieſt came to direct and overſee, encourage and animate the people, by their preſence and example; and the people to do the ſeveral parts of ſervice that belonged to them, according to their genius and employment.

℣. 15. *In the four and twentieth day of the ſixth month*, &c.] Or, *in the four and twentieth of the month, in the ſixth*; in that ſixth month beforementioned, ℣. 1. On this day they came and worked; not the ſixth from *Tiſri*, for the *Jews* had two ways of beginning their years, which would have anſwered to part of *February*; and therefore choſe by ſome interpreters, as being a proper time to begin building; but no regard is had to the fitneſs of the ſeaſon, but to the order of the Lord; but the ſixth month from *Niſan*, and anſwers to part of *Auguſt*; for ſo the months are reckoned in the prophecy of *Zechariah*, who began to propheſy the ſame year as *Haggai* did; ſee *Zech.* i. 1, 7. and vii. 1. this was three and twenty days after the prophecy was delivered out; during which time they might be employed in cutting of ſtones, and ſawing and hewing of wood, as *Jarchi* ſuggeſts, and preparing for work in the temple: *in the ſecond year of Darius the king*; ſee the note on ℣. 1. Here ſome begin a new chapter, but wrongly; ſince if theſe words do not belong to the preceding, there would be a contradiction in joining them with the beginning of the next.

CHAP. II.

THIS chapter contains three ſermons or prophecies, delivered by the prophet to the people of the *Jews*. The deſign of the firſt is to encourage them to go on with the building of the temple, tho' it might ſeem to come greatly ſhort of the former temple, as to its outward form and ſplendor. The time of the prophecy, ℣. 1. an order to deliver it to the governor, high-prieſt, and all the people, ℣. 2. A queſtion is put concerning the difference between this temple and the former; between which it is ſuggeſted there was no compariſon; which is aſſented to by ſilence, ℣. 3. nevertheleſs the prince, prieſt, and people are exhorted to go on ſtrenuouſly in the work of building; encouraged with a promiſe of the preſence of the Lord of hoſts, and of his word, in whom he covenanted with them at their coming out of *Egypt*, and of the bleſſed Spirit, and his continuance with them, ℣. 4, 5. and the more to remove their fears and faintings, it is declared that in a very ſhort time a moſt wonderful thing ſhould be done in the world, which would affect all the nations of the earth; for that illuſtrious perſon would come, whom all nations do, or ſhould deſire; and not only come into the world, but into that temple they were building; and give it a greater glory than the former; yea a greater glory than if all the gold and ſilver of the world were laid out upon it, or brought into it; which being all the Lord's, could have been eaſily done by him; but he would give in it ſomething infinitely greater than that, even the prince of peace, with all the bleſſings of it, ℣. 6, 7, 8, 9. then follows the ſecond ſermon or prophecy, the time of which is obſerved, ℣. 10. and it is introduced with ſome queſtions concerning ceremonial uncleanneſs, by an unclean perſon's touching holy fleſh with the ſkirt of his garment; and other things, which is confirmed by the anſwer of the prieſts, ℣. 11, 12, 13. the application of which is made to the people of the *Jews*, who were alike unclean; they, their works, and their ſacrifices, ℣. 14. and theſe are directed to conſider, that during the time they had neglected to build the temple, they were attended with ſcarcity of proviſions; their fields and vineyards being blaſted with mildew, or deſtroyed by hail, and all their labours proved unſucceſsful, ℣. 15, 16, 17. but now, ſince they had begun the work of building, 'tis promiſed they ſhould be bleſſed with every thing, tho' they had nothing in ſtore, and every thing was unpromiſing to them; which is deſigned to encourage them to go on chearfully in their begun work, ℣. 18, 19. and the chapter is concluded with the laſt diſcourſe or prophecy, the date of which is given, ℣. 20. an inſtruction to deliver it to *Zerubbabel*, ℣. 21. foretelling the deſtruction of the kingdoms of the heathen; and the ſetting up of the kingdom of the Meſſiah, of whom *Zerubbabel* was a type, precious and honourable in the ſight of God, ℣. 22, 23.

℣. 1. *In the ſeventh month*, &c.] The month *Tiſri*, which anſwers to part of *September*, and part of *October*: *in the one and twentieth day of the month*; being a month, wanting three days, from the time the *Jews* came and worked in the houſe of the Lord, ch. i. 14, 15. it was toward the cloſe of the feaſt of tabernacles; ſee *Lev.* xxiii. 34: *came the word of the Lord by the prophet Haggai*; the word of prophecy, as the *Targum*: this was from the Lord, not from the prophet himſelf; he was only the meſſenger ſent with it to deliver it: *ſaying*, to him the prophet, giving him orders, as follow:

℣. 2. *Speak now to Zerubbabel the ſon of Shealtiel, governor of Judah*, &c.] Of whom, his deſcent and dignity, ſee the note on ch. i. 1. The *Septuagint* verſion wrongly renders it, *of the tribe of Judah*; in which it is followed by the *Arabic* verſion; for tho' he was of the tribe of *Judah*, this does not ſufficiently diſtinguiſh him; nor does it anſwer to the word here uſed, which is expreſſive of his office and dignity. The *Vulgate Latin* verſion, *Luther* and *Caſtalio*, omit the particle נא, rendered *now*, which is very emphatical. The prophet is ordered to go and ſay what he is bid, directly, immediately, at once, without any delay; the very day before mentioned, yea at that very inſtant or moment, the people being now at work, under the eye of their governor; in order to remove an offence, which might diſcourage them in their work, taken from the meanneſs of the building, in compariſon of the former temple: *and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people*; theſe, beſides the two former, even the whole body of the people, the remnant that were come out of the captivity of *Babylon*: *ſaying*, to the above perſons, as follows:

℣. 3. *Who* is *left among you that ſaw this houſe in her firſt glory?* &c.] Not taken away by death, yet alive, and dwelling among them; and who lived before the deſtruction of the firſt temple built by *Solomon*; and has ſeen it in all its magnificence; its grand and noble ſtructure; its ſtately pillars; its carved work and decorations of gold. This ſhows that it was not in the times of *Darius Nothus*, but of *Darius Hyſtaſpis*, that *Haggai* propheſied: thoſe who go the former way, make theſe men to have lived near two hundred years at leaſt, which was greatly beyond the common time of man's life in that age; or conſider theſe words as a mere ſuppoſition, that if there were, or had been ſuch perſons then living, this building, in compariſon of the former, muſt have appeared mean and contemptible unto them: but the words manifeſtly imply that there were perſons among them then living, who had ſeen *Solomon*'s temple in all its glory; and who are particularly and perſonally addreſſed in the following clauſes; and of whom there might be ſeveral at this time, going the latter way; for the ſeventy years captivity are to be reckoned from the fourth year of *Jehoiakim*, in which the captivity began, and which was the firſt year of *Nebuchadnezzar*, *Jer*. xxv. 1, 11, 12. but it was not until the nineteenth year of his reign, that the temple was burnt by him, *Jer*. lii. 12, 13. and the time of *Haggai*'s propheſying being about ſeventeen or eighteen years after the proclamation of *Cyrus*, when the ſeventy years captivity ended; this ſhows that it was ſcarcely ſeventy years from the time the temple was deſtroyed; and therefore it may be reaſonably ſuppoſed there were ſeveral ancient perſons living that could remember to have ſeen it; and it is certain, that there were a great number of ſuch living that returned from *Babylon*, who wept when they ſaw the foundation of the ſecond temple laid, which was but fifteen years before this, *Ezra* iii. 12. ſome of whom, in all probability, were now alive, yea it is certain there were, to whom the following queſtions were put: *and how do ye ſee it now?* is not this that is building very different from that? does it promiſe any thing like it? what ideas have you of it? can you conceive in your minds that it will ever riſe up to ſuch grandeur and ſtatelineſs as the former? what is your judgment, and what your ſentiments concerning it? can you think of it with equal delight and pleaſure as of the former? is it *not in your eyes in compariſon of it as nothing?* don't you think, that it is not to be mentioned, or once named, in compariſon of the former temple? or that a man had as good ſay nothing at all, as to attempt a compariſon of them? or that this building and nothing are alike? and that the one is a non-entity, as well as the other, comparatively ſpeaking, when ſet in competition with the firſt temple? and are not you of opinion, that the people had as good do nothing, and that in effect they are doing nothing, and all their labour loſt, who are working in this houſe? no anſwer is returned, nor any waited for: but it is as if the Lord had ſaid, I who am the omniſcient God, the diſcerner of the thoughts of men, know that theſe are your ſentiments, and theſe the reaſonings of your minds; and but now leſt diſcovering theſe thoughts of theirs, and ſpeaking out their minds freely as they might, which would tend to diſcourage the governors and the people in carrying on the work they had engaged in; the Lord by the prophet ſays to them, as follows:

℣. 4. *Yet now be ſtrong, O Zerubbabel, ſaith the Lord*, &c.] Take heart, be of good courage, don't be diſmayed at theſe things; tho' the building may be contemptible in the eyes of ſome, nevertheleſs go on with it manfully and vigorouſly; let none deſpiſe the day of ſmall things; for from theſe low beginnings great things will ariſe, and glorious things will follow, as hereafter predicted; ſee *Zech*. iv. 9, 10. attend this work diligently, deſiſt not from it, continue to preſide over it, and encourage the people in it; let not thine heart faint, or thine hands be ſlack; act the part of a man, of a good man, and of a governor: *and be ſtrong, O Joſhua, ſon of Joſedech the high-prieſt*; don't be diſheartened at what the ancients think and ſay concerning this temple, in which thou art to officiate as an high-prieſt, and as a type of him who ſhall come into this houſe, and ſo give it a glory the former never had; continue to give the neceſſary inſtructions to the builders, that every thing may be done in proper order, and to anſwer their end and uſe in the ſervice of the prieſthood; faint not, nor be diſcouraged, but act according to thy character, and ſhew thyſelf worthy of the office with which thou art inveſted; conſider in whoſe name thou acteſt, whoſe prieſt thou art, and in whoſe ſervice thou art employed: *and be ſtrong, all ye people of the land, ſaith the Lord*; let not your hearts ſink, or ſpirits fail, at hearing what the more ancient among you ſay of the difference between this and the former building, which your eyes never ſaw; don't deſiſt from your work on this account, but go on with it; conſider what God has done for you, in bringing you out of captivity, and into your own land, and to the enjoyment of your civil privileges; conſider the obligations you lie under to build an houſe for God; that this is not only a piece of gratitude, and ſhows a ſenſe of mercies received; but that it is for the glory of God, for your ſpiritual profit and advantage, and for the uſe and good of future poſterity; quit yourſelves therefore like men, and be ſtrong; ſee *Joſh*. i. 6, 7, 9. 1 *Cor*. xvi. 13: *and work*; that is, continue working, for they were at work; but there was danger of their leaving off working, being diſcouraged at what the ancient people ſaid; and therefore they are exhorted to go on in their work, and go thro' it, and finiſh it; for ſo the word here uſed ſignifies, *and do*[e]; that is, the work thoroughly and effectually; or, as others render it, *and perfect*[f] the work begun, and leave it not unfiniſhed. *Aben Ezra*, *Jarchi*, *Kimchi*, and *Ben Melech* connect this word with the beginning of the following verſe, thus, *and do the word*, or *thing which I covenanted with you*, &c. that is, obſerve the law, and do the commandment then given; but very wrongly: nor is it only to be conſidered as directed to the people, but to the prince and prieſt alſo; for they had all work to do in the houſe of the Lord, as all ranks and degrees of men now have in the church of Chriſt; of which that houſe was typical: the prince or civil magiſtrate; not to preſcribe laws and rules to be obſerved in it, which only belongs to Chriſt, who is the ſole head, king, and lawgiver; but to attend the ſervice of it, to protect and defend it, to promote the intereſt of it, and diſtribute chearfully to the maintenance of its miniſters, and to the neceſſities of the poor ſaints. Prieſts or miniſters of the word are to work; they are to labour in the word and doctrine; in preaching the goſpel; adminiſtring ordinances; governing the church; comforting ſaints; reproving vice, and refuting error: deacons are to do their work, in taking care of the poor, and minding the ſecular affairs of the church; and all private chriſtians are to work, to labour in prayer for the good of it; to hear the word, attend on all ordinances, and hold faſt the profeſſion of their faith; all which is to be done in the ſtrength and grace of Chriſt, without dependence on it, or ſeeking juſtification and ſalvation by it; encouraged, as the *Jews* are here, with the promiſe of the divine preſence: *(for I* am *with you, ſaith the Lord of hoſts)*; to help in every ſervice, and to protect from all enemies; and this makes the work and ſervice of the Lord's houſe pleaſant and delightful, and ſecures from all doubts and fears, faintings and miſgivings of heart. This is to be underſtood of God the Father, the Lord of armies above and below; and if he is for, and with his people, they have nothing to fear from thoſe that are againſt them; or to be diſcouraged in his ſervice. The *Targum* wrongly interprets this of the word of the Lord, ſince he is meant in the next verſe.

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[e] ועשו & facite, Vulg. Lat. Munſter, Pagninus, Montanus, Burkius.

[f] Perficite, Piſcator, Tarnovius, Varenius, Reinbeck.

℣. 5. According *to the word that I covenanted with you, when ye came out of Egypt*, &c.] Or rather, *with the word*, *in*, or *with whom I covenanted* [g], &c. as ſome render it; that is, Chriſt, the eſſential Word, who was promiſed to the people of *Iſrael* at that time, *Deut*. xviii. 15. and in whom all the promiſes are, and the covenant of grace itſelf; and which covenant was indeed made with him from eternity, but was made manifeſt, or more clearly manifeſt, to the *Jewiſh* anceſtors, when they came out of *Egypt*: now it is here promiſed, for the encouragement of the *Jews* to go on in the work of the Lord, in building the temple, that this divine Word ſhould be with them alſo, to counſel, aſſiſt, ſtrengthen, and protect them; even he who went before their fathers in the wilderneſs in a pillar of cloud by day, and of fire by night; the angel of God's preſence that redeemed, ſaved, and carried them all the days of old; the Word that was in the beginning with God, and was God; and by whom all things were created at firſt; and who would, as ſince he has, become fleſh, and dwell among them, and appear in this very temple they were now building; and who will be with all his churches, miniſters and people, unto the end of the world: *ſo my Spirit remaineth among you*; or rather, *and*, or *alſo my Spirit ſtandeth*, continueth *in the midſt of you* [h]; not only *Jehovah* the Father, and his divine *Logos* or Word, were with them; but his Spirit alſo, his holy Spirit, the third perſon in the Trinity, of which theſe words are a proof; the ſame Spirit which was in *Moſes* and others in his time, for the building of the tabernacle is now promiſed unto, and ſhould continue with, the builders of this temple; as a ſpirit of wiſdom and counſel to direct them, and as a ſpirit of might and power to ſtrengthen and aſſiſt them: and ſo he is, and will be in the churches of Chriſt, and in the midſt of his people, to aſſiſt the miniſters of the word in preaching, the people in hearing, praying and praiſing; to carry on his own work in them; to be the comforter of them, and the ſeal, earneſt, and pledge of their future glory; nor does he, nor ever will he, depart from them; ſee *Iſ*. lix. 21. *John* xiv. 16: *fear ye not*; ſucceeding in the work, and finiſhing it; nor be diſmayed at what the ancient people had ſaid; nor be afraid of enemies, who did all they could to hinder and diſcourage them from going on with their work; and indeed there is no reaſon to fear, let the ſervice be what it will, the Lord employs his people in; if he, Father, Son, and Spirit, are with them; ſee *Iſ*. xli. 10.

℣. 6. *For thus ſaith the Lord of hoſts*, &c.] For the further encouragement of the builders of the temple, they are told from the Lord of hoſts, that in a little time, when ſuch circumſtances ſhould meet as are here pointed at, the Meſſiah ſhould come, and appear in this houſe, and give it a greater glory than ever *Solomon*'s temple had; for that this paſſage is to be underſtood of the Meſſiah and his times, is clear from the apoſtle's application of it, *Heb*. xii. 25, 26. and even the ancient *Jews* themſelves underſtood it of the Meſſiah, particularly *R. Aquiba* [i], who lived in the times of *Bar Cozbi* the falſe Meſſiah; tho' the more modern ones, perceiving how they are embaraſſed with it, to ſupport their hypotheſis, ſhift it off from him: *yet once, it is a little while*; or, *once more*, as the apoſtle in the above place quotes it; which ſuggeſts, that the Lord had before done ſomething of the kind, that follows, ſhaking the heavens, *&c.* as at the giving of the law on mount *Sinai*; and would do the ſame again, and more abundantly in the times of the goſpel, or of the Meſſiah. *Jarchi* interprets this of one trouble by the *Grecian* monarchy after the *Perſian*, which would not laſt long: his note is, "*yet once*, &c. after "that this kingdom of *Perſia* that rules over you "is ended, yet one ſhall riſe up to rule over you, "to diſtreſs you, the kingdom of *Greece*; but its "government ſhall be but a little time;" and not very foreign from this ſenſe does biſhop *Chandler* [k] render the words, *after one* kingdom (the *Grecian) it is a little while*; (or after that) *I will ſhake all the heavens*, &c. and tho' it was five hundred years from this prophecy to the incarnation of Chriſt; yet this was but a little while with God,

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[g] את הדבר אשר כרתי cum verbo quo pepigeram, Junius & Tremellius; cum verbo illo quo pepigi, Varenius; approved of by Reinbeck, Append. Doctrin. de Accent. p. 76, 77.

[h] ורוחי עמדת בתוככם & Spiritus meus ſtat in medio veſtri, Pagninus, Cocceius; ſtans, Montanus; Spiritus quoque meus ſtabit in medio veſtrûm, Vatablus.

[i] T. Bab. Sanhedrin, fol. 97. 2. & Gloſſ. in ib. ſc. regni venturi. Akiba apud Lyram in loc.

[k] Defence of Chriſtianity, p. 88. adhuc unum modicum eſt,

with whom a thouſand years are as one day; and indeed with men it was but a ſhort time, when compared with the firſt promiſe of his coming at the beginning of the world; or with the ſhaking of the earth at the giving of the law, quickly after *Iſrael* came out of *Egypt*: *and I will ſhake the heavens, and the earth, and the ſea, and the dry land*; which either intends the changes and revolutions made in the ſeveral kingdoms and nations of the world, between this prophecy and the coming of Chriſt, and which ſoon began to take place; for the *Perſian* monarchy now flouriſhing, was quickly ſhook and ſubdued by the *Grecians*; and in a little time the *Grecian* monarchy was deſtroyed by the *Romans*; and what changes they made in the ſeveral nations of the world is well known: or elſe this deſigns the wonderful things that were done in the heavens, earth, and ſea, at the birth of Chriſt, during his life, and at his death: at his birth a new ſtar appeared in the heavens, which brought the wiſe men from the eaſt to viſit him; the angels of heaven deſcended, and ſung glory to God in the higheſt; *Herod* and all the inhabitants of *Jeruſalem* were ſhaken, moved, and troubled at the tidings of his birth; yea people in all parts of *Judea* were in motion to be taxed in their reſpective cities at this time: ſtormy winds were raiſed, which agitated the waters of the ſea in his life-time; and on which he walked, and which he rebuked; and this ſhewed him to be the mighty God: at his death the heavens were darkened, the earth quaked, and rocks were rent aſunder: if any particular earthquake about this time ſhould be thought to be intended, the moſt terrible one was that which happened A. D. 17, when *Cælius Rufus* and *Pomponius Flaccus* were conſuls, which deſtroyed twelve cities of *Aſia*[1]; and theſe being near the ſea, cauſed a motion there alſo. The apoſtle applies theſe words to the change made in the worſhip of God by the coming of Chriſt, when the carnal ordinances of the law were removed, and evangelical ordinances inſtituted, which ſhall remain until his ſecond coming, *Heb.* xii. 26.

℣. 7. *And I will ſhake all nations*, &c.] By changing their governors, and forms of government; which was done by the *Romans*, when ſubdued by them; and by bringing in wars among them, which produced thoſe changes; and by inteſtine wars among the *Romans* themſelves, in the ſeveral nations that belonged to them, which were notorious a little before the coming of Chriſt: or elſe this was to be done, and was done, by the preaching of the goſpel, both in *Judea*, and in the *Gentile* world, when all the inhabitants thereof were ſhaken by it, in one ſenſe or another; ſome had their hearts and conſciences ſhaken by the Spirit and grace of God thro' it, and were brought to embrace it, and profeſs it; yea, were brought to Chriſt, to yield obedience to him, his truths, and ordinances; and others were moved with envy, wrath, and indignation at it, and roſe up to oppoſe it, and ſtop the progreſs of it: *and the deſire of all nations ſhall come*; not the deſireable things of all nations, or them with them, as their gold and ſilver; and which is the ſenſe of *Jarchi*, *Kimchi*, and *Aben Ezra*; but this is contrary to the ſyntax of the words, to the context, ℣. 8, 9. and to facts; and, if true, would not have given this temple a greater glory than *Solomon*'s: nor the elect of God, as others, brought in thro' the preaching of the goſpel; who are indeed the deſire of God, he takes pleaſure in them; and of Chriſt, whoſe delights have been always in them; and of the bleſſed Spirit, whoſe love to them, and eſteem of them, are very manifeſt; and with the ſaints they are the excellent in the earth, in whom is all their delight: yet not they, but one far more glorious and excellent is intended, even the Meſſiah, in whom all nations of the earth were to be bleſſed; and who, ſo far as he was known by good men or proſelytes among the *Gentiles*, was deſired by them, as by *Job*, and others; and who, when he came, brought all good things with him; and has all bleſſings in him, that may make him deſireable to men, being what they want; and tho' he is not in fact deſired by all; yet of right he ſhould be, and to all ſenſible ſinners he is; even above all perſons and things in the whole world; on account of his perſonal excellencies and glories; his mediatorial qualifications; his names, offices, and relations; the bleſſings of grace in him; the works done by him; his truths and ordinances, people, ways, and worſhip: and when it is ſaid, he *ſhall come*; the meaning is, not only into the world by aſſumption of nature, to obtain redemption for his people; but into this temple now building, in that nature aſſumed; where he appeared at the preſentation of him by his parents; and at the paſſover, when twelve years of age; and when he drove out the buyers and ſellers from it; and when he often taught in it. The word *come* is in the plural number; and may denote his frequent coming thither, as well as in different reſpects; his perſonal coming; his ſpiritual coming; his coming to take vengeance on the *Jews*; and his laſt coming, of which ſome underſtand the words particularly: *and I will fill this houſe with glory, ſaith the Lord*; alluding to the glory which filled the tabernacle of *Moſes*, and the temple of *Solomon*, *Exod.* xl. 35. 1 *Kings* viii. 10, 11. but that was but a ſhadowy glory, this a real one; here Chriſt appeared in perſon, who is the brightneſs of his Father's glory; here his glorious doctrines were taught, and glorious miracles wrought; and the Spirit of glory reſted on the diſciples, in his gifts and grace beſtowed upon them in an extraordinary manner, on the day of *Pentecoſt*.

℣. 8. *The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts.*] This ſeems deſigned to anticipate an objection taken from the gold and ſilver, with which the firſt temple was either decorated, or were in gifts dedicated to it; and which, it might eaſily be foreſeen, would be wanting in the ſecond temple; and in anſwer to which the Lord obſerves, that all the gold and ſilver in the world were his, were made by him, and were at his diſpoſe; and therefore whatever were beſtowed upon the former temple, was only giving him his own; what he had a prior right to, and was no acceſſion of riches or honour to him; and ſo it would be the ſame, let what would be expended on this; and therefore it was an article very inconſiderable, and of little ſignificance; nor did he regard, or was he delighted with any thing of this kind; and was he ſo diſpoſed, he could eaſily command all the gold and ſilver in the world together, and bring it into this houſe, to enrich and adorn it, without doing any injury to any perſon; but theſe were things he delighted not in; and beſides, he had a far greater glory in view to put upon this houſe, as follows:

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[1] Taciti Annales, l. 2. c. 47.

℣. 9. *The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts*, &c.] The *former* or firſt houſe, was the temple built by *Solomon*, which was a very glorious one; if we conſider the vaſt treaſure of riches laid up by *David*, and given to *Solomon* for the building of it; the great number of workmen employed in it; the ſtatelineſs of the fabric, the like to which was never ſeen, the model being drawn by the Lord himſelf; the decoration of it; the veſſels in it; and, above all, the glory of the Lord that filled it, and continued in it; and yet this *latter* or ſecond houſe exceeded it. It muſt be a glory very great indeed to exceed this! The *Jews* [m] themſelves own, there were ſeveral things wanting in the latter, which were in the former, as the *ark*, the *Urim* and *Thummim*, the *fire* from heaven, the *Shekinah* (or, as in ſome books, the anointing oil; and in others, the cherubim), and the *Holy Ghoſt*: by one of their writers [n], they are reckoned in this order, the ark, the mercy-ſeat, and cherubim, one; the Shekinah or divine majeſty, the ſecond; the Holy Ghoſt, which is prophecy, the third; Urim and Thummim, the fourth; and the fire from heaven, the fifth: what could there be in it to compenſate the want of theſe, and put it upon a level, and even to cauſe it to excel the temple of *Solomon?* the excelling glory did not lie in the fabric; when the foundation of it was laid, the old men wept, becauſe it came ſo ſhort of the other; and as the building roſe, it was in their eyes as nothing; who were better judges than later *Jews*, who magnify the building of the ſecond temple, depending upon the authority of *Joſephus ben Gorion*, who is not to be truſted: nor did it lie in the duration of it, it continuing ten years longer, they ſay [o], than the former; which, if true, could not anſwer to the deficiencies beforementioned; or be an encouragement to the builders to go on in their work: nor in the riches brought into it by the *Gentiles* in the times of the *Maccabees*, which was very inconſiderable; and could never make it equal to *Solomon*'s temple, and much leſs preferable to it; nor by *Alexander* the Great honouring it with his preſence [p]; for ſurely *Solomon* was greater than he. It remains, that what gave it the greater glory, was the perſonal preſence of the Meſſiah in it, his doctrines, and his miracles: *and*, or *for*, *in this place will I give peace*, *ſaith the Lord of hoſts*; not temporal peace, for there was little of that during the ſecond temple; witneſs the times of the *Maccabees*, and the wars with the *Romans*; but ſpiritual peace, thro' the blood and righteouſneſs of Chriſt; peace with God; reconciliation for ſin thro' the ſacrifice of the Son of God, in whom he is well pleaſed; yea Chriſt himſelf may be meant, the prince of peace, the man the peace, who is our peace, *Iſ.* ix. 6. *Mic.* v. 5. *Eph.* ii. 14. the author of peace between God and men, between *Jew* and *Gentile*; the giver of ſpiritual and eternal peace; him the Lord gave, *put*, and ſet in this place, the temple, as before obſerved; and where the goſpel of peace was preached, and from whence it went forth into all the world. The *Arabic* verſion adds, "peace of ſoul, I ſay, "to be poſſeſſed by every one that labours to raiſe "up this temple."

℣. 10. *In the four and twentieth* day *of the ninth* month, &c.] The month *Ciſleu*, which anſwers to part of *November*, and part of *December*: this was two months and three days after the former diſcourſe or prophecy, and juſt three months from the time the *Jews* began to work in the houſe of the Lord, ch. i. 14, 15. and ii. 1: *in the ſecond year of Darius*; the ſame year that all the former diſcourſes and prophecies were delivered in: *came the word of the Lord by Haggai the prophet*; for what he delivered was not his own, but from the Lord; he was only his miniſter and meſſenger. The *Vulgate Latin* verſion, and ſo *Munſter* render it, *unto Haggai the prophet*; and indeed what is ſaid following ſeems to be directed to him, and he is the only perſon that put the queſtions directed to: *ſaying*, as follows:

℣. 11. *Thus ſaith the Lord of hoſts*, &c.] To *Haggai* the prophet: *aſk now the prieſts* concerning *the law*; whoſe buſineſs it was to underſtand it, and teach it, and to anſwer queſtions, and reſolve doubts concerning it; not of their own heads, and according to their fanſies, will, and pleaſure; but according to the rules and inſtructions given in the word of God: and as this was their office, they were the proper perſons to apply to; and *Haggai*, tho' a prophet, is ſent to the prieſts to propoſe queſtions to them; tho' it may be not ſo much for his own information, as for the conviction of the prieſts of their impurity, out of their own mouths, and of the people by them: *ſaying*; putting the following queſtions to them.

℣. 12. *If one bear holy fleſh in the ſkirt of his garment*, &c.] Or, *carry* it [q]; from one place to another in his pockets or bags, which were in the ſkirts of his garments. This is to be underſtood of the fleſh of creatures offered in ſacrifice, which were ſanctified or ſeparated for holy uſe; part of which belonged to the prieſts, who might carry it in their pockets to the proper place of eating it: *and with his ſkirt do touch bread*, *or pottage*, *or wine*, *or oil*, *or any meat*; which were not holy, and not ſeparated for holy uſe, but were common meats and drinks: now the queſtion upon this is, *ſhall it be holy?* that is, if either of thoſe common things were touched by the ſkirt, in the pockets of which the holy fleſh were carried, whether they were made holy by ſuch a touch, and no more remained common or profane? *and the prieſts anſwered and ſaid*, *no*; they were not ſanctified; for tho' the garment itſelf was ſanctified thereby, and might not be employed in common uſe till waſhed, *Lev.* vi. 27. yet a garment ſo touched could not convey holineſs to whatſoever that touched, or that touched it.

℣. 13. *Then ſaid Haggai*, &c.] To the prieſts; having nothing to object to their anſwer; but being ſatisfied with it, he puts another queſtion: *if any one that is unclean by a dead body*; by the touch of it, *Lev.* xix. 11: *touch any of theſe*, *ſhall it be unclean?* that is, if ſuch an impure perſon, who was ſo in a ceremonial ſenſe, ſhould touch any of the above things, bread, pottage, wine, or oil, or any meat, would not they become unclean thereby, and ſo not fit for uſe? *and the prieſts anſwered and ſaid*, *it ſhall be unclean*; which was rightly anſwered; for whatſoever ſuch an unclean perſon touched was unclean, according to the law, *Lev.* xix. 22. Pollution is more eaſily, and more extenſively conveyed, than holineſs.

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[m] T. Hieroſ. Taaniot, fol. 65. 1. T. Bab. Yoma, fol. 21. 2. Jarchi & Kimchi in Hagg. i. 8.

[n] Baal Aruch in rad. כבד, fol. 75. 3.

[o] T. Bab. Bava Bathra, fol. 3. 1.

[p] Azariah, Meor Enayim, c. 51. fol. 160. 1. Vid. Ganz Tzemach David, par. 1. fol. 23. 2. & 24. 1.

[q] ישא portaverit, Munſter; portet, Varenius, Reinbeck.

℣. 14. *Then anſwered Haggai and ſaid*, &c.] To the prieſts, and before the people; and made an application of theſe things to them, which was the thing in view in putting the queſtions: *ſo is this people, and ſo is this nation before me, ſaith the Lord*; not only thoſe people that were preſent and at work in the temple, but thoſe that were abſent, even the whole body of the people; who, tho' they were pure in their own eyes, yet were not ſo before the Lord; who knew their hearts, and the ſpring of all their actions; what were their ends and views in all they did: as a garment carrying in it holy fleſh could not ſanctify other things touched by it that were common and profane, but left them as they were; ſo their ritual devotions, and externally holy actions did not, and could not ſanctify their impure hearts, but left them as unclean as before; nor did they ſanctify their common mercies, their bread, pottage, wine, and oil: and, on the other hand, as an impure perſon made every thing impure he touched; ſo they, being impure in heart, all their actions, even their religious ones, were impure alſo, as follows: *and ſo is every work of their hands, and that which they offer there, is unclean*; pointing at the altar, which they had built, and offered ſacrifice on ever ſince they came out of *Babylon*, tho' the temple was not yet built, *Ezra* iii. 3—6. but all their outward religious ſervices, and all the ſacrifices they offered up, were in the Lord's account impure and abominable; as well as themſelves; coming from an unſanctified heart, and offered up with unclean hands, and without repentance towards God, and faith in Chriſt; and living in other reſpects in diſobedience to God, and eſpecially whilſt they neglected the building of the temple; ſatisfying themſelves with offering ſacrifices on the altar, when the houſe of God lay deſolate; which is the principal thing reſpected, as appears by what follows:

℣. 15. *And now, I pray you, conſider from this day and upward*, &c.] This being their caſe, and they ſo polluted with ſin, particularly thro' their neglect of building the temple; they are moſt earneſtly and importunately intreated to *lay* it *to* their *hearts*, to ponder it in their minds, and thoroughly conſider how it had fared with them from this twenty-fourth day of the ninth month, in which the prophet was ſent unto them to encourage them in their work, and upwards or backwards, for ſome years paſt: even *from before a ſtone was laid upon a ſtone in the temple of the Lord*; the foundation of the temple was laid quickly after the *Jews* returned from *Babylon*, upon the proclamation of *Cyrus*, *Ezra* iii. 10. but thro' difficulties and diſcouragements they met with, they deſiſted from the work, and went no farther; a ſtone was not laid upon it; or, as the *Targum*, a row, or courſe upon courſe, until this time: and now all the intermediate ſpace of time between the firſt laying the foundation of the temple, and their preſent going to work upon it, the prophet would have them take particular notice of; how it had been with them, as to their outward circumſtances; whereby it would appear they had ſinned, and the Lord had been offended with them.

℣. 16. *Since thoſe days were*, &c.] From the time the foundation of the temple was laid, unto the time they began to work again, which was a ſpace of about fifteen or ſixteen years: *when one came to an heap of twenty* meaſures, *there were* but *ten*; when the huſbandman having gathered in his corn, and who was generally a good judge of what it would yield, came to a heap of it on his cornfloor, either of ſheaves unthreſhed, or corn unwinnowed, and expected it would have produced at leaſt twenty meaſures, ſeahs or buſhels; afterward it was threſhed and winnowed, to his great diſappointment he had but ten out of it; there were ſo much ſtraw and chaff, and ſo little corn; or when he came to a heap of corn, wheat, or barley in his granary, where he thought he ſhould have twenty buſhels of it; but when he had meaſured it, proved but ten; being either ſtolen by thieves, or eaten by vermin; rather the latter: *when one came to the preſs-fat for to draw out fifty* veſſels *out of the preſs, there were* but *twenty*; by the quantity of grapes which he put into the preſs to tread and ſqueeze, he expected to have had fifty meaſures, or baths, or hogſheads of wine; but inſtead of that, had but twenty; the bunches were ſo thin, or the berries ſo bad: there was a greater decreaſe and deficiency in the wine than in the corn.

℣. 17. *I ſmote you with blaſting*, &c.] That is, their fields and vineyards, with burning winds, which conſumed them; with blights by eaſt-winds: this ſhows the reaſon of their diſappointment, and that it was from the Lord, and for their ſins, by way of chaſtiſement and correction: *and with mildew*; a kind of clammy dew, which corrupts and deſtroys the fruits of the earth; and is a kind of jaundice to them, as the word ſignifies; ſee *Amos* iv. 9: *and with hail*; which battered down the corn and the vines, and broke them to pieces; ſee *Exod.* ix. 25: *in all the labours of your hands*; in the corn they ſowed, and in the vines they planted: *yet ye* turned *not to me, ſaith the Lord*; did not conſider their evil ways as the cauſe of all this; nor repent of them, and turn from them to the Lord; to his worſhip, as the *Targum*; or to the building of his houſe, the thing chiefly complained of. Afflictions, unleſs ſanctified, have no effect upon men to turn them from their ſins to the Lord.

℣. 18. *Conſider now from this day and upward*, &c.] Or forward; for time to come, as the *Vulgate Latin* verſion: *from the four and twentieth day of the ninth* month; before obſerved, ℣. 10, 15: even *from the day that the foundation of the Lord's temple was laid, conſider it*; not from the time it was firſt laid after their return upon the proclamation of *Cyrus*, but from the time they began to clear that foundation, and to build upon it; and which having lain ſo long neglected, the renewal of it is repreſented as a freſh laying of it: now the prophet, as he had directed them to conſider what adverſity and calamities had attended them from the time of their neglect unto this time; ſo he would have them particularly obſerve what bleſſings they would enjoy from henceforward; by which it would appear, how pleaſing it was to the Lord that they had begun, and were going on with the building.

℣. 19. Is the *ſeed yet in the barn?* &c.] The ſeed for ſowing the land, in order for the next harveſt: this is by ſome anſwered in the affirmative, it was in the barn, it was not yet ſown; this being the ninth month, the month *Ciſleu*, which anſwers to part of our *November*; rather it ſhould be in the negative, no, it was juſt ſown; and therefore no conjecture could be made, whether it would be a good harveſt, or no; yet the prophet, in the name of the Lord, promiſes them a good one ſo long before hand: for the month *Ciſleu*, which was the ninth month, was the laſt for ſowing, and even the firſt half of that; for ſo ſay [r] the *Jews*, "half *Tiſri*, all *Marcheſvan*, and half "*Ciſleu* is ſeeds-time;" ſo that this being that month, ſeeds-time muſt have been juſt over; and the ſenſe, is there any ſeed in the barn? no, it is ſown; and ſo, is there any remaining in the granary for the ſupport of families until the next harveſt? they knew there were none, or very little; and yet the Lord promiſes to bleſs them, ſo that they ſhould have enough: *yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth*; their ſeveral fruits; this not being the time of their bearing fruit, for it was winter-time; and it could not be ſaid what they would bring forth in their ſeaſon ſo long before hand; yet it is ſuggeſted by the prophet, that they would be very fruitful; which were the principal fruit-trees the land of *Iſrael* abounded with, *Deut.* viii. 8. and on which their comfortable ſubſiſtence depended. *Kimchi* obſerves, that it may be wondered at that the olive-tree ſhould be mentioned, becauſe the time of its bearing fruit were the months of *Marcheſvan* and *Ciſleu*; but perhaps the time of its bearing fruit was delayed (as he ſays) becauſe of the curſe upon it: *from this day will I bleſs* you; with plenty of all good things, in their fields and gardens, in their vineyards and oliveyards; ſo that a difference between former and preſent times, and thoſe to come, would eaſily be diſcerned, and the reaſons of it.

℣. 20. *And again the word of the Lord came unto Haggai*, &c.] Or a *ſecond* [s] time, even on the ſame day as the former: *in the four and twentieth* day *of the month*; of the ninth month *Ciſleu*, ℣. 10: *ſaying*, as follows:

℣. 21. *Speak to Zerubbabel governor of Judah*, &c.] The former diſcourſe or prophecy chiefly related to the people for their encouragement in building; this is directed to the prince over them, to ſupport him under all the changes and revolutions made in the world; that he ſhould be regarded by the Lord in a very tender manner, and his government continued, as a type of Chriſt and his kingdom: *ſaying, I will ſhake the heavens and the earth*; make great commotions, changes, and revolutions in the world, by wars, and otherwiſe: the *Perſian* kingdom being ſubdued by the *Grecian*; the *Grecian* by the *Romans*; the *Roman* empire by the *Goths* and *Vandals*; and the antichriſtian ſtates, both *Papal* and *Mahometan*, by the vials of God's wrath poured out upon them, by means of chriſtian princes: ſuch revolutions are often deſigned by the ſhaking of the heavens, eſpecially by earthquakes in the book of the *Revelation*; ſee ch. vi. 14. and viii. 5. and xi. 13. and xvi. 18.

℣. 22. *And I will overthrow the throne of kingdoms*, &c.] The *Perſian* monarchy, which conſiſted of various kingdoms and nations, and was deſtroyed under *Darius Codomannus* by *Alexander* the Great, who fought with him three pitched battels, and overcame him; but the thing was of the Lord according to his purpoſe and will, and by his power and providence; and therefore the overthrow is aſcribed to him. The *Jews* [t] ſay, that the *Perſian* monarchy fell by the *Grecians* thirty-four years after the building of the temple; but very wrongly, it laſted longer: *and I will deſtroy the ſtrength of the kingdoms of the heathen*; the empire of *Alexander*, which was a very ſtrong one, and contained in it many kingdoms and nations, even the whole world, at leaſt as he thought; and which was divided after his death into ſeveral kingdoms; the ſtrength of which was greatly weakened by one another, and at laſt entirely deſtroyed by the *Romans* as inſtruments: *and I will overthrow the chariots, and thoſe that ride in them, and the horſes, and their riders ſhall come down*; which may refer, either to the chariots, and horſes, and their riders belonging to the *Grecians*, and uſed in their wars; or elſe this may deſcribe the empire of the *Romans*, which in its turn ſhould be deſtroyed, famous for their triumphal chariots: *every one by the ſword of his brother*; by inteſtine wars, which was remarkably true of the ſucceſſors of *Alexander*, as appears from *Joſephus* [u] and *Juſtin* [w]: this may be applied to all the kingdoms of this world, which will all be demoliſhed, and be brought into ſubjection to Chriſt, and his kingdom ſhall be ſet up in the world, the ſon and antitype of *Zerubbabel*, of whom the following words are to be underſtood; ſee *Dan.* ii. 44. 1 *Cor.* xv. 24. *Rev.* xi. 15. *Abendana* interprets it of the army of *Gog* and *Magog*, who ſhall fall every one by the ſword of his brother.

℣. 23. *In that day, ſaith the Lord of hoſts*, &c.] When all theſe kingdoms, and their thrones and ſtrength are deſtroyed; which ſhows that what follows cannot be underſtood literally of *Zerubbabel*, who lived not to ſee theſe things done: *will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the Lord*; that is, the Meſſiah, as is owned by *Abarbinel*; who ſays [x], "the king "Meſſiah ſhall come, who is of the ſeed of *Zerubbabel*; and he ſhall be the ſeal of the ſtructure, and the end of the kingdoms; as it is "ſaid, *I will make thee as a ſignet, for I have* "*choſen thee, ſaith the Lord of hoſts*; for this no "doubt is ſaid concerning the days of the Meſſiah:" and another *Jewiſh* writer [y], quoting the above author for the ſenſe of this paſſage, and *Ezek.* xxxvii. 25. adds, "for the king Meſſiah "he will be *David*, and he will be *Zerubbabel*, that "he may be a rod going out of their ſtem;" and another [z], on theſe words obſerves, "without doubt "this is ſaid concerning the expected Meſſiah, who "will be of the ſeed of *Zerubbabel*; and therefore this promiſe was not at all fulfilled in him; "for in the time of this prophecy he was but governor of *Judah*, and he never roſe to greater "dignity than what he then had:" indeed theſe writers wrongly ſuppoſe the Meſſiah yet to come, and whom they in vain expect; and apply this, as they do many other prophecies, to the coming of Chriſt in the fleſh, which belong to his ſpiritual appearance in his churches, or to his perſonal coming at the laſt day: however, this ſhows the conviction on their minds, of the application of this, and ſuch like prophecies to the Meſſiah, who may be called *Zerubbabel*, as he is ſometimes *David*, becauſe he ſprung from him, was of his lineage; and becauſe he was a type of him, in bringing the people of the *Jews* out of the *Babyloniſh* captivity, in rebuilding the temple, in the government of the people, and in being choſen of God, and precious; as well as a ſervant of the Lord, as here expreſſed, and which is often mentioned as a character of the Meſſiah, *Iſ.* xlix. 3. and liii. 11: ***and will make thee as a ſignet***; preſerve, protect and defend, love, value and eſteem, and advance to great honour and dignity, power and authority: the ſignet or ſeal on a man's right-hand being what he always wears, is ever in ſight, and he is careful of; as well as is what he greatly eſteems, and is dear unto him, and he highly values; and by which a prince ſigns his decrees and edicts; ſee *Iſ.* xlix. 2. *Cant.* viii. 6. *Matt.* xxviii. 18: *for I have choſen thee, ſaith the Lord of hoſts*; to be the Redeemer and Saviour of his people; to be their king and governor, and the judge of the world. Chriſt is peculiarly God's elect, and in whom all his people are choſen; he is the choſen of God, and precious, *Pſ.* lxxxix. 19. *Iſ.* xlii. 1. 1 *Pet.* i. 20. and ii. 4. The *Targum* is, "for in thee I am well pleaſed;" which is ſaid by God the Father concerning Chriſt more than once, *Matt.* iii. 17. and xvii. 5. It is a prophecy of the exaltation of Chriſt after he had done his work, as the Lord's ſervant, and eſpecially in the latter day, when he ſhall be king over all the earth; all which cannot be ſo well applied to *Zerubbabel*; unleſs with *Reinbeck* we underſtand it of the time of his reſurrection from the dead at the laſt day; when great honour ſhall be put upon him as a faithful ſervant, and great love and affection expreſſed to him; but that will be no other than what will be common to all the ſaints, and choſen of God; Chriſt, in whom all prophecies terminate, and ſo this, is doubtleſs intended.

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[r] T. Bab. Bava Metzia, fol. 106. 2.

[s] שנית ſecundo, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius; ſecunda vice, Burkius.

[t] Seder Olam Rabba, c. 30. p. 91. Tzemach David, par. 1. fol. 18. 1.

[u] Antiq. l. 12. c. 1. §. 1.

[w] E Trogo, l. 13. c. 6.

[x] Mayene Jeſhuah, fol. 13. 4. vid. & Maſhmiah Jeſhuah, fol. 67. 2.

[y] Abendana in Miclol Yophi in loc.

[z] R. Iſaac, Chizzuk Emunah, par. 1. c. 34. p. 289, 290.

ZECHARIAH.

THIS book is in the *Hebrew* copies called *the book of Zechariah*; in the *Vulgate Latin* verſion, *the prophecy of Zechariah*; and in the *Syriac* and *Arabic* verſions, the prophecy of the prophet of *Zechariah*. His name, according to *Jerom*, ſignifies *the memory of the Lord*; but according to *Hillerus*[a], *the Lord remembers*; either us, or his covenant; his promiſes of grace, and concerning the Meſſiah, of which there are many in this book. The writer of this prophecy could not be, as ſome have imagined, *Zacharias* the father of *John the Baptiſt*; ſince there muſt be ſome hundreds of years difference between them; nor the *Zacharias*, the ſon of *Barachias*, ſlain between the temple and the altar, our Lord ſpeaks of in *Matt*. xxiii. 35. for tho' their names agree, yet it does not appear that this prophet was ſlain by the *Jews*; indeed the *Jewiſh Targumiſt*, on *Lam*. ii. 20. ſpeaks of a *Zechariah*, the ſon of *Iddo*, an high-prieſt, ſlain in the temple; but it could not be this *Zechariah*, ſince he was no high-prieſt; *Joſhua* was high-prieſt in his time; nor could he be ſlain in ſuch a place, ſeeing the temple and altar were not yet built; nor was this prophet, *Zechariah* the ſon of *Jehoiada*, ſlain in the court of the Lord's houſe, 2 *Chron*. xxiv. 20, 21. for as their names do not agree, ſo neither their office, he being an high-prieſt, this a prophet; nor the times in which they lived, *Zechariah* the ſon of *Jehoiada* lived in the times of *Joaſh* king of *Judah*, two or three hundred years before this; but this was one of the captivity of *Babylon*, and who came up from thence with *Zerubbabel*, *Neh*. xii. 16. and was cotemporary with the prophet *Haggai*; ſo that the time of his prophecy was after the *Babyloniſh* captivity, and was delivered to the *Jews* that were returned from thence; and the deſign of it is to ſtir them up to build the temple, and reſtore the pure worſhip of God; and to encourage their faith and hope in the expectation of the Meſſiah; for the book conſiſts of various viſions and prophecies relating to him, and to the times of the goſpel; and the viſions are, as ſome *Jewiſh* writers[b] obſerve, very obſcure, and like the viſions of *Daniel*, and difficult of interpretation. There are ſeveral paſſages cited out of this book in the New Teſtament, as ch. viii. 16. in *Eph*. iv. 25. ch. ix. 9. in *Matt*. xxi. 5. *John* xii. 14, 15. ch. xi. 12, 13. in *Matt*. xxvii. 9. ch. xii. 10. in *John* xix. 37. *Rev*. i. 7. and ch. xiii. 7. in *Matt*. xxvi. 31. *Mark* xiv. 27. which abundantly confirm the authenticneſs of it. This prophet ſeems to have lived and died in *Jeruſalem*; and according to *Pſeudo-Epiphanius*[c], was buried near *Haggai* the prophet; and with which agree the *Cippi Hebraici*[d], which inform us, that *Haggai* was buried in a cave in the declivity of the mount of *Olives*; and at the bottom of that mount was a large ſtatue called the hand of *Abſalom*, near to which was the grave of *Zechariah* the prophet, in a cave ſhut up, and over it a beautiful monument of one ſtone: and Monſieur *Thevenot*[e] tells us, that now is ſhown near the ſepulchres of *Abſalom* and *Jehoſhaphat*, on the deſcent of the mount of *Olives*, the ſepulchre of the prophet *Zacharias*.—It is cut in a diamond point upon the rock, with many pillars about it. *Sozomen*[f] the hiſtorian, indeed makes mention of *Caphar Zechariah*, a village on the borders of *Eleutheropolis*, a city in *Paleſtine*, where it is pretended the body of this prophet was found in the times of *Theodoſius*, to which no credit is to be given; nor is there any dependence to be had on the former accounts.

CHAP. I.

IN this chapter, after the account of the prophet, and the time of the prophecy by him, are an exhortation of the people of the *Jews* to repentance; the viſion of a rider upon a red horſe, and the interceſſion of the angel of the Lord for *Jeruſalem*; and another viſion of the enemies of the *Jews*, and of their deliverers. In ℣. 1. is the general inſcription of the book; in which an account is given of the time of its writing, and of the writer of it: then follows the exhortation to repentance, enforced from the wrath of God, which came upon their fathers for not hearkening to the Lord, and turning from their evil ways; and from the advantage that would be received thereby, the Lord would return to them; and from the certain accompliſhment of the divine word; for tho' both their fathers and prophets died, the word of the Lord had its ſure effect, ℣. 2, 3, 4, 5, 6. and next the viſion of the rider on the red horſe is preſented; the year, month, day, and night in which it was ſeen are mentioned, ℣. 7. and the rider is deſcribed by his form, a man; by the horſe he rode upon, a red one; by the place he ſtood in among the myrtle-trees in the bottom; and by his attendants behind, red horſes ſpeckled and white, ℣. 8. The interpretation of which laſt is given to the prophet by the angel, by the man among the myrtle-trees, and by the anſwer of them to the angel of the Lord themſelves, ℣. 9, 10, 11. After which, the angel is repreſented as making interceſſion for *Jeruſalem*, who is anſwered by good and comfortable words, ℣. 12, 13. upon which the prophet is bid to publiſh the jealouſy of the Lord for *Jeruſalem*; his diſpleaſure at the heathens for afflicting them; his promiſe to return to the *Jews*, that the temple and city of *Jeruſalem* ſhould be rebuilt, and other cities of *Judea*, which ſhould enjoy great proſperity, ℣. 14, 15, 16, 17. and the chapter is concluded with a viſion of four horns, ſignifying the enemies of *Judah*, *Iſrael*, and *Jeruſalem*; and of four carpenters that ſhould deſtroy them, ℣. 18, 19, 20, 21.

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[a] Onomaſtic. Sacr. p. 508, 957, 958.

[b] Aben Ezra & Jarchi in loc. & R. Abendana in Miclol Yophi in loc. & Kimchi in ℣. 8.

[c] De Prophet. Vita & Interitu, c. 21.

[d] P. 29. Ed. Hottinger.

[e] Travels, Par. 1. B. 2. ch. 37. p. 184.

[f] Hiſt. Eccleſ. l. 9. c. 17.

℣. 1. *In the eighth month*, &c.] The month *Marcheſvan*, called the month *Bul*, in 1 *Kings* vi. 38. which anſwers to part of our *October*, and part of *November*: this was but two months from the firſt prophecy of *Haggai*, ch. i. 1. and but a few days after his ſecond, ch. ii. 1. ſo near were the prophecies of theſe two prophets together: *in the ſecond year of Darius*; king of *Perſia*; not *Darius* the *Mede*, but *Darius* the ſon of *Hyſtaſpes*: *came the word of the Lord unto Zechariah*; that is, *the word of prophecy from before the Lord*, as the *Targum* paraphraſes it; which came to him, either in a dream, or in a viſion, or by an impulſe on his mind; who is deſcribed by his deſcent, the ſon of *Barachiah*; mention is made of this name in *Matt.* xxiii. 35. It ſignifies, *the bleſſed of the Lord*; and is the ſame with *Eulogius* or *Benedictus*: *the ſon of Iddo the prophet*; the word *prophet*, as *Kimchi* obſerves, belongs to *Zechariah*; not but that his grandfather *Iddo* might be a prophet too; and the ſame writer takes notice, that in the *Midraſh* mention is made of *Iddo* the prophet; and ſo there is an *Iddo* that is called the ſeer and the prophet in 2 *Chron.* ix. 29. and xii. 15. and xiii. 22. but whether the ſame with this, is not certain. The name is by ſome thought to be the ſame with *Firmicus*, *Statius*, *Robertus*: *ſaying*, as follows:

℣. 2. *The Lord hath been ſore diſpleaſed with your fathers.*] Who lived before, and at the time of the deſtruction of the city of *Jeruſalem*, and which was manifeſt by their captivity; all which were occaſioned by their ſins, with which they provoked the Lord to ſore diſpleaſure againſt them; and this is mentioned as a caution to their children, that they might not follow their example, and incur the like diſpleaſure.

℣. 3. *Therefore ſay thou unto them*, &c.] This is an order from the Lord to *Zechariah* to ſay unto them, in the name of the Lord: *thus ſaith the Lord of hoſts*; of the hoſts above and below, of angels and of men, of heaven and earth, and all that is therein: this is ſaid, that the greater regard might be had to his words: *turn ye unto me, ſaith the Lord of hoſts*; by repentance, and acknowledgment of former ſins; by reformation for the future; by attending to the worſhip and ſervice of God, and ſeeking to glorify him. So the *Targum*, *return to my worſhip*; this is not the condition of what follows, but what follows is the motive and encouragement to this: *and I will turn unto you, ſaith the Lord of hoſts*; to dwell among them, manifeſt himſelf unto, and protect them. Three times the phraſe, *the Lord of hoſts*, is uſed in this verſe: it may be with reſpect to the three perſons in the Godhead, Father, Son, and Spirit; who manifeſt themſelves unto, and take up their abode with, ſuch as love the Lord, and keep his commandments; ſee *John* xiv. 21, 23.

℣. 4. *Be ye not as your fathers*, &c.] Who lived before the captivity, and miſuſed the prophets and meſſengers of the Lord, and deſpiſed his word, and fell into groſs idolatry; the evil examples of parents and anceſtors are not to be followed: *unto whom the former prophets have cried*; ſuch as *Hoſea*, *Iſaiah*, *Jeremiah*, and others: *ſaying, thus ſaith the Lord of hoſts, turn ye now from your evil ways, and from your evil doings*; by their *evil ways*, may be meant their idolatrous worſhip; and by their *evil doings*, their immoralities; or by both, their wicked lives and converſations, both before God and men; from whence they were exhorted by the former prophets to turn, and to reform; even *now*, at that preſent time, they propheſied to them, immediately, leſt deſtruction come upon them: *but they did not hear, nor hearken unto me, ſaith the Lord*; ſpeaking by his prophets, who were ſent by him, and came and ſpoke in his name; ſo that not hearing them, was not hearing him who ſent them, and whom they perſonated.

℣. 5. *Your fathers, where are they?* &c.] They are not in the land of the living; they periſhed by the ſword of the *Chaldeans*, or died in captivity: *and the prophets, do they live for ever?* meaning either the falſe prophets, as *Hananiah* and *Shemaiah*, *Jer.* xxviii. 17. and xxix. 32. or the true prophets of the Lord; and the words may be conſidered as a prevention of an objection the people might make, taken from their prophets dying in common with their fathers; and ſo the *Targum* paraphraſes them, *and if you ſhould ſay, the prophets, do they live for ever?* which is followed by *Jarchi*, and embraced by many interpreters: the anſwer is, 'tis true they died; but then their words live, and have had their full accompliſhment.

℣. 6. *But my words and my ſtatutes which I commanded my ſervants the prophets*, &c.] That is, the predictions which he ordered his prophets to declare in his name, that their fathers ſhould die by the ſword, or famine, or peſtilence, or be carried captive, which he purpoſed in himſelf, and threatened them with: *did they not take hold of your fathers?* overtake them, ſeize upon them, and have their accompliſhment in them? not one thing has failed, or come ſhort of being fulfilled, of all that was determined, or ſaid ſhould be done: *and they returned and ſaid*; that is, as many of them as periſhed not, but were carried captive; at leaſt many of them, who either were thoroughly converted, and turned from their evil, or however in appearance: and who were obliged to own, *like as the Lord of hoſts thought to do unto us, according to our ways, and according to our doing, ſo hath he dealt with us*; as he purpoſed, ſo he performed, and that with great juſtice and equity, being what their evil ways and doings righteouſly deſerved; ſee *Iſ.* xiv. 24.

℣. 7. *Upon the four and twentieth day of the eleventh month, which is the month Sebat*, &c.] Called *Sabat*, in the *Septuagint* verſion, and in 1 *Maccab.* xvi. 14. It is ſaid by the *Jews*[g], to be the beginning of the months of the year for trees, of which they bring the firſt fruits. It anſwers to part of our *January*, and part of *February*. This is the firſt time that the name of a month is mentioned by any of the prophets; this prophet propheſying after the captivity in *Babylon*; from whence the *Jews*[h] ſay, the names of months came along with the returning captives, as well as the names of angels; and we no where meet with them, but in the books of *Ezra*, *Nehemiah*, and *Eſther*, all wrote after that time; for before they uſed only to ſay, the firſt, ſecond, or third month, *&c.* for as for *Abib*, *Ziſ*, *Bul*, and *Ethanim*, mentioned in *Exod.* xiii. 4. 1 *Kings* vi. 1, 37, 38. and viii. 2. they are thought to be appellatives, and not proper names; tho' it may be obſerved, that the books of *Kings* are ſaid by the *Jews* [i] to be written by *Jeremiah*; more likely by ſeveral prophets, and at laſt brought into the order in which they now ſtand by *Ezra*, according to *Huetius* [k]; and which may be thought probable enough; and if ſo, the above names may be reckoned proper names of months; and the original of them may be accounted for as before. There were two faſts appointed by the *Jews* in this month; one on the tenth day of it, for the death of the elders which ſucceeded *Joſhua*, *Judg.* ii. 7. and another on the twenty-third, on account of the *Iſraelites* making war with the *Benjaminites*, in revenge of what was done to the wife of the *Levite*, *Judg.* xix, xx [l]. This prophecy, and the viſions following to the end of the ſixth chapter, were three months after the former prophecy, or more, if that was on the firſt day of the eighth month; and juſt two months after the foundation of the temple was laid, *Hagg.* ii. 18: *in the ſecond year of Darius*, &c. ſee the note on ỷ. 1.

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[g] Targum Sheni in Eſt. iii. 7.

[h] T. Hieroſ. Roſh-haſhanah, fol. 56. 4. Bereſhit Rabba, §. 48. fol. 42. 4.

ỷ. 8. *I ſaw by night*, &c.] Or, *that night* [m]; the night of the twenty-fourth of *Sebat*; a proper and uſual time for viſions; and it may denote the obſcurity of the viſion, as it was in ſome reſpects to the prophet; and the ſtate of the church at this time, it being a night-ſeaſon with it, and in a low eſtate; and the care that the Lord, who is *Iſrael's* keeper, has of them in ſuch ſeaſons, being in the midſt of them: *and behold!* this is prefixed to the viſion, to denote the wonderfulneſs of it, and to excite attention to it; there being ſomething in it not only amazing, but of moment and importance: *a man riding upon a red horſe*; not any mere *man*, as *Alexander* on his *Bucephalus*, as *Abarbinel* interprets it; and ſo *Arias Montanus*, as *Sanctius* on the place obſerves; tho' the time this viſion refers to, and the ſtate of the *Jews* then, will not admit of ſuch an interpretation; for at this time all the earth was ſtill and at reſt, there were no wars in it, ỷ. 11. which agrees not with the times of *Alexander*, and of his reign, which was wholly ſpent in war; and the whole world in a manner was involved in it by him; but beſt agrees with the times of *Cyrus* and *Darius*, after they had ſubdued the *Babylonian* monarchy: beſides, the *Jews* were now in a very low eſtate, like a grove of myrtle-trees in a bottom, plain, or valley; and not only ſurrounded and overtopped by other ſtates and kingdoms, which were greatly ſuperior to them; but oppreſſed by their enemies, who hindered them in the rebuilding of their city and temple; whereas this was not their caſe in the times of *Alexander*, when they were in better circumſtances, and which were two hundred years after this; nor was he ſo very beneficial and ſerviceable to the *Jews*, as to be repreſented in ſuch a viſion, as in the midſt of them, for their relief and protection; but an angel of the Lord is here meant, as this man is expreſsly called, ỷ. 11. and not a created angel; for he is diſtinguiſhed from the angel that talked with the prophet, ỷ. 9, 13, 14. The *Jews*, as *Jerom* relates, think that the angel *Michael* is meant, by whom they underſtand a created angel; for otherwiſe, if they took him to be as he is, the Son of God, the archangel, the head of principalities; who is, as his name ſignifies, like unto God, and equal to him, it would not be amiſs: and it is uſual for a divine perſon to be called the angel of the Lord, as was he that called to *Abraham* when ſacrificing his ſon, and to *Moſes* out of the buſh; and who went before the *Iſraelites* in the wilderneſs, and who is called the angel of God's preſence, and the meſſenger and angel of the covenant; and the ancient *Jews* themſelves own that a divine perſon is here meant; for on quoting theſe words, *I ſaw a man*, &c. they ſay [n], there is no man but the holy bleſſed God; as it is ſaid, *the Lord is a man of war, the Lord is his name*; and tho' he is diſtinguiſhed from the Lord of hoſts, ỷ. 12. the reaſon of this (or otherwiſe it is the title of this angel alſo; ſee *Hoſ.* xii. 4, 5.) is becauſe he here appears in the form of a man; and becauſe of his office as an interceſſor and advocate for his people, ỷ. 12. a character, which well agrees with Chriſt, who is the advocate with the Father for his ſaints, and who ever lives to make interceſſion for them, and is always heard and anſwered with good and comfortable words: and he is called a *man*; not that he is a mere man, or was really man when this viſion was ſeen; but he then appeared in an human form, becauſe he ſhould become man, and quickly would be, as it was purpoſed, propheſied, and agreed he ſhould be: and he is repreſented as *riding*, to denote his majeſty and glory as a king, or as a general of an army, in which he rode proſperouſly; ſee *Pſ.* xlv. 4. *Rev.* vi. 2. and xix. 11, 14. as alſo his readineſs, ſwiftneſs and haſte he made to help and ſave his people; as the people of the *Jews*, in this their preſent time of diſtreſs, being oppoſed and hindered in building their city, in particular; ſo in general, all his people, in whatſoever caſe or circumſtances they may be: thus riding, when aſcribed to a divine perſon, is an emblem of haſte and quick diſpatch, to aſſiſt and relieve the diſtreſſed; ſee *Deut.* xxxiii. 26. *Pſ.* lxviii. 4, 5, 32, 33. ſo Chriſt, who here appears as a man, was ready and forward in the council and covenant of grace, to agree to become man, and be the ſurety of his people, and die in their room and ſtead, in order to ſave them: his frequent appearances in an human form before his incarnation, ſhew how willing and ready he was really to aſſume the human nature; and as ſoon as the time appointed for it was up, he tarried not; when the fulneſs of time was come, God ſent him, and he came at once, and immediately; and as ſoon as poſſible he went about the buſineſs he came upon, took delight and pleaſure in it, was conſtant at it till he had finiſhed it; and even his ſufferings and death, which were diſagreeable to nature, conſidered in themſelves, were wiſhed and longed for, and chearfully ſubmitted to by him: and he is quick in all his motions to help his people in all their times of need; nor can any difficulties prevent him giving an early and ſpeedy relief; he comes to them leaping on the mountains, and ſkipping on the hills; and at the laſt day he'll come quickly to put them into the poſſeſſion of ſalvation he has wrought out for them; and will be a ſwift witneſs for them, and againſt wicked men that hate them, and oppoſe them: and he is upon a *red horſe*, ſignifying either his incarnation, and his bloody ſufferings and death;

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[i] T. Bab. Bava Bathra, fol. 15. 1.

[k] Demonſtr. Evangel. prop. 4. p. 203.

[l] Vid. Reland. Jud. Antiq. par. 4. c. 13. p. 261.

[m] הלילה hac nocte, Druſius.

[n] T. Bab. Sanhedrin, fol. 93. 1. Peſikta Rabbati apud Yalkut Simeoni, par. 2. fol. 85. 4.

and his taking peace from the earth when on it, not intentionally, but eventually, thro' the wickedneſs of men; ſee *Rev.* vi. 4. or his indignation againſt his enemies, and his wrath and vengeance upon them, and the deſtruction of them; and may have a particular reference to thoſe who oppoſed the building of the temple; ſee *Iſ.* lxiii. 1, 2: *and he ſtood among the myrtle-trees which were in the bottom*; by the *myrtle-trees* may be meant the *Iſraelites*, as *Kimchi* interprets it; and that either as in *Babylon*, which he ſuppoſes is deſigned by *the bottom*; agreeable to the *Targum*, which paraphraſes the words, *and he ſtood among the myrtle-trees which are in Babylon*; or rather, as now returned to their own land; and ſo may denote the low eſtate and condition in which they were when they begun to rebuild the temple, being feeble, and oppoſed by their enemies mightier than they; but yet inaſmuch as the Lord was in the midſt of them, they had encouragement to go on in the work, as is ſuggeſted in *Hagg.* ii. 3, 4, 5. tho' the ſaints and people of God in general may be here meant by *the myrtle-trees*; and the ancient *Jews* [o] interpret them of the righteous, ſaying, there are no myrtle-trees but the righteous; and give this as a reaſon, why *Eſther* was called *Hadaſſah*, *Eſth.* ii. 7. which ſignifies a myrtle-tree, becauſe this is the name of the righteous [p]; and theſe may fitly be compared to ſuch trees for their goodlineſs and beauty to look at, for their ſweet and fragrant ſmell, for their verdure and greenneſs, and for their flouriſhing in vallies and watry places [q], ſignified here by *the bottom*; all which is true of the ſaints, who are pleaſant plants, comely thro' Chriſt's comelineſs; whoſe graces, when in exerciſe, ſend forth a ſweet ſmell; whoſe prayers are odours, and whoſe good works are acceptable, being done in faith; whoſe leaves never wither, and who flouriſh much, being planted by the river of divine love; and in whom the grace of God ever remains, and they perſevere in grace to the end: theſe may be ſaid to be *in the bottom*, or in a low eſtate; not only before converſion, but after; when corruptions prevail, temptations are ſtrong, grace is weak; God hides his face, Chriſt is abſent, and the Spirit withdraws his influences; and ſo it is true of the church in general, when under perſecution, or peſtered with falſe teachers, and when the life and power of religion are almoſt gone; and yet even then Chriſt ſtands in the midſt of them, to ſympathize with them, and as ready to help and aſſiſt them, to deliver them out of their troubles, to protect them from their enemies, and to reſtore them to their former ſtate and condition. A grove of myrtle-trees in a plain, in which they delight, being dark and ſhady, is thought by ſome to be an emblem of this world, in which there is a mixture of good and bad men; and of the care of providence over human affairs, conſulting the good of man, eſpecially the raiſing up of the church of God out of a low eſtate by Chriſt, and his apoſtles, and other miniſters of the word, performing their offices, according to the different abilities and gifts God has beſtowed upon them [r]: *and behind him were there red horſes, ſpeckled and white*; that is, with riders on them. Some [s] *Jewiſh* writers interpret this viſion of the four kingdoms; and underſtand by the red horſe with the man upon it, in the former clauſe, the *Babylonian* monarchy, of which *Nebuchadnezzar* was the head; and by theſe three ſorts here, the *Medes*, *Greeks*, and *Romans*, by inverting the order of them; they interpreting the white horſes with the riders on them of the *Medes* and *Perſians*; who were kind to the *Jews*, and under whom they were diſmiſſed from their captivity, and their temple rebuilt: the ſpeckled or thoſe of different colours, the *Macedonians* or *Grecians*; ſome of which were friends, and kind and benevolent to the *Jews*; and others cruel perſecutors of them; and the red, the *Romans*, who were bloody, and ſlew multitudes of them, and deſtroyed their city and temple: but others, as *Jerom* obſerves, who relates the above ſenſe, keep the order of the text, and explain the particulars of it thus; the red horſe on which the man rode, and the red horſes behind him, of the *Aſſyrians* and *Chaldeans*, who were ſanguine; the one carried away the ten tribes under *Salmaneſer*; and the other the two tribes of *Judah* and *Benjamin*, burning the city of *Jeruſalem*, and laying waſte the temple; the ſpeckled, or thoſe of various colours, the *Medes* and *Perſians*; ſome of whom were mild and gentle, as *Cyrus*, and *Darius* the ſon of *Hyſtaſpes*, and *Ahaſuerus*, whom the *Greeks* call *Artaxerxes*, under whom was the hiſtory of *Eſther*; and others were cruel, as *Cambyſes*, &c. thoſe, who think that *Alexander* the Great is meant on the red horſe, ſuppoſe that thoſe that ſucceeded him are meant by the other horſes of various colours; namely, the *Lagidæ* and the *Seleucidæ*, or the kings of *Egypt* and *Syria*, who were ſometimes very fierce and furious, and ſometimes very friendly to the *Jews*; at leaſt different kings, and at different times: but it ſeems better to interpret them of ſaints, the godly and faithful followers of Chriſt; not only the godly among the *Jews*, who were made as his goodly horſe in the battel, ch. x. 3. but the church and people of God in general, who are compared to a company of horſes in *Pharaoh*'s chariot, *Cant.* i. 9. for their ſtrength, courage, ſerviceableneſs, and the value Chriſt has for them: thus, as he is elſewhere repreſented as riding on a white horſe, under the goſpel-diſpenſation, as the general of an army, and mighty conqueror; ſo the armies of heaven that follow him on white horſes, and clothed in white, are the called, and faithful, and choſen, *Rev.* xvii. 14. and xix. 14. and ſome of theſe being deſcribed by red horſes with riders on them, may ſignify ſuch who have been called to ſhed their blood, and lay down their lives for Chriſt, and his goſpel, and their profeſſion of it, even the martyrs of Jeſus; and others by ſpeckled horſes, or of various colours, may intend ſuch profeſſors of religion, who, tho' not called to die for Chriſt, yet ſuffer perſecution in various ways, both by reproach and affliction; and whoſe lives may be a chequered work of comforts and troubles, of proſperity and adverſity: and others by white horſes, may point at ſuch who are not only clothed with fine linen, clean and white, the righteouſneſs of the ſaints; and who are more than conquerors thro' Chriſt, who has loved them, which are characters common to all ſaints; but who enjoy a great deal of liberty, peace, and proſperity all their days. Some [t] reſtrain this to the apoſtles of Chriſt, and ſucceeding miniſters of the word; and obſerve,

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[o] T. Bab. Sanhedrin, fol. 93. 1.

[p] T. Bab. Megilla, fol. 13. 1.

[q] ——Et amantes littora myrtos. Virgil. Georgic. l. 4.

[r] Vid. Levin. Lemnii Herb. Bibl. Explicat. c. 39. p. 108.

[s] In Abendana, Not. in Miclol Yophi in loc.

[t] Vid. Frantzii Hiſt. Animal. Sacr. par. 1. c. 12. p. 130, 131.

ſerve, that as horſes carry men and other things into the various parts of the world, ſo the miniſters of the goſpel bear the name of Chriſt, and carry his goſpel into the whole world; and as horſes don't go into any part of it of themſelves, but as they are directed by their maſters, ſo the goſpel-miniſters are ſent under the direction of Chriſt, ſome here, and ſome there; and as horſes going thro' towns and villages are moſtly annoyed by the barking of dogs, which yet they regard not, ſo as to ſtop their ſpeed; thus likewiſe faithful preachers are followed with the calumnies of wicked men, with their ſcoffs and jeers, reproaches and perſecutions; but none of theſe things move them, or cauſe them to deſiſt from their work; and as Chriſt the Son of God ſtood among theſe horſes, ſo he is, and has promiſed to be with his miniſtring ſervants unto the end of the world; and as they are like horſes, docible and laborious, ſo the various colours of theſe may have reſpect to them; ſome of whom are called to reſiſt even unto blood; and others to various trials; as well as they have different gifts, and are of different uſefulneſs, and all of them at laſt victorious over their enemies; and are under Chriſt their head, and are ready to do his will in whatſoever he directs them; tho' the more commonly received opinion is, that angels are deſigned, and as it ſeems from ℣. 10, 11. compared with ch. vi. 1, 2, 3, 4, 5, 6, 7. ſee alſo 2 *Kings* ii. 11. and vi. 17. ſignified by horſes, for their ſtrength, courage, ſwiftneſs, ſerviceableneſs, and diſpoſition for war; and theſe different colours may repreſent the different ſtate and condition of the nations with whom they were concerned, and to whom they were ſent, as cruel or kind, to the people of God; and their different employments and ſervices, both to help the ſaints, and render vengeance to their enemies; and the various offices they perform, with reſpect to Chriſt and his people, in things temporal and ſpiritual; and the place and ſituation of theſe horſes being *behind* Chriſt, may denote his ſuperiority over them: he is ſuperior to all monarchs and monarchies, kingdoms and ſtates; he is King of kings, and Lord of lords; the kingdoms of this world are his, and he is the governor among the nations; they are all behind, and under him, and diſpoſed of by him at his pleaſure; and he can reſtrain them when he thinks fit, from doing any hurt to his people: he is ſuperior to all men, even the beſt and greateſt; he is the head of the church, and king of ſaints; and it is their buſineſs, and even their honour and privilege, to follow him whitherſoever he goes: and he is ſuperior to angels, has a more excellent name and nature than they, is the creator and maker of them, and is worſhipped by them; and even as Mediator, is in a greater office, and in an higher place at the right-hand of God than they are; they are at his beck and command, and at hand to be ſent forth on all occaſions to do his buſineſs, to miniſter for him, and to his people; they are his ſervants, and devoted to his ſervice, and are ready to do his pleaſure.

℣. 9. *Then ſaid I, O my Lord*, &c.] Theſe are the words of the prophet *Zechariah* to the angel that ſhowed him this viſion: *what are theſe?* what is the meaning of this viſion? particularly who are meant by the horſes, red, ſpeckled and white, and thoſe upon them? *and the angel that talked with me*; who ſeems to be different from the angel of the Lord, the man among the myrtle-trees, ℣. 8, 10, 11. he was one of the miniſtring ſpirits; ſee *Rev.* xvii. 1. and xxi. 9: *ſaid unto me, I will ſhew thee what theſe be*; that is, give an interpretation of the viſion, and point out the perſons intended by the horſes.

℣. 10. *And the man that ſtood among the myrtle-trees, anſwered and ſaid*, &c.] And ſo prevented the angel from giving the account he was about to give; and who was more capable of it, and which to do was great condeſcenſion in him, and was doing the prophet a ſingular honour: *theſe are they whom the Lord hath ſent to walk to and fro thro' the earth*; which is a deſcription of the angels, the miniſtring ſpirits ſent forth by God to take their tour throughout the earth; not to do miſchief, as ſatan does; but to do good to kingdoms, nations, and men in general, and to the heirs of ſalvation in particular; for which they are commiſſioned and empowered of God; ſee *Heb.* i. 14.

℣. 11. *And they anſwered the angel of the Lord, that ſtood among the myrtle-trees, and ſaid*, &c.] That is, the miniſtring angels, ſignified by the red horſes, ſpeckled and white, replied to what the angel of the Lord had ſaid concerning them; or rather agreed to, and confirmed his account of them; or elſe gave up the account of their tour thro' the earth; with their obſervations upon the ſtate of it: *we have walked to and fro thro' the earth*; according to their miſſion and commiſſion: *and behold, all the earth ſitteth ſtill, and is at reſt*; was free from wars, as it was in the reign of *Darius*; tho' the people of the *Jews* were infeſted with enemies, who gave them trouble, and hindered all they could the rebuilding of the temple; wherefore it follows:

℣. 12. *Then the angel of the Lord anſwered and ſaid*, &c.] The ſame that was among the myrtle-trees in the bottom, ℣. 8, 10, 11: *O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah*; which were fallen to ruin, and had lain waſte for many years. Theſe words are expreſſive of the interceſſion of Chriſt on the behalf of the people of the *Jews*, his profeſſing people, both with reſpect to their temporal and ſpiritual good: *againſt which thou haſt had indignation theſe threeſcore and ten years?* the time of the *Babyloniſh* captivity, which laſted ſuch a term of time, and which was a token of the divine diſpleaſure with them; but to be reckoned, not from *Jeconiah*'s captivity, to the deliverance from it by *Cyrus*, as it is reckoned, *Jer.* xxv. 1, 11. *Dan.* ix. 2. but from the taking of *Jeruſalem*, and the deſtruction of the temple under *Zedekiah*, to the rebuilding of the temple under *Darius Hyſtaſpis*, in whoſe ſecond year *Zechariah* now propheſied, ℣. 17. which was a ſpace of ſeventy years.

℣. 13. *And the Lord anſwered the angel that talked with me*, &c.] See ℣. 9. what was the effect of Chriſt's interceſſion for the people of the *Jews*, was communicated to a miniſtring angel, and by him to the prophet *Zechariah*: *with good words, and comfortable words*; ſuch as would be for the good and comfort of God's people, as follows; ſee *Iſ.* xl. 1, 2.

℣. 14. *So the angel that communed with me*, &c.] Having an order from the other angel, or the Lord of hoſts: *ſaid unto me, cry thou*; proclaim, publiſh, declare in the hearing of the people, for their comfort and encouragement. The *Targum* renders it, *propheſy: ſaying, thus ſaith the Lord of hoſts, I am jealous for Jeruſalem, and for Zion, with a great jealouſy*; which is expreſſive of his conjugal affection for his church and people, his zeal for their good, and his indignation at their enemies, and of the vengeance he would execute on them.

℣. 15. *And I am very ſore diſpleaſed with the heathen that are at eaſe*, &c.] The *Chaldeans* and *Perſians*, and other nations, enemies of the *Jews*, who were now free from war, and enjoyed great proſperity, when the ſtate and condition of the *Jews* was very low and diſcouraging: *for I was but a little diſpleaſed*; that is, with his people the *Jews*, for their ingratitude, idolatry, and immorality; and which diſpleaſure he ſhewed by ſuffering them to be carried into captivity; ſee *Iſ.* liv. 8: *and they helped forward the affliction*; that is, the heathens, among whom the *Jews* were carried captive; they added to their affliction; they oppreſſed them more than they ought to have done, and more than was agreeable to the will of God, and right in his ſight; and they inſulted them in their miſery, and rejoiced over them. The word עזר, in the *Arabic* language, ſignifies to *abound* [u]; and the meaning is, that they abounded in bringing evil upon the people of the *Jews*; they multiplied their afflictions and diſtreſſes.

℣. 16. *Therefore thus ſaith the Lord, I am returned to Jeruſalem with mercies*, &c.] Having returned the people of the *Jews* from their captivity to *Jeruſalem*, in which he had ſhown abundant mercy to them: *my houſe ſhall be built in it, ſaith the Lord of hoſts*; meaning the temple, where he dwelt, and was worſhipped; the foundation of which had been laid two months before this prophecy was delivered, *Hagg.* ii. 18. and which ſhould be raiſed up, and finiſhed, notwithſtanding all the oppoſition of the enemy, and the diſcouragements of the people: *and a line ſhall be ſtretched forth upon Jeruſalem*; to meaſure with it, and build by it, the wall, ſtreets, and houſes of *Jeruſalem*. The meaning is, that not only the temple ſhould be built, but the city likewiſe, and that in great order, and with great exactneſs and ſymmetry; ſee ch. ii. 1, 2, 3, 4. The *Targum* paraphraſes it, *upon the building of the walls of Jeruſalem*.

℣. 17. *Cry yet, ſaying*, &c.] That is, *propheſy again*, as the *Targum* paraphraſes it; publiſh and declare openly before all: *thus ſaith the Lord of hoſts, my cities thro' proſperity ſhall yet be ſpread abroad*; or, according to the *Targum*, *the cities of my people ſhall be yet filled with good*; and ſo the *Septuagint* and *Vulgate Latin* verſions, *my cities ſhall yet flow with good things*; with all temporal proſperity and happineſs; which was fulfilled in the times of *Nehemiah*, *Zerubbabel*, and the *Maccabees*; and eſpecially in the times of the Meſſiah, when, in a ſpiritual ſenſe, they were filled with good; with him who is goodneſs itſelf, and with all bleſſings of grace in him; and with the good news and glad tidings of the everlaſting goſpel preached by him and his apoſtles: or the meaning is, thro' the increaſe of men, and the affluence of all temporal mercies, not only the city of *Jeruſalem*, but other cities of *Judea*, called the Lord's, becauſe of his peculiar regard unto them, ſhould be enlarged, and be ſpread here and there; or rather, abound with plenty of all good things, as the word in the *Arabic* [w] language ſignifies: *and the Lord ſhall yet comfort Zion, and ſhall yet chuſe Jeruſalem*; for his habitation, building again the city and temple in it: according to *Capellus*, tho' the temple was finiſhed in the ſixth year of *Darius*, *Ezra* vi. 15. yet the rebuilding of *Jeruſalem* was not till ſeventy years after; namely, in the twentieth year of *Artaxerxes Longimanus*, in which *Nehemiah* was ſent to rebuild it, *Neh.* ii. 1. for *Darius* reigned thirty-ſix years; *Xerxes*, who ſucceeded him, reigned twenty years; and in the twentieth of *Artaxerxes*, the walls of *Jeruſalem* were rebuilt by *Nehemiah*; ſo that from the finiſhing of the temple, are to be reckoned thirty years of the remainder of the reign of *Darius*, twenty years of *Xerxes*, and as many of *Artaxerxes*; and he obſerves, that the ſeventieth number thrice occurs in the reſtoration of the *Jews*; not without myſtery, as it ſhould ſeem: from the *Babyloniſh* captivity under *Jeconiah*, to the putting an end to it by *Cyrus*, were ſeventy years; from the taking of *Jeruſalem*, and the deſtruction of the temple under *Zedekiah*, to the rebuilding of it under *Darius Hyſtaſpis*, were alſo ſeventy years; then from the rebuilding of the temple, to the rebuilding of *Jeruſalem* under *Artaxerxes Longimanus*, were likewiſe ſeventy years; ſo that the walls of *Jeruſalem* lay in ruins twice ſeventy years, that is, one hundred and forty years; and it may be further obſerved, that from the decree granted to *Nehemiah* in the twentieth year of *Artaxerxes*, ſeven weeks, or forty-nine years are allowed in *Daniel*'s prophecy for the finiſhing that event; namely, the building again the walls and ſtreets of *Jeruſalem* in troubleſome times, *Dan.* ix. 25. which carries the completion of this affair ſo many years farther; which, when effected, would be a comfort to *Zion*, the inhabitants of it, and all that wiſhed well unto it; and be a proof and evidence of God's choice of it for his worſhip and ſervice; and eſpecially this was fulfilled by bringing into *Jeruſalem*, and the temple there, the meſſenger of the covenant, the Meſſiah, the conſolation of *Iſrael*; and this may have a further reference to the latter day, when the people of the *Jews* ſhall be converted, and all *Iſrael* ſhall be ſaved; which will be the conſolation of them, and ſhow that God has choſen them, and not caſt them off.

℣. 18. *Then I lift up mine eyes*, &c.] To behold another viſion, which follows: *and ſaw, and behold four horns*; either iron ones, ſuch as *Zedekiah* the ſon of *Chenaanah* made to puſh the *Syrians* with, 1 *Kings* xxii. 11. or horns of beaſts, as the horns of unicorns, to which the horns of *Joſeph* are compared, *Deut.* xxxiii. 17. and ſignify kingdoms or kings, and theſe very powerful and mighty; and ſo the *Targum* interprets them, of *four kingdoms*; and which *Kimchi* and *Abarbinel* underſtand of the four monarchies, *Babylonian*, *Perſian*, *Grecian*, and *Roman*; ſo ten horns, in *Dan.* vii. 24. and *Rev.* xvii. 12. deſign ten kings or kingdoms; unleſs rather, ſeeing theſe horns were ſuch who had already diſtreſſed and ſcattered *Judah*, *Iſrael*, and *Jeruſalem*; and two of the above monarchies were not yet in being, the *Grecian* and *Roman*, when this viſion was ſeen; and one of thoſe that were, were friends to the *Jews*, as the *Perſians*; they may in general ſignify all the enemies of the *Jews* that were round about them, on the four corners of them; as the *Syrians*, *Aſſyrians*, and *Babylonians* on the north; the *Ammonites* and *Moabites* on the eaſt; the *Edomites* and *Egyptians* on the ſouth; and the *Philiſtines* on the weſt, as *Junius* thinks. *Cocceius* interprets them of four kings, *Salmaneſer*, *Nebuchadnezzar*, *Xerxes*, and *Artaxerxes* the firſt, called *Longimanus*; and may be applied to the antchriſtian ſtates, pagan and papal, in the ſeveral parts of the world, called horns, *Dan.* vii. 24. *Rev.* xii. 3. and xiii. 1.

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[u] غزر abundavit, multiplicavit, Golius, col. 1705. Caſtel. col. 2721. עזר Jazar, cum ע punctato, exuberavit, abundavit, multus fuit, Schindler. Lex. Pentaglot. col. 1307.

[w] Vid. Schultens. Origines Hebr. l. 1. c. 4. §. 4. p. 116.

ỳ. 19. *And I ſaid unto the angel that talked with me*, &c.] Ver. 9, 13, 14: *what be theſe?* that is, who do theſe horns ſignify? and what or whom do they repreſent? *and he anſwered me, theſe are the horns which have ſcattered Judah, Iſrael, and Jeruſalem*; which may deſign the diſtreſſes, vexations, and captivities of the people of *Iſrael* by their enemies, as by the *Moabites*, *Ammonites*, &c. in the times of the *Judges*; and the captivity of the ten tribes of *Iſrael* by *Salmaneſer*; and of the two tribes of *Benjamin* and *Judah*, and of the deſtruction of *Jeruſalem* by *Nebuchadnezzar*; when they were ventilated, or *fanned*, as the word [x] ſignifies, and ſo ſcattered abroad; ſee *Jer.* iv. 11. and xv. 7. and alſo their troubles in the times of the *Medes* and *Perſians* under *Cambyſes*, until this ſecond year of *Darius*; and may likewiſe have reference prophetically to their after-troubles and captivity by the *Romans*; and to *Rome* pagan, which perſecuted and ſcattered the churches of Chriſt, and people of God, in the ſeveral parts of the world; and the antichriſtian ſtates, the perſecutors of the ſame.

ỳ. 20. *And the Lord ſhewed me four carpenters.*] To ſaw and cut in pieces the four horns; or rather, *four blackſmiths* [y]; theſe horns were horns of iron; ſo the word is rendered a *ſmith* in 1 *Sam.* xiii. 19. and indeed it ſignifies both a worker in wood, and a worker in iron; and who are ſometimes diſtinguiſhed by what they work in, whether wood or iron; ſee *Iſ.* xliv. 12, 13. The *Jews* ſay [z], theſe four carpenters are, *Meſſiah ben David*, *Meſſiah ben Ephraim*, *Elijah*, and the prieſt of righteouſneſs; or, as elſewhere [a], *Elijah*, the king *Meſſiah*, *Melchizedek*, and he that was anointed for war; tho' *Kimchi* much better interprets them of the kings, the princes above, who preſide over kingdoms, that is, the angels; and ſo *Jerom* and *Theodoret*; who have been ſometimes employed in the deſtruction of the enemies of God's people, or in preventing them doing the miſchief they otherwiſe would; and even the ſeveral monarchies themſelves have been the means of deſtroying each other; ſo the *Babylonians* were deſtroyed by the *Medes* and *Perſians*; the *Perſians* by the *Grecians*; the *Grecians* by the *Romans*; and the *Romans* by the *Goths*, *Hunns*, *Vandals*, &c. in the weſtern part of the empire; and by the *Saracens* and *Turks* in the eaſtern part of it: and they may be applied to the apoſtles of Chriſt, who were chiefly mechanics, mean and illiterate perſons, yet workmen in the goſpel, that need not to be aſhamed; and who were ſent by Chriſt into the four parts of the world, to ſpread his goſpel, ſet up his intereſt, and pull down the kingdom of ſatan: and ſince the *Jews* make the Meſſiah himſelf one of theſe carpenters, they have no reaſon to upbraid, or be offended at Jeſus our Meſſiah being a carpenter, and a carpenter's ſon, as in *Matt.* xiii. 55. *Mark* vi. 3. and *Kimchi* owns, that their ancient *Rabbins* explain this verſe of the days of the Meſſiah.

ỳ. 21. *Then ſaid I, what come theſe to do?* &c.] That is, theſe four carpenters; for being artificers or workmen, as the *Targum* renders the word; the prophet concluded there was ſome work for them to do: *and he ſpake, ſaying*; meaning the angel that talked with him, and interpreted the viſions to him: *theſe are the horns which have ſcattered Judah*; not that the carpenters were the horns, for theſe two are diſtinct from, and oppoſite to one another. The words ſhould rather be rendered, *theſe horns which have ſcattered Judah*, as before ſaid, ỳ. 19: *ſo that no man did lift up his head*; or, as the *Targum* paraphraſes it, *did not ſuffer* (a man) *to go with an erect ſtature*; but thro' oppreſſion, ſorrow, and miſery was obliged to ſtoop, and bow, and hang down his head: *but theſe are come to fray them*; theſe carpenters are come to fright the horns, to put terror into thoſe kings and kingdoms: *to caſt out the horns of the Gentiles*; to deſtroy their kingdoms, and take away their power from them: *which lift up their horns over the land of Judah to ſcatter it*; who make uſe of their power, and do hurt to the people of *Iſrael*, and triumph and inſult over them; ſee *Pſ.* lxxv. 4, 5. all which may be applied to the miniſters of the goſpel, who are workmen; and whoſe buſineſs it is to fray or terrify the horns, wicked men, even men in power, the enemies of Chriſt's church and people; by their preaching, which has made a *Felix* to tremble; by their prayers, which they have been more afraid of, than an army of men, as *Mary* queen of *Scots* ſaid of the prayers of *John Knox*; and by their good lives and converſations, which made *Herod* ſtand in fear of *John the Baptiſt*; nay, even they have been a terror to the devil himſelf, and have been the means of caſting him, and his principalities and powers, out of the *Gentile* world, and out of both the bodies and ſouls of men; and of caſting down the ſtrong holds of ſin, and of breaking in pieces the kingdom and intereſt of ſatan, and of building up the churches of Chriſt: the work of theſe ſpiritual carpenters is, to cut down men, comparable to ſtrong, ſturdy and lofty trees, for the pride and haughtineſs of their hearts, the ſtiffneſs and ſtubbornneſs of their wills, and for their ſhew of goodlineſs and beauty: this is done by the miniſtry of the word, the cutting doctrines of it, accompanied with the Spirit and power of God; as it is ſaid, *I have hewed them by the prophets, I have ſlain them by the words of my mouth*, *Hoſ.* vi. 5. whereas, when before, they grew up, and ſtood on their own bottom, their morality, civility, and works of righteouſneſs; now they are cut down, and die to all theſe things, as to any hope of ſalvation by them; and then, as the carpenter ſmooths and planes a timber he has hewed, and fitly frames it together, and joints it in, and lays it on a good foundation; ſo do goſpel-miniſters, as inſtruments in the hands of God, after hewing and cutting work thro' the miniſtration of the law, the killing letter, and which works wrath; ſpeak comfortably to ſuch ſouls, by directing them to the blood and righteouſneſs of Chriſt, for pardon of ſin, and juſtification of life; and miniſterially lay them in the ſpiritual building, the church; or adviſe, and exhort them to ſubmit to the ordinances of Chriſt, and join themſelves to goſpel-churches; and above all things, inſtruct them to build on Chriſt, the ſure foundation in *Zion*; and miniſterially lay him as the alone-foundation to build upon for life and ſalvation, and not upon any works of righteouſneſs done by them;

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[x] אשר זרו quæ ventilaverunt. Vulg. Lat. Pagninus, Montanus, Vatablus, Druſius, Cocceius.

[y] חרשים fabros ferrarios, Pembellus, Sanctius, Burkius.

[z] T. Bab. Succa, fol. 52. 2.

[a] Shirhaſhirim Rabba, fol. 11, 4. Vid. Bemidbar Rabba, §. 14. fol. 111. 4.

and put them upon walking according to the line and rule of the divine word, in matters of worſhip, diſcipline and converſation; and as there were in the firſt times of the goſpel many ſuch builders, and have been more or leſs ſince; ſo there will be many more in the latter day, who will be very ſucceſsfully employed in building, repairing, and beautifying the church of God; ſee *Iſ.* lviii. 12. and lx. 10. and lxi. 4. *Zech.* vi. 15. Some by the four carpenters, underſtand *Zerubbabel*, *Joſhua*, *Ezra*, and *Nehemiah*; and ſo by the four horns, thoſe that oppoſed them in building the city and temple, as *Rehum*, *Shimſhai*, *Sanballat*, and *Tobiah*; but theſe ſeem too inferior governors to be ſignified by horns; nor did they do what is here aſcribed to them; rather their nations, *Samaritans*, *Arabians*, *Ammonites*, and *Philiſtines*, are meant.

CHAP. II.

THIS chapter contains a prophecy of the church under the goſpel-diſpenſation; of the largeneſs and numbers of it; and of its protection and glory, thro' the preſence of God in it. In this viſion, a man is ſeen with a meaſuring line in his hand, to meaſure *Jeruſalem* with, ℣. 1, 2. upon which an angel bids the angel that talked with the prophet to declare to him the largeneſs, populouſneſs and ſafety of *Jeruſalem*, ℣. 3, 4, 5. then follows an exhortation to the people of God to come out of *Babylon*, ℣. 6, 7. and then a promiſe of the calling of the *Gentiles*, and of God's gracious inhabitation in his church, which would be matter of joy to *Zion*; and of his inheriting *Judah*, and chuſing *Jeruſalem*, ℣. 8, 9, 10, 11, 12. and the chapter is concluded with an addreſs to all mankind, to be ſilent before the Lord, ſince he was raiſed up out of his habitation, ℣. 13.

℣. 1. *I lift up mine eyes again, and looked*, &c.] And ſaw a third viſion; which, as *Kimchi* owns, refers to the times of the Meſſiah; tho' it might be of uſe to the *Jews* then preſent, to encourage them to expect the rebuilding of *Jeruſalem*, in a literal ſenſe: *and behold, a man with a meaſuring line in his hand*; by whom is meant, not *Nehemiah*, nor *Zerubbabel*; ſee ch. iv. 10. who were concerned in the building of *Jeruſalem*; nor any mere man, nor even a created angel; for tho' he may be the ſame with the other angel, that did not talk with the prophet, ℣. 3. as *Kimchi* obſerves; ſeeing he ſeems to be ſuperior to him that did; yet not a miniſtring ſpirit, but the Meſſiah, who in this book is often ſpoken of as a man; ſee the note on ch. i. 8. and by *the meaſuring line in his hand*, may be meant eternal predeſtination, the Lamb's book of life, which is in his keeping; and is the meaſure and rule by which he proceeds in the vocation, juſtification, and glorification of the firſt-born, whoſe names are written in heaven; or the ſcriptures of truth, the meaſure and rule of doctrine, diſcipline, worſhip, and converſation; and according to which, Chriſt forms, conſtitutes, and regulates goſpel-churches; ſee *Ezek.* xl. 3. *Rev.* xi. 1.

℣. 2. *Then ſaid I, whither goeſt thou?* &c.] As it ſhewed great freedom and boldneſs in the prophet to put ſuch a queſtion to the man with the meaſuring reed, it was great condeſcenſion in him to return him an anſwer, as follows: *and he ſaid unto me, to meaſure Jeruſalem*; not literally underſtood, which was not yet thoroughly built; but the goſpel-church, often ſo called; ſee *Heb.* xii. 22. and this meaſuring of it denotes the conformity of it to the rule of God's word; a profeſſion of the true doctrines of it, and an obſervance of the ordinances of it, as delivered in it; and an agreement of the walk, life, and converſation of its members with it: *to ſee what is the breadth thereof, and what is the length thereof*; the length of the new *Jeruſalem* is as large as the breadth; its length, breadth, and height are equal, *Rev.* xxi. 16.

℣. 3. *And behold, the angel that talked with me, went forth*, &c.] See ch. i. 9, 13, 14, 19. and he *went forth* from the place where the prophet was, with whom he had been converſing: *and another angel went out to meet him*; the ſame that was ſeen among the myrtle-trees, ch. i. 8. and here, with a meaſuring line in his hand, ℣. 1.

℣. 4. *And ſaid unto him*, &c.] That is, the other angel ſaid to the angel that had been talking with the prophet, *run, ſpeak to this young man*; meaning *Zechariah*, who was either young in years, as *Samuel* and *Jeremiah* were, when they propheſied; or he was a ſervant of a prophet older than he, and therefore ſo called, as *Joſhua*, *Moſes*'s miniſter, was, *Numb.* xi. 28. as *Kimchi* obſerves: *ſaying, Jeruſalem ſhall be inhabited as towns without walls*; this ſhows that this is not to be underſtood of *Jeruſalem* in a literal ſenſe, for that was not inhabited as a town without a wall; its wall was built in *Nehemiah*'s time, and remained until the city was deſtroyed by *Veſpaſian*; yea, it had a treble wall, as *Joſephus* ſays [b]; but of the church of Chriſt in goſpel-times; and denotes both the ſafety and ſecurity of it; ſee *Ezek.* xxxviii. 11. and the populouſneſs of it; and eſpecially as it will be in the latter day, when both *Jews* and *Gentiles* are called, and brought into it; which ſenſe is confirmed by what follows: *for the multitude of men, and cattel therein*; the *Jews* being meant by *men*; ſee *Ezek.* xxxiv. 31. and the *Gentiles* by *cattel*, to which they uſed to be compared by the former: this will be fulfilled, when the nation of the *Jews* will be born at once, and all *Iſrael* will be ſaved, and the fulneſs of the *Gentiles* ſhall be brought in; for the number of the ſpiritual *Iſrael*, the ſons of the living God, both *Jews* and *Gentiles*, ſhall be as the ſand of the ſea, which cannot be meaſured, *Hoſ.* i. 10. *Rom.* ix. 26. and when there will be ſuch a large increaſe of converts, and ſuch flockings to *Zion*, to the ſpiritual *Jeruſalem*, the church of God, that the place will be too ſtrait for them, *Iſ.* xlix. 19, 20. whereas, when *Jeruſalem* in a literal ſenſe was rebuilt, after the *Babyloniſh* captivity, there was a want of perſons to inhabit it, and lots were caſt for one out of ten to dwell in it; and they were glad of others that offered themſelves willingly to be inhabitants of it, *Neh.* xi. 1, 2. for there was but a ſmall number that returned from *Babylon* to repeople the city of *Jeruſalem*, and the whole country of *Judea*; no more came from thence, but forty-two thouſand, three hundred, and threeſcore, beſides men and maid-ſervants, which amounted to ſeven or eight thouſand more, *Ezra* ii. 64, 65. *Neh.* vii. 66, 67. which were but a few to fill ſuch a country, and ſo many cities and towns that were in it, beſides *Jeruſalem*; and yet *Joſephus* [c] affirms, that the number of thoſe of the tribes of *Judah* and *Benjamin*, that came up from thence, and were above twelve years of age, were four millions, ſix hundred, and twenty-eight thouſand; in which he is followed by *Zonaras* [d], and it is admitted and approved of by *Sanctius* on the place; which is not only contrary to the accounts of *Ezra* and *Nehemiah*, but is incredible; that ſuch a number that went into captivity, which was not very large, ſhould under all the diſtreſſes and oppreſſions they laboured, in ſeventy years time, ſo multiply, and that two tribes only, as to be almoſt eight times more than all the twelve tribes were at their coming out of *Egypt*; a number large enough to have over-run the *Babylonian* monarchy; and too many to be ſupported in ſo ſmall a country as the land of *Canaan*: wherefore, upon the whole, it muſt be beſt to interpret this of ſpiritual and myſtical *Jeruſalem*, and of the populouſneſs of the church of Chriſt in the latter day.

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[b] De bello Jud. l. 5. c. 4. §. 2.

℣. 5. *For I, ſaith the Lord, will be unto her a wall of fire round about*, &c.] So that ſhe needs no other wall to ſecure her, the power of God encompaſſing her about as the mountains did *Jeruſalem*, *Pſ.* cxxv. 2. and he being as a wall of fire to terrify and deſtroy her enemies; for our God is a conſuming fire, *Heb.* xii. 29. *Druſius* thinks 'tis a metaphor taken from travellers in ſome countries, who kindle fires about their tents, to keep off lions, and other beaſts of prey; and obſerves of lions particularly, that they are exceedingly terrified by fire; for which he refers to *John Leo* in his deſcription of *Africa*; and *Pliny* makes [e] mention of ſeveral things that are terrifying to them, but eſpecially fires, he ſays; and ſo Dr. *Shaw* [f] of late, ſpeaking of the lions in *Barbary*, remarks, fire is what they are the moſt afraid of; yet notwithſtanding all the precautions of the *Arabs* in this reſpect, with others, he takes notice of, it frequently happens, that theſe ravenous beaſts outbraving all thoſe terrors, will leap into the midſt of an incloſure or fold, and drag from thence a ſheep, or a goat; and *Tavernier* [g] tells a ſtory, by which he thinks it appears to be a vulgar error, that lions will not come near the fire; tho' the relation itſelf ſhews it to be not only a received opinion, but a common cuſtom to light fires in the night, to preſerve from lions: his ſtory is, "a "party of *Dutch* ſoldiers, under the command of "a ſerjeant, far advanced in the country (about "the *Cape of Good Hope*), and night coming on, "they made a great fire, as well to keep them-"ſelves from the lions, as to warm themſelves, "and ſo lay down to ſleep round about it; being "aſleep, a lion ſeized one of the ſoldier's arms, "which with difficulty was got out, after the lion "was ſhot;" but this ſeems to be the caſe, when theſe creatures are dreadfully hunger-bitten; however, be it as it will, God is the ſure and ſafe protection of his people; who went before the people of *Iſrael* in a pillar of cloud by day, and in a pillar of fire by night, when they paſſed thro' a terrible wilderneſs, in which were beaſts of prey; and ſurrounded *Eliſha* with horſes and chariots of fire, when the king of *Syria* ſent a large hoſt to take him; ſo that he could ſay to encourage his ſervant, *they that be for us are more than they that be with them*, 2 *Kings* vi. 15, 16, 17. who ſeem to be angels; and the *Jews* [h] here interpret it of the family of God, his angels, made a wall to *Jeruſalem* to preſerve it; the cherubim and a flaming ſword ſet to keep the garden of *Eden*, were, according to *Lactantius* [i], a wall of fire about it; for (he ſays) when God caſt man out of paradiſe, he walled it about with fire: but that was that man might not enter in; but here he himſelf is a wall of fire, that his people may be ſafe; hence they have no reaſon to fear the wrath of their enemies, the moſt fierce and furious, ſavage and cruel, comparable to lions, bears, *&c.* for if God is for them, on their ſide, and on all ſides of them, who can be againſt them to any purpoſe? The *Targum* paraphraſes it, "my "word ſhall be unto her, ſaith the Lord, as a "wall of fire encompaſſing her round about:" *and will be the glory in the midſt of her*; appear glorious in her, be glorified in her, and by her, and be her glory, and make her glorious; as the Lord does by granting his gracious preſence with his church and people, in his word and ordinances; ſee *Iſ.* iv. and lx. 13.

℣. 6. *Ho, ho*, &c.] This word expreſſes a call and proclamation; and is doubled, as *Kimchi* obſerves, to confirm it; and ſo the *Targum* paraphraſes it, "proclaim to the diſperſed:" *come forth, and flee from the land of the north, ſaith the Lord*; that is, from *Babylon*, which lay north of *Judea*; ſee *Jer.* i. 13, 14. and iii. 12. and vi. 22. and xvi. 15. where many of the *Jews* continued, and did not return with the reſt when they came up out of the captivity; and are therefore called to come forth from thence in haſte; and figuratively deſigns, either the people of God that are among the men of the world, and are called to ſeparate from them, and have no fellowſhip with them; or ſuch as will be in myſtical *Babylon*, a little before its deſtruction; and will be called out of it, leſt they partake of her plagues; ſee *Rev.* xviii. 4: *for I have ſpread you abroad as the four winds of the heaven, ſaith the Lord*; meaning either the diſperſion of the *Jews* in *Babylon*, and other countries; or of the people of God, being ſcattered up and down in the juriſdiction of *Rome*, papal; or the ſenſe is, that it was his will and purpoſe when they were come out of *Babylon*, that they ſhould be ſpread in the ſeveral parts of the world, to ſupport the cauſe of Chriſt, and ſtrengthen his intereſt.

℣. 7. *Deliver thyſelf, O Zion*, &c.] Or make thy eſcape, you that belong to mount *Zion*, the city of the living God, and ought to have your abode there, and not in *Babylon*: flee from thence, *that dwelleth with the daughter of Babylon*; in any of the antichriſtian ſtates, who are the daughters of *Babylon*, the mother of harlots, *Rev.* xvii. 5. ſo it may be rendered, *that inhabits the daughter of Babylon* [k]; dwells in any of the cities, towns, and villages belonging to it.

℣. 8. *For thus ſaith the Lord of hoſts*, &c.] Chriſt, who is the true Jehovah, and Lord of armies, as appears from his being ſent in the next clauſe: *after the glory*; which is promiſed, ℣. 5. ſo the *Targum* and *Kimchi*; or, *afterwards* ſhall be *the glory*[l]; or a glorious time and ſtate; that is, after God's people are brought out of myſtical *Babylon*, when the *Jews* ſhall be converted, and the fulneſs of the *Gentiles* ſhall be brought in, then will be the latter day-glory; and at the ſame time will be the fall and deſtruction of antichriſt, and of the antichriſtian ſtates, as follows: *hath he ſent me unto the nations which ſpoiled you*; the *Chaldeans* and *Babylonians*, who ſpoiled and carried captive the *Jews*; or the antichriſtian nations, which perſecuted and waſted the people of God, the followers of the Lamb; but now Chriſt will be ſent, and will come in a ſpiritual manner, and take vengeance on them; he will deſtroy antichriſt with the breath of his mouth, and with the brightneſs of his coming; with the ſharp ſword going out of his mouth, *Rev.* xix. 15: *for he that toucheth you, toucheth the apple of his eye*; either his own eye, he hurts himſelf; or the eye of the Lord of hoſts; *of mine eye*, as ſome read it[m], as the *Vulgate Latin* verſion; which ſhows how near and dear the Lord's people are to him. The pupil or apple of the eye is a little aperture or perforation in the middle of the tunic or coat of the eye, called the uvea and iris, about which the iris forms a ring; and thro' this little opening the rays of light paſs to the cryſtalline humour, to be formed on the retina or net, at the bottom of the eye. It is a very weak and tender part, and eaſily hurt with the leaſt thing; and fitly deſcribes the feeble ſtate of Chriſt's people; and how ſoon and eaſily they may be diſturbed, diſtreſſed, and hurt by their enemies: and as this is a principal part of the eye, and a part of a man's ſelf, dear and valuable to him; ſo are the Lord's people parts, as it were, of himſelf; they are members of his body, cloſely united to him; and whatever injury is done to them, he reckons as done to himſelf: *Saul, Saul, why perſecuteſt thou me? Acts* ix. 5. and being highly eſteemed by him, and having the ſtrongeſt affection for them, he reſents every affront given them, and will puniſh all that hurt them; and exceeding careful is he of them, to keep and preſerve them from being hurt: *he kept him as the apple of his eye, Deut.* xxxii. 10. which, being ſuch an uſeful and tender part as it is, it is wonderfully provided for by nature againſt all events; beſides the orbit in which it is placed; and the eye-brows, which prevent many nuſances; and the eye-lids, which cover and defend it in ſleep; and the fringes of hair on them, which break the too violent impreſſions of light, and keep off moats and flies; there are no leſs than ſix tunics or coats about it[n], as ſo many preſervatives of it: now, as the God of nature has taken ſo much care of this uſeful member of the human body, how much more careful and tender muſt we ſuppoſe the God of grace, and our merciful Redeemer and high-prieſt to be over his dear people, parts of himſelf, redeemed by his blood, and deſigned and prepared for eternal glory and happineſs; and how daring muſt ſuch be, who offer the leaſt violence unto them; nor muſt they expect to eſcape his wrath and vengeance, that ſeek their hurt, and give them diſturbance; ſee *Pſ.* xvii. 8. and as this may reſpect the *Jews* called out of *Babylon* in the two preceding verſes, it may be concluded that they were obedient to the divine call, tho' it is not recorded; it being not likely that God, who had ſo great a regard for them, would ſuffer them to continue there to their deſtruction; for it was about two years after this prophecy, in the fourth year of *Darius*, or the beginning of the fifth, that *Babylon* revolted from him, and was beſieged twenty months by him, before he took it; and which he did at laſt by the ſtratagem of *Zopyrus*, one of his generals, when he beat down its walls and gates, and put to death three thouſand of the inhabitants that were moſt guilty[o]; but before this, it is reaſonable to ſuppoſe, that the people of God, ſo dear unto him as is expreſſed, were called out from hence; as thoſe of his people, equally dear to him, will be called out of myſtical *Babylon* before its deſtruction; ſee *Rev.* xviii. 4.

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[c] Antiq. l. 11. c. 3. §. 10.
[d] Apud Hudſon in ib.
[e] Nat. Hiſt. l. 8. c. 16.
[f] Travels, Tom. I. par. 3. c. 2. p. 172.
[g] Travels thro' India, in Harris's Voyages and Travels, Vol. I. p. 848.
[h] Peſikta Rabbati apud Yalkut in loc.
[i] Inſtitut. Divin. l. 2. c. 13.
[k] יושבת בת בבל, οἱ κατοικοῦντες θυγατέρα Βαβυλῶνος, Sept. habitatrix filiæ Babel, Pagninus, Montanus, Druſius; *vel* inhabitans filiam Babel, De Dieu.

℣. 9. *For behold, I will ſhake mine hand upon them*, &c.] The nations; either the *Babylonian*, or the antichriſtian ſtates; meaning, that he would exert his power, and inflict puniſhment on them, and utterly deſtroy them; which would be done by the bare ſhaking of his hand: *and they ſhall be a ſpoil to their ſervants*; as the *Babylonians* were to the *Perſians*; not thro' *Cyrus*, which had been done; but thro' *Darius*, who took *Babylon*, after a ſiege of twenty months, and put great numbers to death; and all became a ſpoil to the *Perſians*, who had been their ſervants: or the ten kings, that gave their kingdoms to the beaſt, and were ſubject to him; but now ſhall hate the whore, and eat her fleſh; and all her riches and revenues ſhall be a ſpoil unto them, and be divided among them, *Rev.* xvii. 12, 16: *and ye ſhall know that the Lord of hoſts hath ſent me*; either the prophet *Zechariah*, that he was a true prophet, and had his miſſion from the Lord of hoſts, as will appear by the accompliſhment of theſe prophecies; or rather, Chriſt, ſent by God the Father; and who will be known and owned by the *Jews*, as well as by the *Gentiles*, to be the ſent of God, when they ſhall be converted, and antichriſt ſhall be deſtroyed. *Kimchi* refers this, and the following verſe, to the times of the Meſſiah.

℣. 10. *Sing and rejoice, O daughter of Zion*, &c.] Or, *congregation of Zion*, as the *Targum* paraphraſes it; the *Jewiſh* church, great numbers of that people being converted, and in a church-ſtate; or the whole chriſtian church at this time, conſiſting of *Jews* and *Gentiles*, who are called upon to rejoice and ſing at the deſtruction of antichriſt; ſee *Rev.* xviii. 20. and xix. 1, 2. and becauſe of the preſence of God in the midſt of them, as follows: *for lo, I come*; not in the fleſh: this is not to be underſtood of the incarnation of Chriſt; or of his coming in human nature to dwell in the land of *Judea*; but of his ſpiritual coming in the latter day, to ſet up his kingdom in the world, in a more viſible and glorious manner: *and I will dwell in the midſt of thee, ſaith the Lord*; the preſence of Chriſt in his churches, and with his people, in attendance on his word and ordinances, will be very manifeſt and conſtant in the latter day.

℣. 11. *And many nations ſhall be joined to the Lord in that day*, &c.] The goſpel will be preached in all nations, and multitudes will be converted, and embrace and profeſs the chriſtian religion, and join themſelves to the churches of Chriſt, which, in the New Teſtament, is expreſſed by being joined to the Lord, *Acts* v. 13, 14. ſee *Jer.* l. 5. and *Iſ.* lvi. 3, 6: *and ſhall be my people*; ſhall appear to be ſo, who before were not the people of God; did not profeſs themſelves, and were not known to be the people of God, tho' they ſecretly were in the counſel and covenant of God; but now being called by grace, they become openly and manifeſtatively his people, 1 *Pet.* ii. 10: *and I will dwell in the midſt of thee*; in the church, conſiſting of people of many nations, as well as of *Jews*: *and thou ſhalt know that the Lord of hoſts hath ſent me unto thee*; to the *Jews*, as well as to the *Gentiles*; ſee the note on ℣. 9.

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[l] אחר כבוד tandem *erit* gloria, aut poſtea *erit* gloria, De Dieu.

[m] So in Siphre apud Galatin. de Arcan. Cathol. Ver. l. 1. c. 8.

[n] Vid. Chambers's Dictionary, in the word Eye.

[o] Vid. Prideaux's Connexion, Par. 1. B. 3. p. 188, 189.

℣. 12. *And the Lord ſhall inherit Judah his portion in the holy land*, &c.] The Lord's people is his portion, and the lot of his inheritance; whom he has choſen, and calls as ſuch, whether they be *Jews* or *Gentiles*; but here it ſeems to mean the believing *Jews*; who, it is very likely, upon their converſion, will be returned to their own land, here called *the holy land*; becauſe formerly here the Lord's holy people dwelt; his holy ſanctuary was, and his holy worſhip and ordinances were attended on; and where now he will poſſeſs and enjoy his people, and favour them with communion with himſelf: *and ſhall chuſe Jeruſalem again*; after long trodden down of the *Gentiles*; as it formerly was a place of divine worſhip, ſo it ſhall be again; and which will be performed in it in a more ſpiritual and evangelical manner than ever; or it may reſpect the people of the *Jews*, who, being called by grace, this will be a kind of a renovation of their election, and an evidence of it; ſee *Rom.* xi. 26, 27, 28.

℣. 13. *Be ſilent, O all fleſh, before the Lord*, &c.] Be filled with fear, awe, and aſtoniſhment at the wonderful work of God; the deſtruction of antichriſt; the converſion of the *Jews*, and the calling of the *Gentiles*: let them not open their mouths, or dare to ſay one word againſt it. The *Targum* interprets the words of the wicked, and paraphraſes them thus, "let all the wicked be conſumed before the Lord;" ſee *Pſ.* civ. 35. and it ſeems to deſign the reſt of the people, who will not be converted; called *fleſh*, being not only frail and mortal, but corrupt and ſinful; and ſo not able to contend with God, who is mighty in ſtrength, and glorious in holineſs, and a God doing wonders. A like phraſe is in *Hab.* ii. 20: *for he is raiſed up out of his holy habitation*; which is heaven, *Iſ.* lxiii. 15. where he ſeemed to have been as it were aſleep for many hundreds of years, even during the reign of antichriſt; but now he will be as a man awaked out of his ſleep, and will ariſe to take vengeance on his and his churches enemies, and to help them, and make them happy and glorious.

CHAP. III.

IN this chapter, under the type of *Joſhua* the high-prieſt, is ſhewed the ſtate and condition of the prieſthood, and of the church of God in his times; and in it are ſeveral promiſes concerning the true high-prieſt, Chriſt, and of the efficacy and permanency of his prieſthood. The viſion of *Joſhua* is in the form of a judicial proceſs: *Joſhua* is the perſon accuſed, and is deſcribed by his ſituation, ſtanding before the angel of the Lord; and by the filthy garments he had on, which were the ground of the charge againſt him, ℣. 1, 3. The accuſer of him is ſatan, who ſtood at his right-hand; and his judge is the angel of the Lord, before whom he was, ℣. 1. The ſentence given againſt his accuſer is by way of rebuke, enforced by the Lord's choice of *Jeruſalem*, and merciful deliverance of this perſon; and as given in his favour, is an order to take his filthy garments from him, and clothe him with change of raiment, and to put a fair mitre on his head; which were accordingly done, ℣. 2, 4. 5. and a promiſe is made him, by way of proteſtation, that if he would walk in his ways, and keep his charge, he ſhould judge his houſe, and keep his courts, and ſhould have a walking place among thoſe that ſtood by, ℣. 6, 7. and next *Joſhua*, and thoſe that were with him, are addreſſed as men wondered at; and are called upon to hearken to a promiſe of the Meſſiah, under the character of the branch, ℣. 8. and under that of a ſtone with ſeven eyes on it, and engravings in it, by whom the iniquity of God's people is removed, ℣. 9. and the chapter is cloſed with an account of the proſperity, peace, and ſafety of the ſaints under the goſpel-diſpenſation, ℣. 10.

℣. 1. *And he ſhewed me Joſhua the high-prieſt*, &c.] Who was one that came up out of the captivity, and was principally concerned in building the temple, and had many enemies to obſtruct him in it; and who falling into ſin, or his ſons, in marrying ſtrange wives, *Ezra* x. 18. which he might connive at, ſatan was ready to catch it up, and accuſe him before God; tho' rather *Joſhua* is to be conſidered, not perſonally, but typically, repreſenting the ſtate and condition of the prieſthood, in which office he was; and which was very low, mean and abject, under the ſecond temple; or the church of God, which the prieſts, eſpecially the high-prieſt, were repreſentatives of: and indeed this viſion may be accommodated to the caſe of any ſingle believer, fallen into ſin, and accuſed by ſatan, and whoſe advocate Chriſt is: *ſtanding before the angel of the Lord*; not any created angel, but Chriſt the angel of God's preſence, who is called Jehovah, ℣. 2. is the rebuker of ſatan, and the advocate of his people; and who takes away their ſins, and clothes them with his righteouſneſs: and *ſtanding before* him, does not mean barely being in his ſight and preſence, but as miniſtring to him; this being the poſture both of angels and men, the ſervants of the Lord, *Dan.* vii. 10. *Pſ.* cxxxiv. 1. and cxxxv. 1, 2. either he was offering ſacrifice for the people, or aſking counſel of God for them; or rather giving thanks for his and their deliverance from captivity, being as brands taken out of the fire; and praying to be ſtript of his filthy garments, and to be clothed with others more decent, and becoming his office; and for help and aſſiſtance in the building of the temple, and againſt thoſe that obſtructed him: alſo he was brought and placed here as a guilty perſon, charged with ſin; and to be tried before him, *ſatan ſtanding at his right-hand to reſiſt him*; either to hinder him in his work of building the temple, by ſtirring up *Sanballat*, and other enemies; or rather to accuſe him of ſin, and bring a charge againſt him, and get ſentence paſſed upon him; ſo the accuſer uſed to ſtand at the right-hand of the accuſed. The *Targum* paraphraſes it, "and ſin ſtanding at his "right-hand to reſiſt him:" when the people of God fall into ſin, ſatan the accuſer of the brethren, their avowed enemy, obſerves it, and accuſes them before the Lord, and ſeeks their condemnation. *Maimonides* [p] underſtands this, of his ſtanding at the right-hand of the angel; but it was not uſual for the proſecutor, accuſer, or pleader, whether for or againſt a perſon arraigned, to ſtand at the right-hand of the judge: indeed, in the *Jewiſh Sanhedrim*, or grand court of judicature, there were two ſcribes ſtood before the judges; the one on the right-hand, the other on the left; who took down in writing the pleadings in court, and the ſentences of thoſe that were acquitted, and of thoſe that were condemned; he on the right-hand the former, and the other on the left-hand the latter [q]. The prince or chief judge of the court ſat in the middle; and his deputy, called *Ab Beth Din*, or father of the court, ſat at his right-hand; and a wiſe man, a principal one, at his left [r]; but it was uſual for the pleader, who was called בעל ריב *Baal Rib*, to ſtand on the right-hand of the party cited into the court, whether he pleaded for, or againſt him [s]: and to this cuſtom is the alluſion here, and in *Pſ.* cix. 6, 31. where ſatan, who is the accuſer of men, and pleads againſt them, is placed at the right-hand, as here; and God, who pleads the cauſe of his poor people, is alſo repreſented as ſtanding on their right-hand. The buſineſs of ſatan here was to accuſe, to bring charges, to plead for condemnation, and endeavour to get the ſentence of it paſſed againſt *Joſhua*; for he was at his right-hand, to be an *adverſary* to him, as his name (*ſatan*) ſignifies, which he has from the word here uſed; being an enemy to mankind in general, and eſpecially to the people of God, and more eſpecially to perſons in ſacred public offices; to whom he is ἀντίδικος *a court-adverſary*, as the apoſtle *Peter* calls him, 1 *Pet.* v. 8. who appears in open court againſt them, and charges them in a moſt ſpiteful aud malicious manner; and is a moſt implacable, obſtinate, and impudent one, as his name ſignifies, and the word, from whence it is derived [t]; tho' *Maimonides* [u] thinks the name is derived from שטה, which ſignifies to decline, or go back from any thing; ſince he, without doubt, makes men to decline from the way of truth, to the way of falſhood and error.

℣. 2. *And the Lord ſaid unto ſatan*, &c.] The ſame with the angel of the Lord, ℣. 1. having heard the charge brought by him againſt *Joſhua*, here called Jehovah, being the ſon of God, and properly God: *the Lord rebuke thee, O ſatan*; theſe words may be conſidered, either as the interceſſion of Jehovah the Son, with Jehovah the Father, for *Joſhua* and his church, and againſt ſatan; that he would reprove him for his malice and wickedneſs; ſtop his mouth, and ſilence him, that he might not go on to accuſe; that he would confound his ſchemes, and reſtrain him from doing miſchief; tread him down, and bruiſe him under the feet of his people, and pour out his wrath upon him: or as a declaration of what ſhould be done to him, or what he himſelf would do; for it may be rendered, *the Lord will rebuke thee* [w]; as the following clauſe is by ſome, who take this to be a wiſh, and the following a poſitive declaration, that Jehovah the Father would certainly rebuke ſatan; as might be concluded from the reaſons and arguments uſed by the angel, taken from God's choice of *Jeruſalem*; the building of which ſatan endeavoured to hinder, tho' God had choſen it for his habitation and worſhip; and from the deliverance of *Joſhua* out of the fire for that purpoſe: and this reproof of him on the behalf of his people, is founded on their election of God; *even the Lord that hath choſen Jeruſalem rebuke thee*; which act is eternal; ſprings from the love and grace of God towards them; antecedes all works, good or bad, done by them; ſtands firm, ſure, and unalterable; ſuch who are intereſted in it, are called, juſtified, and ſhall be glorified; nor has ſatan any thing to do with them; nor will any charge of his be of any avail againſt them, *Rom.* viii. 33: *is not this a brand pluckt out of the fire?* which is to be underſtood of *Joſhua*; not of his being delivered out of that fire, into which the *Jews* [x] ſay he was caſt, along with *Ahab* and *Zedekiah*, whom the king of *Babylon* roaſted in it, *Jer.* xxix. 22. when he marvellouſly eſcaped; others ſay [y], 8000 young prieſts fled to the temple, and were burnt in it, and only *Joſhua* was preſerved; but of his deliverance out of the *Babyloniſh* captivity, and alſo of the prieſthood, which, during the captivity, when the temple was deſtroyed, and temple-ſervice ceaſed, was like a brand in the fire; and tho' *Joſhua* the high-prieſt was returned, and the prieſthood in ſome meaſure reſtored, yet not to its former glory, the temple not being yet built; and therefore was but like a ſmoking fire-brand; likewiſe the people of God may be meant; ſee *Amos* iv. 11. who are by nature like a branch cut off, a dry ſtick caſt into the fire, and half burnt; they are in a ſtate of ſeparation from God, Father, Son, and Spirit; and they are unprofitable and unfruitful, and in danger in themſelves of being conſumed in the fire of divine wrath, of which they are as deſerving as others, and are under the ſentence of it; and when convinced, have dreadful apprehenſions of being conſumed by it; but thro' the grace, mercy, love, and power of God, they are plucked out of this ſtate in effectual vocation, and are ſecured from everlaſting deſtruction; wherefore ſatan is rebuked for attempting to bring any who are inſtances of ſuch grace and goodneſs into condemnation; it being wicked and malicious, bold and daring, vain and fruitleſs; ſince ſuch are ſecured by the grace and power of God, and are preſerved for everlaſting glory and happineſs.

℣. 3. *Now Joſhua was clothed with filthy garments*, &c.] Having fallen into ſin. The *Jewiſh* writers [z] interpret this of the ſin of his children in marrying ſtrange wives, *Ezra* x. 18. or he had married one himſelf, as *Jerom* from the *Jews*, on the place; or a whore, as *Juſtin Martyr* [a] ſuggeſts; or had been ſlothful and ſluggiſh in rebuilding the temple; and be it what it will, ſatan had aggravated it, and repreſented him as a moſt filthy creature,

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[p] More Nevochim, par. 3. c. 22. p. 398. Moſis Kotſenſis Mitzvot Torah, Pr. Affirm. 97.

[q] Miſn. Sanhedrin, c. 4. §. 3. Maimon. Hilchot Sanhedrin, c. 1. §. 9.

[r] Maimon. ib. §. 3. Vid. Cocceium in Miſn. Sanhedrin, c. 4. §. 3.

[s] Godwin's Moſes and Aaron, l. 5. c. 3.

[t] Vid. Schultens in Job i. 6.

[u] More Nevochim, ut ſupra.

[w] יגער increpabit, Burkius.

[x] Jarchi & Kimchi in loc.

[y] T. Hieroſ. Taaniot, fol. 69. 2.

[z] T. Bab. Sanhedrin, fol. 93. 1.

[a] Dialog. cum Trypho. p. 344.

ture, covered with ſin, and as it were clothed with it: ſins may well be called filthy garments, ſince righteouſneſſes are as filthy rags, *Iſ.* lxiv. 6. It may alſo denote the imperfection of the Levitical prieſthood, and the pollutions in it, at leaſt in thoſe who officiated therein, and eſpecially under the ſecond temple; as well as may repreſent the defilements of the Lord's people by ſins they fall into: *and ſtood before the angel*; as an accuſed perſon, charged with ſin, and waiting the iſſue of the proceſs againſt him: he ſtood under an humble ſenſe of his iniquities, looking to the blood and righteouſneſs of Chriſt for pardon and juſtification; praying and intreating that theſe filthy garments might be took away from him, and he be clothed with fine linen, ſuitable to his character as a prieſt. Such a ſordid dreſs was the habit of perſons arraigned for crimes. It was uſual, eſpecially among the *Romans*, when a man was accuſed of, and charged with, capital crimes, and during his arraignment, to let down his hair, ſuffer his beard to grow long, to wear filthy ragged garments, and appear in a very dirty and ſordid habit; hence ſuch were called *ſordidati* [b]: nay, it was not only cuſtomary for the accuſed perſon, when he was brought into court before the people to be tried, to be in ſuch a filthy dreſs; but even his near relations, friends and acquaintance, before the court went to voting, uſed to appear in like manner, with their hair diſhevelled, and clothed with garments foul and out of faſhion, weeping and crying, and deprecating puniſhment; thinking by ſuch a filthy and deformed habit, to move the pity of the people [c]. It is ſaid of the embaſſadors of the *Rhodians* at *Rome*, upon a certain victory obtained, that they appeared at firſt in white garments, ſuitble to a congratulation; but when they were told that the *Rhodians* had not ſo well deſerved to be reckoned among the friends and allies of the *Romans*, they immediately put on ſordid garments, and went about to the houſes of the principal men, with prayers and tears intreating that cognizance might firſt be taken of their cauſe, before they were condemned [d]: tho', on the contrary, ſome, when arraigned, as defying their accuſers, and as a token of their innocence, and to ſhew the fortitude of their minds, and even if they could to terrify the court itſelf, would dreſs out in the moſt ſplendid manner; or however, would not follow the above cuſtom. It is reported of *Scipio Africanus*, that when he was arraigned in court, he would not omit ſhaving his beard, nor put off his white garments, nor appear in the common dreſs of arraigned perſons [e]: and when *Manlius Capitolinus* was arraigned in court, none of his relations would change their cloaths; and *Appius Claudius*, when he was tried by the Tribunes of the common people, behaved with ſuch ſpirit, and put on ſuch a bold countenance, as thinking that by his ferocity he might ſtrike terror into the Tribunes; and ſo *Herod*, when he was accuſed before *Hyrcanus*, went into the court clothed in purple, and attended with a guard of armed men [f]: whether the above cuſtom obtained in *Judea*, and ſo early as the times of this prophet, is not ſo evident; tho' *Joſephus ben Gorion* ſays, it was a cuſtom for a guilty perſon to ſtand before the judges clothed in black, and his head covered with duſt [g]; however it is certain, that with the *Jews* a diſtinction was made in the dreſs of prieſts, who, by the *Sanhedrim*, were found faulty or not; ſuch as were, were clothed and veiled in *black*; and ſuch as were not, but were found right and perfect, were clothed in *white*; and went in, and miniſtred with their brethren the prieſts [h].

℣. 4. *And he anſwered, and ſpake*, &c.] That is, the angel of the Lord, before whom *Joſhua* ſtood, anſwered to the accuſations of ſatan, and the intreaties of *Joſhua*: and ſpake *unto thoſe that ſtood before him*; not the fellows that ſat before *Joſhua*, ℣. 8. for the prieſts, who were *Joſhua*'s fellows, could not take away ſin; nor indeed can miniſters of the goſpel, only miniſterially or declaratively, as inſtruments, in bringing the good news of pardon to the comfort of diſtreſſed minds; whom the miniſtring angels may here repreſent, that ſtood before Chriſt the archangel, the head of all principalities and powers, and who are miniſtring ſpirits to him; and ſo the *Targum* paraphraſes it, "and "he ſaid to them who miniſtred before him;" who, tho' they can't expiate ſin, or make atonement for it, may bring the tidings of pardon to a poor fallen believer: *ſaying, take away the filthy garments from him*; it may be obſerved, that the garments of the prieſts were to be new and fair, according to the *Jewiſh* canon [i]; and if they became filthy, they did not whiten them, nor waſh them, but left them for threads (or wicks of candles) and put on new; and ſo orders are here given, not to waſh the filthy garments of *Joſhua*, but to take them away: it is not, take him, ſatan, the addreſs is not to him; nor angels, who are ſpoken to, take away this filthy creature from me, I can't bear the ſight of him; but take away his ſins, not the being, power, or ſenſe of them; nor does it ſignify making atonement for them, or removing them out of the ſight of juſtice; but a taking them away out of *Joſhua*'s ſight, and giving him a ſenſe of pardon, a comfortable view of it, in which angels and miniſters of the word may be aſſiſting; ſee *Iſ.* vi. 6, 7. and xl. 2. and is effectually done, when Chriſt, who has power to forgive ſin, makes an application of forgiving grace himſelf, as follows: *and unto him he ſaid*; that is, the angel of the Lord ſaid to *Joſhua*: *behold, I have cauſed thine iniquity to paſs from thee*; which ſhows that he had ſinned, and interprets the filthy garments he was clothed with: Chriſt took his iniquity upon himſelf, bore and made ſatisfaction for it, and removed it as far from him as the eaſt from the weſt; and now cauſed the guilt of it to paſs from his conſcience, and gave him a comfortable view of the free and full pardon of it. The word, *behold!* is prefixed to this declaration of pardon, to aſcertain the truth of it, to fix his attention to it, and raiſe his admiration at it: *and I will clothe thee with change of raiment*; garments to put on and off; for in thoſe hot countries, they uſed to ſhift their garments often; and theſe do not deſign prieſtly garments, ſuch as the high-prieſt put on on the day of atonement, when he put off his common garments, and having done his work, ſhifted again, *Lev.* xvi. 23, 24. ſuch change of garments the high-prieſt indeed had, and ſo had the common prieſts; for they did not wear the ſame garments when out of ſervice, as when in it; ſee *Ezek.* xlii. 14. and xliv. 19. and the notes there; but prieſtly garments ſeem rather to be intended in the following verſes, which were put on along with the mitre: change of raiment here rather ſignify, ſuch as uſed to be wore on feſtivals and holy days, rich, valuable, precious garments; ſuch as men wore when they went abroad, and appeared in company, and upon return home put off again; and eſpecially clean, neat garments, as ſome render the word [k], in oppoſition to filthy ones *Joſhua* was clothed with: when arraigned perſons put on ſordid garments, they were ſaid *mutare veſtem*, to change their apparel; but here clean, inſtead of filthy garments, are called change of raiment with great propriety; and a happy exchange is this indeed! The word is in the plural number, and may point at more garments than one, different ſuits of apparel, with which changes might be frequently made, both for delight and refreſhment; and may have regard to the ſeveral garments of believers in Chriſt, of all good men, partakers of the grace of God: they have the garment of an outward holy converſation, which they are to watch and keep, leſt they walk naked; and which, as it is often ſpotted with ſin, they waſh and make white in the blood of the Lamb: and there is the integrity and faithfulneſs of the ſaints in the performance of their duty, in their ſeveral ſtations of life; and eſpecially of thoſe in public office, in the diſcharge of that; who, as *Job*, put on righteouſneſs, and it clothes them, and judgment is as a robe and diadem to them, ch. xxix. 14. and there is the garment of internal holineſs, the new man, conſiſting of the ſeveral graces of the Spirit, which is put on as a garment, and makes believers all glorious within; as well as their clothing is of wrought gold, the righteouſneſs of Chriſt; the principal garment, called the robe of righteouſneſs, and garments of ſalvation; the beſt robe, and wedding garment, fine linen, clean and white, which is the righteouſneſs or righteouſneſſes of the ſaints, *Rev.* xix. 8. and ſo the *Targum* renders the word here, *with righteouſneſſes*; tho', as one change of raiment, or ſuit of apparel, may be meant, ſo one ſort of righteouſneſs only may be pointed at, even the one obedience of Chriſt, or his juſtifying righteouſneſs; which may be ſo called, to denote the excellency and fulneſs of it, being ſufficient to clothe and juſtify all the elect of God; like raiment, this is not in the ſaints, but put upon them, and covers them, and keeps them warm; protects from injuries, and beautifies and adorns: this robe of righteouſneſs Chriſt has wrought out for his people, and he clothes them with it; it is his gift unto them, and they receive it from him; by which they are freed from all ſin and condemnation, and their perſons and ſervices are accepted with God.

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[b] Salmuth. in Pancirol. Memorab. par. 1. Tit. 44. p. 187.

[c] Alex. ab Alex. Genial. Dier. l. 3. c. 5.

[d] Liv. Hiſt. l. 45. c. 20.

[e] A. Gell. Noct. Attic. l. 3. c. 4.

[f] Alex. ab Alex. ut ſupra.

[g] Hiſt. Heb. c. 44. apud Druſium in Amos ii. 7.

[h] Miſn. Middot, c. 5. §. 3. T. Bab. Yoma, fol. 19. 1. Maimon. Biath Hamikdaſh, c. 6. §. 11.

[i] Maimon. Cele Hamikdaſh, c. 8. §. 4, 5.

ỿ. 5. *And I ſaid, let them ſet a fair mitre upon his head*, &c.] Theſe are either the words of Jehovah the Father, who has all the angels at his command, and can order them to do what he pleaſes; always regards the interceſſion of Chriſt; is ever well pleaſed with his righteouſneſs, and with his people, as clothed with it; and where he gives grace, he gives more grace: a man clothed with Chriſt's righteouſneſs is upon riſing ground; he is in the way to great honour and glory: or, as ſome think, they are the words of the angel of the Lord, the Meſſiah, continued, who willed, ordered, and commanded his miniſtring ſervants to do this, that *Joſhua* might appear agreeable to the dignity of his office, and look great, as well as clean and neat: or rather they are the words of *Zechariah* the prophet; and deſign either the inward thoughts, and ſecret wiſhes of his mind; or were an humble requeſt of his, and was regarded; who ſeeing ſomething wanting to make *Joſhua* a complete high-prieſt, intercedes for it: ſo one ſaint rejoices in the reſtoration of another; and is ſo far from envying the gifts and graces of the greateſt, that he wiſhes him more: *ſo they ſet a fair mitre upon his head*; ſuch as the high-prieſt wore; on which was a plate of gold, and on it written, *holineſs to the Lord*; and was an emblem of Chriſt being made ſanctification to his people; ſee *Exod.* xxviii. 4, 36. The mitre was a garment of the high-prieſt, a ſort of covering for the head, a cap or turbant: it was made of linen, and is called the linen mitre, *Lev.* xvi. 4. and that which *Joſhua* might have wore before, being ſtained and foul, it is requeſted that a *fair* or *clean* [l] one might be ſet upon his head. It conſiſted, as the *Jewiſh* writers ſay [m], of ſixteen cubits or ells, which were rolled up in the form of a *Turkiſh* turbant; and has its name in *Hebrew* from its being thus rolled up. The account *Joſephus* [n] gives of it is, that it was "a cap "or bonnet wore on the head, not riſing up in a "point, nor encompaſſing the whole head, but "put on little more than the middle of it; and is "called *Maſnaempthes* (it ſhould be, *Mitznephet*); "and is formed in ſuch a manner, as to look like "a crown, made of a linen web, like a ſwath or "roller; for it is many times rolled about and "ſewed;" and with which *Jerom*'s account of it agrees; who ſays [o], "the fourth ſort of garment "is a round cap or bonnet, ſuch as we ſee painted "on *Ulyſſes*, like a globe, circle, or ſphere, divided "in the middle, and one part ſet on the head: "this we, and the *Greeks* call, a *Tiara*; the *Hebrews*, *Mitznephet*: it has no point at top, nor "does it cover the whole head to the hair, but "leaves a third part of the forehead uncovered; "and ſo bound with a lace at the back of the "head, that it cannot eaſily fall from it: it is "made of fine linen, and is ſo well covered with "a linen cloth, (and which alſo *Joſephus* takes "notice of in the above place) that no traces of "the needle appear without." It hid the ſeams, and the deformity of them: both the high prieſt, and the common prieſts wore mitres, as appears from *Exod.* xxviii. 4, 37, 39, 40. and the difference between them, according to the *Jewiſh* writers [p], ſeems chiefly to lie in the manner of rolling and wrapping them: the mitre of the high-prieſt was wrapped about his head, as you roll a broken limb, roll upon roll, and did not riſe up to a point, but was flat on his head; but that of the common prieſts conſiſted of various folds and rolls, which gradually roſe up to a point, as a night-cap, or high-crowned hat. *Joſephus* [q] contrary to all other writers, makes the high-prieſt to have two mitres; for he ſays, he had a cap like to the former, ſuch as all the reſt of the prieſts had, upon which another was ſewed, variegated with blue, or a violet colour; which *Braunius*[r] thinks is a miſtake of his, ariſing from the blue lace, with which the plate of gold, that had engraven on it, holineſs to the Lord, was faſtened to the mitre; or elſe that the place is corrupted, or has been interpolated by ſome other hand; ſince this would make the high-prieſt to have nine garments, and not eight only; but *Fortunatus Scacchus*[s] takes the paſſage to be genuine, and argues from it for another mitre or cap, more worthy of the high-prieſt; and which was peculiar to him, and was very curiouſly wrought, and on which the celeſtial globe was figured; and ſo *Joſephus* ſays[t], that the cap being made of blue or hyacinth, ſeemed to ſignify heaven; for otherwiſe the name of God would not have been put upon it. The ſon of *Sirach*, *Eccl.* xlv. 12. ſpeaks very highly of this covering of the high-prieſt's head, calling it, "a crown of "gold upon the mitre, wherein was engraved ho"lineſs, an ornament of honour, a coſtly work, "the deſires of the eyes, goodly and beautiful;" as here a fair mitre: *and clothed him with garments*; prieſtly ones, ſuitable to his office, which were in all eight; which were the linen breeches; the coat of linen; an embroidered girdle; a robe of blue; an ephod of gold; a breaſt-plate curiouſly wrought, in which were the Urim and Thummim; a mitre of fine linen, and a plate of pure gold on it, *Lev.* viii. 7, 8, 9. and on the day of atonement, he wore the four following extraordinary garments, breeches, coat, girdle and mitre all of linen, *Lev.* xvi. 4[u]. all which were typical of the clothing of believers by Chriſt, by whom they are made prieſts unto God: *and clothed him with garments*; prieſtly robes, ſuitable to his office: *and the angel of the Lord ſtood by*; to ſee all done according to his order; and not as a mere ſpectator, for he was concerned in clothing him himſelf; and he ſtill ſtood to denote his conſtant care of *Joſhua*, and his regard to him, and as having ſomething more to ſay to him, as follows:

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[k] מחלצות veſtibus aliis, i. e. puris, Munſter; mundas & pretioſas, Vatablus; veſtes elegantiores & cultiores, Druſius; veſtibus mundioribus, Grotius; veſtibus mundis, Burkius; ſignificat in genere veſtes decoras & pretioſas, ib.

[l] צניף טהור, κιδαριν καθαραν, Sept. cidarim mundam, Vulg. Lat. Pagninus, Montanus, &c. דכיא. Targum.

[m] Maimon. Cele Hamikdaſh, c. 8. §. 19.

[n] Antiq. l. 3. c. 7. §. 3.

[o] De veſtitu Sacerdotum ad Fabiolam, fol. 19. I.

[p] Maimon. Cele Hamikdaſh, c. 8. §. 2. Aben Ezra in Exod. xxviii. 36.

[q] Ut ſupra, §. 6.

℣. 6. *And the angel of the Lord proteſted unto Joſhua, ſaying.*] He not only gave his word, but annexed his oath; he called as it were heaven and earth to witneſs; and this he did to confirm the faith of *Joſhua* in the promiſes he was about to make, as well as in the bleſſings of grace beſtowed upon him; as the pardon of his ſins, the juſtification of his perſon, and acceptance with God.

℣. 7. *Thus ſaith the Lord of hoſts*, &c.] For this angel was no other than the Lord of armies in heaven and in earth: *if thou wilt walk in my ways*; preſcribed in the word of God, moral, ceremonial, and evangelical; in Chriſt the grand way, and indeed the only way of ſalvation; and in the paths of faith, truth, righteouſneſs, and holineſs; in the ways of God's commandments, which are pleaſant, and attended with peace; ſuch a walk and converſation, and ſuch obedience the grace of God teaches, and obliges to: *and if thou wilt keep my charge*; the things he gave in charge, all his commands and ordinances, particularly ſuch as belonged to the prieſtly office and Levitical ſervice; ſee *Numb.* iii. 7, 8. all which might be expected after ſo many favours granted: *then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts*; preſide in the temple, be governor in it, and have the care of all the courts belonging to the people and the prieſts, and the advantages ariſing from thence. The meaning is, that whereas the office of the prieſthood was in diſuſe thro' the captivity, and was become contemptible thro' the ſins of the prieſts, it ſhould now be reſtored to its former honour and glory: to have a place in the houſe of God, the church, is a great honour, and ſtill more to be a governor and ruler in it: *and I will give thee places to walk among thoſe that ſtand by*; either among fellow-prieſts, or fellow-ſaints; or rather among the angels that ſtood before the angel of the Lord, and miniſtred to him; ſignifying that he ſhould enjoy their company, be like unto them, and join in ſervice with them in heaven, in a future ſtate: and *walking places* among them, denote the pleaſures of the heavenly ſtate, as well as the ſafety and glory of it; ſee *Iſ.* lvii. 2. *Rev.* iii. 4. and xxi. 24. The *Targum* very agreeably paraphraſes the words thus, "and in the reſurrection "or quickning of the dead, I will raiſe or quicken "thee; and I will give thee feet walking among "theſe *Seraphim*." The alluſion is to thoſe walks that were in the temple, ſuch as Chriſt walked in, *John* x. 23. and the pavement in *Ezekiel*'s temple, ch. xl. 17, 18.

℣. 8. *Hear now, O Joſhua the high-prieſt*, &c.] What he was about to ſay further concerning the bringing forth of the Meſſiah, the antitype of him, and of all the prieſts: *thou and thy fellows, that ſit before thee*; the *Jews* interpret[w] theſe, of *Hananiah*, *Miſhael*, and *Azariah*, for whom wonders were wrought in delivering them from the fiery furnace; but rather they deſign the prieſts, and the prophets, and chief men that came up with *Joſhua* out of the captivity; and eſpecially the young prieſts that ſat before him as his diſciples, to be inſtructed by him in things belonging to the prieſtly office: *for they are men wondered at*; or, *men of a ſign*[x], or *wonder*; typical of Chriſt the great high-prieſt; they were *men wondered at*, as all the people of God are: they are wondered at by themſelves, that God ſhould have any love to them, any thoughts concerning them; make a covenant with them in his Son; ſend him to die for them; call them by his grace; make them ſons and heirs of his, and at laſt bring them to glory: and they are wondered at by the men of the world; that they ſhould make ſuch a choice as they have; that they ſhould bear afflictions with ſo much chearfulneſs and patience; that they ſhould be ſo ſupported under them, and even thrive and flouriſh amidſt them. The life of a believer is all a myſtery, and wonderful: and they are wondered at by the angels, as they are the choſen of God, the redeemed of the Lamb, and called from among men; and they ſhall be the ſpectators of wonderful things themſelves, which they will be ſwallowed up in the admiration of to all eternity. The *Targum* paraphraſes the words thus, "for they are men worthy "to have miracles wrought for them;" and indeed, tho' they are not worthy, yet miracles of grace are wrought for them, and one follows: *for behold, I will bring forth my ſervant the* BRANCH; not *Zorobabel*, as ſome interpret it; but the Meſſiah,

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[r] De veſtitu Sacerdot. Hebr. l. 2. c. 21. p. 795.

[s] Sacr. Elæochriſm. Myroth. l. 3. c. 39. p. 995. Vid. Solerium de Pileo, §. 12. p. 257.

[t] Ut ſupra, §. 7.

[u] Maimon. Cele Hamikdaſh, c. 8. §. 1, 2, 3.

[w] T. Bab. Sanhedrin, fol. 93. 1. & Jarchi in loc.

[x] אנשי מופת viri portenti, Montanus, Calvin, Druſius, Cocceius; viri prodigiorum, Vatablus; viri prodigii, Burkius.

ſiah, as the *Targum* of *Jonathan* paraphraſes it; and which is the ſenſe of ſome other *Jewiſh* writers. *Kimchi*, tho' he interprets the branch of *Zerubbabel*, yet obſerves, there are ſome of their interpreters who explain it of the Meſſiah; and it is as if it was ſaid, tho' I bring you this ſalvation, yet I will bring you a greater ſalvation than this, at the time I ſhall bring forth my ſervant the branch: and again they interpret it of him, becauſe the name of the Meſſiah is *Menachem*, i. e. the comforter; and which is numerically the ſame with *Tzemach* the branch; and *Aben Ezra*, who firſt explains it the ſame way as *Kimchi*, yet adds, but many interpreters ſay this branch is the Meſſiah; and he is called *Zerubbabel*, becauſe he is of his ſeed, even as he is called *David*; and *David* my ſervant ſhall be their prince for ever, *Ezek.* xxxvii. 25. likewiſe another *Jewiſh* writer, *R. Abraham Seba* [y], underſtands it of the Meſſiah. The heathens uſed to call their heroes the branches of the gods; the branch of *Jupiter*, and the branch of *Mars*, &c. are frequently met with in the poets [z], and perhaps taken from this name of the Meſſiah; who is the ſervant of God as Mediator, and became ſo by being made of a woman, and made under the law; and is a ſervant of God's chooſing, ſending, and rewarding; the chief of whoſe ſervice lay in the redemption of his people; and who was an obedient, diligent, prudent, and faithful ſervant. The name of *the branch* is given him elſewhere, *Iſ.* iv. 2. *Jer.* xxiii. 5. and deſigns his deſcent as man, and the meanneſs of it; and yet his fruitfulneſs in himſelf, and to his people: the *bringing* him *forth*, intends his incarnation; and ſhews that he exiſted before, and was with God, and is brought forth by him as an inſtance of his grace and love to men; and becauſe this was a matter of great moment, and very wonderful, and would certainly be done, and deſerved attention, the word, *behold!* is prefixed to it. The *Septuagint* render this word by ανατολη, the riſing ſun, or that part of the heavens where the ſun riſes, the eaſt; and the *Vulgate Latin* verſion has *Orientem*, the eaſt: hence another *Zechariah* calls the Meſſiah, *the day-ſpring from on high*, *Luke* i. 78. and one of his titles is, *the ſun of righteouſneſs*, *Mal.* iv. 2. The eaſtern part of the heavens was attributed by the heathens to their gods, and reckoned their ſeat and abode [a]; and from hence the Meſſiah came, that man from heaven; he was born in the eaſtern part of the world. Some render the words, in *Mic.* v. 2. *his goings forth are out of the eaſt* [b]; and it was from the mount of *Olives*, which was to the eaſt of *Jeruſalem*, that he went up to heaven; and from the ſame point of the heavens will he come again, ſince his feet will ſtand on that mountain, *Acts* i. 11, 12. *Zech.* xiv. 4. he is the angel ſaid to aſcend from the eaſt, *Rev.* vii. 2. and perhaps it is owing to this verſion of the word here, and elſewhere, when uſed of the Meſſiah, that he came to be known among the *Gentiles* by this name; to which it is thought *Tacitus* [c] has reſpect, when he ſays, "many were perſuaded, that in the ancient books "of the prieſts, were contained a *prophecy*, that "at that time *Oriens*, or the eaſt, ſhould prevail;" that is, ſuch an one ſhould exiſt, or rule in the world, whoſe name is *Oriens*, or the riſing ſun.

℣. 9. *For behold, the ſtone that I have laid before Joſhua*, &c.] Not the plummet in the hand of *Zerubbabel*; nor the firſt and foundation-ſtone of the temple laid by him in the preſence of *Joſhua*; but Chriſt the ſtone of *Iſrael*, whom the builders refuſed, the foundation and corner-ſtone of the ſpiritual building the church: and this was laid before *Joſhua* to build his faith upon, to view his ſafety and ſecurity on it, and to take comfort from it for himſelf; and to lay it before others, and inſtruct them in the nature and uſe of it, for their comfort alſo. It was prophetically laid before him in the prophecies of Chriſt, that went before; and typically, when the foundation of the temple was laid, *Ezra* iii. 9, 10. the temple being a type of the church, and the foundation of it a type of Chriſt: and this being done by *Jehovah*, ſhews that he is the chief builder; that this ſtone muſt be an excellent one, that is of his laying; that that building muſt ſtand, which this is the foundation of; and that under-builders have great encouragement to work; ſee *Iſ.* xxviii. 16. *Vitringa*, on the place referred to, interprets *Joſhua* of *Iſaiah*, who propheſied of this ſtone in the ſaid place, and before whom it was laid by a ſpirit of prophecy; *Iſaiah* and *Joſhua* being words of the ſame ſignification and formation: but *Iſaiah* was no high-prieſt; for there is no room to think that *Joſhua* in this verſe, is another, and diſtinct from, *Joſhua* the high-prieſt, in the former: *upon one ſtone* ſhall be *ſeven eyes*; meaning either the eyes of Chriſt himſelf, which he has, and are in him; for Chriſt is not only a living ſtone, but a ſeeing one, even all-ſeeing; he is all eye. This may be an alluſion to ſuch ſtones that have the reſemblance of eyes upon them: ſuch a ſtone is that which *Scheuchzer* [d] ſpeaks of, and calls *Siliculus Ommatias*, being found in the river *Sila*; which repreſents the fore part of the bulb of the eye, and the black pupil of the eye in a ſnowy white; and after a ſmall interſtice, as ſurrounded with another black circle; with which may be compared the *Achates*, in the middle of which is an onyx, reſembling an eye, and is therefore named by *Velſchius* [e], *Achates Ommatias*, and *Onych-Ophthalmos*. Some ſtones have on them the figures of the eyes of animals, and have their names from them; as the *Ægophthalmos*, which is very much like to the eye of a goat; and *Lycopthalmos*, in the middle of which the black is ſurrounded with white, as the eyes of wolves, and in all reſpects like unto them; and *Hyophthalmos*, which bears the likeneſs of the eyes of ſwine: and ſome reſemble human eyes; there is one called *Triophthalmos*, which is bred with the onyx, and repreſents three eyes of a man together; all which are made mention of by *Pliny* [f]: but here is a ſtone with ſeven eyes in it, denoting perfection of ſight in him as a divine perſon, ſpecial overſight of his people, and fulneſs of grace in him as Mediator; for the fulneſs of the gifts and graces of the Spirit in him, for the uſe of his people, is ſignified by ſeven eyes, *Rev.* v. 6. they may deſign the omniſcience of Chriſt in general, which reaches to all perſons and things, and greatly qualifies him to be the head of the church, and judge of the world; and likewiſe his ſpecial knowledge, care, and watchfulneſs of his own people, from everlaſting, in time, at, and before, and after converſion, under all their trials and exerciſes: or they deſign the eyes which are looking to him, and are intent on him; and the ſenſe is, that all eyes are upon him: the eyes of God the Father were upon him in the council and covenant of peace, and under the Old Teſtament, as the ſurety of his people, to make ſatisfaction for them; and when the fulneſs of time was come to ſend him forth; and during his infancy, and throughout his life, to preſerve him; and in the whole of his humiliation, ſufferings and death, his eye was on him, with pleaſure and ſatisfaction; and when in the grave, to raiſe him up; and now in heaven, for the acceptance of his people: the eyes of the holy Spirit are on him, to take of his things, and ſhew them to his people: the eyes of angels are upon him, in point of dependence, ſervice and worſhip; their eyes were upon him when here on earth, as he aſcended to heaven, and now he is there: the eyes of all the ſaints, under the Old Teſtament, were upon him, expecting him, and looking to his perſon, and to his blood, and ſacrifice, that were to be offered; the eyes of all believers, under the New Teſtament, in all times and places, are to him for pardon, righteouſneſs, life, and ſalvation; and the eyes of all, good and bad, will be faſtened on him, when he comes a ſecond time, in the clouds of heaven; and the eyes of all the glorified ones will be upon him to all eternity, beholding his glory; to this ſenſe agrees the *Targum*, which renders the words, *upon one ſtone, ſeven eyes look to it*. *R. Joſeph Kimchi* interprets theſe eyes of ſeven men, *Joſhua*, *Ezra*, *Zorobabel*, *Nehemiah*, and the three prophets, *Haggai*, *Zechariah*, and *Malachi*: *behold, I will engrave the graving thereof, ſaith the Lord of hoſts*; either with the names of his elect, which are not only written in the book of the Lamb; but their perſons are put into his hands, and engraven there; and are bore upon his ſhoulders, he having the care and government of them; and are upon his breaſt-plate, and on his heart, he being their repreſentative, and preſenting them for a memorial before the Lord; as the names of the tribes of *Iſrael* were on the ſtones, on the ſhoulders, and on the breaſt-plate of the high-prieſt; in all which Jehovah is concerned: or elſe with the gifts and graces of the Spirit, like a carved or poliſhed ſtone; his human body was prepared and formed by him, and his human ſoul was filled with him; and he, as Mediator, was full of grace and truth; which is one branch of his glory, and draws the eyes of believers to him: or theſe engravings may intend the ſufferings of Chriſt; the wounds and marks in his fleſh; or, the *openings* [g], in his feet, hands, and ſide, as it may be rendered; the inciſions and cuts made there by the nails and ſpear; which were according to the determination, will, and pleaſure of God; according to his purpoſing and commanding will, which Chriſt was obedient to; and are pleaſing to God, as being the accompliſhment of his counſel and covenant; ſatisfactory to his law and juſtice; what procured the ſalvation of his people, and brought glory to him: unleſs this is rather to be underſtood of the exaltation and glorification of his human nature in heaven; of his being beautified, adorned, and crowned with glory and honour there, and made the head-ſtone of the corner; and indeed all theſe things may be included. The alluſion ſeems to be to engraving of ſtones, either by nature, or by art; ſome have forms and figures on them, which are not engraven by art, or man's device, but are of God, and by nature; ſuch as thoſe ſtones before-mentioned, that have the reſemblance of eyes upon them; and the *Achates*, which was wore in the ring of *Pyrrhus* king of *Epirus*, in which were ſeen the nine muſes, and *Apollo* holding an harp; and which were not engraven by art, as *Pliny* [h] obſerves; but the ſpots of nature's own accord were ſo placed, as that to each muſe its proper enſign was given: others are engraven by the art of men, as the onyx-ſtones, which had the names of the children of *Iſrael* on them, wore on the ſhoulders of the high-prieſt; by which inſtance it appears, that the art of engraving on precious ſtones is very antique, and in which the ancients are ſaid to excel; their engravings on agates, cornelians, and onyx, ſurpaſs any thing of that kind produced by the moderns. *Pyrgoteles* in the times of *Alexander*, and *Dioſcorides* under the firſt *Roman* emperors, were the moſt eminent engravers we read of. This art, with other polite arts, was buried under the ruins of the *Roman* empire; until it was retrieved in *Italy* at the beginning of the 15th century, by two *Italians*; and from that time has been common enough in *Europe* [i]: but ſince this ſtone here was for building, rather the alluſion is to the engraving and poliſhing of corner-ſtones and frontiſpieces in edifices; and particularly to thoſe coſtly, curious, and carved ſtones uſed and laid in the temple; ſee *Mark* xiii. 1. *Luke* xxi. 5. or to the firſt ſtone laid in the foundation, in which little orbs were engraven, and medals of gold or ſilver put in them, bearing the name, country, and deſcent of the builder, and the day, year, and reign in which the ſtructure was begun; which little orbs are thought to be called eyes, becauſe of the orbicular form of the eye [k]: ſo *Grotius* thinks, the engraving of the ſeven eyes on the ſtone is here referred to; which ſtone he takes to be the plummet in the hand of *Zorobabel*, when the formation of the temple was laid, ch. iv. 10. at which time theſe ſeven eyes were cauſed ſuddenly to appear on it, and is the wonder ſpoken of, ℣. 8: *and I will remove the iniquity of that land in one day*; not *Judea*, nor *Chaldea*, but *Immanuel*'s land, the church and people of God, *Iſ.* viii. 8. even all the elect and covenant-ones, for whom Chriſt ſuffered and died, and who are laid upon this ſtone; their ſins Jehovah removed from them to Chriſt their ſurety; and Chriſt by bearing them, and the puniſhment of them, took them away; and God removed them, both from him and them, upon his becoming a ſacrifice for them; and that wholly out of ſight, ſo as that he never will impute them to them, nor condemn them for them; and this was all done *in one day*. *Jarchi* upon the text, ſays, "I know not what day this is;" but we chriſtians know it was the day on which Chriſt ſuffered and died, and offered himſelf a ſacrifice for ſin; by which one offering of himſelf, once for all, he put away ſin for ever; it was all done in one day, *Heb.* vii. 27. and ix. 26, 28. and x. 10, 12, 14. on the day he ſuffered, when he expiring on the croſs, ſaid, *it is finiſhed*; namely ſin, and complete ſalvation from it.

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[y] Tzeror Hammor, fol. 114. 2. 3.

[z] Vid. Huet. Demonſtr. Evangel. prop. 9. c. 59. p. 540.

[a] Porphyry & Varro in Feſtus, apud Gregory's Notes and Obſervations, c. 18. p. 72.

[b] Gregory, ib. p. 82.

[c] Hiſt. l. 5. c. 13.

[d] Specimen. Lithograph. Helvet. Curioſ. fig. 37. p. 27.

[e] Hecatoſt. I. Obſ. 22. apud ib.

[f] Nat. Hiſt. l. 37. c. 11.

℣. 10. *In that day, ſaith the Lord of hoſts*, &c.] The goſpel-diſpenſation, which began with the incarnation, ſufferings, death, and reſurrection of Chriſt, and ſtill continues; called ſometimes the

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[g] מפתח פתחה aperiens apertionem ejus, Montanus; aperio, Munſter.

[h] Nat. Hiſt, l. 37. c. 1.

[i] Chambers's Dictionary, in the word, Engraving.

[k] Capellus in loc.

day of ſalvation, the acceptable time, and year of the redeemed: *ſhall ye call every man his neighbour under the vine, and under the fig tree*; which may be expreſſive of the deſire of gracious ſouls after the converſion of others; they would have them come under the means of grace; and are deſirous that the means might be bleſſed to them; that they might know Chriſt, and be partakers of the ſame grace with them; which ariſes from a ſenſe they have of the bleſſings they ſhare in; from a love to immortal ſouls, and a deſire to promote the glory of God: alſo of the fruitfulneſs and plenty of the goſpel-diſpenſation; Chriſt is the true vine, laden with precious fruits; from him ſaints have all their fruitfulneſs; they ſit under his ſhadow with delight, and his fruit is ſweet unto them; the proviſions of his houſe are very excellent and precious, to which others are invited to partake of: likewiſe of the fellowſhip and communion which ſaints have with each other; they converſe in private, join in public worſhip, and feaſt together at the Lord's table; and encourage one another ſo to do; all which is crowned with the preſence of God, and fellowſhip with him: moreover the words may ſuggeſt, that peace and tranquillity enjoyed by believers under the goſpel-diſpenſation, and that ſafety and ſecurity which they have in, and thro' Chriſt; ſee the note on *Mic.* iv. 4.

CHAP. IV.

IN this chapter are contained the viſion of a golden candleſtick, and of two olive-trees by it, and the explanation thereof. The preparation to this viſion, which is the awaking of the prophet, as of a man out of ſleep, is in ỳ. 1. The viſion of the candleſtick, and olive-trees, is in ỳ. 2, 3. The candleſtick is deſcribed by the matter of it, gold; and by the parts of it, its bowl, lamps, and pipes; and the olive-trees by their ſituation; the explanation of which is at the requeſt of the prophet, he not knowing what they meant, ỳ. 4, 5. when it is obſerved to him, that this repreſents, under the type of *Zerubbabel* building the temple, the building of the goſpel-church by Chriſt; and which is done and finiſhed, not by might, or power of man, but by the Spirit, notwithſtanding all oppoſition, and contempt of it, to the great joy of many, who obſerve the grace of God, and his providential care and goodneſs in it, ỳ. 6, 7, 8, 9, 10. and upon the prophet's enquiring the meaning of the two olive-trees, which he was ignorant of; he is told that theſe are the two anointed ones that ſtood by the Lord of the whole earth, ỳ. 11, 12, 13, 14.

ỳ. 1. *And the angel that talked with me*, &c.] See ch. i. 9, 13: *came again, and waked me, as a man that is wakened out of his ſleep*; into which he fell, after he had had the former viſion; ſee *Dan.* viii. 8.

ỳ. 2. *And ſaid unto me, what ſeeſt thou?* &c.] That is, after he was awake, and had looked about him: *and I ſaid, I have looked, and behold, a candleſtick all of gold*; ſuch an one as was in the tabernacle of *Moſes*, only with this difference; that had no bowl on the top, nor ſeven pipes to it, nor two olive-trees on each ſide of it, with two pipes to them, *Exod.* xxv. 31—37. ſuch a candleſtick was never in being, only in viſion; and is an emblem of the church of Chriſt, into which the light of the goſpel is put by Chriſt, and held forth by it, and eſpecially by its miniſters; ſee *Rev.* i. 12, 13, 20. for the light put into this candleſtick, the church, is not the light of nature or reaſon, which is *the candle of the Lord ſearching into the inward parts* of man; by which he may diſcern ſomewhat of the being and perfections of God in his works, and of moral good and evil; but it is too dim to direct and guide him in the affair of ſalvation: nor the law of *Moſes*, ſaid to be a light, and a lamp; by which men might come to the knowledge of ſin, but not of a Saviour from it: but the light of the glorious goſpel of Chriſt, which was like a candle lighted up in the evening of the *Jewiſh* diſpenſation, and placed in the chriſtian church; and gave light, not only to the ſaints in *Judea*, but in all parts of the world, whither it has been carried; for this candleſtick is portable, and has been removed from place to place; and wherever it is ſet, it gives light, and removes the darkneſs of error, infidelity, and immorality; and is uſeful to direct the ſaints in their walk and converſation, and render them more capable of working with delight and pleaſure; and will blaze out more brightly in the end of the world, when it is about to be no more; and by the light of it loſt ſinners, like the loſt piece of ſilver, are looked up, ſtrayed ones are brought back, and backſliders reſtored; hypocrites and formaliſts, heretics and falſe teachers, and their doctrines, are diſcovered and detected; and ſaints are enlightened, comforted and directed: and this candleſtick being *all of gold*, may denote the value of it; the true church of Chriſt, and the real members of it, are highly eſteemed by Chriſt; the precious ſons of *Zion*, are comparable to fine gold, jewels and precious ſtones; they are the excellent in the earth, in whom is his delight: and likewiſe its brightneſs and purity, ſplendor and glory; its members being poſſeſſed of the gifts and graces of the Spirit, of the pure and glorious doctrines of the goſpel, and exerciſing holy diſcipline, and living holy lives and converſations: and alſo the duration of it, which will be to the end of the world, the gates of hell not being able to prevail againſt it; and which is continued, not by might or power of man, but by the Spirit of the Lord, and his grace, which is ſufficient for it, and with which it is ſupplied; not by any natural or artificial means, but by a wonderful and uncommon manner; ſignified by oil not preſſed from the olive by the help of man, but flowing from two olive-trees, on both ſides the candleſtick, of itſelf, freely, and conſtantly. This candleſtick may primarily reſpect, and may be an emblem of, the then preſent ſtate of the *Jewiſh* church, when this viſion was ſeen, and point at how it was raiſed up, reſtored, and preſerved; but has a further view to the church of God, under the goſpel-diſpenſation, unto the end of the world: *with a bowl upon the top of it*; an oil-veſſel or cruet, round, and large enough to hold the oil, which ſupplied it, and its ſeveral lamps, whereby its light was maintained and continued; and this may intend, either the fulneſs of grace in Chriſt, which is as *a fountain*, as the word [l] here uſed ſignifies, *Joſh.* xv. 19. to ſupply his church and people; and from whence they have the oil of grace in meaſure, which is in him without meaſure, whereby their lamps are filled, and their lights are kept burning; and who is fitly placed as the head of the church for this purpoſe, as this bowl was upon the top of the candleſtick: or rather, ſince this *bowl* is but a meaſure, tho' it may be a large one, it may ſignify that large portion of gifts and grace which is communicated to the church in all ages, and abides in it, and is ſeverally divided to the miniſters and members of it, for its profit and edification; to one one gift, to another another; to ſome greater, and others leſs; and all for mutual good; and which are given forth from Chriſt and his Spirit; who, as *Capellus* thinks, may be meant by the two olive-trees, who of themſelves, without preſſing, having all fulneſs of grace in them without meaſure, freely and liberally impart it; and keep filling the bowl, ſo that there is conſtantly a ſupply of the Spirit, and grace for the church and people of Chriſt in all ages; according to *Iſ.* lix. 21. *my Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth, and for ever. Cocceius* thinks the merit of Chriſt is meant by this bowl or cup, by which he obtained the promiſe of the Spirit: *and his ſeven lamps thereon*; on the candleſtick; ſuch a number of lamps were on the candleſtick in the tabernacle, *Exod.* xxv. 37. and may deſign the many members of the church bearing the lamps of profeſſion; or rather the miniſters of the goſpel, who are the lights of the world, and bright and burning ones, that hold forth the word of life both in doctrine and converſation; unleſs the gifts and graces of the Spirit, qualifying them for ſuch work, ſhould be meant; ſee *Rev.* iv. 5. but rather miniſters themſelves are deſigned, who are called lights and lamps, *Matt.* v. 14. *John* v. 35. and the number ſeven being a number of perfection, may denote a fulneſs and ſufficiency of goſpel-miniſters, which Chriſt furniſhes his church with, and will do unto the end of the world; he having a perfection of gifts in his hands for them, to fit them for his ſervice; juſt as theſe are called the *ſeven pillars* of wiſdom's houſe, *Prov.* ix. 1. *Cocceius* thinks by theſe ſeven lamps are intended the ſeven churches, or the ſeven ſtates of the church under ſeveral periods in the goſpel-diſpenſation; the ſame with the ſeven churches of *Aſia*, and the ſeven golden candleſticks, in the midſt of which Chriſt was ſeen by *John*, *Rev.* i. 4, 11, 12: *and ſeven pipes to the ſeven lamps which were upon the top thereof*; theſe pipes, infuſories or funnels, were at the bottom of the bowl, in which were ſo many holes, that let out the oil into them, by which it was carried to the lamps; a pipe to every lamp. In the *Hebrew* text it is, *ſeven and ſeven pipes* [m]; that is, fourteen, two to every lamp; which *Fortunatus Scacchus* [n] thinks, they being joined to one another, the one put in the neck of the other, were for the better cleanſing and purifying of the oil from any dregs that might be in it. *Jarchi* is of opinion, there were ſeven to every lamp, in all forty-nine, but without any foundation: by theſe are meant, not the ſeven ſacraments, as ſay the *Papiſts*; but either the various gifts of the Spirit, fitting miniſters for their ſervice; or the various means they make uſe of to learn the mind of Chriſt in the ſcriptures, to know the goſpel, and more of it, that they may hold it forth to others; ſuch as reading, meditation, and prayer.

℣. 3. *And the two olive-trees by it*, &c.] Which are explained, ℣. 14. ſee the note there: *one upon the right-ſide of the bowl, and the other upon the left-ſide thereof*; in ℣. 11. they are ſaid to be on the right and left-ſides of the bowl or candleſtick, which is the ſame; for the ſituation of them was alike, with reſpect to the one and the other: according to *Fortunatus Scacchus*, theſe two olive-trees did not ariſe out of the earth, and reach the top of the candleſtick; but out of the baſe of the candleſtick, one on the right-hand of the bowl, which hung in the middle of the candleſtick; and the other on the left [o], of which he has given the figure.

℣. 4. *So I anſwered, and ſpake to the angel that talked with me*, &c.] The ſame that awoke him out of ſleep, and aſked him what he ſaw: *ſaying, what are theſe, my lord?* that is, what do they ſignify? what do they repreſent? or what are they emblems of? for he knew what they were; that they were a candleſtick, and two olive-trees; but he was deſirous of knowing what the meaning of them were.

℣. 5. *Then the angel that talked with me, anſwered and ſaid unto me*, &c.] Either to upbraid him with his ignorance and ſtupidity; or rather to quicken his attention, and that of others, to the interpretation of it, he was about to give him: *knoweſt thou not what theſe be?* art thou ignorant of the deſign of them? or knoweſt thou not what is meant by them? *and I ſaid, no, my lord*; he made an ingenuous confeſſion of his ignorance, joined with great reſpect unto, and veneration of, the angel that converſed with him.

℣. 6. *Then he anſwered, and ſpake unto me, ſaying*, &c.] In great condeſcenſion, in order to inſtruct him into the true meaning of the viſion: *this is the word of the Lord unto Zerubbabel*; this ſignifies what was ſaid by the Lord to *Zerubbabel*, by ſome one of the prophets ſent unto him: *ſaying, not by might, nor by power, but by my Spirit, ſaith the Lord of hoſts*; that is, that as the candleſtick was ſupplied with oil, from the two olive-trees by the ſide of it, without the help of any man, to pour in the oil, and trim the lamps; ſo the temple ſhould be built by *Zerubbabel*, not thro' the multitude and ſtrength of men, but thro' the Spirit of God animating, exciting, encouraging, and ſtrengthening them to go thro' the work. The temple was a type of the church, and *Zerubbabel* a type of Chriſt; he was ſo in the high eſteem he was had in by the Lord; he was choſen by him; made as a ſignet, and was precious to him, *Hagg.* ii. 23. in his titles and characters, a ſervant of the Lord, and governor of *Judah*, *Hagg.* i. 1. and ii. 23. and in his work, in bringing the *Jews* out of captivity, and in rebuilding the temple: ſo Chriſt is the choſen of God, and exceeding dear and precious to him; is his righteous ſervant, and governor of the church, or king of ſaints; and

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[l] גלה fons, Pembellus; ſcaturigo, Sanctius.

[m] שבעה ושבעה ſeptem & ſeptem, Pagninus, Montanus, Calvin, Piſcator.

[n] Sacror. Elæochriſm. Myrothec. l. i. c. 10. p. 53.

[o] Ibid. c. 12. p. 62.

who has redeemed and delivered his people from the captivity of ſin, and ſatan, and the law; and is the builder of his church; who has laid the foundation of it, and will bring in the head-ſtone; and which church is built up in all generations thro' the converſion of ſinners; and that is done, not by external force, by carnal weapons, or moral ſuaſion; but by the ſword of the Spirit, the word of God; and not by the power of man's free-will, but by the efficacious grace of the divine Spirit: it is indeed done by power and might, but not of the creature: man, whatever power he has to do things, natural, civil, outwardly religious, and materially moral, or however in appearance, has no power to do any thing ſpiritually good; not to think a good thought, nor do a good action, in a ſpiritual manner; much leſs to work ſuch a work as the work of regeneration, converſion, and ſanctification; ſince he is dead in ſin, and can't quicken himſelf; his underſtanding is darkened, yea darkneſs itſelf, and he can't command light into it; his will is ſtubborn and obſtinate, and he can't bend it, and ſubdue it; his heart is hard as a nether mill-ſtone, and he can't ſoften it, and repent of his ſins, in a truly ſpiritual, gracious, and evangelic manner; his affections are inordinate; and he is a lover of ſinful pleaſures, and not of God, nor of any thing divine, to which his carnal mind is enmity; he can't believe in Chriſt of himſelf; faith is not of himſelf, it is the gift of God, and ſo is repentance, and every other grace. The work of grace on the ſoul is expreſſed by a regeneration, a reſurrection from the dead, a creation, and the new man, or a tranſformation of a man into another man; all which require almighty power to effect: regeneration is not of the will of man, nor of the will of the fleſh, but of God, of Jehovah the Spirit: ſanctification is called the ſanctification of the Spirit, and every grace of it is a fruit of his; it is he who is the Spirit of life from Chriſt, that quickens men when dead in treſpaſſes and ſins, and enlightens their dark minds with ſpiritual light, in divine things; it is he that produces evangelical repentance in them, and faith in Chriſt is of his operation; it is he that begins the work of grace on the heart, and carries it on, and cauſes to abound in the exerciſe of every grace, and performs the work of faith with power. The *Targum*, inſtead of *by my Spirit*, renders it *by my word*.

℣. 7. *Who art thou, O great mountain?* &c.] This is ſaid in reference to thoſe who oppoſed the building of the temple, as *Sanballat*, and others; or the *Perſian* monarchy, and *Babylon* the capital of it; a mountain being a ſymbol of a kingdom, or capital city; ſo *Babylon* is called, *Jer.* li. 25. hence the *Targum* paraphraſes the words thus, "how art thou accounted a fooliſh kingdom before *Zerubbabel*;" and may denote the oppoſition made to Chriſt, and to the building of his church, both by *Rome* pagan, and *Rome* papal; *Rome* is ſignified by a burning mountain caſt into the ſea, *Rev.* viii. 8. and may include all the enemies of the church and people of God, as ſin, ſatan, and the world; who, tho' they may look like high and great mountains, and make much oppoſition, and throw many difficulties in their way, yet in the iſſue will be of no avail; ſee *Iſ.* xlix. 11. and the note there. Some *Jewiſh* writers [p], by *the great mountain*, underſtand the Meſſiah, but very wrongly; for he is deſigned by *Zerubbabel* in the next clauſe; but not by the *head-ſtone*, as the *Targum* interprets it: *before Zerubbabel*, thou ſhalt become *a plain*; as all oppoſition and difficulties were ſurmounted by *Zerubbabel* in building the temple; ſo all vaniſh and diſappear before Chriſt, the antitype of *Zerubbabel*, in the building up of his church, thro' the converſion of ſinners, and in the protection and preſervation of it: *and he ſhall bring forth the head-ſtone thereof*; that is, he *Zerubbabel* ſhall finiſh the building of the temple, as in ℣. 9. the head-ſtone being the laſt and uppermoſt ſtone in the building, which is laſt laid, and completes the whole; and in the ſpiritual ſenſe deſigns, not Chriſt the head-ſtone of the corner, for 'tis he that is *Zerubbabel*'s antitype, who brings it in; but the laſt man that will be converted, when the number of God's elect will be completed in regeneration: they are all in Chriſt's hands, and under his care; before converſion they are ſecretly his, his hidden ones; in converſion he brings them forth, and makes them to appear what they are; and when the laſt of this number is born again, the church of the firſt-born, whoſe names are written in heaven, will be wholly built, and nothing wanting in it; and the work of grace will have the laſt hand put to it, and be perfect in all. Chriſt is indeed ſometimes called the head-ſtone of the corner, and the chief corner-ſtone, *Pſ.* cxviii. 22. *Eph.* ii. 20. and he is the principal one in the ſpiritual building the church; he is the foundation-ſtone, on which the whole is laid; and he is the corner-ſtone, that joins, knits, and keeps all together; he is both the ſtability, ſafety, and ornament of the building; Chriſt is the firſt, but not the laſt ſtone laid, which this muſt be: rather the perfection of grace is deſigned, or the bringing of the work of God to perfection; which may be ſignified hereby, in alluſion to an edifice, which, when the laſt or top-ſtone is laid, is then completed; and if taken in this ſenſe, muſt be underſtood, not of juſtifying grace, which is complete at once; Chrſt's righteouſneſs being a perfect, juſtifying righteouſneſs, and every believer complete it it; but of ſanctifying grace, which, tho' as to the principle of it, is all wrought together, yet is not at once perfected; it is gradually brought to perfection; there is a perfection of parts, but not of degrees; no man is perfectly holy in himſelf, only as he is in Chriſt; but holineſs in the ſaint will be perfected, for without it no man can ſee the Lord; and this is done at death in every individual believer; and then follows a ſtate of ſinleſs perfection; and the laſt meaſure of grace given, which perfects the work, may be called the head-ſtone, the crowning, finiſhing part: and this will be brought in by Chriſt, the author and finiſher of faith; who is a rock, and his work is perfect; he is able to do it; and who ſo fit, as he who is full of grace? and who ſo proper, as the maſter-builder, and head of the church? this grace, which perfects all, is in Chriſt; he brings it out from himſelf, in whom it has pleaſed the Father all fulneſs ſhould dwell: but it is beſt of all to interpret the head-ſtone of the laſt of the elect of God, and redeemed of the Lamb, that will be called by grace; who has this name, not from any ſuperior excellency in him to any of the other lively ſtones, laid in the ſpiritual building; but becauſe he is the laſt that is put there; and which ſhows, that not one of thoſe God has choſen, and Chriſt has redeemed, ſhall be loſt; it is the will of God, and it is the care of Chriſt, that none ſhould periſh, but all ſhould come to repentance, to the glory of his rich grace; or otherwiſe the building would not be complete, nor the church the fulneſs of him that filleth all in all. The *Targum* indeed paraphraſes the words of Chriſt, “and he ſhall reveal his Chriſt, whoſe name is ſaid from eternity, and he ſhall rule over all kingdoms:” and mention being made of a capital and principal ſtone in this viſion of the candleſtick, may put one in mind of the ſtone the *Jews* [q] ſpeak of, which was before the candleſtick in the temple, which had three ſteps, and on which the prieſt ſtood, and trimmed the lamps: and this will be attended *with ſhoutings, crying, grace, grace unto it*; as the people of the *Jews* ſhouted, when the firſt ſtone was laid in the foundation of the temple, *Ezra* iii. 11, 12, 13. ſo it is here intimated, that their acclamations would be very great, when the laſt ſtone would be brought in, and the building finiſhed; which they would aſcribe to the grace, favour, and good-will of God to them: ſo likewiſe, as the work of converſion is wholly owing to the grace of God, an abundance of which is diſplayed in it; when it is finiſhed in the hearts of all the Lord's people, and the laſt man deſigned to be called by it is converted, and ſo the ſpiritual building of the church finiſhed; this will be attended with the ſhouts of angels, who rejoice at the converſion of every ſinner, and much more when all the elect are gathered in; and the acclamations of all the ſaints, for the marriage of the Lamb, will now be come, and the church be ready, as a bride prepared for her huſband; ſee *Rev.* xix. 6, 7, 8. and xxi. 2, 3. The repetition of the phraſe, *grace, grace*, denotes that the work of converſion in all the ſaints, from the firſt to the laſt, is only owing to the grace of God, and not to any merit, motive, and condition in man; that they are ſaved and called, not according to their works, but according to the purpoſe and grace of God, his abundant mercy, free favour, and great love; and that this grace is exceeding abundant, which is diſplayed in the converſion of a ſingle individual; and how large and copious muſt it be, which is given forth to them all. It is alſo expreſſive of the vehemency of thoſe that uſe the phraſe; and ſhows, that they have a deep ſenſe of it on their hearts; and are warmed, and glow with it; and can't ſufficiently expreſs their admiration of it; and ſtrive to magnify it to the uttermoſt of their power, being ſenſible of their obligations to God for it, and what gratitude is due to him on account of it: and this will be the cry of every ſaint in glory, throughout the endleſs ages of eternity; nor will the leaſt ſound be heard that is jarring, or contrary to it; all will be of one mind, and in one tone, and ſtrive to out-do each other, in exalting the free grace of God in the higheſt ſtrains, with the greateſt fervency of ſoul, and with the loudeſt acclamations, and thoſe continually repeated.

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[p] Tanchuma in Yalkut Simeoni in loc.

℣. 8. *Moreover, the word of the Lord came unto me, ſaying.*] As follows; which is a confirmation of the angel's interpretation of the viſion.

℣. 9. *The hands of Zerubbabel have laid the foundation of this houſe*, &c.] The temple at *Jeruſalem*, which was laid, or however renewed, after it had been long neglected, even the four and twentieth day of the ninth month, two months before this viſion and prophecy, *Hagg.* ii. 18. compared with *Zech.* i. 7: *his hands ſhall alſo finiſh it*; ſignified by bringing in the head or top-ſtone, ℣. 7. and ſo Chriſt our great *Zerubbabel* has laid the foundation of his church, which is no other than himſelf; and is a foundation firm and ſtrong, ſure and certain, immoveable and everlaſting; and his hands will finiſh the building of it, by bringing and laying every elect ſoul upon this foundation; which may be concluded from his hands being thoſe which have laid the foundations of the heavens, and the earth; uphold all things in being, and hold the reins of government; and who, as Mediator, has all the perſons of his people in his hands, and all grace and glory for them: his hands alſo have laid the foundation of grace in the hearts of his people, and he will finiſh it; he who is the author, will be the finiſher of faith: *and thou ſhalt know that the Lord of hoſts hath ſent me unto you*; this clauſe is not an addreſs to *Zerubbabel*, as *Aben Ezra*, and others think; but to the people of the *Jews*, as appears from the plural word uſed, at the end of it; nor are the words ſpoken by the prophet of himſelf; tho' the *Targum* paraphraſes them to this ſenſe, “and ye ſhall know that the Lord of hoſts hath ſent me to propheſy unto you;” that is, when they ſhould ſee his prophecies accompliſhed, and the temple built, then they would know and acknowledge that he was a true prophet, ſent of God unto them; nor is the angel deſigned, ſo often mentioned, that talked with the prophet; for he was ſent, not to the *Jews*, but to him; but they are ſpoken of by the Meſſiah, called *the word of the Lord*, ℣. 8. who, when he ſhall have finiſhed the work of grace on every man's heart by his Spirit, and ſhall have completed the whole goſpel-building the church, by gathering in every one of the elect; then it ſhall be known and owned by all, both the converted *Jews* and *Gentiles*, that he is the true Meſſiah, the ſent of God to the forefathers of the *Jews*, who came to preach the goſpel to them, work miracles among them, and obtain eternal redemption for men.

℣. 10. *For who hath deſpiſed the day of ſmall things?* &c.] This literally refers to the building of the ſecond temple, which was contemptible to the enemies of *Judah*, *Sanballat*, and others; and little in the eyes of many of the *Jews* themſelves, who had ſeen the former temple, yet not in the eyes of the Lord of hoſts, *Ezra* iii. 12. *Hagg.* ii. 3, 6, 7, 8, 9. and ſo the *Targum* paraphraſes the words, “for who is he that deſpiſeth this day, becauſe the building is ſmall?” but in the ſpiritual ſenſe, to the building up of the church by converſion: the firſt work of converſion may be called a day *of ſmall things* to men; it may be called a *day*, becauſe a time of light into themſelves, their ſin and danger, and the way from it; the day of Chriſt's power upon the ſoul, in making it willing to quit all, and be ſaved by him; a ſeaſon in which there is a diſplay of the love, grace, and mercy of God unto it; and is the day of its eſpouſals to Chriſt; and the day of ſalvation, of the knowledge and application of it; and of good tidings, of peace, pardon, and life by Chriſt; and yet a day of *ſmall things*: not that what is done or made known are ſmall things in themſelves; but the light and knowledge which young converts have of themſelves, of Chriſt, and of the doctrines

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[q] T. Bab. Menachot, fol. 92. 1. & Tamid, fol. 30. 2. Maimon. Beth Habechira, c. 3. §. 11.

trines of the goſpel, is but ſmall; and ſo is their faith in Chriſt, but a mere venture on him, or a peradventure there may be ſalvation in him for them alſo; and their ſpiritual ſtrength to exerciſe grace, do their duty, comfort from Chriſt, and in the promiſes and experience of the everlaſting love of God, are but ſmall at firſt; yet this day of ſmall things is not to be *deſpiſed:* it is not by Jehovah the Father, who regards their prayers, and does not deſpiſe them, tho' like the chatterings of a crane or ſwallow; he takes them by the hand, leads them, and teaches them to walk by faith, and proportions their duty to their ſtrength, and their ſtrength to their day: nor by Jeſus Chriſt, who delights in their applications to him, and never rejects them; regards his buds in his vineyards, the beginnings of grace; the lambs in his flock, the weak and feeble; and the bruiſed reed, and ſmoking flax, who have but little light and grace: nor by the Holy Spirit, who helps their infirmities, makes interceſſion for them with groans unutterable; carries on the good work in them, and performs it till the day of Chriſt: nor ſhould it be deſpiſed by men of greater light, faith, and experience; tho' it is no wonder they ſhould be deſpiſed by carnal men; but even for them to deſpiſe one of the little ones that believe in him, is reſented by him. The intereſt of Chriſt in general, is ſometimes *a day of ſmall things*; it was ſo among the *Jews* at the time of Chriſt's aſcenſion; and among the *Gentiles*, at the firſt preaching of the goſpel to them; and ſo it was at the time of the Reformation, and is ſo now: *Jacob* is ſmall, but there is a day coming, called the great day of *Jezreel*, *Hoſ.* i. 11. *For they ſhall rejoice, and ſhall ſee the plummet in the hand of* Zerubbabel *with thoſe ſeven*; which may literally reſpect the building of the ſecond temple; and that was expreſſed not only at the laying of the foundation, *Ezra* iii. 11, 12, 13. but at the carrying of it on, and eſpecially at the finiſhing of it, *Ezra* vi. 14, 15, 16. when they ſaw the building riſe under the direction and encouragement of *Zerubbabel*, who is repreſented here as a maſter-builder, with a *plummet* in his hand; which is an inſtrument uſed by maſons and carpenters, to draw perpendicular lines with, in order to judge whether the building is upright; and is ſo called, from a piece of lead faſtened at the end of a cord or thread. In the *Hebrew* text it is called, *a ſtone of tin* [r]; it may be in thoſe times, they uſed a ſtone for this purpoſe, caſed with tin or lead. And *thoſe ſeven* with him, may mean ſeveral principal perſons that joined with him, and aſſiſted him in this work; tho' ſome interpret them of the ſeven lamps, and the ſeven pipes to them in the candleſtick; and the *Targum* explains them of *ſeven rows of ſtone*, meaſured by the plummet: but rather they are to be underſtood of the eyes of the Lord, after mentioned, which were upon the *Jews*, in favour of the building, that it might not be cauſed to ceaſe by their enemies, *Ezra* v. 5. tho' *Cocceius* chuſes to render the words thus, *and thoſe ſeven ſhall rejoice, and ſee the plummet in the hand of* Zerubbabel; and applies them to the ſeven churches of *Aſia*, repreſentatives of the whole church of Chriſt, in ſucceſſive periods, rejoicing at the growing intereſt of Chriſt; and doubtleſs, the myſtical and ſpiritual ſenſe of the words is, that it is matter of rejoicing to gracious ſouls, when the ſpiritual building goes forward, under the direction and encouragement of Chriſt. The carrying on of the work of grace in particular believers, affords joy and pleaſure. This work is in the hands, and under the care of Chriſt; it is curiouſly wrought and framed by line and rule, and goes on to perfection; which being obſerved by others, tho' it is the nature of grace to deſire more, yet it does not envy the gifts and graces of others, but rejoices at them. The carrying on of the work of God in the church in general, is an occaſion of great joy to the ſaints; they rejoice that it is in ſuch hands; not in the hands of miniſters or magiſtrates, or even angels, but in the hands of Chriſt; who is ſo great, and has condeſcended to engage in it; has ſo much wiſdom to manage and conduct it; is ſo faithful in every thing he is concerned, and is ſo able to go thro' with it: they rejoice that it is carried on with ſo much exactneſs; that the whole building is ſo fitly framed and compacted together; every thing in the church being done according to the plummet of God's everlaſting love and eternal purpoſes, which plummet is with Chriſt, *Rom.* viii. 39. *Eph.* iii. 11. according to which perſons are called by grace; the bleſſings of grace are beſtowed on them; and they are put in ſuch an office or place in the church: and as this building goes on by an increaſe of perſons, or an addition of ſuch as ſhall be ſaved; and by an increaſe of grace, gifts, and ſpiritual knowledge in them; it is matter of joy to angels and men, and eſpecially to the miniſters of the goſpel. *They are the eyes of the Lord*, or *the eyes of the Lord are they* [s], *which run to and fro through the whole earth*; theſe deſign not the angels, who walk to and fro through the earth, ch. vi. 7. nor the various gifts and graces of the Spirit, *Rev.* v. 6. but rather the infinite providence of God, ſignified by an *eye*; it being intuitive, omniſcient, approbative of that which is good, and vindictive of that which is evil; loving to, and careful of the ſaints, making them proſperous and ſucceſsful: and by *ſeven eyes*, to denote the perfection and fulneſs of it; and theſe being ſaid to run to and fro throughout the earth, expreſſes the large compaſs of perſons and things it reaches to: and it may be obſerved, that the carrying on of the work of God, both in particular perſons, and in the church of God in general, is attended with, and owing to his ſpecial providence, as well as grace.

℣. 11. *Then anſwered I, and ſaid unto him*, &c.] To the angel that talked with him, ℣. 1, 4, 5: *what are theſe two olive-trees upon the right ſide of the candleſtick, and upon the left ſide thereof?* in ℣. 2. they are ſaid to be on each ſide of the bowl. The myſtery of the candleſtick being explained to *Zechariah* by the angel, the prophet deſires to know the meaning of the two olive-trees that were on the right and left of it, one on one ſide, and the other on the other ſide.

℣. 12. *And I anſwered again, and ſaid unto him*, &c.] Before he could have an anſwer to the former queſtion, he puts the following, as being of the ſame import: *what be theſe two olive-branches*; which grew upon the olive-trees, and were neareſt to the candleſtick, and the pipes that were to the lamps: theſe, in ℣. 14. are interpreted of the two anointed ones, or ſons of oil, and may deſign the miniſters of the word, if, by the *golden oil* aftermentioned, is meant the goſpel; even a ſett of evangelical preachers in goſpel-times, in the ſeveral periods of the church; Chriſt's faithful witneſſes, who ſtand on each ſide of the bowl, and receive out of Chriſt's fulneſs gifts and grace, to fit them for their work; and on each ſide of the candleſtick, the church, to impart the oil of the goſpel to it. Theſe may be compared to *olive-trees* for their beauty and comelineſs in the eyes of ſaints, to whom they bring the good news of ſalvation by Chriſt, *Hoſ.* xiv. 6. and for their greenneſs and flouriſhing condition, being filled with the gifts and graces of the Spirit, *Pſ.* lii. 8. and for their fruitfulneſs; for as the olive-tree produces an oil uſed both for light and food, ſo they bring the goſpel with them, which is the means of ſpiritual light, and contains in it refreſhing and delightful food, *Deut.* viii. 8. and for their fatneſs, with which they honour God and men, *Judg.* ix. 9. ſo miniſters of the goſpel honour Jehovah, Father, Son, and Spirit, by aſcribing the contrivance, impetration, and application of ſalvation ſeverally to them; and they honour men, by acquainting them what honour all the ſaints have thro' Chriſt, being made kings and prieſts by him; and by ſhewing them what honour they ſhall have hereafter. And they may be compared to *olive-branches*, with reſpect to Chriſt the good olive-tree, in whom they are as branches; are bore by him, and ſubſiſt in him; receive all they have from him, and do all they do in his ſtrength: and alſo for their tenderneſs and weakneſs in themſelves, and for their fruitfulneſs from him. *Which thro' the two golden pipes empty the golden oil out of themſelves*; if by the *two* olive-trees and branches, or anointed ones, miniſters of the goſpel are intended; then, by the *golden oil*, is meant, not the Spirit and his grace, which is ſometimes compared to oil; nor inward ſpiritual joy and peace, the oil of gladneſs, for miniſters can't communicate either of theſe to others; but the goſpel, and the precious truths of it, compared to *oil*, becauſe of an healing, chearing, and refreſhing nature; and becauſe beautifying, feeding, and fattening; and becauſe of a ſearching and penetrating nature, and being pure, unmixed, and good for light: and to *golden* oil, or oil, that being poured out, is like liquid gold, for colour, value, ſplendor, purity, and duration: and this they *empty out*; which phraſe denotes the fulneſs of the bleſſing of the goſpel they come with; their free and ready delivery of it; their faithfulneſs in giving out all, and keeping back nothing that may be profitable; and their eaſe and ſatisfaction of mind in ſo doing: and this they do, not out of the corrupt fountains of moral philoſophy; nor from the writings of others; nor out of their own heads, or from mere notional knowledge; but out of their hearts, and from their inward experience of goſpel-truths; and which is not to be underſtood excluſive of Chriſt, or of the ſcriptures of truth, from whence they fetch all truth; nor have they this knowledge and experience of or from themſelves. The means by which they communicate the golden oil of the goſpel, are *the two golden pipes*, the miniſtry of the word, and adminiſtration of ordinances; which are like *pipes* or canals, thro' which goſpel-grace is conveyed; and are *golden*, are valuable, to be kept pure, and are durable; they are but *pipes*, or means, and not to be depended on, yet they are *golden*, and not to be deſpiſed. But if by the two olive-trees, or anointed ones, are meant two divine perſons, of which ſee ỷ. 14. then by the *golden oil* may be intended the grace of God, often compared to *oil* in ſcripture, in alluſion to oil in common, or to the anointing oil, which was made of precious ſpices; or rather, as here, to the lamp-oil for the candleſtick in the tabernacle, which was pure oil-olive: grace, like oil, is of a chearing and refreſhing nature, hence called *oil of gladneſs*; very beautifying and adorning, like oil, it makes the face to ſhine; and by it the church, and all believers, become *all glorious within*: it is of a ſearching nature, like oil, it penetrates into the heart, and has its ſeat there; and as oil will not mix with any other liquid, ſo neither will grace with ſin and corruption: but chiefly, as here, may it be compared to oil-olive, becauſe it burns and gives light, as that does in the lamp. The lamp of a profeſſion, without the oil of grace, is a dark and uſeleſs thing. Grace is a light in the inward parts, and cauſes the light of an outward converſation to ſhine in good works before men; and this may be truly called *golden*, being exceeding valuable, yea, much more precious than gold that periſheth; it being as durable, nay, much more durable than that, for it will laſt for ever, and can never be loſt; ſee 1 *Pet.* i. 7. *Rev.* iii. 18. and of this the word and ordinances are the means, and ſo may be deſigned by the pipes, thro' which it is conveyed to the ſouls of men; for *faith*, and other graces of the Spirit, *come by hearing, and hearing by the word of God*, Rom. x. 17. hence ſays the apoſtle to the *Galatians*, ch. iii. 2. *received ye the Spirit*; that is, the ſpecial gifts and graces of the Spirit, comparable to the beſt oil and pureſt gold; *by the works of the law*, or thro' the preaching of that, thro' the doctrine of juſtification by the works of it, *or by the hearing of faith?* by the doctrine of juſtification by faith in the righteouſneſs of Chriſt, or by the goſpel preached and heard: this is the uſual way in which the Spirit and his grace are communicated to men; hence the goſpel is called the *Spirit*, and *the miniſtration of the Spirit*, 2 *Cor.* iii. 6, 8. and this ſeems to be a further confirmation of this ſenſe of the words, ſince this golden oil is diſtinct from the pipes thro' which it flows; as grace is from the goſpel, thro' which it is received; whereas, in the other ſenſe, they ſeem to coincide.

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[r] האבן הבדיל lapidem ſtanni, Montanus, Druſius, Cocceius; lapidem ſtanneum, V. L. Vatablus, Calvin; lapidem, ſtannum, i. e. cum ſtanno, ſo Burkius.

[s] עיני יהוה המה oculi Jehovæ ſunt illi.

ỷ. 13. *And he anſwered me, and ſaid*, &c.] That is, the angel anſwered to the prophet's queſtions: *knoweſt thou not what theſe be? and I ſaid, no, my lord*; ſee the note on ỷ. 5.

ỷ. 14. *Then ſaid he, theſe are the two anointed ones*, &c.] Or *ſons of oil* [t]. Some think the gifts and graces of the Spirit are meant, which come from the God of all grace, remain with Chriſt, are given freely by him to the ſons of God, and are always for the ſervice of the church, and ſufficient for it; others, Chriſt the Son of God, and the Holy Spirit. Chriſt is the anointed one, or ſon of oil, being anointed with the Holy Ghoſt to the office of prophet, prieſt, and king; and with which oil he has ſupplied his candleſtick, the church, in all ages. The Holy Spirit is the oil of gladneſs, and that anointing which teacheth all things. And this is the ſenſe of *Capellus*, as has been obſerved on ỷ. 2. And the learned and judicious *Pemble* makes a *query* of it, whether Chriſt and the Comforter; or Chriſt in his two natures; or Chriſt in his two offices of king and prieſt of his church; or how elſe the words are to be underſtood: and this was the ſenſe of *Origen* long ago, tho' cenſured by *Jerom*; it may be the rather, becauſe he interprets the candleſtick of the Father. But theſe epithets, *anointed ones*, and *ſons of oil*, are very ſuitable to them; the one being called the Meſſiah, or anointed; and the other the unction, and the oil of gladneſs: and indeed, if by the golden oil emptied out of them, is meant the grace of God, as it frequently ſignifies in ſcripture, no other can be meant; ſince they are the inexhauſtible fountain of all grace and gifts to the church in all ages, whereby it is ſupplied and ſupported; and may be ſaid to *ſtand before the Lord of the whole earth*, God the Father; who does not immediately by himſelf adminiſter to the church, but by Chriſt the head of it; and Chriſt communicates by his Spirit, whom he ſends from himſelf, and from the Father: and the rather they may be thought to be meant, ſince the miniſters of the word ſeem to be deſigned by the ſeven lamps which receive the oil, or gifts and graces of the Spirit, fitting them for their work, from the bowl on the top of the candleſtick, which is ſupplied with it from theſe two olive-trees; and therefore muſt be diſtinct from them, or otherwiſe they will be ſaid to be ſupplied from themſelves: tho' whereas, both Chriſt and the Spirit communicate by the word and the ordinances, adminiſtered by the faithful diſpenſers of the word; hence thoſe witneſſes of Chriſt, in all ages, may with propriety enough be called two anointed ones, and *the two olive-trees*, as they are in *Rev.* xi. 4. where there is a plain alluſion to this paſſage. The *Targum* renders the words, *theſe are the two ſons of princes*, or *great men*. Some *Jewiſh* writers interpret them of their two Meſſiahs, *Meſſiah ben Joſeph*, and *Meſſiah ben David* [v]. Some interpreters underſtand by them *Enoch* and *Elias*; others, *Peter* and *Paul*; others better, with *Kimchi* and *Ben Melech*, *Joſhua* and *Zerubbabel*, the one anointed for the prieſthood, and the other for the kingdom; of which two offices *Jarchi* interprets them; and others the two churches, *Jewiſh* and Chriſtian. *That ſtand by the Lord of the whole earth*; the creator and governor of the univerſe: miniſters of the word are on his ſide, abide by his truths and ordinances, and are faithful to his cauſe and intereſt: or, *before the Lord of the whole earth* [w]; they are his miniſters, and ſerve him; they *ſtand*, as it becomes them, which ſhows their work is not done; and that it is the Lord's work they are engaged in; and that they continue and perſevere in it: likewiſe it ſhows, that they are under his eye, notice, diſpoſe, care, and protection; that they are in his favour, and enjoy his preſence. How this may be applied to the two divine perſons ſtanding by or before God the Father, has been before obſerved, and to be underſtood of them as in their office-capacity.

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[t] בני היצהר filii olei, V. L. Pagninus, Montanus, Munſter, Tigurine verſion, Vatablus, Cocceius, Burkius.

CHAP. V.

THIS chapter treats of the judgments of God upon the wicked *Jews*, for their ſins and impieties, the meaſure of which was filled up, and of the execution of them, which are repreſented in two viſions: the firſt is of a flying roll, which ſignifies the curſe of God, and is deſcribed by its meaſure, the length being twenty cubits, and the breadth ten; and by the extent of it, it reaching to the whole earth; and particularly to thieves and falſe ſwearers, who ſhall be cut off by it; and by the certainty of its coming into the houſes of ſuch, and the utter deſolation it ſhould there make, ℣. 1, 2, 3, 4. and the other is the viſion of an ephah, and a woman ſitting in it, and a talent of lead caſt upon the mouth of it, which ſignified wickedneſs, ℣. 5, 6, 7, 8. this *ephah* is ſeen to be lifted up between earth and heaven by two women, who are ſaid to have wings like the wings of ſtorks, and the wind to be in them; and who are ſaid by the angel to carry the *ephah* into the land of *Shinar*, to build it an houſe, that it might be eſtabliſhed and ſettled upon its own baſe, ℣. 9, 10, 11.

℣. 1. *Then I turned and lift up mine eyes, and looked*, &c.] The prophet turned himſelf from looking upon the candleſtick and olive-branches, having had a full and clear underſtanding of them, and looked another way, and ſaw another viſion: *and behold a flying roll*; a volume or book flying in the air; it being uſual for books, which were written on parchment, to be rolled up in the form of a cylinder; whence they were called rolls or volumes.

℣. 2. *And he ſaid unto me*, &c.] That is, the angel: *what ſeeſt thou? and I anſwered, I ſee a flying roll, the length whereof is twenty cubits, and the breadth thereof ten cubits*; ſo that it was a very large one, a volume of a very uncommon ſize, eſpecially it may ſo ſeem to us; but in other nations they have very long rolls or volumes, even longer than this: the *Ruſſians* write their acts, proceſſes, and other court-matters, on long rolls of paper, ſome twenty ells, ſome thirty, and ſome ſixty and more [x]: and this being the length and breadth of the porch before the temple, 1 *Kings* vi. 3. hence the *Jewiſh* writers conclude, that this flying roll came from thence: it may deſign either the roll or book in which the ſins of men are written; which is very large, and will quickly be brought into judgment, when it will be opened, and men will be judged according to it; which ſhows the notice God takes of the ſins of men; the exact knowledge he has of them; his ſtrict remembrance of them, and the certain account men muſt give of them another day: or the book of God's judgments upon ſinners, ſuch as was *Ezekiel*'s roll, *Ezek.* ii. 10, 11. which are many and great; are rolled up, and not at preſent to be ſearched into; but are flying, coming on, and will be ſpeedily executed: or rather the book of the law, called a roll or volume, *Pſ.* xl. 7. *Luke* iv. 17, 20. and which will be a ſwift witneſs againſt the breakers of it, as more fully appears from the explanation of it in the next verſe. It is a mere fancy and conceit of ſome, that the *Talmud* is meant by this roll, the body of the *Jewiſh* traditions, which make void the commands of God, take away the bleſſing, and leave a curſe in the land, as they did in the land of *Judea*.

℣. 3. *Then ſaid he unto me, this is the curſe*, &c.] So the law of *Moſes* is called, becauſe it has curſes written in it, *Deut.* xxvii. 15—26. and xxviii. 15—26. and xxix. 19, 20. and xxx. 19. which curſe is not cauſeleſs, but is according to law and juſtice; it is from the Lord, and is no other than the wrath of the Almighty; and wherever it lights, it will remain and continue for ever. *Vitringa*, on *Iſ.* xxiv. 6. ſays, this is the curſe which *Iſaiah* there propheſies of, which had its accompliſhment in the times of *Antiochus*; but there the prophet is ſpeaking, not of the land of *Judea*, but of the antichriſtian ſtates. *That goeth forth over the face of the whole earth*; over the whole land of *Judea*, and the inhabitants of it, for their breach of the law, contempt of the goſpel, and the rejection of the Meſſiah; and which had its accompliſhment when wrath came upon them to the uttermoſt, in the deſtruction of their nation, city and temple; and is the curſe God threatened to ſmite their land with, *Mal.* iv. 6. and this curſe alſo reaches to the whole world, and the inhabitants of it, who lie in wickedneſs; and to all ſorts of ſinners, particularly thoſe next mentioned: *for every one that ſtealeth, ſhall be cut off as on this ſide, according to it*; as it is written and declared on one ſide of the roll: *and every one that ſweareth, ſhall be cut off as on that ſide, according to it*; as is written and declared on the other ſide of the roll; which two ſins of theft and falſe ſwearing, the one being againſt the ſecond, and the other the firſt table of the law, ſhew that the curſe of the law reaches to all ſorts of ſins and ſinners; to all who do not keep it in every reſpect; and indeed, to all but thoſe who are redeemed from it by the blood of Chriſt; and that it is proportioned according to a man's ſins: and thoſe two are particularly mentioned, becauſe they are ſins which prevailed among the *Jews* at the time Chriſt was on earth. Theft did, both in a literal and figurative ſenſe, *Matt.* xxiii. 14. *Rom.* ii. 21. *Luke* xi. 52. *John* x. 8, 10. and ſo did vain ſwearing, *Matt.* v. 33—36. and xxiii. 16—22.

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[v] Tzeror Hammor, fol. 114. 3.

[w] על אדון ſuper Dominum, Montanus.

[x] Eſkuche apud Burkium in loc.

℣. 4. *I will bring it forth, ſaith the Lord of hoſts,* &c.] The roll was come forth, and was flying abroad, but the curſe and wrath of God, ſignified by it, is what God would bring forth out of his treaſures, according to his purpoſes and declarations, and execute upon ſinners; which ſhows the certainty of it, and that there is no eſcaping it: *and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name; and it ſhall remain in the midſt of his houſe, and ſhall conſume it with the timber thereof, and the ſtones thereof*; when wrath is gone forth from the Lord, there's no ſtopping it; and where it takes place it will remain, there's no getting rid of it; it makes an utter deſolation of goods and eſtates, and entirely deſtroys both body and ſoul in hell: there ſeems to be an alluſion to the plague of the leproſy, *Lev.* xiv. 45. So the ſon of *Sirach* ſays, "a man "that ſwears much ſhall be full of iniquity, and "the plague ſhall not depart from his houſe:" and again, "if a man ſwears in vain, he ſhall not "be innocent or juſtified, for his houſe ſhall be "full of calamities[x]." So the oracle in *Herodotus*[y], which *Grotius* has obſerved, makes an utter deſtruction of a man's houſe and family, to be the puniſhment of the ſin of perjury. Moreover, by the houſe of the thief and ſwearer, may be meant the temple, as in the times of Chriſt, which was become a den of thieves and perjurers, and for their ſins became deſolate, *Matt.* xxi. 13. and xxiii. 38.

℣. 5. *Then the angel that talked with me went forth,* &c.] From the place where he was, and had been interpreting the viſion of the flying roll, unto another more convenient for ſhewing and explaining the following one; and as it ſhould ſeem, took the prophet along with him: *and ſaid unto me, lift up now thine eyes, and ſee what is this that goeth forth*; either out of the temple, or out of heaven, into ſome open place, where it might be ſeen.

℣. 6. *And I ſaid, what is it?* &c.] After he had lift up his eyes and ſeen it, he deſires to know both what it was, and what was the meaning of it: *and he ſaid, this is an ephah, that goeth forth*; which was a meaſure much in uſe with the *Jews*, *Exod.* xvi. 36. *Lev.* xix. 36. *Ruth* ii. 17. it is the ſame with the *bath*, and held above ſeven wine gallons. The *Targum* interprets this of ſuch who dealt in falſe meaſures, whoſe ſin is expoſed, and their puniſhment ſet forth; but rather it deſigns the meaſure of iniquity filling up, either in *Judea*, particularly in the times of Chriſt, *Matt.* xxiii. 32. or in the whole world, and eſpecially in the antichriſtian ſtates, *Rev.* xviii. 5, 6: *and he ſaid moreover, this is their reſemblance in all the earth*; or *this is their eye*[z]; what they are looking at, and intent upon, namely, this ephah; that is, to fill up the meaſure of their iniquity: or as *Kimchi* and *Ben Melech* interpret it, this ephah, which thou ſeeſt, ſhows that there is an eye upon them which ſees their works; and this is the eye of the Lord, which ſees and takes notice of all the evil actions of men, not as approving them, but as obſerving them, and avenging them. *Cocceius*, by the *ephah*, underſtands an abundance of temporal good things beſtowed upon the chriſtian church in *Conſtantine*'s time and following, on which the eyes of carnal men were looking.

℣. 7. *And behold there was lift up a talent of lead,* &c.] By the angel; ſince he is afterwards ſaid to caſt it upon the mouth of the *ephah*. A cicar, or talent of ſilver, with the *Jews*, was equal to three thouſand ſhekels, as may be gathered from *Exod.* xxxviii. 24, 25, 26. and weighed a hundred and twenty-five pounds[a]; or, as others, a hundred and twenty[b]; and according to the more exact account of Dr. *Arbuthnot*, a hundred and thirteen pounds, ten ounces, one penny-weight, and 10 $\frac{2}{7}$ grains of our *Troy* weight. A *Babyloniſh* talent, according to *Ælianus*[c], weighed ſeventy-two *Attic* pounds; and an *Attic* mina or pound, weighed a hundred drachms; ſo that it was of the weight of ſeven thouſand two hundred ſuch drachms. An *Alexandrian* talent, was equal to twelve thouſand *Attic* drachms; and theſe the ſame with an hundred and twenty-five *Roman* libra's or pounds; which talent is ſuppoſed to be the ſame with that of *Moſes*. The *Roman* talent contained ſeventy two *Italic* mina's, which were the ſame with the *Roman* libra's[d]. But ſince the *Hebrew* word *cicar*, ſignifies any thing plain, and what is extended like a cake, as *Arias Montanus* obſerves[e], it may here intend a plate of lead, which was laid over the mouth of the *ephah*, as a lid unto it; tho'

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[x] Eccleſiaſticus, xxiii. 11.

[y] Erato, ſive l. 6. c. 86.

[z] זאת עינם hæc eſt oculus eorum. Pagninus, Montanus, Munſter, Vatablus, Junius & Tremellius, Piſcator, Tarnovius, Cocceius.

[a] Epiphanius de menſuris & ponderibus.

[b] Hebræi apud Buxtorf. Lex. Heb. in rad. ככר.

[c] Var. Hiſt. l. 1. c. 22.

[d] See Prideaux's Preface to Connexion, &c. vol. i. p. 18, 19, &c.

[e] Ephron, ſive de Siclo, prope finem.

tho' indeed it is afterwards called אבן עופרת *a ſtone of lead*, and ſo ſeems to deſign a weight. *And this is a woman that ſitteth in the midſt of the ephah*; who in ℣. 8. is called *wickedneſs*; and here repreſented by a *woman*, becauſe, ſay ſome, the woman was firſt in the tranſgreſſion; or rather, becauſe ſin is flattering and deceitful, and draws into the commiſſion of it, and ſo to ruin: and this woman wickedneſs, intends wicked men; all the wicked among the *Jews*, and even all the wicked of the world; who ſit in the *ephah*, very active and buſy in filling up the meaſure of their ſins, and where they ſit with great pleaſure and delight; very openly and viſibly declare their ſin, as *Sodom*, and hide it not; in a very proud and haughty manner, with great boldneſs and impudence, and in great ſecurity, without any concern about a future ſtate, promiſing themſelves impunity here and hereafter. This woman is a very lively emblem of the whore of *Rome*, ſitting as a queen upon many waters; ruling over kings and princes; living deliciouſly, and in great eaſe and pleaſure filling up the meaſure of her ſins. *Kimchi* interprets this woman of the ten tribes, who wickedly departed from God, and were as one kingdom.

℣. 8. *And he ſaid, this is wickedneſs*, &c.] A repreſentation of wicked men, who are wickedneſs itſelf, as their inward part is, *Pſ.* v. 9. and particularly of the wicked one, the man of ſin and ſon of perdition, the *Roman* antichriſt and apocalyptic beaſt; who tho' he is called by this title, *His Holineſs*, his true and proper name is *wickedneſs*; ο ανομος, that wicked lawleſs one, 2 *Theſſ.* ii. 8. yea, wickedneſs itſelf, being extremely wicked, a ſink of ſin, and of all abominations, *Rev.* xvii. 5. and xviii. 2. *And he caſt it into the midſt of the ephah*; that is, wickedneſs; that it might be kept within bounds, and not exceed its meaſure to be filled up: this ſeems to denote ſome reſtraint on ſinners, that they may'nt be able to go all the lengths they would; and ſome rebuke upon them, that they might not lift up their heads with impunity; and ſome check upon them, and their furious rage towards the people of God; and alſo the putting of an utter end to ſin and ſinners, and particularly the followers of antichriſt; ſee *Pſ.* civ. 35. *And he caſt the weight of lead upon the mouth thereof*; either upon the mouth of the woman, or of the ephah; and be it which it will, it was done to keep the woman within the ephah, and preſs her down there, and intends the judgments of God upon ſinners; and ſhows that there is no eſcaping divine vengeance; that it falls heavy where it lights, and ſinks to the loweſt hell; and that it will continue, being laid on by the firm, unchangeable, and irrevocable decree of God. *Cocceius* underſtands this of the *Saracens* and *Turks*, and the barbarous nations, being caſt into the *Roman* empire, to reſtrain the antichriſtian tyranny; but it ſeems better to apply it to the utter deſtruction of antichriſt, ſignified by a milſtone caſt into the ſea, and ſunk there, never to riſe more; ſee *Rev.* xviii. 21. and with it compare *Exod.* xv. 10.

℣. 9. *Then lift I up mine eyes and looked*, &c.] This is not a new viſion, but a continuation of the former, as appears from the *ephah* ſeen in it: *and behold, there came out two women*; out of the ſame place the *ephah* did. The *Targum* explains theſe *two women* by two provinces; and *Kimchi* interprets them of the two tribes of *Judah* and *Benjamin*, who had been carried captive into *Babylon*; and others of the two kings, *Jehoiakim* and *Zedekiah*, who were the cauſe of the captivity; but *Jarchi* underſtands by them the *Babylonians* and *Chaldeans*, two nations as one, joined in *Nebuchadnezzar*'s armies, which carried them captive: others think the two reformers, *Ezra* and *Nehemiah*, are meant, who were inſtruments of purging the *Jews*, returned from captivity, tho' but weak ones, and therefore are compared to *women*; yet what they did, they did ſwiftly, and therefore are ſaid to have *wings*, and under the influence of the Spirit of God; hence the *wind* or *ſpirit* [f], is ſaid to be in their wings; and they acted from a tender regard to the glory of God, and the good of their country, and therefore their wings were like the *wings of a ſtork*; a bird of paſſage, as appears from *Jer.* viii. 7. and ſo a fit emblem to be uſed in the tranſportation of the *ephah*; of whom *Pliny* [g] ſays, from whence they come, and whither they betake themſelves, is yet unknown; and adds, there is no doubt that they come from afar; as it is plain they muſt, if that relation be true, which ſeems to have good authority, that one of theſe creatures, upon its return to *Germany*, brought a green root of ginger with it; which muſt come from the eaſtern part of the world; from *Arabia*, or *Ethiopia*, or the *Eaſt-Indies*, where it grows [h]: and as it is a bird that takes ſuch long flights, it muſt have wings fitted for ſuch a purpoſe; and which are taken notice of in *Job* xxxix. 13. to which the wings and feather of the oſtrich are compared; for ſo *Bochart* [i] there renders the word, *the wing of the oſtriches rejoices, truly the wing* as of *a ſtork, and the feather*; or as others, *who gave wings to the ſtork and oſtrich?* both remarkable for their wings: and *Vatablus* renders the word here an *oſtrich*; which, according to *Pliny* [k], is the largeſt of birds, and almoſt as big as a beaſt. In *Ethiopia* and *Africa*, they are taller than a horſe and his rider, and exceed the horſe in ſwiftneſs; and their wings ſeem to be given them to help them in running; but which are not ſufficient to lift them much above the earth, and ſo can't be meant here: but rather the ſtork, whoſe wings are black and white; and when they fly, they ſtretch out their necks forwards, and their feet backwards, and with theſe direct their courſe; when a tempeſt riſes, ſtanding on both feet, they ſpread their wings, lay their bill upon their breaſt, and turn their face that way the ſtorm comes [l]. The *Targum* renders it an eagle, which is the ſwifteſt of birds, and whoſe wings are very ſtrong to bear any thing upon them, as they do their young, to which the alluſion is, *Deut.* xxxii. 11. and ſo if meant here, to lift up and bear away the ephah between the earth and the heaven; but the word is never uſed of that bird. The *Harpies* or Furies with the heathens, are repreſented as women having wings [m], as theſe women are ſaid to have; but theſe are very different women from them. Tho' ſome think the *Romans*, under *Veſpaſian* and *Titus*, are intended; but it may be, that the two perfections of God, his power and juſtice, in puniſhing men for their ſins, are meant, particularly in the laſt times, and at the day of judgment. The power of God will be ſeen in raiſing the dead; in bringing all to judgment; in ſeparating the wicked from the righteous, and in the execution of the ſentence denounced on them: and the juſtice of God will be very conſpicuous in the judgment and deſtruction of them. *And the wind was in their wings*; they had wings, as denoting ſwiftneſs, as angels are ſaid to have; hence *Maimonides*, as *Kimchi* obſerves, thought that angels are here meant; but this denotes, that tho' God is long-ſuffering, and may ſeem to defer judgment, which is ſometimes a ſtumbling to the righteous, and an hardening to the wicked; yet as this is only for the ſalvation of his elect, ſo when once the time is up, and the commiſſion given forth, power and juſtice will ſpeedily execute the ſentence: and the *wind* being in their wings, ſhews the greater ſwiftneſs and ſpeed in the diſpatch of buſineſs, and the great ſtrength and force with which they performed it: *for they had wings like the wings of a ſtork*; which being a creature kind and tender, ſhew that there is no cruelty in the diſplays of the power and juſtice of God, in puniſhing ſinners: *and they lift up the ephah between the earth and the heaven*; which denotes the viſibility of the whole meaſure of the ſins of wicked men; they will all be made manifeſt and brought into judgment: and alſo the viſibility of their puniſhment; they'll go into everlaſting puniſhment, in the ſight of angels and men; and which will be the caſe of the antichriſtian beaſt, *Rev.* xvii. 8.

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[f] רוח ſpiritus, V. L. Pagninus, Montanus, Calvin, Burkius.

[g] Nat. Hiſt. l. 10. c. 23.

[h] Vid. Bochart. Hierozoic. par. 2. l. 2. c. 29. col. 328, 332.

[i] Ibid. c. 16. col. 247, 248.

[k] Nat. Hiſt. l. 10. c. 1.

[l] Schotti Phyſica Curioſa, par. 2. l. 9. c. 26. p. 1162.

[m] Harpyiæ & magnis quatiunt clangoribus alas. Virgil. Æneid. l. 3. ℣. 223.

℣. 10. *Then ſaid I to the angel that talked with me*, &c.] This the prophet ſaid after he had ſeen the *ephah* come forth; the woman, wickedneſs, caſt into it, and the talent of lead upon her; and the two women lifting up the ephah between heaven and earth: *whither do theſe bear the ephah?* he neither aſks what the ephah ſignified, nor who were the women that bore it, but only whither they bore it.

℣. 11. *And he ſaid unto me, to build it an houſe in the land of Shinar*, &c.] That is, in the province of *Babylon*, as the *Targum* paraphraſes it; for *Babel*, or *Babylon*, was in the land of *Shinar*, *Gen.* x. 10. and xi. 2. whither the *Jews* were carried captive, *Dan.* i. 2. *Iſ.* xi. 11. and the bearing of the *ephah* thither, may denote the cauſe of their captivity, the meaſure of ſins filled up by them: tho' this ſome underſtand of the like injuries, oppreſſions, and vexations, brought upon the *Chaldeans* in the land of *Shinar*, which they before exerciſed towards and upon the *Jews*; and others of the rejection of wicked men from among the *Jews*, by *Ezra* and *Nehemiah*, tranſporting them as it were back to *Babylon* again: others of the diſperſion of the *Jews* by the *Romans*, who chiefly ſettled after that in the eaſtern parts of the world; tho' indeed the whole world was a land of *Shinar*, or *ſhaking out* [*], unto them; they being ſhook out of their own land, and ſcattered about every where; which diſperſion has been long and laſting, notorious and conſpicuous; and they are now ſettled upon their own baſe, eſtabliſhed upon their former principles of legality and ſelf-righteouſneſs, and rejection of the true Meſſiah: or rather this may be underſtood of the transfer of the ephah, or whole meaſure of iniquity, into myſtical *Babylon*. The antichriſtian church of *Rome* is called *Babylon*; ſhe is repreſented as a ſink of ſin, a myſtery of iniquity, *Rev.* xvii. 5. and a houſe being built for this man of ſin, antichriſt, denotes the continuance of him; and being eſtabliſhed on its own baſe, ſhews the falſe foundation on which the church of *Rome* is built, and her carnal ſecurity. So *Cocceius*, by the *two women*, underſtands the two kingdoms or powers of antichriſt, the civil and eccleſiaſtical powers; which ſupport the man of ſin, lift him up, and give him the higheſt place in the church, and fix his ſeat where idolatry and perſecution reign, as formerly did in *Babylon*, in the land of *Shinar*. Tho' the whole may very well be applied to the laſt and everlaſting puniſhment of ſin and ſinners, when the whole meaſure is filled up. The end of ſin and ſinners is death, and everlaſting deſtruction. The ephah, and the woman in it, are carried, not upwards to heaven, nor to the new *Jeruſalem*, but to the land of *Shinar*, the land of ſhaking; to hell, where are utter darkneſs, weeping, wailing, and gnaſhing of teeth; where a houſe is built for them, which denotes their continuance there; and which being eſtabliſhed on its own baſe, ſhews their puniſhment ſhall for ever remain; their worm never dies; their fire is not quenched; the ſmoke of it aſcends for ever and ever; their deſtruction is an everlaſting deſtruction.

CHAP. VI.

THIS chapter contains a viſion of four chariots, and the explanation of it; and an order to make crowns of gold and ſilver for certain uſes mentioned; and a famous prophecy concerning the Meſſiah as the builder of the temple, the church. The chariots are deſcribed by their number, four; by the place, the mountains, from whence they came out; and by the different colour of the horſes in each of them, ℣. 1, 2, 3. upon the prophet's enquiry what theſe were, an explanation is given of them; and they are ſaid to be the four ſpirits of the heavens; and are deſcribed by their ſituation, ſtanding before the Lord of the whole earth; by their miſſion from him; by the ſeveral places to which they were ſent; and by their ſucceſs, or by the good effects produced, at leaſt by ſome of them, ℣. 4, 5, 6, 7, 8. then follows the order to make the crowns; and it is declared what they ſhould be made of, gold and ſilver; from whom they were to be had, and who were to be concerned herein; and what was to be done with them; they were to be put upon the head of *Joſhua* the high-prieſt, ℣. 9, 10, 11. who being an eminent type of Chriſt, a prophecy concerning him is ordered to be delivered to him; who is deſcribed by his name, the man, the branch; by the place he ſhould grow up from; by the work he ſhould do, building the temple of the Lord; by the glory he ſhould have on account of it; and by the offices of king, prieſt, and prophet, he ſhould execute, ℣. 12, 13. and after this was done, then the crowns were to be laid up in the temple of the Lord for a memorial, by the four men abovementioned, ℣. 14. and tho' the Meſſiah is the chief builder of the temple, the church, yet it is ſuggeſted that others, and even *Gentiles*, ſhould come and build in it; and which when done, it would be evident that the prophet had his miſſion to the *Jews*

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[*] ארץ שנער terra excuſſionis, Menochius.

Jews of the Lord; and the chapter is cloſed with a promiſe of the accompliſhment of all this, ſhould they diligently hearken to the voice of the Lord, ℣. 15.

℣. 1. *And I turned, and lift up mine eyes, and looked*, &c.] When he ſaw another viſion, as follows: *and behold, there came four chariots*; by which are meant, not the four goſpels; rather the apoſtles of Chriſt, who had their commiſſion from Chriſt; were ſent into all the world by him, and carried his name and goſpel thither; were the inſtruments Chriſt made uſe of in bringing many ſouls to him, and into his church, and for the defence of his goſpel, and of his intereſt; and were military chariots, who fought the good fight of faith; and triumphal ones, who were made to triumph in Chriſt, being more than conquerors thro' him; tho' others think angels are here meant, the chariots of the Lord, *Pſ.* lxviii. 17. ſince they are called the four ſpirits of the heavens; and are ſaid to go forth from ſtanding before the Lord of the earth, and are ſent by him into the ſeveral parts of it, ℣. 5, 7. and are repreſented by horſes of various colours, as in ch. i. 8. theſe may be ſignified by chariots, for their glory, ſtrength and ſwiftneſs, in which Jehovah rides about the world, and executes his will; and are made uſe of for the deſtruction of the church's enemies, and for its protection and defence. The *Jewiſh* writers, after the *Targum*, generally interpret them of the four monarchies, the *Perſian*, *Grecian*, and *Roman*, by whom were ſeverally done the will of God in the world; and ſeem to be greatly the deſign of the viſion: theſe came *out from between two mountains, and the mountains* were *mountains of braſs*; ſuch in which this metal is found, as in *Chalcis*, where it is ſaid to be firſt found [o]; and from thence it has its name in the *Greek* tongue; or in the iſland of *Cyprus*, from whence it may be is the name of copper; and ſuch mountains were in *Judea*, *Idumea*, and *Arabia* formerly; as *Carmel*, according to *Heſychius* [p]; and *Phinon* in *Idumea*; and ſome mountains in *Arabia*, about eleven miles from *Horeb*, which, *Jerom* ſays [q], formerly abounded with veins of gold and braſs: theſe may intend the decrees and purpoſes of God, which, like *mountains*, are very ancient, earlier than the everlaſting hills, high and deep, not to be reached and ſearched into; are dark, obſcure, and hidden to men, till made known; and are firm, ſolid, and immoveable, and are laſting and durable; and, like mountains of *braſs*, are never to be broken in pieces, revoked, made null, and void; for they ſtand upon the unalterable will of God, upon the baſis of infallible wiſdom; are ſupported by uncontroulable power, and can't be diſannulled by all the men on earth, and devils in hell: and according to theſe fixed and immutable decrees, the ſaid monarchies in ſucceſſion have took place in the world; unleſs rather it ſhould be thought, that by theſe mountains of braſs, are deſigned the power and providence of God, by which the ſeveral people that firſt founded thoſe empires were reſtrained for a while from going forth to make war upon others, and ſubdue their kingdoms; until the time was come, it was the will of God they ſhould. The alluſion may be to race-horſes in chariots, formerly uſed for ſuch exerciſes, which were held within the circus or bars, till the ſign was given when they ſhould ſtart: in like manner theſe nations were kept within bounds for a while, juſt as the four angels were bound by the providence of God at the river *Euphrates*, until they were looſed; which ſignify the *Saracens*, and their numerous army of horſemen under their four leaders, who were reſtrained from over-running the *eaſtern* empire of the *Romans*, until it was the pleaſure of God to looſe them, and give them liberty, *Rev.* ix. 14, 15, 16. *Grotius* underſtands this literally of the ſtreights of *Cilicia*, and the faſtneſſes of the mountains there, thro' which the *Babylonians* and *Perſians*, *Alexander* and his generals, uſed to paſs into *Syria*, *Judea*, and *Egypt*; but rather theſe viſionary chariots ſeemed to ſteer their courſe thro' a valley, which lay between two mountains, whereby they eſcaped the difficulties that lay in their way by the mountains; and may denote the low eſtate of theſe monarchies in their original, and the difficulties they grappled with, and got over, before they roſe to the grandeur they did. Some interpret the two mountains of braſs, of the kingdom of *Iſrael*, after the *Babyloniſh* captivity, and the kingdom of the Meſſiah; and the four chariots, of the four kingdoms, in this order; the *Perſian*, the *Grecian*, that of the *Lagidæ* and *Seleucidæ*, and the *Roman*, which is in courſe laſt; but was ſeen firſt by the prophet, becauſe utter deſtruction was brought upon *Iſrael* by it [r]: according to this interpretation, the red horſes, are the *Romans*; and the other, the above-mentioned. So *Cocceius* is of opinion, that the two mountains are two powerful and unſhaken kingdoms, ſet up by God; or rather two manifeſtations of the ſame kingdom; the one the kingdom of the houſe of *David*; the other the kingdom of Chriſt, which is ſpiritual, but as to the effect earthly, in the ſubjection of all nations to it, *Dan.* vii. 22, 27. the kingdom of the houſe of *David*, as to the external form is aboliſhed, but notwithſtanding remains in the root, until it appears in another mountain; and between theſe two, or in the middle ſpace of time, four kingdoms with their armies would poſſeſs the promiſed land; and he obſerves, that in *Dan.* ii. 35, 45. mention is made of two mountains, and that theſe chariots in part agree with the ſeveral parts of the image there.

℣. 2. *In the firſt chariot* were *red horſes*, &c.] If theſe are to be underſtood of the apoſtles of Chriſt, and miniſters of the goſpel, they may be compared to *horſes*, for bearing the name of Chriſt, and drawing the chariot of the goſpel; for their ſtrength to labour in the word and doctrine; for their courage in the cauſe of Chriſt; and for their ſwiftneſs in doing his work; and to *red* ones, for their flaming zeal for the honour of the Redeemer, and their bloody ſufferings for his ſake: and if of angels, they may be compared to *horſes*, becauſe ſtrong and ſwift to do the will of God; and to *red* ones, becauſe they are the executioners of his wrath and vengeance on wicked men: but if by *the chariots* are meant the monarchies, then by theſe *red horſes* muſt be deſigned the *Babylonians* and *Chaldeans*, ſo called becauſe their ſoldiers were clothed in red, and their chariots were like flaming torches; and they were ſanguinary, cruel, and bloody in their tempers, and in their actions to the *Jews*; and were ſignified by *Nebuchadnezzar*'s head of gold in his image; ſee *Nahum* ii. 3, 4. *Hab.* i. 6, 7, 8: *and in the ſecond chariot black horſes*; which, applied to the apoſtles and miniſters of the goſpel, may denote their mean and abject appearance outwardly; and their knowledge in the myſteries of grace, which are dark and obſcure to others; and, if underſtood of angels, is applicable to them, when meſſengers of ill tidings, or executioners of judgment: but if the monarchies are meant, which ſeems beſt, the *Medes* and *Perſians* are intended; and their *black* colour is expreſſive of the ſorrowful eſtate of the *Jews* under them, eſpecially in the time of *Haman*, as *Jarchi* and *Kimchi* obſerve: black horſes were reckoned ſtrong, well made, and fit for labour; and the *Ethiopians* and *Moors* choſe to have their horſes they uſed in war all of this colour, to ſtrike the greater horror and terror into their enemies; and to ſee black horſes in a dream, was accounted a bad omen [s]. The *Medes* and *Perſians* were a ſtrong and warlike people, and were very terrible to their enemies under *Cyrus*, and very troubleſome and diſtreſſing to the *Jews* under *Cambyſes* and *Ahaſuerus*.

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[o] Plin. Nat. Hiſt. l. 4. c. 12. vid. l. 7. c. 56. & l. 34. c. 2.

[p] Apud Bochart. Hierozoic. par. 2. l. 6. c. 16. col. 886.

[q] De locis Hebraicis, fol. 90. A.

[r] Vid. Gurtler. Voc. Typ. Prophet. Explic. p. 58, 177.

ỿ. 3. *And in the third chariot white horſes*, &c.] Which, as referring to goſpel-preachers, may denote the purity of their lives and doctrines, and their conqueſts and victories over the ſouls of men by the miniſtry of the word; and as applicable to angels, may expreſs the purity of their nature and actions, the joyful meſſages they bring to the heirs of ſalvation, and their victories over the evil angels; but, as reſpecting the monarchies, point at the *Grecians*, and the conqueſts of *Alexander*, and his mildneſs and gentleneſs to the *Jews*: white horſes were uſed in triumphs, in token of victory [t]; ſee *Rev.* vi. 2. and xix. 14. and they have been reckoned the ſwifteſt in running; and by the *Oneirocriticks*, to ſee them in a dream or viſion is a good omen [u]; and ſo it was accounted with the *Jews* [w]; all which ſuits very well with *Alexander*, who was famous for his victories over many nations; and who, with great velocity over-ran them, and as ſoon conquered them, and was kind and beneficent to the *Jewiſh* nation: *and in the fourth chariot grizled and bay horſes*; ſignifying either the diverſity of gifts in the miniſters of the goſpel; or the different employment and ſervices of angels; or rather the *Romans* are meant, who were collected out of various nations, and conſiſted of different people, and had divers forms of government, and emperors of different diſpoſitions to the *Jews*; and particularly as two colours are aſſigned to theſe, it may reſpect the diviſion of their kingdom into pagan and papal, as is predicted in *Dan.* ii. 41, 42. *Kimchi* thinks the *bay horſes* deſign the kingdom of the *Iſhmaelites*, or *Turks*, a ſtrong and powerful people; as ſome think the word uſed ſignifies [x]; rather the *Goths* and *Vandals*; ſee ỿ. 7. The word for *grizled*, is by the *Targum* rendered *ſpotted* or *ſpeckled*; and comes from one which ſignifies *hail*; and ſo denotes ſuch coloured horſes as are ſpotted with white ſpots, like hail-ſtones [y], upon another colour, as black or red; and is by the *Septuagint*, and others rendered, *various* [z], of diverſe colours: and the other word for *bay*, is rendered by them *ſterling coloured*; the colour of the ſterling, which is a black bird, with white ſpots; and ſo were a fit emblem of the *Goths*, *Hunns*, &c. who were of various nations, and had various laws, cuſtoms, and uſages; tho' ſome think by theſe two are meant the ſucceſſors of *Alexander*, the *Lagidæ* and the *Seleucidæ*, put together, becauſe of their intermarriages with one another, as well as ſucceeding *Alexander*: the former by the *grizled*, who went and ſettled in the ſouth country in *Egypt*, ỿ. 6. whoſe firſt king was *Ptolemy Lagus*, from whence is the name, and who is the king of the ſouth in *Dan.* xi. 5. and the latter by the *bay* or *aſh coloured*, as the *Targum*; the kings of *Syria* hiding deep their counſels, as under aſhes, particularly *Antiochus*, as *Grotius* obſerves; and ſometimes making war on one nation, and ſometimes on another; and both of them in their turns falling upon the *Jews* ſuddenly, and with great violence, like hailſtones, and making ſad devaſtations among them, reducing them to aſhes; but then this ſenſe ſhuts out the *Romans*, the fourth monarchy, from having any place in this viſion, which cannot be admitted; ſince theſe four chariots anſwer to the four ſorts of metal in *Nebuchadnezzar*'s image, and to the four beaſts in *Daniel*'s viſion. So the *Jewiſh* writers [a] ſay, the red horſes are the kingdom of *Babylon*, which ſhed much blood in *Iſrael*; this is the head of gold: the black horſes, the kingdom of the *Perſians* and *Medes*, like to a bear, who made black the faces of *Iſrael*, by the decrees of *Haman*: the white horſes, the kingdom of *Grecia*, who made white the faces of *Iſrael* by reproaches: the horſes grizled and bay, the fourth kingdom, which decreed various decrees, different from one another: and theſe four chariots went out from between two mountains, from between the kingdoms of *Judah* and *Iſrael*, which dwell between two countries, that beyond *Jordan*, and the land of *Iſrael*; and they went out between them, and carried them captive; and theſe kingdoms are called mountains of braſs, becauſe ſtrong as braſs, and hearkened not to the words of the prophets.

ỿ. 4. *Then I anſwered, and ſaid unto the angel that talked with me*, &c.] After he had ſeen the chariots come out, and had obſerved the different colours of the horſes in them: *what are theſe, my lord?* that is, what do they ſignify? what is the meaning of this viſion?

ỿ. 5. *And the angel anſwered and ſaid unto me*, &c.] In order to grant him his requeſt, and explain the viſion of the chariots: *theſe are the four ſpirits of the heavens*; or, *the four winds of the heavens*; the apoſtles and miniſters of the goſpel may be compared to *the winds*, becauſe their miniſtry is the miniſtration of the Spirit, which is like wind that blows inviſibly, powerfully, and where it liſteth; and becauſe in, and by it, the Spirit breathes life and comfort into the ſouls of men; and becauſe of the powerful efficacy, and penetrating nature of the word preached by them, and their ſwiftneſs and readineſs to do the will of God: angels are called *ſpirits* or *winds*, *Pſ.* civ. 3, 4. they are created ſpirits, and ſo differ from God; are incorporeal ones, and ſo differ from men; and are immaterial and immortal, and ſo die not: they are ſpiritual ſubſiſtences, and ſpirits of the heavens, or heavenly ſpirits; heaven being the place of their abode and reſidence; and they may be compared to *winds*, for their inviſibility, wonderful penetration into places and things, their very great ſwiftneſs, and prodigious power and ſtrength. The *Targum* paraphraſes the words thus, “ theſe are “ the four kingdoms, which are as the winds of “ heaven;” and ſo the ſame are ſignified by the four winds in *Dan*. vii. 2. to which they may be compared, for their ſwift and forcible carrying all before them, and for their fickleneſs and changeableneſs; and to which the ſeveral parts of the world, into which they went, agree: *which go forth from ſtanding before the Lord of all the earth*; ſo the apoſtles of Chriſt, and miniſters of the goſpel, ſtood before him in his eternal purpoſes and decrees from everlaſting; and went forth, having their commiſſion from him in time; and were ſent by him into the ſeveral parts of the world he is the Lord of; and by whom they were filled with gifts, grace and courage, fitting them for their work. Angels alſo ſtand before him, miniſtring unto him; always behold him; are in his preſence, and enjoy his favour; and go forth from him, being ſent forth by him on various accounts into all the parts of the world; which Jehovah is the creator, upholder, and governor of: moreover, this is applicable to the four monarchies; theſe ſtood before the Lord in his vaſt and infinite mind; in the ſecret decrees of it, before the world was; and the ſending and going forth of them from him, ſhew, that they were powers ordained of God, who has the government of the whole world in his hands.

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[s] Vid. Bochart. Hierozoic. par. 1. l. 2. c. 7. col. 106, 107.

[t] Aurel. Victor. de Viris Illuſtrib. c. 26. in Furio Camillo, & Plutarchus in Camillo.

[u] Bochart, ut ſupra, col. 105, 106.

[w] T. Bab. Sanhedrin, fol. 93. 1.

[x] אמצים fortes, Vulg. Lat. Pagninus, Montanus, Druſius; robuſti, Piſcator, Tarnovius, Guſſetius, Stockius, p. 74; validi, Burkius, ſo Kimchi; and the Jews in Peſikta apud Yalkut in loc.

[y] ברדים grandinati, Montanus, Cocceius, Burkius; grandine guttati, Junius & Tremellius, Piſcator, Tarnovius, De Dieu, Pembellus.

[z] Ποικιλοι, Sept. varii, Pagninus.

[a] In Peſikta Rabbati apud Yalkut in loc.

℣. 6. *The black horſes which are therein*, &c.] Which were in the ſecond chariot: no further mention is made of the red horſes in the firſt charoit, becauſe the kingdom of the *Chaldeans* was now extinct: theſe deſign the *Medes* and *Perſians*: *go forth into the north country*; into the country of *Babylon* or *Chaldea*, which lay north of *Judea*; ſee *Jer*. i. 13, 14, 15. and iii. 12. and vi. 22. and other places; theſe went to *Babylon*, took that, and ſeized on the empire, and delivered the *Jews*, who were captives there: *and the white go forth after them*; the *Grecians* under *Alexander*, who went after the *Medes* and *Perſians* into the ſame country, and fought *Darius* the *Perſian*, and conquered him: *and the grizzled go forth toward the ſouth country*; the *Romans* under *Julius Cæſar*, *Auguſtus*, and others before them, who went into *Egypt*, which lay ſouth of *Judea*, *Dan*. xi. 5. and conquered that, and other nations, and ſet up the fourth kingdom or monarchy.

℣. 7. *And the bay went forth, and ſought to go*, &c.] Without leave: theſe deſign either the *Romans*; or, ſince diſtinct from the grizled, the *Hunns*, *Goths*, and *Vandals*; who ſought to go out of their own places into other countries: and were deſirous *that they might walk to and fro thro' the earth*; without controul; over-running as they did the *Roman* empire, and ſet up ten kingdoms in it; unleſs this is to be underſtood of the land of *Judea* only, thro' which the *Romans* walked to and fro at pleaſure, and ſubdued it: *and he ſaid*; that is, the Lord of the whole earth, before whom they ſtood: *get ye hence, walk to and fro thro' the earth*; as being filled with indignation at them, and yet ſuffered them to have their will; and ſo *Kimchi* interprets the phraſe, “ he gave them power “ to go and ſubdue lands;” and to the ſame purpoſe *Jarchi*, “ he gave them power to rule with “ great authority; and this is the kingdom of “ *Edom* or *Rome*:” *ſo they walked to and fro thro' the earth*; either the land of *Judea*, as the *Romans* did, and made it a *Roman* province; and theſe may repreſent *Rome* papal, ſet up and ſupported by the above people, even the beaſt of *Rome*, which has reigned over the kings of the earth, to whom the ten kings gave their kingdom and power.

℣. 8. *Then cried he upon me, and ſpake unto me, ſaying*, &c.] That is, the Lord of the whole earth ſpoke to the prophet with a loud voice, and uttered the following words: *behold, theſe that go toward the north country*; meaning the *Medes* and *Perſians*, which went towards *Babylon*: *have quieted my ſpirit in the north country*; by executing the judgments of God upon the *Chaldeans*, and by helping, favouring, and delivering the people of the *Jews*; which were very agreeable to the will of God, and well pleaſing in his ſight, ſignified by the quieting or refreſhing his ſpirit.

℣. 9. *And the word of the Lord came unto me, ſaying*.] Either *the word of prophecy from the Lord*, as the *Targum* paraphraſes it; the viſions being ended, the prophetical part of the book begins; and many excellent prophecies concerning the Meſſiah, and his kingdom, are contained in this and the following chapters: or an order from the Lord, which is expreſſed in the next verſes.

℣. 10. *Take of them of the captivity*, &c.] That is, ſome of them that were returned from the captivity of *Babylon*, and who are mentioned by name: *even of Heldai, of Tobijah, and Jedaiah, which are come from Babylon*; either with *Zerubbabel* and *Joſhua*, when they came from thence; or who were now juſt come from thoſe that remained there: *and come thou the ſame day*; this very day in which they were come from thence: *and go into the houſe of Joſiah the ſon of Zephaniah*; where the above perſons were; or where they were to go along with him: this *Joſiah* might be either a goldſmith, and therefore the prophet is ſent to him to make the crowns after-mentioned; or elſe he might be a treaſurer belonging to the temple, who had gold and ſilver in his hands, which had been put there for the uſe of it.

℣. 11. *Then take ſilver and gold*, &c.] Which the *Jewiſh* writers ſuppoſe were brought by the above men from their brethren in *Babylon*, as a free will-offering towards the building of the temple; *and make crowns*; two at leaſt, one of ſilver, and another of gold; the one to be put upon the head of *Joſhua* the high-prieſt; the other upon the head of *Zerubbabel*, as *Kimchi* conjectures; tho' according to the text, they ſeem to be both, or all of them, be they as many as they will, to be put upon the head of *Joſhua*; and may ſignify the different ſtates of the prieſthood in the preſent time, and when in its priſtine glory; or that both the crown of the prieſthood, and the crown of the kingdom ſhould meet in his antitype Chriſt, who is ſaid to have on his head many crowns, *Rev*. xix. 12. The *Targum* renders it, *thou ſhalt make a great crown*; as if only one crown was to be made of gold and ſilver mixed together; and ſo the *Arabic* verſion renders it; but more are certainly meant, for it follows: *and ſet them upon the head of Joſhua the ſon of Joſedech the high-prieſt*; on whoſe head a fair mitre was ſet; ſee ch. iii. 5. and with the mitre was wore by the high-prieſt the holy crown, made of pure gold; and which was no other than the plate or *flower* of gold, on which was engraved, *holineſs to the Lord*, *Exod*. xxviii. 36.

36. and xxix. 6. and xxxix. 30. and this, according to the *Jewiſh* writers [b], was a plate of gold two fingers broad, and reached from ear to ear; tho' *Joſephus* [c] ſeems to give a different account of it, he ſays, "the golden crown ſurrounds (either "the mitre, or perhaps rather the forehead or "temples); and on it were three rows of cups or "flowers, like thoſe of the herb we call *Saccharus*, and the *Grecian* botaniſts, *Hyoſciamus*;" or *henbane*; and after deſcribing the herb, and the figure of the buds, cups or flowers of it, he adds, "like to theſe is made a crown reaching from the "hinder part of the head unto both temples; "for the flowers do not encompaſs the forehead; "but there is a golden plate, which has the name "of God engraved in ſacred letters;" which ſeems to diſagree with the accounts of other *Jewiſh* writers; unleſs, as *Braunius* [d] obſerves, they may be thus reconciled, that the crown was nothing elſe but the plate that was two fingers broad, and was in length from ear to ear; ſo that about the temples it was ornamented with three rows of henbane flowers on each ſide: and theſe three rows may give occaſion for the uſe of the word in the plural number; and ſome have called it, a triple crown [e]; and *Popiſh* writers fail not to improve it in favour of the crown their pontiff wears; and *Lyra* [f] ſpeaks of little crowns or coronets, even in the mitres of the common prieſts; which (he ſays) were circles in the lower part of them ſo called; wherefore the rows of flowers in the high-prieſt's crown, from whence it might be called ציץ a flower, might with more propriety bear that name. *Philo* the *Jew* [g], ſpeaking of the golden plate, ſays it was like a crown engraven with four letters of the name (Jehovah); and farther obſerves, that "the mitre under it kept the plate from touching "the head, on which the *cidaris* or diadem was "put; for it was like the cidaris which the eaſtern kings uſed for a diadem:" and indeed this crown, and the three rows of flowers in it, were an hieroglyphic or emblem of the threefold office of Chriſt, whom the high-prieſt repreſented, kingly, prieſtly, and prophetic; and ſo may be fitly ſignified here by crowns in the plural number; and it is uſual with the *Jewiſh* writers to ſpeak of three crowns, the crown of the law, the crown of the kingdom, and the crown of the prieſthood [h]; and very probably from the high-prieſt among the *Jews* wearing crowns, it was that the prieſts among the heathens had the ſame ornaments on their heads; and to be crowned was with them the ſame as to exerciſe the office of prieſthood [i]; and who was an eminent type of the Meſſiah, and in this of having crowns put upon his head, as the following words ſhew.

℣. 12. *And ſpeak unto him, ſaying*, &c.] That is, to *Joſhua* the high-prieſt, having the crowns on his head: *thus ſpeaketh the Lord of hoſts, ſaying, behold the man whoſe name is the* BRANCH; which is not to be underſtood of *Zerubbabel*, as ſome *Jewiſh* writers interpret it; for he was not *the branch*, by way of eminency, much leſs that righteous branch of *David*, called the Lord our righteouſneſs, *Jer.* xxiii. 5, 6. the ſame that is here meant; beſides, he was already grown up out of his place; nor did he build a temple, from which he had great glory; nor was he either king or prieſt, only governor of *Judah*; and however, not both, as this perſon is repreſented to be; and who is no other than the Meſſiah; and ſo the *Targum* paraphraſes the words, "behold the man "Meſſiah is his name;" and *Jarchi* owns, that ſome of their *Rabbins* interpret the words of the king Meſſiah. The *branch* is a name, by which the Meſſiah goes in the *Talmud* [k], and in other *Jewiſh* writings. It is aſked [l], what is the name of the king Meſſiah; it is anſwered among others, his name is the *branch*; as it is ſaid, *behold the man, whoſe name is the branch, he ſhall grow up out of his place*: elſewhere [m] they ſpeak of five letters doubled, which are the foundation of deliverance to certain perſons, or point thereat. The firſt four, they obſerve, were accompliſhed in the deliverance of *Abraham* from *Ur* of the *Chaldees*, of *Iſaac* from the *Philiſtines*, of *Jacob* from *Eſau*, and of the *Iſraelites* from *Egypt*; and the fifth, which is the letter צ, the firſt letter of *Tzemach* the branch, by it they ſay the holy bleſſed God will redeem *Iſrael* at the end of the four monarchies; as it is ſaid, *behold the man whoſe name is the branch*, &c. *Philo* the *Jew* [n], interprets this paſſage of a divine perſon, the Son of God, by whom no other than the Meſſiah is meant, "we have heard (ſays he) "one of the friends of *Moſes*, i. e. *Zechariah*, ſaying thus, behold the man, *whoſe name is the* "*eaſt*, or riſing ſun; (ſo the *Greek* verſion renders "the words) a new appellation, if you can think "it ſaid of one conſiſting of ſoul and body; but "if of that incorporeal one, bearing the divine "image, you will own that the name is fitly "given him, the ancient ſun, the Father of beings "will cauſe to ariſe; whom otherwiſe he names "the firſt begotten, and who being begotten, "imitates the ways of his Father; and looking "at his archetypal exemplars, forms the ſame." *Abendana* [o], a modern *Jew*, obſerves, that "it is "right that the *Targum* interprets it of the Meſſiah, for of him it is ſpoken; therefore it is "written, *and he ſhall grow up out of his place*; "for he ſhall go forth from him, and ſhall be of "the ſeed of *Zerubbabel*,—and the king Meſſiah "ſhall bear the glory of the kingdom, and he "ſhall rule upon the throne of his kingdom;" and when he is called a man, the meaning is not that he is a mere man, nor was he really man before his incarnation; but as he was to be man, and his incarnation was drawing near, he is ſo called: of his name the *branch*, ſee *Iſ.* iv. 2. and xi. 1. *Jer.* xxiii. 5. and *Zech.* iii. 8. and *Joſhua*, he is directed to look upon himſelf, with the crowns on his head, as a type of him; and ſo were the prophet, and thoſe that were with him; and he is to be beheld, as before in type, ſo now in truth, by faith, with love and affection, with diligent attention, and great admiration: *and he ſhall grow up out of his place*; or, *from under him* [p]; which may regard his natural deſcent as man, and the perſons or perſon from whom he ſprung; as from *Abraham*, *Jacob*, *Judah*, *Jeſſe*, and particularly from *David*, from the royal ſeed, as *Jarchi* interprets it: or elſe the place from whence this branch aroſe, the land of *Judea*, the tribe of *Judah*, the city of *Bethlehem*, where he was born; or *Galilee*, and particularly *Nazareth*, where he was brought up, and grew, and increaſed in the ſtature of his body, and in the wiſdom of his mind: or, it may be rendered, *from his inferior place*[q]; his ſuperior place, as the Son of God, is heaven; his inferior place, as the ſon of man, is the earth; from whence he may be ſaid to be, being born of a woman; and ſo this branch is called, *the fruit of the earth*, and ſaid to ſpring out of it, *Iſ.* iv. 2. *Pſ.* lxxxv. 11. or it is the ſame as מאליו from himſelf, as *Aben Ezra* obſerves; and ſo *Calvin*; for this branch did not grow up thro' any ſowing and planting of man, but without any hand or concern of his in it; Chriſt was born of a virgin, thro' the power of the higheſt, and thro' his own power, as God: *and he ſhall build the temple of the Lord*; not a material temple, but the ſpiritual temple, the church; called ſo in alluſion to the temple of *Jeruſalem*, built by *Solomon*; which was typical of the church, in the builder of it, *Solomon*, the church being built by Chriſt the antitypical *Solomon*, the true peace, and peace-maker; in the ſituation of it on a mount, which denotes the ſafety, viſibility, and exalted ſtate of the church; in the matter of it, being made of choice ſtones, and excellent timber, to which believers in Chriſt, who as lively ſtones are built up a ſpiritual houſe, are fitly compared; in the magnificence and ſtatelineſs of it, eſpecially as the church will be in the latter day, when the glorious things ſpoken of it will be fulfilled; and in its ſtrength and firmneſs, as well as in its holineſs: and it is called *the temple of the Lord*, becauſe it is of his building, where he dwells, and where he is worſhipped; and in the building of it Chriſt has a great concern; he is not only the foundation and corner-ſtone of it, but he is the chief, the maſter-builder of it; he builds it on himſelf, and builds it up by his Spirit, his miniſters, his word and ordinances, making thereby continually an increaſe of it, and additions to it; ſee *Matt.* xvi. 18.

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[b] Maimon Cele Hamikdaſh, c. 9. §. 1. Jarchi in Exod. xxviii. 36.

[c] Antiq. l. 3. c. 7. §. 7.

[d] De veſtitu Sacerdot. Hebr. l. 2. c. 22. §. 12. p. 807.

[e] Fortunatus Scacchus in Myrothec. l. 3. c. 40. p. 1000. Solerius de Pileo, §. 13. p. 266.

[f] In Exod. xxxix. 27.

[g] De Vita Moſis, l. 3. p. 670, 671.

[h] Pirke Abot, c. 4. §. 13.

[i] Paſchalius de Coronis, l. 4. c. 13.

[k] T. Hieroſ. Beracot, fol. 5. 1.

[l] Echa Rabbati, fol. 50. 1.

[m] Pirke Eliezer, c. 48. fol. 58. 1. Bemidbar Rabba, §. 18. fol. 223. 2.

[n] De Confuſ. Ling. p. 329.

[o] Not. in Miclol Yophi in loc.

[p] מתחתיו ſubter eum, V. L. Pagninus; *ad verbum*, de ſub ſe, Calvin, Druſius; de ſubter ſe, Cocceius; ex ſub eo, Burkius.

℣. 13. *Even he ſhall build the temple of the Lord*, &c.] Which is repeated, as *Kimchi* obſerves, for confirmation-ſake: *and he ſhall bear the glory*; that is, of building the temple; and the phraſe denotes, that the glory of it ſhall be upon him, ſhall be hung upon him, as in *Iſ.* xxii. 24. and ſo ſhall be viſible; that it would be weighty and heavy, he having many crowns on his head, put there by all the ſaints, who every one of them aſcribe glory to him; that it would continue, and not paſs away, like the glory of this world; and that he, and he alone, ſhould bear it; not *Joſhua*, nor *Zerubbabel*, nor the miniſters of the word, nor members of churches, nor any other, but himſelf; he, and he alone, ſhall be exalted: *and ſhall ſit and rule upon his throne*; in heaven, having done his work on earth, where he is at eaſe and reſt, and exerciſes power and authority; he rules over the whole world, and the kings of it in general, and in particular over his ſaints, by his Spirit, word and ordinances, feeding, protecting and defending them: *and he ſhall be a prince upon his throne*; he is both prieſt and king, and exerciſes both offices at one and the ſame time, and even now in heaven; having offered himſelf as a ſacrifice on earth, by which he has put away ſin for ever, and perfected his people; he is ſet down upon his throne, as a king crowned with glory and honour; and ever lives as a prieſt on the throne, to make interceſſion for them; by appearing in the preſence of God for them; by preſenting his blood, ſacrifice and righteouſneſs to his divine Father; by offering up the prayers and praiſes of his people; by declaring it as his will, that ſuch and ſuch bleſſings be beſtowed upon them; and by applying the benefits of his death unto them: *and the counſel of peace ſhall be between them both*; not between *Joſhua* and *Zerubbabel*, who ſhould agree together, as they did, in the adminiſtration of government belonging to their diſtinct offices; rather between the prieſtly and kingly offices of Chriſt; nor the council of peace between the Father and the Son, concerning the ſalvation of the elect; for that was paſt in eternity; but better the goſpel of peace, called the whole counſel of God, which in conſequence of Chriſt being a prieſt on his throne, was preached to both *Jews* and *Gentiles*; which brought the glad tidings of peace and ſalvation by Chriſt to both, and was the means of making peace between them both.

℣. 14. *And the crowns ſhall be to Helem*, &c.] The ſame with *Heldai*, ℣. 10: *and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah*; the ſame with *Joſiah*, ℣. 10: *for a memorial in the temple of the Lord*; the crowns, after they had been put upon the head of *Joſhua*, were taken off, and laid up in ſome part of the temple, of which the *Jews* make mention in their *Miſna*[r]; and ſay, there were golden chains fixed to the beams of the porch (of the temple), by which the young prieſts went up, and ſaw the crowns; as it is ſaid, *Zech.* vi. 14. *and the crowns ſhall be to Helem*, &c. theſe were laid up for a memorial of the liberality and generoſity of thoſe men, as *Jarchi* interprets it, who had ſo freely and largely offered towards the building of the temple; or rather, as *Alſhech*[s], another *Jewiſh* commentator, obſerves, they were for a memorial of ſomething future, even of the Meſſiah, who was typified by *Joſhua*, when he had thoſe crowns upon him; for thoſe crowns reſpected the glory of Chriſt's government in future times; and being made both of ſilver and gold, and put upon the head of the high-prieſt *Joſhua*, denoted the union of the kingly and prieſtly offices in the Meſſiah.

℣. 15. *And they that are afar off, ſhall come*, &c.] Into the temple, not the material temple; nor is this a prophecy which was fulfilled in *Herod*, a ſtranger, repairing that, as *Kimchi* ſuggeſts; but into the ſpiritual temple, the church; and is a prophecy of the calling of the *Gentiles*, who are ſaid to be *afar off*, *Eph.* ii. 12, 13. from God; from having his image on them; from ſubjection to his law; from the knowledge and fear of him; and from communion with him: from Chriſt; from the knowledge of his perſon, righteouſneſs, and ſalvation by him; from love to him, faith in him, and fellowſhip with him; from the Spirit of God, and from the people of God, and from any ſolid hope of eternal life: now theſe being called by grace, and brought to Chriſt under the drawings of the Father's love, ſhall come to his church, and join themſelves to his people: *and build in the temple of the Lord*; upon the foundation Chriſt; and be uſeful in building up others, either by private converſation, or by public preach-

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[q] Ex inferiore loco. Vitringa in Jeſaiam, c. iv. 2. E loco ſuo humili, Hiller. Onomaſtic. Sacr. p. 47.

[r] Maſſech. Middot. c. 3. §. 8.

[s] Apud L'Empereur. Not. in ib.

ing the word; it is not ſaid, they ſhall *build the temple of the Lord*; that is Chriſt's work; but *build in* it: *and ye ſhall know that the Lord of hoſts hath ſent me unto you*; that is, the prophet *Zechariah*, who was ſent to the *Jews* to declare theſe things to them; or, as the *Targum* adds, *to propheſy unto you*; which they would fully know, and be aſſured of, when theſe things ſhould have their accompliſhment: *and this ſhall come to paſs, if ye will diligently obey the voice of the Lord your God*; not that the fulfilment of the above predictions depended upon their obedience; but when they ſhould in the latter day obey the goſpel of Chriſt, or, *the word of the Lord* their *God*, as the *Targum* paraphraſes it; then this would come to paſs, that they ſhould know that the prophet had his miſſion from the Lord.

CHAP. VII.

THIS chapter treats concerning the nature and uſe of certain feaſts kept by the *Jews*, on account of the deſtruction of the temple, and other things; and concerning the meſſage of the former prophets to them, and the effects of it. The occaſion of the former, was an embaſſy ſent by the *Jews* to the prieſts and prophets, to know whether they ſhould continue the faſt of the fifth month; upon which the prophet was ſent by the Lord unto them. The time of the prophecy is noted, ℣. 1. An account of the embaſſy is given, of the perſons that were ſent, and to whom, and upon what account, ℣. 2, 3. The anſwer of the Lord to it by the prophet, ſhewing the uſefulneſs of faſts to him; and putting them upon hearkening to his voice by the former prophets, when *Jeruſalem* was in great proſperity, ℣. 4, 5, 6, 7. and then they are exhorted by him, in the miniſtry of the preſent prophet, to acts of righteouſneſs, ſeveral ſpecies of which are mentioned; and which were the ſame they had been exhorted to by the former prophets, but had neglected, and hardened their hearts againſt all exhortations and inſtructions, ℣. 8, 9, 10, 11, 12. and were the reaſon of their captivity and deſolation, ℣. 13, 14.

℣. 1. *And it came to paſs, in the fourth year of king Darius*, &c.] Near two years after the foundation of the temple was laid, *Hagg.* ii. 10, 18. and near two years before it was finiſhed, *Ezra* vi. 15. when the work was going forward, and there was a great deal of reaſon to believe it would be completed: *that the word of the Lord came unto Zechariah, in the fourth day of the ninth month, even in Chiſleu*; which anſwers to part of our *October*, and part of *November*.

℣. 2. *When they had ſent unto the houſe of God*, &c.] It is in the *Hebrew* text, *when he ſent Bethel*; which ſome, as *Kimchi* obſerves, take to be the name of a man that was ſent along with thoſe after-mentioned; but the *Targum*, and the *Septuagint* render it, *when*, or *after he had ſent unto Bethel*; not the place ſo called in *Jacob*'s time; but *Jeruſalem*, where the temple or houſe of God was now building; and it may be obſerved, that the words are expreſſed in the ſingular number, *when he had ſent* [t]; and not as we render them, *when they had ſent*; and agreeably in ℣. 3. it is ſaid, *ſhould I weep*, &c. as if theſe meſſengers were ſent by a ſingle perſon, and yet a body of people is meant; and not the captives that remained in *Babylon*, as moſt interpreters underſtand it; but the *Jews* that were returned from thence, and were in *Judea*, as *Junius* and *Tremellius* obſerve; for to them the anſwer is returned, and to them does the Lord by the prophet direct his ſpeech throughout the whole chapter. The perſons ſent were *Sherezer, and Regem-melech, and their men*; who theſe perſons were, is not known; they were no doubt principal men of the people, by whom they were ſent, and the chief of the embaſſy, and had others with them inferior to them: part of their buſineſs at *Bethel*, or the houſe of God was, *to pray before the Lord*; that they might be directed aright, and have a proper anſwer returned to the queſtion they came with. The temple at *Jeruſalem* was the place where men uſed to go up to pray; ſee *Luke* xviii. 10.

℣. 3. *And to ſpeak unto the prieſts which were in the houſe of the Lord of hoſts*, &c.] That miniſtred in the ſanctuary, as the *Targum* explains it, who offered ſacrifices, *&c.* and who were to be conſulted in matters of religion, *Mal.* ii. 7: *and to the prophets*; who were then in being, as *Haggai*, *Zechariah*, and *Malachi*: *ſaying, ſhould I weep in the fifth month*; which is the month *Ab*, and anſwers to *July*: now on the ſeventh day of this month, according to 2 *Kings* xxv. 8, 9. the temple was burnt by the *Chaldeans*; and according to *Jer.* lii. 12, 13. it was on the tenth of this month, which day was kept by the *Jews* as a day of faſting and humiliation, in commemoration of it; and by the *Miſnic* doctors [u] afterwards was removed, and kept on the ninth day of the ſaid month; but ſeeing the temple was in great forwardneſs of being rebuilt, the queſtion with thoſe *Jews* was, whether they ſhould continue any longer mourning and faſting on that account: *ſeparating myſelf*; that is, from eating and drinking, and not taking the lawful pleaſures and recreations of life: *as I have done theſe ſo many years?* for the ſpace of ſeventy years, as in ℣. 5.

℣. 4. *Then came the word of the Lord of hoſts unto me, ſaying.*] Upon the ſending of this embaſſy, and upon putting this queſtion.

℣. 5. *Speak unto all the people of the land*, &c.] Of *Judea*, who had ſent theſe men on this errand, and whom they perſonated, and in whoſe name they ſpake: *and to the prieſts*; who were conſulted on this occaſion: *ſaying, when ye faſted and mourned in the fifth*; on the ſeventh or tenth day of the fifth month *Ab*, on account of the temple being burnt by *Nebuchadnezzar*: *and ſeventh* month; the month *Tiſri*, which anſwers to *September*; on the third day of this month a faſt was kept on account of the murder of *Gedaliah*, *Jer.* xli. 1. tho' *Kimchi* ſays, he was ſlain on the firſt day of the month; but becauſe that was a feaſt-day, keeping a day for a faſt on this occaſion was fixed on the day following: *even thoſe ſeventy years*;

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[t] וישלח cum miſiſſet, *ſub.* populus, Junius & Tremellius, Piſcator, Druſius, Tarnovius; & miſit, Pagninus, Montanus; miſerat autem, *ſub.* Iſrael, Vatablus; & miſerat, Cocceius; & miſit Bethelum, i. e. urbem, Burkius.

[u] Miſn. Taanith, c. 4. §. 7, 8. T. Bab. Taanith, fol. 29. 1.

of their captivity, during which they kept the above faſts. The *Jews* ſay [w], there was no faſt of the congregation, or public faſt kept in *Babylon*, but on the ninth of *Ab*, or the fifth month only; and if ſo, other faſts here, and in ch. viii. 19. muſt be private ones. Theſe ſeventy years are to be reckoned from the nineteenth of *Nebuchadnezzar*, when the city was deſtroyed, to the ſecond or fourth of *Darius*: *did ye at all faſt unto me, even unto me?* the faſt they kept was not according to the command of God, but an appointment of theirs; nor was it directed to his glory; nor was it any profit or advantage to him; and therefore it was nothing to him whether they faſted or not; ſee *Iſ.* lviii. 3, 4, 5, 6, 7.

℣. 6. *And when ye did eat, and when ye did drink*, &c.] Either at common meals, or at their feſtivals: *did not ye eat for yourſelves, and drink for yourſelves?* merely and only for their own refreſhment and pleaſure, and not for the glory of God; tho' that ought to be the principal end in eating and drinking, 1 *Cor.* x. 31.

℣. 7. *Should ye not hear the words which the Lord hath cried by the former prophets*, &c.] As *Hoſea*, *Iſaiah*, *Jeremiah*, and others; ſuggeſting, that it would have been much better for them to have regarded the exhortations and inſtructions, which the Lord ſent them by his ſervants, which would have prevented their captivity; and ſo would have had no occaſion of faſting and mourning: for thoſe prophecies were delivered out *when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her*; when *Jeruſalem*, and the cities about it, were full of people, and enjoyed all the bleſſings of life in great plenty; and which would have continued, had they attended to the exhortations, cautions, and warnings given them: *when men inhabited the ſouth of the plain?* the land of *Judea*, as the *Miſnic* [x] doctors ſay, was divided into three parts; the mountainous part, the plain, and the valley. *Jeruſalem* was in the mountainous part, and theſe are the other two; and not only thoſe parts of the land which were hilly, and thoſe cities that were encompaſſed with mountains, were in ſafety and proſperity; but thoſe alſo that were in the champaign country, and in the low valleys. The *ſouth* was that part of the land of *Canaan*, formerly inhabited by the *Amalekites*, and which they invaded when *David* was at *Ziklag*, *Numb.* xiii. 29. 1 *Sam.* xxx. 1. Sometimes it was called *Negeb*, as here; and ſometimes *Daroma*, as frequently in the *Jewiſh* writings; in which *Judea* is often called the ſouth, with reſpect to *Galilee*; for they diſtinguiſh between the inhabitants of *Galilee*, and the inhabitants of the ſouth country; and ſay, a diſciple might intercalate the year for *Galilee*, but not for the ſouth, *i. e. Judea*. It reached from *Eleutheropolis* to the ſouth of the land, 18 or 20 miles: it was diſtinguiſhed by the *Jews* [y], into upper and nether *Daroma*, or ſouth country; the upper conſiſted of the hilly part of it; the nether of the plain; and by *Jerom* [z] mention is made of interior *Daroma*, by which there ſhould be an exterior one. The *plain*, or *Sephela*, was all the champaign country, near to *Eleutheropolis*, to the north and weſt; and ſo the above writer [a] ſays, it was called in his times: now each of theſe were well inhabited; *Daroma*, or the ſouthern part; hence it is frequent in *Jewiſh* writings [b], to read of ſuch a *Rabbi* of *Daroma*, or the ſouth, as *R. Jacob*, *R. Simlai*, and others; and of the elders of the ſouth [c]; and ſo *Jerom* ſpeaks of *Eremmon*, and *Duma*, large villages in his days, in *Daroma* or the ſouth; the one ſixteen, the other ſeventeen miles from *Eleutheropolis*; and of *Ether*, *Jether*, and *Jethan*, one of which was eighteen, and another twenty miles from it [d]; and in 1 *Maccab.* xii. 38. mention is made of *Adida* in *Sephela*, fortified by *Simon*; and in which alſo were various other places well ſtored with inhabitants. This expreſſes the happy and ſafe ſtate the *Jews* were in before their captivity, and in which they would have remained, had they hearkened to the words of the Lord.

℣. 8. *And the word of the Lord came unto Zechariah, ſaying.*] Giving him orders to repeat what the former prophets had ſaid, and to urge the ſame things on the people which they had before rejected; the rejection of which had iſſued in their ruin.

℣. 9. *Thus ſpeaketh the Lord of hoſts, ſaying*, &c.] The ſame things as he had before; for the things following are ever in force, and always to be attended to, and to be regarded, and preferred before any thing, merely ritual and ceremonial; and eſpecially before the traditions and commandments of men, of which nature the above faſts were: *execute true judgment*; or, *judge judgment* [e] *of truth*; this is addreſſed to the judges of the people, that when any cauſe came before them, between man and man, that they would judge righteouſly, according to the law of God; and, without reſpect of perſons, paſs ſentence as the truth of the caſe required: *and ſhew mercy and compaſſion every man to his brother*; whether in want of food, raiment, or in whatſoever diſtreſs, whether of body or mind; which is much more acceptable to God, than any legal ſacrifices, or outward abſtinences and humiliations, *Hoſ.* vi. 6. 1 *John* iii. 17.

℣. 10. *And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor*, &c.] Such as have no huſband to provide for them, nor father and mother to care for them, and are in a ſtrange land, where they have no friends or acquaintance, and are poor, and can't help themſelves. Laws of this kind were frequently inculcated among the *Jews*; ſee *Deut.* xxiv. 14, 17: *and let none of you imagine evil againſt his brother in your heart*; thoughts of evil are ſinful, and forbidden by the law of God, as well as actions; which agrees with our Lord's ſenſe of the law, *Matt.* v. 22, 28. ſee *Lev.* xix. 17.

℣. 11. *But they refuſed to hearken*, &c.] That is, the *Jews* before the captivity refuſed to give heed to the above exhortations, and obey the voice of God in them: *and pulled away the ſhoulder*; from ſerving the Lord, and ſupporting his intereſt: or, *they gave*, or preſented *a rebellious ſhoulder* [f]; a refractory one, that ſlides back, like a backſliding or refractory heifer, that will not admit of the yoke, *Hoſ.* iv. 16. ſo theſe could not bear the yoke of the law, nor the burden of duty; nor ſuffer the words of exhortation, or receive the admonitions given them: *and ſtopped their ears, that they ſhould not hear*; like the deaf adder, *Pſ.* lviii. 4, 5. they would not hear, and pretended they could not; which was an inſtance of contempt to the ſpeakers.

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[w] T. Bab. Peſachim, fol. 54. 2.

[x] Miſn. Sheviith, c. 9. §. 2.

[y] T. Hieroſ. Maaſer Sheni, fol. 56. 3. & Sanhedrin, fol. 18. 4.

[z] De locis Hebr. fol. 91. C. & 92. I.

[a] Ibid. fol. 94. M.

[b] T. Hieroſ. Beracot, fol. 2. 2. & 11. 4. & Succah, fol. 53. 4.

[c] T. Hieroſ. Erubin, fol. 23. 3.

[d] Ut ſupra, fol. 90. K. & 91. C. & 92. I.

[e] משפט אמת judicium veritatis, Montanus, Calvin, Cocceius, Burkius; jus veritatis, Junius & Tremellius, Tarnovius.

[f] כתף סררת ſcapulam averſam, Pagninus; deflectentem, Montanus; rebellem, Munſter, Tigurine verſion; refractarium, Junius & Tremellius, Piſcator; ſo Ben Melech.

℣. 12. *Yea, they made their hearts as an adamant-ſtone,* &c.] The word here uſed, is tranſlated *a diamond*, in *Jer.* xvii. 1. and it is ſaid to be harder than a flint, *Ezek.* iii. 9. The *Jewiſh* writers ſay[g], it is a worm like a barley-corn, ſo ſtrong as to cut the hardeſt ſtones in pieces; *Moſes* (they ſay) uſed it in hewing the ſtones for the two tables of the law, and in fitting the precious ſtones in the Ephod; and *Solomon* in cutting the ſtones for the building of the temple; and is ſo hard, that it cannot be broken by iron: and as hard is naturally the heart of man, and which becomes more ſo by ſinning, and obſtinate perſiſting in it, that nothing can remove the hardneſs of it, but the powerful and efficacious grace of God: as hard as the adamant is, it is to be ſoftened by the blood of a goat, as naturaliſts ſay[h]; ſo the blood of Chriſt ſprinkled on the heart, and a ſenſe of forgiveneſs of ſin by it, will ſoften the hardeſt heart: *leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his Spirit by the former prophets*; the words of reproof, admonition, caution, and exhortation, which *Jeremiah*, and others, were ſent to deliver to them, under the influence of the Spirit of God: *therefore came a great wrath from the Lord of hoſts*; which brought the *Chaldeans* upon them, who carried them captive into *Babylon*.

℣. 13. *Therefore it is come to paſs, that as he cried,* &c.] The Lord, by the former prophets called them to repentance and obedience: *and they would not hear*; his words, nor obey his voice: *ſo they cried*; when they were beſieged in *Jeruſalem*, and were carried captive into *Babylon*: *and I would not hear, ſaith the Lord of hoſts*; ſo as to deliver them out of the hands of their enemies; ſee *Prov.* i. 24—28.

℣. 14. *But I ſcattered them with a whirlwind,* &c.] Denoting the fierceneſs of his wrath, and the ſtrength of his fury, ſeen in their diſperſion: *among all the nations, whom they knew not*; ſuch as the *Babylonians*, *Medes*, and *Perſians*, people before unknown to the *Jews*: *thus the land was deſolate after them*; that is, the land of *Judea* was deſtitute of inhabitants, or had but few remaining in it, after the *Jews* were carried captive into *Babylon*; for the reſt, after the death of *Gedaliah*, fled into *Egypt*: *that no man paſſed thro', nor returned*; neither from *Egypt*, nor from *Babylon*, until the ſeventy years of captivity were ended; nor indeed did any from other nations paſs to and fro, or ſettle in it, during this time, that we have any account of: *for they laid the pleaſant land deſolate*; either the *Iſraelites* by their iniquities, which were the cauſe of it; or the *Babylonians*, as the inſtruments of God's vengeance. This pleaſant land is the land of *Canaan*, a land flowing with milk and honey; the glory of all lands, for its great fruitfulneſs, and delightful ſituation; and eſpecially for being the ſeat of the divine majeſty, and where his people dwelt, and where his temple was, and he was worſhipped; ſee *Ezek.* xx. 6. *Deut.* viii. 7—10.

CHAP. VIII.

THIS chapter contains promiſes of various bleſſings to the people of the *Jews*; and exhortations to ſeveral duties incumbent on them; and is concluded with a prophecy of the calling of the *Gentiles*. The cauſe of all the bleſſings promiſed is the love of God to them, ſignified by zeal, or jealouſy for them, ℣. 1, 2. The bleſſings promiſed, are the Lord's return to dwell in *Jeruſalem*, and the integrity and holineſs of that city, ℣. 3. The long-life of the inhabitants of it, and the plenty of children that ſhould be born in it, ℣. 4, 5. and however wonderful and incredible this might ſeem to ſome, it was not to the Lord, who was determined to bring his people that were in ſeveral diſtant countries to *Jeruſalem*, and ſettle them there; and renew and re-eſtabliſh his covenant with them, ℣. 6, 7, 8. wherefore the Lord encourages them to go on in rebuilding the temple, ℣. 9. and promiſes them that things would be better with them than in times paſt; that whereas there had been nothing but penury, affliction and diſtreſs, now there ſhould be great affluence and proſperity, ℣. 10, 11, 12. and tho' before they were a curſe among the nations, now they ſhould be a bleſſing; and tho' their fathers were puniſhed, they ſhould be dealt well with, ℣. 13, 14, 15. and then they are exhorted to the diſcharge of ſeveral duties mentioned, to which they are induced by the Lord's hatred of that which is evil, and by his turning their faſts into chearful feaſts, ℣. 16, 17, 18, 19. to which is added a prophecy of the calling and converſion of the *Gentiles*, which would make for the glory of the *Jewiſh* church; who are deſcribed by their numbers, being many people, and the inhabitants of many cities; by their aſſociation together, to pray to the Lord, and worſhip him; by their coming up to *Jeruſalem* for that purpoſe; and by their junction with the *Jews*, to which they'll be encouraged by having heard that God is with them, ℣. 20, 21, 22. 23.

℣. 1. *Again the word of the Lord of hoſts came unto me, ſaying.*] The phraſe, *unto me*, is wanting in the *Hebrew* text; and is the only place it is wanting in, as the *Maſora* obſerves; tho' undoubtedly it is to be underſtood; and therefore is rightly ſupplied, as it is by the *Targum*, *with me*. Mention being made in the latter part of the preceding chapter of the deſolations of the earth, comfort is here adminiſtred, as *Aben Ezra* notes.

℣. 2. *Thus ſaith the Lord of hoſts,* &c.] This prophecy, according to *Kimchi* and *Ben Melech*, reſpects time to come; the days of the Meſſiah, in the war of *Gog* and *Magog*, when they ſhall come up againſt *Jeruſalem*, and the Lord ſhall pour out his great wrath upon them; and it ſeems right to interpret it, not only literally of *Jeruſalem*, but ſpiritually of the church in goſpel-times: *I was jealous for Zion with great jealouſy*; the *Arabic* verſion reads, *for Jeruſalem, and for Zion*; as in ch. i. 14. ſee the note there: *and I was jealous for her with great fury*; that is, againſt her enemies,

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[g] Miſn. Sota, c. 9. §. 12. Pirke Abot, c. 5. §. 5. & Maimon. & Bartenora in ib. Kimchi in 1 Reg. vi. 7. Jarchi in Iſ. v. 6.
[h] Pauſan. Arcadica, ſive l. 8. p. 485. Plin. Nat. Hiſt. l. 37. c. 4.

mies; the *Babylonians* and *Chaldeans* now, and the antichriſtian powers in goſpel-times. The *Targum* paraphraſes it, *againſt the people that provoked her to jealouſy*; the paſt tenſe is put for the future, as *Kimchi* and *Ben Melech* obſerve.

℣. 3. *Thus ſaith the Lord, I am returned to Zion*, &c.] The temple being now building, and almoſt finiſhed, and the worſhip of God reſtored in it. The *Targum* renders it, *I will return to Zion*; and it may refer to the time of Chriſt's incarnation, when the Redeemer came to *Zion*, *Iſ.* lix. 20. or to the time of the converſion of the *Jews* in the latter day, of both which it is true; ſee *Rom.* xi. 26: *and will dwell in the midſt of Jeruſalem*; or *cauſe my Shekinah to dwell* there, as the *Targum* paraphraſes it; which was fulfilled when the word was made fleſh, ϗ εσκηνωσεν, *and dwelt* or *tabernacled* among the inhabitants of *Judea*, and of *Jeruſalem*, and taught his doctrines, and wrought his miracles, in the midſt of them; and will be alſo, when he ſhall dwell among them by his Spirit and grace in the latter day: *and Jeruſalem ſhall be called a city of truth*; when Chriſt, who is *truth* itſelf, was in it, and the truths of the goſpel were preached there by him and his apoſtles, and they were received and profeſſed by many, though deſpiſed by others; and eſpecially in the latter day, when the *Jews* ſhall generally and cordially embrace Chriſt and his goſpel, and ſhall worſhip God in ſpirit and in truth, and not in that ſhadowy, formal, and hypocritical way they do now; ſee *Iſ.* i. 26, 27. and eſpecially this will be true of the new *Jeruſalem*, into which nothing ſhall enter that makes a lie, *Rev.* xxi. 27: *the mountain of the Lord of hoſts*; which will be eſtabliſhed upon the top of the mountains, and where the Lord will be ſeen and exalted in his glory, even the Lamb with the hundred and forty-four thouſand with him, *Iſ.* ii. 2. *Rev.* xiv. 1: *the holy mountain*; where the holy word of God will be preached, the holy ordinances adminiſtred, and holineſs of life and converſation will be ſtrictly attended to; yea, holineſs will be upon the bells of the horſes, *Zech.* xiv. 20.

℣. 4. *Thus ſaith the Lord of hoſts*, &c.] Theſe words are uſed at every conſolatory promiſe given, as *Kimchi* obſerves, for the confirmation of it: *there ſhall yet old men and old women dwell in the ſtreets of Jeruſalem*; ſignifying that the inhabitants ſhould be very heathful; no ſweeping diſeaſe or calamity ſhould be among them, but they ſhould live to a good old age, as follows: *and every man with his ſtaff in his hand for very age*; or *becauſe of multitude of days*[i]; the length of time they ſhould have lived in the world, being worn out, not with diſeaſes, but with old age, and therefore obliged to uſe a ſtaff when they walk the ſtreets for their ſupport; all which is an emblem of the healthfulneſs of the inhabitants of *Zion*, who have no reaſon to complain of ſickneſs, becauſe their ſins are forgiven them; and of that ſpiritual and eternal life, which they that are written among the living in *Jeruſalem* do enjoy; who are in underſtanding men, fathers in Chriſt, and are growing up to the meaſure of the ſtature of the fulneſs of Chriſt; ſee *Iſ.* lxv. 20.

℣. 5. *And the ſtreets of the city ſhall be full of boys and girls*, &c.] Denoting a large increaſe of inhabitants, in a literal ſenſe; and may ſpiritually ſignify the large numbers of converts, of newborn babes, who are regenerated by the grace and Spirit of God, and are accounted of by the Lord for a generation: *playing in the ſtreets thereof*; being in health and vigour, and in great ſecurity. The *Targum* renders it, *ſinging* or *praiſing in the ſpacious places thereof*; ſinging the praiſes of God in goſpel-ſtrains; ſaying their *Hoſannas* to the Son of *David*; rejoicing in the great ſalvation by Chriſt, and magnifying the grace of God, and ſetting forth the glories of it in pſalms, hymns, and ſpiritual ſongs; ſee *Matt.* xi. 16, 17. and xxi. 15, 16. In *Jeruſalem*, literally taken, there were various ſtreets, beſides the ſtreet of the temple, which led to it, *Ezra* x. 9. mention is made of others in *Jewiſh* writings, as of the upper ſtreet[k], and of the ſtreet of the butchers, and of the ſtreet of thoſe that dealt in wool[l].

℣. 6. *Thus ſaith the Lord of hoſts*, &c.] This is repeated for the ſame end as before; ſee the note on ℣. 4: *if it be marvellous in the eyes of the remnant of this people in theſe days*; either in the then preſent days and time; and the ſenſe is, if it ſhould ſeem wonderful, incredible, and ſcarcely poſſible to the ſmall number of the *Jews* in *Judea*, that all the great and good things before promiſed ſhould be fulfilled; or in the times of the goſpel, when the remnant, according to the election of grace, would wonder at the marvellous loving-kindneſs of the Lord, in doing ſuch great things for his church and people: *ſhould it alſo be marvellous in mine eyes, ſaith the Lord of hoſts?* no, not as if it was impoſſible to be done; it ſhall be done as marvellous as it may ſeem to be. *Aben Ezra* underſtands theſe words, not as ſpoken by way of interrogation and admiration, but as an affirmation; that God would do that which was marvellous, and ſuch as he had never done the like, even as follows:

℣. 7. *Thus ſaith the Lord of hoſts, behold*, &c.] As being ſomething wonderful, of great importance, and deſerving attention: *I will ſave my people from the eaſt country, and from the weſt country*; this can't be underſtood of bringing thoſe *Jews* that remained in *Babylon*, and other places, to their own land, for *Babylon* lay north of *Judea*; ſee ch. vi. 6, 8. and as yet there were no *Jews* in the weſtern part of the world; but now they are chiefly in the eaſt and weſt, from whence they will be gathered at the time of their general converſion: tho' this may refer to the times of the apoſtles of Chriſt, and to their miniſtry in the ſeveral parts of the world; who went forth, eaſt, weſt, north, and ſouth, and were the means and inſtruments of ſaving the Lord's people, both *Jews* and *Gentiles*, whereever they came, from the riſing of the ſun, to the ſetting of the ſame; ſee *Mal.* i. 11. *Matt.* viii. 11.

℣. 8. *And I will bring them*, &c.] To *Zion*, into the church of God, the goſpel-fold, where Chriſt has engaged to bring his other ſheep, that there may be one fold for *Jew* and *Gentile*, *Jer.* iii. 14. *John* x. 16: *and they ſhall dwell in the midſt of Jeruſalem*; the goſpel-church; and be no more foreigners and ſtrangers, but of the houſhold of God, enjoying all the immunities and privileges of the *Jeruſalem* that is above, the mother of us all: *and they ſhall be my people*; appear to be ſo by effectual vocation; which makes thoſe manifeſt to be the people of God, to be in the covenant of his grace, who before were not known to be ſo, either by themſelves or others, 1 *Pet*. ii. 10: *and I will be their God, in truth, and in righteouſneſs*; according to the covenant of his grace, which will now in a very open manner be truly and faithfully fulfilled; and they, in conſequence of the grace beſtowed on them, will worſhip God in ſincerity and truth, being juſtified by the righteouſneſs of Chriſt, and ſo will have no dependence on their own, for their acceptance with God; ſee *Hoſ*. ii, 19, 20.

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[i] מרב ימים præ multitudine dierum, V. L. Pagninus, Montanus, Junius & Tremellius, Cocceius, Burkius.

[k] Miſn. Shekalim, c. 8. §. 1.

[l] Miſn. Erubin, c. 10. §. 9.

℣. 9. *Thus ſaith the Lord of hoſts, let your hands be ſtrong*, &c.] In going on with the building of the temple, which was typical of the church of God, ſince ſo many great and good things were promiſed by the Lord, *Hagg*. ii. 4: *ye that hear in theſe days*; ſuch as *Zerubbabel* the ruler, *Joſhua* the high-prieſt, and the reſt of the people of the land: *theſe words by the mouth of the prophets*; that is, theſe prophecies of future good things, which were delivered by *Haggai*, *Zechariah*, and *Malachi*; who were the prophets, *which were in the day that the foundation of the houſe of the Lord of hoſts was laid*; which was in the ſecond year of *Darius*, on the twenty-fourth day of the ninth month, *Hagg*. ii. 10. 18: *that the temple might be built*; in order to the rebuilding of it, the foundation was laid; and from that time it was to continue building, till it was finiſhed [m].

℣. 10. *For before theſe days*, &c.] That the temple began to be built: *there was no hire for men, nor any hire for beaſts*; that turned to any account; the wages earned by the one, and with the other, were as if they were put into a bag with holes, did not proſper with them, or do them any ſervice, *Hagg*. i. 6. and ii. 16: *neither was there any peace to him that went out or came in, becauſe of the affliction*; there was no ſafety in paſſing to and fro, nor any peaceable enjoyment of what a man had, becauſe of affliction and oppreſſion by the enemy on every ſide, and from every quarter: *for I ſet all men, every one againſt his neighbour*; expreſſive of the inteſtine diviſions and contentions among themſelves, which are ſaid to be of the Lord, becauſe he permitted them as a chaſtiſement upon them for their ſins.

℣. 11. *But now I will not be unto the reſidue of this people*, &c.] The remnant brought out of captivity, ſettled in the land, and now rebuilding the temple: *as in the former days, ſaith the Lord of hoſts*; when they neglected the houſe of the Lord, caring only for their own cieled houſes, *Hagg*. i. 2—11.

℣. 12. *For the ſeed* ſhall be *proſperous*, &c.] Being caſt into the earth, it ſhall ſpring up again, and produce a large increaſe; whereas before, tho' they ſowed much, it came to little, *Hagg*. i. 6: *the vine ſhall give her fruit*; be loaded with cluſters, and produce large quantities of wine; whereas before, there was a drought upon the new wine; and where there were wont to be had fifty veſſels out of the preſs, there were but twenty, *Hagg*. i. 11. and ii. 16: *and the ground ſhall give her increaſe*; as uſual, meaning of wheat and barley; whereas before there was a drought upon the corn, and where there uſed to be an heap of twenty meaſures, there were but ten, *Hagg*. i. 11. and ii. 16: *and the heavens ſhall give their dew*; which makes the earth fruitful; whereas before the heaven over them was ſtayed from dew, and inſtead of it were blaſting, mildew, and hail, *Hagg*. i. 10. and ii. 17: *and I will cauſe the remnant of this people to inherit all theſe things*; as a ſymbol of better things inherited by the remnant according to the election of grace; and who have the promiſe both of this life and that to come; and who ſeeking in the firſt place ſpiritual things, have all others added to them, convenient for them.

℣. 13. *And it ſhall come to paſs, that as ye were a curſe among the heathen*, &c.] Reproached, vilified, and called accurſed by them; ſee *Jer*. xxiv. 9. as true chriſtians, and real believers in Chriſt, are by the men of this world, 1 *Cor*. iv. 12, 13: *O houſe of Judah, and houſe of Iſrael*; both being carried captive at different times, and were typical of the true and ſpiritual *Iſrael* of God: *ſo will I ſave you, and ye ſhall be a bleſſing*; be bleſſed in themſelves, with the above bleſſings of plenty and proſperity in outward things; ſee *Hagg*. ii. 19. and a bleſſing to others, and bleſſed by them; and all thoſe who are ſaved in the Lord with an everlaſting ſalvation, are bleſſed with all ſpiritual bleſſings in him: *fear not*; neither their enemies, nor the accompliſhment of theſe promiſes: *but let your hands be ſtrong*; as in ℣. 9.

℣. 14. *For thus ſaith the Lord of hoſts*, &c.] In order to aſſure them of the truth of what he promiſed, he obſerves the fulfilment of what he had threatened, he being as true and faithful in the one, as in the other: *as I thought to puniſh you*; determined to do it, by ſuffering them to be carried captive: *when your fathers provoked me to wrath, ſaith the Lord of hoſts*; by their immorality, idolatry, and contempt of his prophets: *and I repented not*; the *Targum* adds, *of my word*; of the reſolution he had taken up in his heart, and of the declaration of it by his prophets, that he would puniſh them; this he did not repent of, revoke, change, and alter, but ſteadily abode by it, and executed it.

℣. 15. *So again*, &c.] Or *ſo I am returned* [n], as in ℣. 3: *I have thought in theſe days to do well unto Jeruſalem, and to the houſe of Judah*; by beſtowing the above-mentioned bleſſings on them; and as Jehovah has thought, ſo it comes to paſs, and as he has purpoſed, ſo it ſtands; whatever he determines ſhall be, as for evil, ſo for good, *Iſ*. xiv. 24: *fear ye not*; as in ℣. 13.

℣. 16. *Theſe are the things that ye ſhall do*, &c.] Which were duties incumbent on them, and which it became them to perform, under a ſenſe of the favours beſtowed on them, to ſhew their gratitude to God, and that they might glorify him: *ſpeak ye every man the truth to his neighbour*; not uſing deceit, prevarication, and lying, *Eph*. iv. 25. and it becomes every man under the goſpel-diſpenſation, according to the gift he has received, to ſpeak, publiſh, and declare the truth of the goſpel, to the edification of others: *execute the judgment of truth and peace in your gates*; that is, execute true judgment, as in ch. vii. 9. do juſtice between man and man, without reſpect of perſons; the iſſue of which will be peace between the contending parties: and this was to be done *in* their *gates*, becauſe there their courts of judicature were kept.

℣. 17. *And let none of you imagine evil in your hearts againſt his neighbour*, &c.] See the note on ch. vii. 10. hatred without a cauſe was a governing vice under the ſecond temple, and *Jarchi* ſays was the cauſe of the deſtruction of it; ſee *John* xv. 25: *and love no falſe oath*; whereby the character and property of a fellow-creature are hurt; nor any vain one, which the *Jews* were addicted to, *Matt.* v. 34, 35: *for all theſe are things that I hate, ſaith the Lord*; as being contrary to his nature, and to his law; and is a reaſon why they ſhould be hated and avoided by men.

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[m] The true reading of theſe words, according to the accents, is, *Thus ſaith the Lord* of hoſts: *let your hands be ſtrong, that hear in thoſe days theſe words*: out of *the prophets*, I ſay, ye have heard *that from the day the houſe of the Lord of hoſts ſhall be founded, the temple* ſhould be continued *to be built*. So Reinbeck. De accent. Heb. p. 453.

[n] כן שבתי ſic converſus ſum, Pagninus, Montanus, Calvin; ita converſus, Junius & Tremellius, Piſcator; reverſus ſum, Burkius.

℣. 18. *And the word of the Lord of hoſts came unto me, ſaying.*] The word of prophecy, as the *Targum* paraphraſes it: here begins a new prophecy, reſpecting the abrogation of *Jewiſh* faſts, and the calling of the *Gentiles.*

℣. 19. *Thus ſaith the Lord of hoſts,* &c.] What follows is a full anſwer to the queſtion in ch. vii. 3: *the faſt of the fourth month*; the month *Tammuz*, which anſwers to *June*: this faſt was kept on the ninth day of the month, on account of the city of *Jeruſalem* being broken up on that day [o], as it is ſaid, 2 *Kings* xxv. 3, 4. *Jer.* xxxix. 2. and lii. 6, 7. tho' *Kimchi* ſays, this was on the ſeventeenth day of that month, as alſo ſays the *Miſna* [p]; on which day a faſt was kept likewiſe, for the breaking of the two tables of the law on that day: the reconciliation of this, with the above ſcriptures, is attempted in the *Talmud* [q], by obſerving, that the ſcripture ſpeaks of the firſt temple, the *Miſna* of the ſecond temple: *and the faſt of the fifth*; the month *Ab*, which anſwers to *July*, on the tenth of which the city was burnt, *Jer.* lii. 12, 13. but the faſt on account of it was kept on the ninth day; ſee the note on ch. vii. 3. on which day the *Jews* ſay, that both the firſt and ſecond temple were deſtroyed, *Bither* was taken, and the city plowed [r]: *and the faſt of the ſeventh*; the month *Tiſri*, which anſwers to *September*; on the third of this month a faſt was kept on account of the murder of *Gedaliah*; ſee ch. vii. 5. and on the tenth day of the ſame, was the day of atonement, which was the grand faſt; ſee *Acts* xxvii. 9: *and the faſt of the tenth*; the month *Tebet*, which anſwers to *December*, on the tenth day of which the city of *Jeruſalem* was beſieged by *Nebuchadnezzar*; and this faſt was kept on that account, *Jer.* lii. 4. now of all theſe faſts the Lord by the prophet ſays, they *ſhall be to the houſe of Judah joy and gladneſs, and chearful feaſts*; that is, there ſhall be no occaſion for them, but on the contrary, ſuch plenty of good things, both temporal and ſpiritual, ſhall be had, that inſtead of them, rather feſtivals ſhould be kept with the greateſt chearfulneſs, joy and gladneſs. So *Maimonides* [s] ſays, that all theſe faſts ſhall ceaſe in the times of the Meſſiah, with all others, which will be times of joy and gladneſs. *Therefore love the truth and peace*; love to ſpeak truth, and execute the judgment of peace, ℣. 16. or expreſs by words and deeds love to Chriſt, who is the way, the truth, and the life; and alſo is our peace, the peace-maker, and peace-giver; and on theſe accounts, as well as on others, is greatly to be loved: likewiſe the goſpel, which is the word of truth, and the goſpel of peace; which contains nothing but truth, and is the miniſtry of reconciliation, and is to be loved on that account; and even peace with men is no farther to be loved and ſought after, than as it is conſiſtent with truth; and theſe being the principal things under the goſpel-diſpenſation, theſe, and not faſts, or any other ceremonial obſervances, are to be attended to.

℣. 20. *Thus ſaith the Lord of hoſts, it ſhall yet come to paſs,* &c.] This is another thing that ſhall certainly be accompliſhed: *that there ſhall come people, and the inhabitants of many cities*; in the *Gentile* world; they ſhall come and hear the word, believe in Chriſt, and join together in a goſpel-church-ſtate; as they did at *Antioch*, *Theſſalonica*, *Corinth*, and many other places: *Ben Melech* ſays, this ſhall be in the days of the Meſſiah; and ſo it has been in the days of the true Meſſiah Jeſus, and will be again in the latter day.

℣. 21. *And the inhabitants of one city ſhall go to another,* &c.] Which ſhows their concern for the ſpiritual welfare of each other; their zeal for the honour and glory of God, and their readineſs to attend divine worſhip: *ſaying, let us go ſpeedily to pray before the Lord*; for pardoning, juſtifying, and ſanctifying grace; which ſhows their ſenſe of need of theſe things, and that they are only to be had of the Lord; and that their caſe required haſte, and would admit of no delay: *and to ſeek the Lord of hoſts*; by prayer and ſupplication, as before: the *Chaldee* paraphraſe is, *to ſeek doctrine from the Lord of hoſts*; to learn the truths of his goſpel; to know his will, and be informed of the right way of worſhipping him, as well as to ſeek to Chriſt for life and ſalvation: *I will go alſo*; that is, *this ſhall ſay to that*, as the *Targum* ſupplies it; one ſhall ſay to another, and expreſs himſelf in ſuch language, by way of example and encouragement.

℣. 22. *Yea, many people, and ſtrong nations,* &c.] Or *mighty kingdoms*, as the *Targum* renders it; even ſuch have embraced the goſpel, and profeſſed the chriſtian religion; of which there has been abundant proof, ſince the downfal of paganiſm under *Conſtantine*: *ſhall come to ſeek the Lord of hoſts in Jeruſalem*; that is, ſhall attend the public worſhip of God in the church: *and to pray before the Lord*; join in public prayer, and other ordinances of the goſpel. This phraſe, which is uſed alſo in the preceding verſe, ſignifies that the Lord, and he only, is the object of prayer; it is not to be made to a creature, or to an idol made with hands, they had been uſed to pray to before, but to the one only living and true God, Father, Son, and Spirit; and that this is to be done as in the preſence of God, who is omniſcient, who knows all perſons and their caſes, and what are their ends and views in their petitions to him, and whether theſe come from a true heart and unfeigned lips; for all things are naked and open unto him, with whom we have to do; that under the goſpel-diſpenſation eſpecially, men may come into the preſence of God with great freedom and liberty, and pour out their ſouls before him, and with great boldneſs and confidence, thro' the blood of Chriſt being ſhed, and a new and living way opened by it, in which they may come and aſk in faith whatever they want; tho' this ſhould always be performed with reverence and godly fear, and with all humility and ſubmiſſion to the will of God: and tho' it may take in all ſorts of prayer, and wherever, and by whomſoever performed, either mental or vocal, in the cloſet or in the family, which is always to be done in like manner before God; yet it ſeems chiefly to deſign ſocial and public prayer; which being put up to God in the

[o] T. Bab. Roſh-haſhanah, fol. 18. 2.

[p] Taanith, c. 4. §. 7.

[q] T. Bab. Taanith, fol. 28. 2.

[r] Roſh-haſhanah, ut ſupra.

[s] Hilchot Taanioth, c. 5. §. 19.

the church, may be ſaid to be before the Lord, it being in the aſſembly of his ſaints, where he more eſpecially grants his preſence, and ſhews himſelf to be a God hearing and anſwering prayer; ſee *Pſ.* lxv. 1, 2.

℣. 23. *Thus ſaith the Lord of hoſts*, &c.] For the further confirmation and illuſtration of this prophecy: *in thoſe days it ſhall come to paſs*; this ſhall be done in the times of the preaching of the goſpel by Chriſt and his apoſtles: *that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew*; which may be underſtood either of our Lord Jeſus Chriſt; who was a *Jew* by nation, the *Jews* were his own people, and *Judea* his nation; by deſcent, he ſpringing from the tribe of *Judah*, and the family of *David*; by religion, being made under the *Jewiſh* law; by his habit and dreſs, by which, as well as by his language, the woman of *Samaria* knew he was a *Jew*, *John* iv. 9. and very probably he wore the fringe the *Jews* did on the border of his garment, *Matt.* ix. 20. *Mark* vi. 56. and which the *Jewiſh* doctors think is here meant [t] by the ſkirt; but this may intend in a ſpiritual ſenſe, the ſkirt being put for the whole garment, *Ezek.* xvi. 8. the robe of Chriſt's righteouſneſs, which ſenſible ſinners take hold of by faith, and put it on as their juſtifying righteouſneſs: and *ten men* out of *all nations* being ſaid to do it, and this number ſignifying many, *Lev.* xxvi. 26. 1 *Sam.* i. 8. may denote, that the number of them that believe in Chriſt for righteouſneſs, and are juſtified by it, are many, *Iſ.* liii. 11. tho' they are but few when compared with others; and that as God has choſen, Chriſt has redeemed, ſo the Spirit calls ſome out of all nations; and God is the God of the *Gentiles*, as well as of the *Jews*, ſince the one are juſtified by him, as well as the other, *Rom.* iii. 29, 30. or this may be underſtood of any of the apoſtles of Chriſt, who were all *Jews*; and eſpecially the apoſtle *Paul*, who was the apoſtle of the *Gentiles*; who were ſent into all the world to preach the goſpel to the *Gentiles*, by which means they came to hear it; and many of them out of every nation laid hold on the ſkirts of theſe men; believed and embraced the doctrines they preached; were greatly affected towards them; gave up themſelves to them; conſorted with them; accompanied them, and cleaved unto them; did not care to part with them, as children, that lay hold on their parents ſkirts, won't leave them, but go with them where they go, as follows: *ſaying, we will go with you*; either with Chriſt, reſolving to follow him whitherſoever he goes; to hold to him the head; to abide by his truths and ordinances; to walk on in his ways, whatever they ſuffer for his name's ſake: or with his miniſters and people, determining to go along and join with them in all religious exerciſes; ſee *Ruth* i. 16: *for we have heard that God is with you*; with Chriſt, as he always was; in the council and covenant of grace before time, and at the beginning of time to his incarnation; and during his ſtate of humiliation, and in his ſufferings and death; and now in his ſtate of exaltation; hence his name *Ithiel*, God with me, *Prov.* xxx. 1. ſee *John* i. 1. and viii. 29. and xvi. 32. or with his miniſters and people, which he has promiſed to be unto the end of the world; and this the *Gentiles* heard and underſtood, by the power that went along with their miniſtry, to the converſion of multitudes of ſinners; and by the miracles which they wrought, for the confirmation of the doctrines they delivered.

CHAP. IX.

THIS chapter treats of the converſion of the *Gentiles*, before ſpoken of in general, now particularly named; of the coming of Chriſt into the world, and the advantages of it to his church; of the preaching of the goſpel by the apoſtles, and of their protection, encouragement, and ſucceſs. The *Gentiles* converted, are firſt the *Syrians* that dwelt in *Hadrach*, *Damaſcus*, and *Hamath*, the Lord's eye being upon them, ℣. 1. next the *Phœnicians*, the inhabitants of *Tyre* and *Zidon*, who had a vain opinion of their wiſdom, and truſted in their riches, ℣. 2, 3, 4. and then the *Philiſtines*, the inhabitants of *Aſhkelon*, *Gaza*, *Ekron*, and *Aſhdod*, guilty of pride, murder, idolatry, and other abominations, ℣. 5, 6, 7. when the church and people of God ſhould be ſafely protected, ℣. 8. to whom, for their joy and comfort, is given forth a prophecy concerning the coming of the Meſſiah; who is deſcribed by his character as a king, juſt, having ſalvation, lowly, and riding on an aſs; by the peaceableneſs of his kingdom; by the ſeveral offices he executes; the prophetic office, ſpeaking peace to the heathen; the kingly office, his dominion being very large; and his prieſtly office, in the effuſion of his blood, by which the covenant is confirmed, his people delivered out of diſtreſs, and encouraged to flee to him as their ſtrong-hold, where they find plenty and protection, ℣. 9, 10, 11, 12. next the apoſtles are repreſented as military men, accoutred with the bow and the ſword of the mighty, ℣. 13. whoſe ſucceſs is owing to the Lord's appearance over them, and the efficacy of his grace and Spirit attending the word, ℣. 14. who are protected and encouraged in it by the Lord, and honoured on account of it, ℣. 15, 16. and the chapter is concluded with an exclamation, wondring at the grace and glory of Chriſt, and expreſſing the ſatisfying proviſions of his houſe, ℣. 17.

℣. 1. *The burden of the word of the Lord*, &c.] A prophecy, as in *Prov.* xxxi. 1. which is ſometimes of things ſorrowful and diſtreſſing, as the deſtruction of people, as in *Iſ.* xiii. 1. and xv. 1. and xvii. 1. and xix. 1. and xxi. 1, 11. and ſometimes of things joyful, as in *Zech.* xii. 1. and here it contains good news to the church of Chriſt, ℣. 9, &c. and is called a *burden*, becauſe the word of the Lord is often ſo to carnal men; ſee *Jer.* xxiii. 33—39. the words may be rendered, *a declaration* or *a publication of the word of the Lord* [u]; it ſignifies a publiſhing of it, or bringing it forth; and ſo the *Arabic* verſion renders it, *a revelation of the word of the Lord*; a carrying of it about: which was made *in the land of Hadrach*; this is either the name of a man; of ſome king, as *Aben Ezra*

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[t] T. Bab. Sabbat, fol. 32. 2.

[u] משא דבר prolatio verbi Jehovæ, Cocceius.

Ezra obſerves; and ſome *Jewiſh* writers [w] ſay, the king Meſſiah, who is חד *ſharp* to the nations of the world, and רך *tender* to the *Iſraelites*: or rather the name of a place, and may deſign *Syria*, to which *Damaſcus* belonged; ſee *Iſ.* vii. 8. or ſome place near it: ſays *R. Joſe* [x], "I am of *Damaſcus*, and "I call heaven and earth to witneſs that there is "a place there, the name of which is *Hadrach*." *Hillerus* [y] takes it to be the ſame with *Cæleſyria*, or hollow *Syria*, a vale which lay between *Libanus* and *Antilibanus*, and goes by many names; the ſame that is called *Hoba*, *Gen.* xiv. 15. the plain of *Aven*, and the houſe of *Eden*, *Amos* i. 5. and here *Hadrach*; and thinks it had its name from *Hadar*, a ſon of *Iſhmael*, *Gen.* xxv. 15. and obſerves what is ſaid, *Gen.* xxv. 18. that the *Iſhmaelites dwelt from Havilah*, which is to the ſouth of *Paleſtine*, *unto Shur*, a town ſituated over-againſt *Egypt*, *as you go to Aſſyria*; that is, to the *Agra* of *Ptolemy* in *Suſiana*. The *Targum* renders it, "in "the land of the ſouth." There was a city in *Cæleſyria*, called *Adra* by *Ptolemy* [z]; which, as *Jerom* ſays [a], was diſtant from *Boſtra* twenty-five miles; ſince called the city of *Bernard de Stampis*; where were chriſtian churches in the fourth and fifth centuries, whoſe biſhops were preſent at councils held in thoſe times [b]; and according to this prophecy, here the word of the Lord was to be publiſhed; and it may have reſpect to the converſion of the inhabitants of it in future times: tho' ſome take it to be not the proper name of a place, but an appellative, and render it, *the land about*, or *the land about thee* [c]; that is, about *Judea*; the nations round about it, particularly *Syria*, *Phœnicia*, and *Paleſtine*. *And Damaſcus* ſhall be *the reſt thereof*; either of the Lord himſelf; his glorious *Shekinah* ſhall reſt there, as *Kimchi* interprets it; and ſo the *Targum* paraphraſes it, "and "*Damaſcus* ſhall be converted, that it may be of "the houſe of his *Shekinah*;" ſee *Iſ.* xi. 10. or of the word of the Lord, which ſhould be declared and publiſhed there, as it was by the apoſtle *Paul*, who was converted near it, and preached in it, *Acts* ix. 3, 19, 20. or of *Hadrach*, or the adjacent country: unleſs it is to be underſtood of the burden of the Lord reſting on it, or of the taking of this city in the times of *Alexander* the Great; which, with the deſtruction of the cities after-mentioned, ſome make a type or ſymbol of the abolition of paganiſm in the *Roman* empire; but the former ſenſe ſeems beſt. *When the eyes of man, as of all the tribes of Iſrael*, ſhall be *towards the Lord*; or *when the eyes of men ſhall be to the Lord, and to all the tribes of Iſrael*; ſo *Kimchi* and *Ben Melech*; that is, as they interpret it, when the eyes of all men ſhall be to the Lord, and not to their idols; and alſo to all the tribes of *Iſrael*, to go along with them in their ways; as it is ſaid above, *we will go with you*: or they ſhall look to the Lord, even as the tribes of *Iſrael* themſelves do; and which is true of ſinners when converted, whether *Jews* or *Gentiles*; and particularly was true of that great man the apoſtle *Paul*, who was converted near *Damaſcus*, when the eyes of his underſtanding being enlightened, and he ſeeing the inſufficiency of all other objects, looked to the Lord alone for pardon, righteouſneſs, life, and ſalvation; even as all true *Iſraelites* do, who are after the Spirit, and not after the fleſh. Tho' ſome underſtand theſe words of the eyes of the Lord being upon every man, as well as upon the tribes of *Iſrael*; upon wicked men to puniſh them, as upon his people to protect and defend them: and to this ſenſe the *Targum* inclines, paraphraſing the words thus, "for before "the Lord are manifeſt the works of the children "of men, and he is well pleaſed with all the tribes "of *Iſrael*."

℣. 2. *And Hamath alſo ſhall border thereby*, &c.] By the land of *Hadrach*, or by *Damaſcus*; and that it was near *Damaſcus*, is clear from *Iſ.* x. 9. *Jer.* xlix. 23. it is called *Hamath* the Great in *Amos* vi. 2. and according to *Jerom* [d], is the ſame with *Antioch*, which he ſays was ſo called by ſome; and the *Targum* of *Jonathan ben Uzziel* on *Numb.* xiii. 21. renders *Hamath* by *Antioch*: and if ſo, here was the Lord's reſt likewiſe; here the goſpel was preached, and many converted, and a church, conſiſting of *Jews* and *Gentiles*, was formed; and here the diſciples were firſt called chriſtians, *Acts* xi. 26. *Tyrus and Zidon*; theſe were famous cities of *Phœnicia*; upon the borders of theſe our Lord himſelf was, *Matt.* xv. 21. of the converſion of the inhabitants of theſe places the pſalmiſt propheſies, *Pſ.* xlv. 12. here likewiſe the Lord had his reſting place; we read of the diſciples here, *Acts* xxi. 3, 4. and xxvii. 3: *tho' it be very wiſe*; particularly *Tyre*, which was famous for wiſdom, *Ezek.* xxviii. 3, 4. which the Lord confounded by the preaching of the goſpel, and by the fooliſhneſs of that ſaved them that believe. *Kimchi* refers this to the times of the Meſſiah; his note is, ſhe ſhall not truſt in her wiſdom in the time of the Meſſiah: ſo *Ben Melech*.

℣. 3. *And Tyrus did build herſelf a ſtrong hold*, &c.] *Tyre* was built upon a rock, and was a ſtrong fortreſs itſelf, from whence it had its name; and beſides its natural defence, it had a wall 150 feet high, and its breadth was anſwerable to its height [e]; but yet, as it could not defend itſelf againſt *Alexander* the Great, who took it; ſo neither againſt the goſpel of Chriſt, which found its way into it, and was mighty to pull down ſtrong-holds in a ſpiritual ſenſe: *and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets*; the riches of theſe cities, eſpecially *Tyre*, are often made mention of; they were famous for their wealth, being places of great trade and merchandiſe; ſee *Iſ.* xxiii. 2, 8. *Ezek.* xxvii. 3. and xxviii. 4, 5. all which were to be holineſs to the Lord, and for the ſufficient feeding and durable clothing of them that dwell before him, *Iſ.* xxiii. 18. his miniſters.

℣. 4. *Behold the Lord will caſt her out*, &c.] Or *inherit her* [f], or *them*, as the *Septuagint* render the words; when being converted, ſhe would become the Lord's inheritance and poſſeſſion, and her riches ſhould be devoted to his ſervice: *and he will ſmite her power in the ſea*; for *Tyre* was ſituated in the ſea, at the entry of it, and was ſtrong in it, *Ezek.* xxvi. 17. and xxvii. 3. *Kimchi* interprets this of her humiliation and ſubjection in the days of the Meſſiah; and in a ſpiritual ſenſe it has been verified in ſuch who have been ſpoiled of their carnal ſtrength, in which they truſted, and have laid down their weapons, and have ſubmitted to the ſceptre of Chriſt: *and ſhe ſhall be devoured with fire*; with the ſpirit of judgment, and of burning, which purges and removes the filth of ſin; and with the fire of the word, which burns up and conſumes its luſts; and with the flames of divine love, which make ſouls as a whole burnt-offering to the Lord. This was literally accompliſhed in the burning of *Tyre* by *Alexander* [g], which injected fear and dread in cities near it, as follow:

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[w] R. Judah in Jarchi, & R. Benaiah in Kimchi in loc. & R. Nehemiah in Shir-haſhirim Rabba, fol 24. 1.

[x] Shir-haſhirim ib. Siphre in Yalkut Simeoni in loc.

[y] Onomaſt. Sacr. p. 578.

[z] Geograph. l. 5. c. 15.

[a] De locis Hebr. fol. 87. I.

[b] Reland. Paleſtina Illuſtrata, l. 3. p. 548.

[c] בארץ חדרך in terram circumſtantem te, Junius & Tremellius, Tarnovius; ſuper terram quæ te circuit, Grotius; in terra circa te, Cocceius; ad verbum, in terram circuitus tui, De Dieu.

[d] Comment. in Amos, fol. 44. C. & Quæſt. Hebr. in Geneſim, fol. 67. B. So Cyril in Amos, p. 312.

[e] Arrian. de Exped. Alex. l. 2. c. 21.

[f] יורשנה, κληρονομησει αυτης, Sept. poſſidebit eam, V. L. Munſter, Caſtalio. So ſome in Vatablus.

℣. 5. *Aſhkelon ſhall ſee it, and fear,* &c.] That is, as *Kimchi* explains it, when *Aſhkelon* ſhall ſee that *Tyre* humbles herſelf and ſubmits, ſhe ſhall humble herſelf and ſubmit alſo: and the ſenſe may be, that the inhabitants of *Aſhkelon*, ſeeing that *Tyre*, with all her wiſdom and ſtrong reaſoning, could not ſtand before the power of the goſpel, but ſubmitted and embraced the chriſtian religion, were induced, through the efficacy of divine grace, to do the ſame; and certain it is, that this place became chriſtian; we read [h] of a biſhop of *Aſhkelon* in the ſynod of *Nice*, and of other biſhops of this place in after councils: it belonged to *Paleſtine*, and was one of the five lordſhips of the *Philiſtines*, *Joſh.* xiii. 3. *Gaza alſo ſhall ſee it, and be very ſorrowful*; this was a city of *Paleſtine*, near to *Aſhkelon*; they are mentioned together, *Judg.* i. 18. the *Gentile* inhabitants of this place, when they ſaw the progreſs the goſpel made in *Tyre*, *Zidon*, and *Aſhkelon*, were grieved at it, but many among them ſubmitted to it: very likely *Philip* the evangeliſt firſt preached the goſpel here; ſee *Acts* viii. 26. there was a chriſtian biſhop of this place in the *Nicene* council, and others in after ones [i]. *And Ekron for her expectation ſhall be aſhamed*; this was alſo one of the five lordſhips of the *Philiſtines*, *Joſh.* xiii. 3. 1 *Sam.* vi. 16, 17. which being near to *Tyre*, had its dependence on that, expecting it could never be taken; but when they ſaw that it was taken by *Alexander*, it was aſhamed of its vain expectation, hope and confidence: and ſo the inhabitants of this place, when the goſpel came to it, were *aſhamed of the houſe of* their *confidence*, as the *Targum* paraphraſes the words; the confidence they had in their idols, and in the works of their own hands; and were alſo *aſhamed becauſe of their iniquities*, as the *Arabic* verſion renders them; being convinced of them, and humbled for them, and betaking themſelves to Chriſt for ſalvation from them. It is probable, that *Philip* preached the goſpel here, ſeeing it was not far from *Azotus* or *Aſhdod* next mentioned, where *Philip* is heard of after the baptiſm of the *eunuch*: and if *Ekron* is the ſame with *Cæſarea*, that was called *Strato*'s tower, as ſay the *Jews* [k]; and which alſo *Jerom* [l] obſerves, ſome ſay are the ſame; it is certain that *Philip* was there, *Acts* viii. 40. there were ſeveral chriſtian biſhops of this place in after times [m]. *And the king ſhall periſh from Gaza*; ſome underſtand this of *Batis*, who was governor of *Gaza*, when it was taken by *Alexander*; who was faſtened to a chariot, and dragged about the city, as *Curtius* [n] relates; but this man was not a king, but governor of the city under one: I rather think the idol *Marnes*, which ſignifies *the lord of man*, and was worſhipped in this place, is here meant; which when it became chriſtian was deſtroyed, and a chriſtian church built in the room of it, as is reported by *Jerom* [o]. *And Aſhkelon ſhall not be inhabited*; by heathens, but by chriſtians.

℣. 6. *And a baſtard ſhall dwell in Aſhdod,* &c.] Some [p] take *Mamzer*, the word for *baſtard*, to be the name of a people that ſhould dwell in *Aſhdod*; this is the ſame place with *Azotus*, *Acts* viii. 40. and was alſo one of the five lordſhips of the *Philiſtines*, *Judg.* xiii. 3. 1 *Sam.* vi. 17. ſome, by the *baſtard* here, underſtand *Alexander* the Great, who gave out that he was not the ſon of *Philip*, but of *Jupiter Ammon*: others think *Jonathan* the *Maccabee* is intended, who took this place, and burnt it with fire, and the temple of *Dagon* in it, 1 *Mac.* x. 83, 84. and tho' he was not a baſtard, yet was a ſtranger to the *Philiſtines*; in which ſenſe the *Jewiſh* commentators, *Jarchi* and *Kimchi*, interpret the word, and underſtand it of the *Iſraelites* who ſhould dwell in this place; even thoſe, as *Aben Ezra* ſays, who were abject, mean, and deſpiſed among the *Iſraelites*; which would be a great mortification to the proud *Philiſtines*, as is ſuggeſted in the next clauſe: and to this ſenſe the *Targum* paraphraſes the words, "and the houſe of *Iſrael* "ſhall dwell in *Aſhdod*, who ſhall be in it as "ſtrangers:" but it is beſt to underſtand this of *Iſraelites* indeed, of true chriſtians, who are accounted ſpurious, not the children of God, but aliens and ſtrangers, the filth of the world, and the offſcouring of all things; who ſhould dwell here when the goſpel was preached in it, as doubtleſs it was by *Philip*, *Acts* viii. 40. and ſo the *Septuagint*, *Syriac*, and *Arabic* verſions render the words, *and ſtrangers ſhall dwell in Aſhdod*; men of another religion, and deſpiſed and not owned even by their relations, as if they were baſtards. *And I will cut off the pride of the Philiſtines*; by *Alexander*, and by the *Jews* in the times of the *Maccabees*, bringing them into ſubjection, which their haughty ſpirits could not well bear; or thro' the abolition of their old heatheniſh religion, in which they prided themſelves. It may be obſerved, that all along the converſion of theſe ſeveral people to chriſtianity, is expreſſed in terms which ſeem to ſignify the deſtruction of them; and that partly becauſe, in the literal ſenſe, reference is had to the conqueſt of them by *Alexander*, by which means the *Greek* language obtained in *Syria* and *Phœnicia*, into which, a little after, the bible was tranſlated, which paved the way for the bringing of theſe people to the knowledge of Chriſt, through the preaching of the goſpel; and partly becauſe paganiſm was aboliſhed in theſe places, when chriſtianity prevailed.

℣. 7. *And I will take away his blood out of his mouth,* &c.] The *Septuagint*, *Syriac*, and *Arabic* verſions read, *their blood*; not the blood of the baſtard, but of the *Philiſtines*. The *Targum* is, *I will deſtroy them that eat blood*; the meaning may be, that they ſhall no more thirſt after blood, nor drink it; nor breathe out threatenings and ſlaughter againſt the ſaints, or perſecute the people of God: or that they ſhould no more offer the blood of their ſacrifices upon the altars to their deities, or eat things ſacrificed to them: *and his abominations from between his teeth*; their idols and idolatries they were tenacious of, as a man is of his food, or of any thing that is grateful to him; it may deſign things ſacrificed to idols eat by them: *but he that remaineth, even he* ſhall be *for our God*; the *Targum* paraphraſes it, "and the proſelytes that re-"main among them, they alſo ſhall be added to "the people of our God:" *Jarchi* interprets it of the ſynagogues and ſchools in the captivity of *Edom* or *Rome*; but *Aben Ezra*'s note is much better, that there ſhall be none remaining of the *Philiſtines*, but only ſuch who ſerve the bleſſed God openly: but the true ſenſe is, that here ſhould be a remnant, according to the election of grace, who ſhould evidently appear to be the Lord's people, by their converſion and effectual vocation: *and he ſhall be as a governor in Judah*; the *Targum* is, "they ſhall "be as the princes of the houſe of *Judah*;" that is, as the heads of the families in that tribe; ſee *Mic*. v. 2. compared with *Matt*. ii. 6. all true chriſtians are as princes, yea, they are kings and prieſts unto God; and ſome of them are כאלף, as a guide, teacher, and inſtructor of others; who go before them, and inſtruct them in the doctrines of the goſpel, as paſtors and miniſters of the word: *and Ekron as a Jebuſite*; that is, the inhabitant of *Ekron*, that ſhall be converted to Chriſt, ſhall be as an inhabitant of *Jeruſalem*, which was called *Jebus*, 1 *Chron*. xi. 4. ſhall have a dwelling in the church, the city of God, and enjoy all the privileges and immunities of it. *Kimchi* ſays this refers to the times of the Meſſiah, when he ſuppoſes the *Ekronites* will be tributary to the *Iſraelites*, as the *Jebuſites* were in the days of *David*. The *Targum* is, "and *Ekron* ſhall be filled with the houſe "of *Iſrael*, as *Jeruſalem*." The *Syriac* verſion is, *and Ekron ſhall be as Hebron*.

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[g] Curtius, l. 4. c. 4.
[h] Reland. Paleſtina Illuſtrata, l. 3. p. 594.
[i] Ib. p. 795.
[k] T. Bab. Megilla, fol. 6. 1.
[l] De locis Hebraicis, fol. 88. D.
[m] Reland. ib. p. 676, &c.
[n] Hiſt. l. 4. c. 6.
[o] Comment. in Iſ. xvii. tom. 5. fol. 39. H. Epiſt. ad Lætam, tom. 1. fol. 19. E.
[p] R. Judah ben Bileam apud Aben Ezram in loc.

℣. 8. *And I will encamp about my houſe, becauſe of the army*, &c.] Of profane and wicked men, perſecutors and hereticks, who roſe up in great numbers in the firſt ages of chriſtianity againſt the church, the houſe of God, where he dwells, which conſiſted of perſons called from among the *Gentiles* as before; in order to protect and defend them from that great company which oppoſed them, the Lord encamped about them, partly by his angels, *Pſ*. xxxiv. 7. and partly by his miniſters, ſet for the defence of the goſpel; but chiefly by his own power and preſence, who is as a fire round about them. The *Targum* is, "and I will cauſe my "glorious *Shekinah* to dwell in the houſe of my "ſanctuary, and the ſtrength of the arm of my "power ſhall be as a wall of fire round about it." *Becauſe of him that paſſed by, and becauſe of him that returneth*; either that his people might paſs and repaſs with ſafety, who attended the worſhip and ſervice of his houſe; or becauſe of ſatan and wicked men, who go to and fro, ſeeking to do all the miſchief they can to the ſaints of the Moſt High. This may in a literal ſenſe reſpect the care of God over the *Jewiſh* nation, his church and people, in the times of *Alexander*, who paſſed to and fro without diſtreſſing them; or in the times of the *Lagidæ* and *Seleucidæ*, the kings of *Egypt* and *Syria*, during whoſe commotions, and their paſſing to and fro againſt each other, and againſt them, were ſtill continued a kingdom. *And no oppreſſor ſhall paſs thro' them any more*; or *exactor* [q]; ſatiſfaction for the ſins of God's people being exacted, required, and demanded of Chriſt their ſurety, it has been given; wherefore no exactor ſhall paſs thro' them, or over them, to require it of them; not the law, for they are freed by Chriſt from the exaction, curſe, and condemnation of it; not juſtice, for that is fully ſatiſfied, and infinitely well pleaſed with the righteouſneſs of Chriſt; nor ſatan, the accuſer of the brethren, requiring puniſhment to be inflicted, which tho' he may do it, will be of no avail againſt them; nor the *Jewiſh* tutors and governors, who exacted of the people obedience, not only to the law of *Moſes*, but to the traditions of the elders; ſince Chriſt has redeemed his from this vain converſation, chriſtians are entirely free from that yoke of bondage. This ſhows, that this prophecy is not to be literally underſtood, ſince it is certain, that after the delivery of it, there were oppreſſors or exactors among the *Jews* in a literal ſenſe: *Antiochus* and others oppreſſed them before the birth of Chriſt; they paid tribute to the *Romans* in his time; he was born at the time of a *Roman* tax; and after his death, *Titus Veſpaſian* deſtroyed their nation, and city and temple: or if it is, *any more* muſt be underſtood of a long time as it were, before they were utterly oppreſſed. *For now I have ſeen with mine eyes*; theſe are either the words of God the Father, looking with pleaſure upon his church and people, about whom he encamps; and upon the ſatisfaction his Son has given to the divine juſtice for their ſins, whereby they are free from all exactions and oppreſſions: or of the prophet *Zechariah*, as *Aben Ezra* thinks, who ſaw with his eyes, in the viſions of the night, all that is contained in this prophecy: and now inaſmuch as all this predicted was to be fulfilled in, or near, or about the times of Chriſt, therefore next follows a glorious prophecy of his coming.

℣. 9. *Rejoice greatly, O daughter of Zion*; *ſhout, O daughter of Jeruſalem*, &c.] By whom are meant, not the inhabitants of *Jeruſalem* in common; nor the children in it, that ſaid *Hoſannahs* to the Son of *David*; but the church of God, and true believers in Chriſt, who are called upon to *rejoice* and *ſhout*; not merely in an external way, by ſhewing marks of outward joy, but in a ſpiritual manner, for which there was good reaſon, as follows: *behold thy king cometh unto thee*; *Aben Ezra* ſays, that interpreters are divided about the ſenſe of this prophecy; ſome ſay it is *Meſſiah* the Son of *David*; and others, *Meſſiah* the Son of *Joſeph*. R. *Moſes*, the prieſt, he obſerves, thinks that *Nehemiah* the *Tirſhathite* is meant; and he himſelf is of opinion, that *Judas Maccabæus* is intended; but *Jarchi* affirms, that it is impoſſible to interpret it of any other than the king Meſſiah; and this is the ſenſe of many of their writers, both ancient and modern. It is applied to him in the *Talmud*; they ſay [r], he that ſees an aſs in his dream, let him look for ſalvation, as it is ſaid, behold thy king cometh unto thee, *riding on an aſs*. R. *Alexander* relates, that R. *Joſhua ben Levi* oppoſed theſe two phraſes to each other, *in its time*, and *I will haſten it*, *Iſ*. lx. 22. and gave this as the ſenſe to reconcile them: if they (the *Iſraelites*) are worthy, *i. e.* of the coming of the Meſſiah, *I will haſten it*; if they are not worthy, it ſhall be *in its time*: and that he alſo put theſe ſcriptures together, and compared them to that ſcripture, *behold one, like the Son of man, came with the clouds of heaven*, Dan. vii. 13. and alſo what is written, *poor, and riding on an aſs*; if they

[q] נוגש exactor, Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius.

[r] T. Bab. Beracot, fol. 56. 2.

they are worthy, he'll come with the clouds of heaven; if they are not worthy, he'll come poor and riding on an aſs [s]. In an ancient book [t] of theirs, at leaſt ſo reckoned, it is ſaid the king Meſſiah ſhall prevail over them all (the nations of the world, and the *Iſraelites*) as it is ſaid, *poor and riding on an aſs, and on a colt, the foal of an aſs:* and in ſeveral other places of that work, and other treatiſes in it [u], the text is applied to the Meſſiah; as it likewiſe is in their ancient *Midraſhes* or expoſitions. In one [w] it is obſerved, "the *Rabbins* ſay "an ox; this is the anointed for war, as it is ſaid, "*his glory is like the firſtling of his bullock*, Deut. "xxxiii. 17. an aſs; this is the king Meſſiah, as "it is ſaid, *poor and riding on an aſs:*" and again [x], on theſe words, *binding his foal to the vine, and his aſs's colt unto the choice vine*, Gen. xlix. 11. this remark is made; this ſhall be, when that ſhall come to paſs which is written of him, *poor and riding on an aſs*. And in another [y] of their expoſitions, the two Redeemers, *Moſes* and the *Meſſiah*, are compared together; and among the ſeveral things in which they agree, this is one; as it is ſaid of the former Redeemer, *and Moſes took his wife and his ſons, and ſet them on an aſs*, Exod. iv. 20. ſo it is ſaid of the latter Redeemer (the Meſſiah) *poor and riding on an aſs*. And thus it is interpreted by many of their more modern writers [z]. This is to be underſtood of Chriſt's coming, not merely to *Jeruſalem*, when he rode on an aſs, after-mentioned; but of his coming in the fleſh, when he came to *Zion*, and for her good; and which was wonderful, and therefore a *behold* is prefixed to it; and is matter of great joy, which ſhe is called to ſhew, becauſe of the birth of him who is her Saviour; and becauſe of the good things that come by him; and becauſe of his appearing as a king, and her king; for as he was propheſied of as ſuch, as ſuch he came, tho' his kingdom was not of this world; and as *Zion*'s king, being placed there by his Father, and to which he has a right by virtue of redemption, and is owned as ſuch by his people in effectual vocation, and to whom all the following characters belong. *He is juſt*; not only eſſentially righteous as God, but juſt and upright in the whole courſe of his life as man; and faithful in the adminiſtration of his office as Mediator; and the author and bringer in of righteouſneſs to his people: *having ſalvation*; the ſalvation of his church and people; which he not only had at heart, but had it to execute, being appointed to that ſervice by his Father, and having agreed unto it as the ſurety of his people, and was the buſineſs he was coming into the world to do, here propheſied of; yea, he is called ſalvation itſelf, as in a parallel text, *Iſ.* lxii. 11. the purpoſe of it was purpoſed in him; God reſolved to ſave his people by him, and by him only; he never intended to ſave any but in and thro' him; and the thing was not only conſulted with him, but the ſcheme of it was drawn in him; God was in Chriſt reconciling the world unto himſelf. The covenant of grace, in which ſalvation is a principal article, was made with him; and he, as the ſurety of that covenant, undertook it; and in the fulneſs of time being ſent, came to effect it; for which he was abundantly qualified, being God and man in one perſon, and ſo had ſomething to offer as a ſacrifice for ſatisfaction to law and juſtice, in order to obtain it; and could put a ſufficient virtue therein to anſwer the end, being the mighty God; and having as Mediator a commiſſion from his divine Father, he is become by his obedience, ſufferings and death, the author of eternal ſalvation to his people; and in him ſalvation is, and in no other; and in vain it is to expect it from any other, or in any other way, than by him, *Acts* iv. 12. *Jer.* iii. 23. Some render the word *ſaved* [a]; as he was by his divine Father, when he was raiſed from the dead, and not ſuffered to ſee corruption; ſee *Heb.* v. 7. others, *ſaving himſelf* [b]; when he raiſed himſelf from the dead, and thereby declared himſelf to be the Son of God; and when he brought ſalvation to his body, the church, which is himſelf, *Iſ.* lxiii. 5. *Lowly*; meek, and humble, as he appeared to be in the aſſumption of human nature; in his carriage to ſinners, converſation with them, and reception of them; in his miniſtrations to his diſciples; and in not ſeeking his own, but his Father's glory. Or *poor* [c]; as Jeſus the Meſſiah was; born of poor parents, had not where to lay his head, and was miniſtred unto by others; ſee 2 *Cor.* viii. 9. *And riding upon an aſs, and upon a colt, the foal of an aſs*; which was fulfilled in Jeſus of *Nazareth*, *Matt.* xxi. 4, 5. not that he rode upon them both, but on the foal only; for ſo it ſhould be rendered, *upon an aſs, that is, upon a colt, the foal of an aſs* [d]. The *Jews* have a fable, that the aſs *Abraham* ſaddled, when he went to ſacrifice his ſon *Iſaac*, was the foal of the aſs that was created on the evening of the ſabbath, that is, at the creation; and that the ſame *Moſes* ſet his wife and ſons upon, when he came out of *Midian*; and the ſame aſs, they ſay, Meſſiah the ſon of *David* was to ride upon at his coming [e]; but one of ſuch a prodigious age ſurely could not be called a colt, or a foal; however, this fable ſhews the conviction of their minds, that this is a prophecy of the Meſſiah, and that they expected the Meſſiah to ride upon an aſs, according to it, as our Meſſiah Jeſus did. And the *Greeks* have another fable, which perhaps took its riſe from this prophecy, that when *Antiochus* entered the temple at *Jeruſalem*, he found in it an image of a man in wood, with a long beard, riding on an aſs [f]. And a like falſhood is told by *Tacitus* [g], that the *Jews* conſecrated the effigies of an aſs in the inmoſt part of the temple; becauſe a flock of wild aſſes, as he pretends, directed them to fountains of water, when in the wilderneſs, and ready to die with thirſt; and yet he himſelf afterwards ſays, the *Jews* have no images, neither in their cities, nor in their temple: and from hence it may be aroſe the calumny caſt upon the primitive chriſtians, who were ſometimes confounded with the *Jews*, that they worſhipped an aſs's head; and which is refuted by *Tertullian*[h].

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[s] T. Bab. Sanhedrin, fol. 98. 1. vid. etiam ib. fol. 99. 10.

[t] Zohar in Gen. fol. 127. 3.

[u] Zohar in Num. fol. 83. 4. & in Deut. fol. 117. 1. & 118. 3. Raya Mehimna apud ib. in Lev. fol. 38. 3. & in Num. fol. 97. 2.

[w] Bereſhit Rabba, §. 75. fol. 66. 2.

[x] Ibid. §. 98. fol. 85. 3.

[y] Midraſh Kohelet, fol. 63. 2.

[z] Jarchi in Iſ. xxvi. 6. Baal Hatturim on Exod. fol. 88. 2. Abarbinel, Maſhmiah Jeſhuah. fol. 15. 4. R. Abraham Seba, Tzeror Hammor, fol. 46. 2. Caphtor Uperah, fol. 81. 2.

[a] ונושע הוא & ſalvatus ipſe, Pagninus, Montanus, Cocceius; ſervatus, Calvin, De Dieu. Schultens * obſerves, that ישע in the Arabic language ſignifies large, ample, ſpacious, and denotes amplitude of riches, power, knowledge, happineſs, and glory; and in this place the word deſcribes a king endued with moſt ample ſalvation, and brought into this amplitude out of poverty and ſtraits, darkneſs and miſery.

[b] Servabit ſeipſum, Vatablus.

[c] עני pauper, V. L. Calvin, Junius & Tremellius, Piſcator; inops, Cocceius.

[d] ועל עיר id eſt, ſuper pullum, Noldius.

[e] Pirke Eliezer, c. 31. fol. 32. 1. Caphtor Uperah, fol. 81. 2.

[f] Diodor. Sicul. Excerpta, l. 34. p. 901, 902.

[g] Hiſt. l. 5. c. 3, 4, 5.

* Origines Hebr. l. 1. p. 18, 19, 20. & indicul. voc. Hebr. in calce ejus.

℣. 10. *And I will cut off the chariot from Ephraim*, &c.] That is, the military one; ſignifying that wars ſhall ceaſe, *Pſ.* xlvi. 9: *and the horſe from Jeruſalem*; the warlike one; ſee *Mic.* v. 10. *Ephraim* deſigns the ten tribes, and *Jeruſalem* ſtands for the two tribes of *Judah* and *Benjamin*; and the ſenſe is, that theſe ſhall be one in the days of the Meſſiah, as *Kimchi* obſerves; and that all inſtruments of war ſhall be removed from them, and there ſhall be an entire peace between them; ſee *Iſ.* xi. 13. *Ezek.* xxxvii. 16, 19: *and the battel-bow ſhall be cut off*; another inſtrument of war. The *Targum* paraphraſes it, "I will break the " ſtrength of thoſe that make war, the armies of " the people;" all this does not deſign ſo much the outward peace that ſhould be in the world at the birth of Chriſt, as the ſpiritual peace of his kingdom; and that, as it is not of this world, ſo neither is it ſpread, ſupported, and defended by carnal weapons; and alſo the peaceableneſs and ſafety of his ſubjects, and the deſtruction of their enemies: *and he ſhall ſpeak peace unto the heathen*; not only the church of Chriſt, gathered out of the *Jews*, ſhould enjoy great ſpiritual peace, proſperity and ſafety; but the *Gentiles* alſo ſhould ſhare in it, to whom Chriſt went, and preached peace; not in his own perſon, being the miniſter of the circumciſion; but by his apoſtles, who had the miniſtration of reconciliation committed to them; and being ſent forth by Chriſt, went every where preaching peace by him, who is Lord of all, unto all nations; ſee *Eph.* ii. 17: *and his dominion* ſhall be *from ſea even to ſea, and from the river even to the ends of the earth*; according to *Aben Ezra*, from the *Red-ſea* to the ſea of the *Philiſtines*, and from the river *Euphrates* to the ends of the earth: or, as *Kimchi* cites him, from the ſouth-ſea, called the ſea of *Edom*, to the north-ſea, which is the ſea of the ocean; from the river that goes out from *Eden*, which is at the beginning of the eaſt, unto the ends of the earth, which is the end of the weſt: or, as the *Targum* paraphraſes it, "from " the ſea to the weſt, and from *Euphrates* to the " ends of the earth." The phraſes are expreſſive of the extenſiveneſs of Chriſt's dominion, thro' the preaching of the goſpel, both in *Judea*, and in the *Gentile* world, before the deſtruction of *Jeruſalem*; and eſpecially in the latter day; ſee *Pſ.* lxxii. 8. This and the preceding clauſe are allowed to belong to the Meſſiah, by a modern *Jewiſh* writer[i].

℣. 11. *As for thee alſo*, &c.] Theſe words are not ſpoken to Chriſt, for את *thee* is of the feminine gender; but the congregation of *Iſrael*, as *Kimchi* obſerves; or the church of God: nor are they the words of Chriſt to her; he is the perſon before ſpoken of; but of God the Father, who having given out prophecies concerning the coming of Chriſt, and the peaceableneſs and extenſiveneſs of his kingdom, declares to the church the benefits that ſhe and thoſe that belonged to her ſhould receive, by the incarnation, ſufferings, and death of Chriſt: *by the blood of thy covenant*; not of the covenant of works, nor of circumciſion, nor of that that was made at *Sinai*, as the *Jewiſh* writers interpret it: all which were a yoke of bondage; but of the covenant of grace, namely the blood of Jeſus, which is a conſiderable article in that covenant; that by which it is ratified and confirmed, and thro' which all the bleſſings of it come, as redemption, peace, pardon, juſtification, and admiſſion into heaven: and this covenant is called the church's covenant, becauſe it is made with her in Chriſt, her covenant-head, in whom ſhe was conſidered; and it was made on her account, and ſhe has an intereſt in it, and in all things contained therein. God is her covenant-God and Father; Chriſt her ſurety, Mediator, Redeemer, and Saviour, and the covenant itſelf unto her; and all things in it, the bleſſings of grace, and promiſes of good things are hers: and tho' the covenant at *Sinai* is not the covenant here intended, that being a covenant which gendered to bondage, and under which men were held as convicted and condemned malefactors; and ſo cannot be that, the blood of which is the cauſe of a releaſe from priſon, and of bringing into a ſtate of liberty; yet the alluſion is unto it, which was a typical covenant; and the blood of the ſacrifices then ſprinkled on the people, is called *the blood of the covenant*, *Exod.* xxiv. 8. It was not unuſual with the heathens at making covenants, to uſe blood, even human blood: it was a cuſtom with them, to draw it from each other, and drink it, at leaſt lick, and taſte of it, as particularly with the *Medes* and *Lydians*[k]; and was reckoned by them the moſt ſacred bond of covenants; and ſuch covenants with the *Carmeni* and *Scythians* were accounted the chief covenants of friendſhip, and their mutual blood they uſed the greateſt bond of concord[l]; and the ſureſt pledge of keeping faith, and that it would abide[m]: but the blood of Chriſt ſhed, is a far greater proof, as well as cement of love, concord, and friendſhip; and a much firmer bond of the covenant of grace; and a ſurer pledge of the continuance of it, and of its being faithfully performed; and which, having the nature of a will or teſtament, becomes of force thro' the death of him the teſtator; ſee *Dan.* ix. 27. *Heb.* ix. 14, 15, 16. and xiii. 20: *I have ſent forth thy priſoners*; that is, the church's priſoners; not priſoners to her, or in her; for the church of Chriſt is no priſon; nor are thoſe that have a name, and a place in her, priſoners; they walk at large, and walk at liberty; are fellow-citizens with the ſaints; are Chriſt's free-men, and are poſſeſſed of many privileges and immunities: but theſe deſign ſuch perſons as are in a ſecret relation to her, and yet being in a ſtate of nature, are priſoners; and ſo are ſuch as are not members of any viſible church; nor as yet converted perſons and believers in Chriſt, who have an open relation to the inviſible church; but they are ſuch who ſecretly belong to the general aſſembly, and church of the firſt-born, written in heaven, whoſe names are in the Lamb's book of life; or are choſen in Chriſt, and alſo redeemed by his blood: but being as yet in a ſtate of unregeneracy, are priſoners to ſin; are under the power, dominion, and guilt of it; and being tranſgreſſors of the law, are arraigned by it as guilty perſons; are convicted and condemned, and ſhut up in it, and held under it; and are alſo the captives of

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[h] Apologet. c. 16. ad nationes, l. 1. c. 11.

[i] R. Iſaac, Chizzuk Emuna, par. 1. c. 1. p. 43, 44. So Kimchi in Iſ. lxv. 19.

[k] Herodot. Clio, ſive l. 1. c. 74.

[l] Alex. ab Alex. Genial. Dier. l. 5. c. 3.

[m] Mela de ſitu orbis, l. 2. c. 1.

ſatan, being led as ſuch by him, at his will; and thus they are priſoners, tho' there is a ſecret connexion between the church and them: and ſooner or later, by virtue of the blood of that covenant, which ſhe and they have an intereſt in, they are brought *out of the pit wherein is no water*; which is expreſſive of the ſtate and condition men are in by ſin, and whilſt in unregeneracy; they are in mire and clay, in a moſt filthy and famiſhing condition, in a very wretched and uncomfortable one; as in a dark and loneſome dungeon, and where no refreſhment can be had; where there are no true peace, joy, and comfort. The alluſion is to the cuſtom of the eaſtern countries, and ſtill continues, who, in the night-time put their ſlaves into a well or pit, and there ſhut them up till the morning, when they are let out for buſineſs: now, from this ſtate of captivity and bondage to ſin, ſatan, and the law, and from all the miſeries of ſuch a ſtate are the Lord's people, and who belong to *Zion*, the general aſſembly and church of the firſt-born, delivered by virtue of the blood of Chriſt, ſhed for the redemption of them; in conſequence of which 'tis ſaid to theſe priſoners of ſin, ſatan, and the law, go forth; theſe are made ſenſible of their wretched condition, and are called and drawn out of it, and delivered from it, and brought into a ſtate of liberty. *Ben Melech* interprets this pit of the captivity of the *Jews*.

℣. 12. *Turn ye to the ſtrong hold, ye priſoners of hope*, &c.] *That hope for redemption*, as the *Targum* paraphraſes it; not for redemption from the *Babyloniſh* captivity, at the end of ſeventy years, which was now over; but for redemption and ſalvation by Chriſt; for not the people of the *Jews*, who ſtaid in *Babylon*, can be meant; for as they were at liberty to go from thence by the edict of *Cyrus*, they can't be ſaid to be priſoners, much leſs priſoners hoping for deliverance, when they had, or might have it; but rather the *Jews*, who were come out of *Babylon*, as out of a pit, wherein was no water; out of an uncomfortable ſtate and condition, and yet in their own land were encompaſſed with many ſtraits and difficulties, thro' the oppoſition they met with from many, who diſcouraged and hindered them in their work; but were hoping they ſhould ſurmount all their difficulties, and get out of their troubles: tho' it ſeems better to underſtand it of ſuch, who about the time of the Meſſiah's coming, were looking for the conſolation and redemption of *Iſrael*, and hoping, and waiting for it; as good old *Simeon*, and others, who were priſoners under the former diſpenſation; but expecting deliverance and ſalvation by the Meſſiah. It may be applied to all ſenſible ſinners, in every age and period of time; all men are concluded in ſin, ſhut up under the law, and led captive by ſatan; but ſome are not ſenſible of their impriſoned ſtate, nor deſirous of being out of it, nor have any hope concerning it; others groan under their bondage, long for deliverance, and are hoping for it: they hope that Chriſt will receive them, and ſave them; that he will pardon their ſins; that the Spirit of God has begun a good work in them, and will perform it; and that they ſhall enjoy eternal glory and happineſs; for all which there is good ground to hope: as that Chriſt will receive ſinners ſenſible of their loſt, periſhing condition, into his arms of mercy; ſince he is the good *Samaritan*, the merciful high-prieſt, the compaſſionate Saviour; who, in his love and pity, has redeemed the ſons of men; and ſeeing he died for ſinners, even the chief of them; and therefore it need not be doubted, that he will receive them; and beſides, he has made kind invitations to them to come to him, and has promiſed he will in no wiſe reject them; and has actually received ſinners, and moſt kindly and tenderly embraced them: as alſo that they ſhall be ſaved by him; ſince complete ſalvation is wrought out by him, and that for ſuch as are loſt, and even the moſt abandoned of ſinners; and which is freely to be had, not according to the works of men, or as they ſhall deſerve; but purely thro' the free grace of God, and his abundant mercy in Chriſt: as well as that their ſins ſhall be pardoned of God for his ſake, ſeeing there is forgiveneſs with God; he has promiſed, proclaimed, and publiſhed it; the blood of Chriſt has been ſhed for it; and he is exalted as a Saviour to give it, and has ordered it to be preached in his name; and ſome of the greateſt of ſinners have had their ſins forgiven them: likewiſe ſuch have good ground to hope, that the work of God is begun in them; tho' it may be at preſent but a day of ſmall things with them; there being ſome light let into them, as to their ſtate, and the way of ſalvation by Chriſt; ſome fear of God, and love to him, to Chriſt, his people, truths, ordinances, ways, and worſhip; ſin is become odious, and Chriſt precious: and good reaſon they have to hope, and even to be confident, that this good work will be performed in them, tho' at times they have many fears about it; ſince it is in ſuch good hands, and the glory of all the divine perſons is concerned in it; wherefore they may moſt ſafely go on to hope for eternal life, which God has promiſed, before the world began, is in Chriſt, and in his hands to give; and is the free gift of God thro' him, whoſe righteouſneſs entitles to it, and whoſe grace makes meet for it; wherefore having the one, they may truly hope for the other; for grace is a well of living water, ſpringing up unto eternal life: ſuch as theſe may well be called priſoners of hope; partakers of that grace, and as it were ſhut up in it, and under the influence, and in the exerciſe of it; which is a gift of grace; is of the operation of the Spirit of God, thro' whoſe power it is exerciſed; is founded on the perſon, blood, and righteouſneſs of Chriſt; is encouraged by the promiſes of the goſpel; and is increaſed thro' the diſcoveries of the love of God; and deals with things unſeen and future: and thoſe who have the leaſt ſhare of it, as theſe deſcribed are ſuppoſed to have, are here encouraged *to turn to the ſtrong hold*; by which is meant, not *Judea*, nor *Jeruſalem*, nor the temple in it, nor the church of God; but rather the bleſſed God, as *Kimchi* interprets it; and indeed a divine perſon is intended, even the Meſſiah, who is a *ſtrong hold* for refuge, and was typified by the cities of refuge, whither the man-ſlayer fled, and was ſafe; to which the alluſion may well be thought to be, ſince one of the names of the cities of refuge was *Bezer*, which ſignifies a fortreſs, or ſtrong-hold; and comes from the ſame root as the word here uſed: and ſuch who are enabled and encouraged to flee to Chriſt for refuge, are ſafe from vindictive juſtice, which is fully ſatisfied by the blood, righteouſneſs, and atoning ſacrifice of Chriſt; and from the law, its curſes, and condemnation; Chriſt being made a curſe for them, and having had its ſentence of condemnation executed on him; and from all their ſins, and the ſad effects of them; from the guilt of them, and obligation to puniſhment by them; from ſatan,

tan, and all enemies, in whoſe power it is not to deſtroy them, being out of their reach; and from the wrath of God, everlaſting deſtruction, and the ſecond death: and ſuch find Chriſt to be a ſtrong habitation, or a dwelling place; where they may, and do dwell ſafely, pleaſantly, and comfortably, enjoying plenty of all good things; their bread in this munition of rocks being given to them, and their water ſure unto them; and to *turn* to it, is to quit all other dependencies, and to believe in Chriſt, and truſt all with him: *even to day do I declare that I will render double unto thee*; which is ſaid, either to the church, or rather to her priſoners, to each of them, to encourage them to flee to Chriſt, and truſt in him; ſeeing by the preſent declaration of grace made, they may expect to enjoy all fulneſs of grace, plenty of bleſſings, temporal and ſpiritual; the promiſe of this life, and that which is to come; all ſpiritual bleſſings in Chriſt, grace here, and glory hereafter. So *double* ſignifies any thing large, ſufficient, plentiful, *Iſ.* xl. 2. and lxi. 7. particularly the Spirit, and his grace; and double comfort from him, inſtead of diſtreſs and trouble before experienced: according to the accents, the word for *double*, is to be connected with the word *declare*, and be read, *this day*, at this preſent time, however diſtreſſing it may be, or you in it be attended with uncomfortable and diſtreſſed circumſtances, *I declare double* [n]; double grace, as ſome ſupply it, an abundance of it; which *I will render unto thee*; to every one of the priſoners of hope, who turn to the ſtrong-hold Chriſt, in whom they will find a fulneſs of all grace, and ſhall receive out of it grace for grace; double grace, a large meaſure of it; double to what was received under the former diſpenſation. *Cocceius* renders it, *another declarer*, diſcoverer, or ſhewer forth, *do I render unto thee* [o]; meaning the Spirit of God, the other comforter from the Father: Chriſt was the firſt declarer, who declared his Father, his nature, perfections, purpoſes, mind and will, *John* i. 18. the Holy Spirit is the ſecond, or the other declarer, who was to bring all things to remembrance ſpoken by Chriſt, and to lead into all truth, and ſhew things to come, and to take of the things of Chriſt, and ſhew them to his people, *John* xiv. 16. 26. and xvi. 13, 14. and who was ſent after Chriſt, was received up into heaven, as his ſecond, his deputy, to officiate in his room and ſtead; as this word is uſed ſometimes of the ſecond prieſt, or ſagan, or deputy of the high-prieſt, *Jer.* lii. 24.

ỳ. 13. *When I have bent Judah for me*, &c.] By whom are meant the apoſtles, who were *Jews*, and whoſe miniſtrations were made uſe of as a bow with arrows, to ſtrike the hearts of men, and bring them into ſubjection to Chriſt: they were a bow of the Lord's bending and preparing, and which abode in ſtrength, being made ſtrong and effectual thro' the hands of the mighty God of *Jacob*: *filled the bow with Ephraim*; or rather, *filled Ephraim with the bow* [p]; filled his hand with it; meaning, that ſome out of the ten tribes, as were the apoſtles, ſhould be employed in drawing the bow of the goſpel, and ſhooting its arrows, the doctrines of it; which are comparable to them for ſwiftneſs, ſuddenneſs and ſecreſy, and for their piercing and penetrating nature: *and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece*; that is, perſons of the land of *Judea*, as ſuch the apoſtles were, and who belonged to *Zion* the church of Chriſt; who were raiſed up, qualified, and ſent forth by him into the *Gentile* world, with weapons of warfare, not carnal, but ſpiritual; againſt the *Gentiles* in general, and the wiſe men of *Greece*, as at *Athens*, in particular, to confound ſome, and to conquer others, and bring them to the obedience of Chriſt. Some underſtand this of the *Maccabees* raiſed up againſt *Antiochus*, and the *Greeks* that poſſeſſed the kingdom of *Syria*: *and made thee as the ſword of a mighty man*; that is, made the goſpel in the hands of the church, and of her ſons, as a ſword in the hand of a mighty man, by whom execution is done with it; this is the ſword of the Spirit, even the word of God; and is ſharp and cutting, and is the power of God unto ſalvation; as it is girt upon the thigh, and is in the hands of Chriſt the moſt mighty; and as it is accompanied with the Spirit of God, and of power.

ỳ. 14. *And the Lord ſhall be ſeen over them*, &c.] His apoſtles and miniſters: or, *ſhall appear to them* [q]; and be ſeen by them, as he was in the days of his fleſh; they ſaw his perſon, his miracles, his ſorrows, and ſufferings; they ſaw him after his reſurrection, and ſome have ſeen him ſince his aſcenſion, with the eyes of their bodies, as well as with the eyes of their underſtandings; and ſo were fit to be witneſſes of him: or, *the Lord ſhall appear over them*, or *upon them* [r]; he was ſeen over, and above them, when he aſcended up to heaven; and upon them, by the deſcent of his Spirit on them at the day of Pentecoſt; and in other miraculous gifts beſtowed upon them: or, *the Lord ſhall appear unto*, or *for them* [s]; by giving ſtrength of body, and fortitude of mind; by protecting and preſerving them, and by ſucceeding their labours: *and his arrow ſhall go forth as the lightning*; meaning the goſpel, and the ſwift progreſs of it, as well as the light it communicates, and the glory that goes along with it, and the efficacy of it: *and the Lord God ſhall blow the trumpet*; of the goſpel, ſo called, in alluſion to the jubilee-trumpet, which proclaimed liberty to ſervants, and reſtoration of inheritances: or to the trumpets made for the congregation of *Iſrael*, to gather them together, and to expreſs their joy at feaſts: or to the trumpet uſed to proclaim war, and as an alarm for it; and this was blown by the Lord himſelf in perſon when here on earth, and by his miniſters in his name: *and ſhall go with whirlwinds of the ſouth*; that is, the Lord in the miniſtration of the goſpel ſhall go forth with the efficacy and energy of the Spirit: the Spirit is compared to *wind*, becauſe he works in a ſovereign way where he liſteth, and oftentimes imperceptibly, and ever powerfully; and to the *ſouth* wind, becauſe that brings warmth, ſerenity, and calmneſs, produces rain, and makes fruitful; and he it is which makes the goſpel efficacious; ſee *Cant.* iv. 16. *John* iii. 8.

ỳ. 15. *The Lord of hoſts ſhall defend them*, &c.] Againſt all their enemies; againſt ſatan, and his temptations, and all the oppoſition made by him; againſt the world, and all the rage and reproach of men; this was remarkably verified in the apoſtles, who were preſerved by the Lord amidſt a thouſand ſnares and dangers; and who was able to do it, being Jehovah, and the Lord of armies in heaven, and in earth; he was as a ſhield unto them, as the word [t] uſed ſignifies; and to which he is often compared in ſcripture. The *Targum* renders it, "the Lord of hoſts ſhall have mercy "on them;" he encompaſſed them about with his favour as with a ſhield: *and they ſhall devour*; or *eat* [u]; ſpiritual food; Chriſt the bread of life, whoſe fleſh is meat indeed, and who is lived upon by faith; the bleſſings and promiſes of the everlaſting covenant, of which the meek eat, and are ſatisfied; the goſpel and the truths of it, the words of faith and good doctrine, with which faithful miniſters are nouriſhed; all which is neceſſary, that they may be ſtrengthened, and qualified to feed others with knowledge and underſtanding: *and ſubdue with ſling-ſtones*; ſuch who are ſtout-hearted, and far from righteouſneſs; who become by their miniſtry penitent and humble, and ſubject to Chriſt, his goſpel and ordinances, even by the means of preaching of the word, which ſeem very unpromiſing and unlikely; being to men fooliſhneſs, and like the ſcrip and ſling *David* took with him, and by which he brought *Goliah* down to the ground: *and they ſhall drink*; of the love of God, which, for its antiquity, purity, and refreſhing nature, is like the beſt wine; and of the blood of Chriſt, which is drink indeed; and of the grace of the Spirit, which revives, ſtrengthens, and extinguiſhes thirſt: *and make a noiſe as thro' wine*; being full of joy and thankfulneſs for their ſpiritual food and drink; and ſo warm, zealous, and fervent in Spirit, ſerving the Lord; free and open in their miniſtrations, loudly proclaiming the grace of God; bold, and fearleſs of danger: *and they ſhall be filled like bowls*; that were full of the blood of the offerings, as *Jarchi* and *Kimchi* explain it; or rather as the *Targum*, that were full of fine flour and oil; they having their ſouls filled with good things, as the firſt of the above writers obſerves; a comfortable view of intereſt in the love of God; a large meaſure of ſpiritual joy, and a fulneſs of the gifts and graces of the Spirit, qualifying them for their work: and *as the corners of the altar*; the *Targum* is, "they ſhall ſhine as the blood that "ſhines upon the wall of the altar;" at the corners of which it was poured out; ſignifying, that they ſhould be as full of the Spirit, and ſpiritual things, as the altar was of blood: ſo the *Jewiſh* writers ſay, when the prieſt took the blood in the bowl, he ſprinkled of it two ſprinklings upon the two corners of the altar, on the diameter of it, and below upon the north-eaſt horn, and upon the ſouth-weſt horn; and he ordered it ſo, as to ſprinkle the blood on the horn, that it might ſurround the corners, and that the blood might be on the four ſides of the altar round about [w].

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[n] מגיד משנה annuncians duplicem *gratiam, quam* reddam tibi, Vatablus.

[o] Indicem alterum reddo tibi, Cocceius.

[p] קשת מלאתי אפרים arcu implebo *manum* Ephraim, Vatablus; ſo Ben Melech.

[q] עליהם יראה aderit illis, Vatablus, Druſius.

[r] Super eos, V. L. Calvin; ſuper eis, Montanus, Piſcator; ſuper illis, Cocceius.

[s] So the particle is ſometimes uſed; ſee Noldius, p. 690, 703.

℣. 16. *And the Lord their God ſhall ſave them in that day*, &c.] In the times of the goſpel, and the diſpenſation of it; meaning either the apoſtles before ſaid to be protected and defended, ℣. 15. or rather the perſons converted, conquered, and ſubdued by them, who are not killed, but ſaved by the Lord their God, their glorious Redeemer, from ſin, ſatan, the law, wrath to come, and out of the hands of all their enemies: *as the flock of his people*; they being his ſpecial people, by choice, by covenant-grace, and by redemption; and like to a flock of ſheep; to ſheep, for harmleſſneſs, meekneſs, weakneſs, and timorouſneſs, for being prone to go aſtray, and for their being clean, profitable, and ſociable; and to a flock, being a diſtinct ſociety of men, and but one, and a ſmall one too, tho' a flock beautiful and holy: *for they ſhall be as the ſtones of a crown*; like the gems and precious ſtones, which are on a king's crown; they being Chriſt's jewels, highly valued and eſteemed of by him; and comparable to them, for their richneſs thro' the grace of God, and for their purity, brightneſs, and glory in themſelves, as owing to that; and for the glory they give to Chriſt, and for the durableneſs of them. The *Targum* renders it, *the ſtones of the Ephod*; they may be tranſlated, *the ſtones of ſeparation* [x]; ſet for boundaries to diſtinguiſh places; thoſe being ſeparated by the grace of God in effectual calling, from the reſt of mankind, and laid as lively ſtones upon the foundation Chriſt: *lifted up as an enſign upon his land*; the land of *Judea*, as trophies of victorious grace; as monuments of praiſe and thankfulneſs; and as means of encouraging others to ſeek to Chriſt, and believe in him. The alluſion ſeems to be to trophies erected on account of victories obtained by valiant men, to perpetuate their memories; which were ſometimes of braſs, and ſometimes of marble, with inſcriptions and titles on them, that they might endure for ever; and where ſufficiency of ſuch materials could not be got, a vaſt heap of ſtones uſed to be laid together; or large trees, and their branches cut down, and the ſpoils of the enemy laid upon them; and theſe were raiſed up as trophies to perpetuate the memory of mighty men to poſterity. So *Germanicus* having conquered the nations between the *Rhine* and the *Elbe*, piled up a vaſt heap of marble ſtones, and dedicated them to *Tiberius* [y]; and *Fabius Æmilianus* having, with an army not amounting to 30,000 men, defeated an army of the *Gauls* near the river *Rhoſne*, conſiſting of 200,000 men, ſet up a trophy of white ſtone, as well as built two temples, one to *Mars*, and another to *Hercules* [z]; and *Domitius Ænobarbus*, and *Fabius Maximus*, having got the victory over the *Allobroges*, the people of *Savoy* and *Piedmont*, erected ſtone towers on the ſpot, and fixed trophies adorned with hoſtile arms, which before had been unuſual [a]; and it was an ancient cuſtom with the *Goths* and *Swedes*, in the camps and fields where battels were fought, to fix ſtones like the *Egyptian pyramids*, on which they engraved, in a brief manner, the famous exploits performed, thereby to perpetuate the memory of the names and actions of great men [b]; and theſe pillars of ſtone ſet up for trophies, the chapiters of them might be made in the form of crowns, and may be here referred to; and ſo ſome render the words to this ſenſe [c].

℣. 17. *For how great is his goodneſs?* &c.] Not of the land of *Judea*, as *Kimchi*; nor of the doctrine of the law, as the *Targum*; nor of the people of the *Jews*, but of the Meſſiah: and deſigns not his eſſential, nor his providential goodneſs; but his goodneſs as Mediator, which he has in his heart, and has ſhown unto his people, in being their ſurety, and becoming their Saviour; in aſſuming

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[t] יגן obteget, Burkius.

[u] ואכלו ut comedant, Junius & Tremellius, Piſcator, Tarnovius; & edent, Burkius.

[w] Maimon. Maaſe Hakorbanot, c. 5. §. 6.

[x] אבני נזר lapides ſeparationis, Sanctius; ſo Aquila in Druſius.

[y] Vid. Alex. ab Alex. Genial. Dier. l. 1. c. 22.

[z] Strabo. Geograph. l. 4. p. 128.

[a] Flori Roman. Geſt. l. 3. c. 2.

[b] Olai Magni de ritu Gent. Septentrional. Epitome, l. 1. c. 16.

[c] Lapides coronarii, Junius & Tremellius; lapides coronati, i. e. epiſtyliis ornati trophæis, Piſcator.

their nature; bearing their ſins, and obeying, and ſuffering in their room and ſtead: and alſo that which he has in his hands for them, and communicates to them; his fulneſs of grace; all thoſe ſpiritual bleſſings that are in him; the large meaſures of grace given at converſion; and the numerous inſtances of his goodneſs afterwards; yea, it includes glory, as well as grace: *and how great is his beauty?* not as God, nor as man, but as Mediator; as beheld in the covenant and promiſes; in the goſpel, and in the truths, and in the ordinances of it: *corn ſhall make the young men chearful, and new wine the maids*; by *young men* are meant, the ſame as in 1 *John* ii. 14. believers in Chriſt, who are lively, warm, and zealous for Chriſt, his cauſe and intereſt; who are active, diligent, and induſtrious in the diſcharge of duty; and are ſtrong in Chriſt, and in his grace; and particularly in the grace of faith, and quit themſelves like men: and by *maids* or *virgins* are meant the ſame; ſo called becauſe of their chaſte adherence to Chriſt; for their beauty, comelineſs, and attire; and for their purity of divine worſhip and converſation: and the goſpel is intended by *corn* and *new wine*; which is compared to *corn*, in oppoſition to the chaff of human doctrines; and becauſe it contains Chriſt the bread of life, and is nouriſhing and comfortable: and to *new wine*, not becauſe it is a novel doctrine, for it is the everlaſting goſpel ordained before the world was; but becauſe under the goſpel-diſpenſation, to which this prophecy refers; it is newly, and more clearly revealed; ſee the note on ℣. 15. The effect of which is, that it makes ſaints *chearful*, fills them with joy and ſpiritual mirth; for it is a joyful ſound: or, *ſhall make fruitful* [d]; it cauſes them to grow and increaſe, and makes them fruitful in every good word and work: or, *ſhall make them ſpeak* eloquently [e]; or cauſe them to put forth the fruit of their lips, in giving thanks to God for the abundance of grace beſtowed upon them: or, *ſhall make* them *ſing* [f], as others; in pſalms, hymns, and ſpiritual ſongs. This new wine may be interpreted of the gifts and graces beſtowed in great plenty on the day of Pentecoſt, both on ſons and daughters, on ſervants and hand-maids, whereby they propheſied, and ſaw viſions, *Acts* ii. 16, 17. ſee *Eph.* v. 18, 19.

CHAP. X.

THIS chapter is a prophecy of the converſion of the *Jews* in the latter day, when the fulneſs of the *Gentiles* is brought in, ſpoken of in the preceding chapter. It begins with an exhortation to aſk rain of the Lord; denounces wrath upon his enemies; and conſiſts of various promiſes to his people. The exhortation to aſk rain, is in ℣. 1. to which encouragement is given from its being of the Lord, from his willingneſs to grant it, and from the fruitfulneſs occaſioned by it. The vanity of idols, and idolaters, who can't give it, is expoſed; and the diſtreſs and confuſion they were thrown into, is obſerved, ℣. 2. The anger of the Lord againſt the principal of them, is declared; and his gracious viſitation of the people of the *Jews*, whom he will honour and glorify, is taken notice of, ℣. 3. from whom the Meſſiah ſprung, than which a greater glory can't be enjoyed, ℣. 4. and then follow various promiſes relating to them; as of victory over their enemies, thro' the preſence of the Lord with them, ℣. 5. of ſtrength and ſalvation to them, as owing to his free grace and mercy, ℣. 6. of inward ſpiritual joy in them and theirs, ℣. 7. of their effectual vocation and ſpiritual increaſe, in conſequence of redeeming grace, ℣. 8. of their having a name, and a place in goſpel-churches, where they'll remember the Lord, and live with their children, being converted, ℣. 9. which converſion of theirs is repreſented in terms alluding to their deliverance from *Egypt* and *Babylon*, ℣. 10, 11. and the chapter is concluded with a promiſe of ſpiritual ſtrength, ſo that they ſhall continue in their profeſſion of faith in Chriſt, and perſevere therein to the end, ℣. 12.

℣. 1. *Aſk ye of the Lord rain, in the time of the latter rain*, &c.] There was the former and the latter rain, of which ſee *Hoſ.* vi. 3. *Joel* ii. 23. The former rain was in autumn, a little before, or about ſeed-time; the latter was in the ſpring, and a little before harveſt, which is here referred to. So *Heſiod* [g] calls thoſe rains the autumnal and vernal rains; and between theſe two rains there was ſeldom any more. *Jerom* ſays [h], that he never ſaw in the eaſtern countries, eſpecially in *Judea*, any rain at the end of the month of *June*, or in *July*; and now at *Aleppo*, a little more northerly, for three or four months after *May*, they have ſcarce ſo much as any dew upon the ground, as *Pemble* on the place obſerves. So Dr. *Shaw* ſays [i], little or no rain falls in this climate (of *Algiers* and *Tunis*), during the ſummer ſeaſon; and in moſt parts of the *Sahara*, particularly in the *Jercede*, they have ſeldom any rain at all. It was likewiſe the ſame in the holy land, *Prov.* xxvi. 1. where rain is accounted an unuſual thing in *harveſt*, 2 *Sam.* xxi. 10. where it is alſo mentioned, *from harveſt till rain dropped on them*, i. e. their rainy ſeaſon fell out, as in *Barbary*, in the autumnal and winter months—The firſt rains (he obſerves) fall here ſome years in *September*, in others a month later; after which the *Arabs* break up their ground, in order to ſow wheat, and plant beans: this commonly falls out about the middle of *October*—If the latter rains fall as uſual in the middle of *April*, (in the holy land we find they were a month ſooner, *Joel* ii. 23.) the crop is reckoned ſecure; the harveſt coming on in the latter end of *May*, or in the beginning of *June*, according to the heat and quality of the preceding ſeaſons: wherefore, ſince there was ſo little rain fell in theſe countries, and particularly in *Judea*; if theſe former and latter rains failed, a ſcarcity followed; for, for want of the former rain, the earth was hard, and not eaſily plowed up; and for want of the latter, the corn withered away in the blade, and did not ear, at leaſt did not produce ears plump and good; ſo that theſe rains were great temporal bleſſings, and to be aſked for, as they were by the *Jews*, when they were wanted; and for which they appointed faſts [k]; and were emblems of ſpiritual bleſſings here deſigned; for rain here is not to be literally underſtood, but myſtically and ſpiritually; and deſigns either the love and favour of God, and the comfortable diſcoveries of it; ſee *Prov.* xvi. 15. and xix. 12. which may be compared to rain in its original; it is from above, from on high, it comes from heaven; it is not owing to any thing in man, but to the will of God; and is diſtinguiſhing, as rain falls on one city, and not on another; in its objects, undeſerving perſons, as rain is ſent on the juſt and unjuſt; in its manner of communication, it tarries not for the will and works of men; it comes at times in great abundance, and the diſcoveries of it are to be aſked for; in its effects, it ſoftens and melts the heart into evangelical repentance; it cools and extinguiſhes the flaming wrath of a fiery law in the conſcience; it refreſhes and revives the drooping ſpirit, and makes the barren ſoul fruitful: or the bleſſings of grace in general may be meant; theſe are from above, depend on the will of God; are to be ſought after, and aſked for; are free grace-gifts; are given largely and plentifully, and make fruitful: or the coming of Chriſt in the fleſh in particular is intended; ſee *Hoſ.* vi. 3. who came down from heaven; is a free gift of God to men, was ſought after, and greatly deſired, and to be deſired by the Old Teſtament-ſaints, and very grateful to ſuch when he came. This may alſo be applied to his ſpiritual coming in his power and kingdom in the latter day, which is to be earneſtly wiſhed and prayed for, *Pſ.* lxxii. 7, 8, 16. or elſe the goſpel may be deſigned; ſee *Deut.* xxxii. 2. *Iſ.* lv. 10, 11. this is of God, and from above; comes and falls upon the ſons of men, according to divine direction; ſoftens hard hearts, when it becomes effectual; comforts the ſouls of God's people; is a bleſſing to be deſired, and aſked for; and will be enjoyed in great plenty in the latter day: ſo *the Lord ſhall make bright clouds*; by which may be meant, the miniſters of the goſpel, who are of God's making, and not man's: theſe may be compared to *clouds*, for their number, eſpecially as they will be in the latter day; and for their moving to and fro, to communicate ſpiritual knowledge: and to *bright* ones, ſuch as from whence lightning ſprings, thunder-clouds, full of water; (the ſame word is uſed for lightning, *Job* xxxviii. 25.) becauſe full of goſpel-truths, and becauſe of that clear light they diffuſe to others: *and give them ſhowers of rain*; productive under a divine influence of large converſions among *Jews* and *Gentiles*: *to every one graſs in the field*; on whom theſe ſhowers fall with efficacy, and a divine bleſſing; every one of theſe have a ſpiritual knowledge of Chriſt, faith in him, repentance towards God, food and fulneſs of it; and are filled with the fruits of righteouſneſs, or good works, to the glory of God; ſee *Iſ.* lv. 10. The *Targum* is, "that he may give "to them (the children of men) corn to eat, and "graſs to the beaſts in the field;" taking the words literally.

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[d] ינובב germinare faciet, Montanus; progerminare faciet, Burkius; fœcundabit, Caſtalio; dicitur de virginibus ſpiritualibus, quæ ſunt fructus multi evangelii, Zech. ix. 17. Stockius, p. 654.

[e] Facundas faciet, Junius & Tremellius, Piſcator, Tarnovius.

[f] Cantare faciet, Pagninus, Druſius; ſo Ben Melech.

[g] Opera & dies, l. 2.

[h] Comment. in Amos iv. 7. fol. 39. F.

[i] Travels, p. 136, 137. Ed. II.

℣. 2. *For the idols have ſpoken vanity*, &c.] The vanities of the *Gentiles* cannot give rain; if they promiſe it, they ſpeak vain things; God only can give it, and therefore it muſt be aſked of him, *Jer.* xiv. 22. The word for idols is *Teraphim*, the ſame as in *Gen.* xxxi. 19. *Hoſ.* iii. 5. and here ſignifies worſhippers of idols, as the *Targum* interprets it; and may be underſtood of the idolatrous papiſts, who worſhip idols of gold, ſilver, braſs, and wood, *Rev.* ix. 20, 21. and who ſpeak lies in hypocriſy, great ſwelling words of vanity, and even blaſphemy againſt God, his name, his tabernacle, and them that dwell in heaven, 1 *Tim.* iv. 1, 2. *Rev.* xiii. 6. *Jarchi* on 2 *Kings* xxiii. 24. ſays, the *Teraphim* are images that ſpeak by ſorcerers or ſorceries; and to ſuch evils, the followers of the man of ſin are addicted, *Rev.* ix. 21. and xviii. 23. and the *Jews* [l] have a notion, that thoſe images were ſo formed, that they were capable of ſpeaking and talking with men; ſee *Hoſ.* iii. 4. they ſeem to confound them with the *Taliſmen*: *and the diviners have ſeen a lie*; delivered it out, and others believed it, being given up to judicial blindneſs, becauſe they received not the love of the truth, 2 *Theſſ.* ii. 10, 11. The *Targum* is, "the diviners propheſy falſhood;" or preach falſe doctrine, as the *Romiſh* clergy do, who are meant by the diviners: *and have told falſe dreams*; about tranſubſtantiation, purgatory, &c. which are viſionary things; falſe doctrines are compared to dreams, *Jer.* xxiii. 25, 27, 28, 32: *they comfort in vain*; by works of ſupererogation, by ſelling pardons, and praying ſouls out of purgatory: *therefore they went their way as a flock*; as a flock of ſheep ſtraying from the fold. The *Targum* is, "they are ſcattered as ſheep are ſcattered;" that is, the *Jews*, being hardened againſt the chriſtian religion, by the idolatry, lies and dreams of the *Papiſts*, wander about in their miſtakes and errors, concerning the Meſſiah; which is their caſe to this day, and will be until the man of ſin is deſtroyed: *they were troubled, becauſe there* was *no ſhepherd*; or, *no king*, as the *Targum* paraphraſes it; that is, the king Meſſiah, according to them is not yet come; which is their affliction and trouble, that they are as ſheep without a ſhepherd: or, *they anſwered, that* there is *no ſhepherd* [m]; they replied to the diviners, the tellers of falſe dreams, and idolaters, and affirmed that the Meſſiah is not come, and that the pope of *Rome* is not the ſhepherd and biſhop of ſouls.

℣. 3. *Mine anger was kindled againſt the ſhepherds*, &c.] The *Targum* interprets it, of *kings*; as the *goats* of *princes*, in the next clauſe; by whom, according to *Jarchi*, *Aben Ezra*, *Kimchi*, and *Abarbinel*, are meant the kings of *Greece*; but rather the antichriſtian kings are deſigned, the kings of the earth, who have committed fornication with the whore of *Rome*, which is the cauſe of the anger of the Lord being kindled: or elſe eccleſiaſtical rulers are meant, the *Romiſh* clergy, the chief of them, as cardinals, archbiſhops, biſhops, &c. who may fitly be repreſented by the ſhepherds of *Iſrael* in the times of the prophets for their name, profeſſing to be of *Iſrael*, or to be chriſtians; and by them for their ignorance, covetouſneſs, luxury, diſregard to the flock, tyranny and cruelty over it, and murder of it; ſee *Iſ.* lvi. 10. againſt theſe the fire of God's wrath will be kindled, and with it will they be deſtroyed: *and I puniſhed the goats*; not the *Seleucidæ*, as the above *Jewiſh* writers; tho' they may with propriety be ſo called, ſince they were the ſucceſſors of *Alexander*, ſignified by the he-goat in *Dan.* viii. 5. rather the monks and friars, comparable to theſe for their filthineſs and uncleanneſs; and becauſe they pretend to be guides of the people, and to go before them, and yet uſe them ill, and puſh them with their horns of power; wherefore God will puniſh them, and kill thoſe children of *Jezabel* with death, *Rev.* ii. 22, 23: *for the Lord of hoſts hath viſited his flock, the houſe of Judah*; by ſending the goſpel to them, and his Spirit with it, to make it effectual to their converſion; which will be at the time that the antichriſtian hierarchy will be deſtroyed; then the Lord's flock, who have gone aſtray, ſhall be returned to the true ſhepherd and biſhop of ſouls, and ſhall ſeek the Lord their God, and *David* their king, and ſhall be ſaved by him: a gracious viſitation this will be! *and hath made them as his goodly horſe in the battel*; this denotes that the *Jews*, when converted, will be bold in their God; valiant for the truth on earth; courageouſly fight the good fight of faith, and be victorious over their enemies; and that they will be in great honour and eſteem among the ſaints, tho' ſo mean and juſtly deſpicable now: the ſenſe is, that as the horſe ſhows its ſtrength and courage in battel, ſo ſhould they; ſee *Job* xxxix. 19—25.

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[k] Miſn. Taanith, c. 1. §. 2. 3, 4, 5, 6, 7.

[l] Targum Jon. in Gen. xxxi. 19. R. Eliezer Pirke, c. 36. fol. 40. 1.

[m] יענו כי אין רעה; teſtificati ſunt nullum fuiſſe paſtorem, Junius & Tremellius, Heb. reſponderunt, Piſcator; reſpondebunt quod non ſit paſtor, Burkius.

℣. 4. *Out of him* came forth *the corner*, &c.] Or *corner-ſtone*; by which is meant a king or ruler, as the *Targum*, *Jarchi*, and *Kimchi*; and is no other than the king Meſſiah, who was to come out of *Judah*, and did ſpring from that tribe, 1 *Chron.* v. 2. *Heb.* vii. 14. and this is a reaſon why God will viſit the houſe of *Judah*, or the *Jews*, in the latter day, becauſe the Meſſiah was promiſed and ſent unto them, ſalvation was of them, tho' they rejected him; but the Lord will have mercy on them; the Redeemer ſhall come to *Zion* in a ſpiritual manner, and turn away iniquity from them, and then all *Iſrael* ſhall be ſaved by him. The epithet of a *corner*-ſtone, well agrees with him, that being not only the ornament, but the ſtrength and ſupport of the building, which knits, cements, and keeps the whole together: Chriſt is a beautiful and precious corner-ſtone, which gives glory and luſtre to the church, and is the ſupport, yea the foundation of it; and who joins and unites together men and angels; *Jews* and *Gentiles*; Old and New Teſtament-ſaints; ſaints above and below; ſaints in all ages and places, and of all nations and denominations; and is the head of the corner, being ſuperior to men and angels, to the kings of the earth, and to the church of God; ſee *Eph.* ii. 20. *Out of him the nail*; the *Targum* is, *out of him his Meſſiah*; which ſhows that this text was formerly underſtood of Chriſt by the *Jews*; *Jarchi* and *Kimchi* interpret it of a prince and governor; ſo *Eliakim* the governor is ſaid to be, *as a nail in a ſure place*, *Iſ.* xxii. 23. who was a type of Chriſt; and this agrees with Chriſt himſelf. The alluſion is either to a nail, by which the timber in the building is compacted together, and the whole is ſtrengthened, as the church is by Chriſt: or to a nail to which the cords of tents are faſtened, as thoſe of ſhepherds, travellers, or ſoldiers; the church is as ſuch a tent; Chriſt is the nail to which its cords are faſtened, which denotes the ſtability and ſecurity of it: or to a nail fixed in a wall, on which things are hung; on Chriſt are hung all the veſſels of mercy; the covenant of grace, and all its promiſes and bleſſings; and all the glory of his Father's houſe, of his building the temple, and of the ſalvation of his people, is to be hung on him. *Out of him the battel-bow*; or *warrior*, as *Jarchi* interprets it; the Lord is a man of war; Chriſt makes war in righteouſneſs; the armies of heaven follow him; he is at the head of them, and fights the battels of his people, and is victorious, and makes them more than conquerors; their ſpiritual armour is from him, and they are armed by him, *Rev.* xix. 11—14. *Out of him every oppreſſor together*; or *exactor*[n]; which is uſed in a good ſenſe, *Iſ.* lx. 17. as it muſt be here, ſince all the reſt of the epithets are; and may deſign the apoſtles of Chriſt, who preached the doctrines of grace and righteouſneſs, and required of men the obedience of faith; and theſe came out of *Judah* and *Jeruſalem*, and went into all the world, demanding faith in, and obedience to the Son of God.

℣. 5. *And they ſhall be as mighty men*, &c.] That is, the converted *Jews* ſhall be ſuch; they ſhall be ſtrong in faith, giving glory to the Meſſiah; they ſhall be ſtrong in the grace that is in him; they ſhall be ſtrong in the Lord, and in the power of his might; his ſtrength ſhall be made perfect in their weakneſs: *which tread down their enemies in the mire of the ſtreets in the battel*; being victorious over ſin, ſatan, and the world, through Chriſt, in whom they will believe: *and they ſhall fight*; againſt all their inward and outward enemies, the good fight of faith, with great valour and courage: *becauſe the Lord is with them*; who is the Lord of hoſts or armies; his preſence gives boldneſs and intrepidity; for if he is for them, who can be againſt them; the battel is theirs, ſucceſs is certain: *and the riders on horſes ſhall be confounded*; ſuch that come up againſt them on them, and truſt in them, ſhall be beaten by them, and ſo made aſhamed; and the fleſh, both of the horſes and their riders, ſhall be the food of the fowls of the air, *Rev.* xix. 18. perhaps the *Turkiſh* cavalry is meant, who may attempt to hinder the ſettlement of the *Jews* in their own land; the armies of the the *Turks* conſiſting greatly of horſemen, *Rev.* ix. 16.

℣. 6. *And I will ſtrengthen the houſe of Judah*, &c.] Both with internal and external ſtrength, ſo that they ſhall be able to ſtand their ground againſt enemies of every ſort: *and I will ſave the houſe of Joſeph*; the ten tribes, ſuch of them that ſhall be found, for all *Iſrael* ſhall be ſaved, *Rom.* xi. 26. not only temporally, but ſpiritually, with an everlaſting ſalvation: *and I will bring them again to place them*; there is but one word in the original text; it is compoſed of two words, as *Kimchi* obſerves, of שוב *to return*, and ישב *to ſit* or *dwell*[o], quietly, conſtantly, and at eaſe; and our verſion takes in both ſenſes: the meaning is, that theſe people ſhould be returned from the ſtate and condition, and from the ſeveral places they are in, and be ſettled either in their own land, or in goſpel-churches, under a goſpel-miniſtry, enjoying goſpel-ordinances, or in both: *for I have mercy upon them*; which is the ſpring and ſource of all the above benefits promiſed, or that are after-mentioned; even of the covenant and its bleſſings; the miſſion of Chriſt, and ſalvation by him; regeneration, pardon, and eternal life: hence they that had a *Lo-ammi*

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[n] נוגש exactor, Montanus, Vatablus, Tigurine verſion, Junius & Tremellius, Calvin, Druſius, De Dieu, Cocceius, Burkius.

[o] הושבותים & reverti & habitare faciam, Burkius.

ammi upon them, and were not the people of God, now will be his people; and thoſe who had not obtained mercy, ſhall obtain it, even thoſe that were concluded in unbelief: *and they ſhall be as though I had not caſt them off*; or rejected them from being his people; which was done when the natural branches, the *Jews*, were broken off, and the *Gentiles* of the wild olive-tree were graffed in; when their civil and church-ſtate were diſſolved, and their city and temple deſtroyed: *for I am the Lord their God*; covenant-intereſt always remains, and is the ſource of all the bleſſings of grace, and will be of the converſion of the *Jews*, *Rom*. xi. 26, 27, 28, 29: *and will hear them*; when, the Spirit of grace and ſupplication being poured upon them, they ſhall cry unto the Lord, and look to him for ſalvation. The *Targum* is, "and I will receive their "prayer."

℣. 7. *And they of Ephraim ſhall be like a mighty man*, &c.] What remain, and ſhall be found of the ten tribes, ſhall be as is ſaid of *Judah*, or the *Jews* of the two tribes, ℣. 5: *and their heart ſhall rejoice as thro' wine*; they ſhall be filled with inward and ſpiritual joy, thro' the love of God ſhed abroad in their heart; and thro' the goſpel of Chriſt having a place there; and thro' the bleſſings of divine grace, thoſe ſtreams of love, and which flow in the goſpel, and make glad the hearts of God's people; all which are comparable to wine: *yea, their children ſhall ſee it, and be glad*; they ſhall ſee the ſtrength, victory, and ſalvation of their fathers, and the joy they ſhall be poſſeſſed of, and join with them in it, having a ſhare in the ſame bleſſings they are partakers of: *their hearts ſhall rejoice in the Lord*; in the perſon and offices of Chriſt, who will now be known by the ſpiritual ſeed and offspring of the church, and in the great ſalvation wrought out by him, and in all the bleſſings of grace that accompany it. The *Targum* is, "their heart ſhall rejoice in the word of the Lord;" the eſſential word, the Son of God.

℣. 8. *I will hiſs for them*, &c.] Or *whiſtle for them*[p]; the word ſignifies, as *Kimchi* and *Ben Melech* obſerve, the motion of the lips with the voice, and is a ſign of calling; and ſo the *Targum* renders it, I will cry or call for them; and it denotes the call of them by the goſpel, which is the voice of Chriſt, which is ſoft, ſweet, and melodious; is a ſound of love, grace, and mercy; of peace, pardon, life, and ſalvation: the alluſion ſeems to be to the ſhepherd gathering his ſheep together with his pipe or whiſtle, and which was a reed; and ſo may denote the weakneſs of the inſtrument, the miniſtry of the word in itſelf, which is made the power of God unto ſalvation: *and gather them*; from the places where they are ſcattered, into their land; or by effectual calling, out from the ſtate and condition in which they are, and from among the men of the world, to the Lord himſelf, as their Redeemer and Saviour; and to him for pardon and righteouſneſs; and into his churches, and communion with him there: *Kimchi* obſerves, that ſome interpret this verſe of future time; and *Jarchi* ſays it relates to it; and in the *Talmud*[q] it is applied to the times of the Meſſiah; where they ſpeak of a bird called *Racham*, which we tranſlate the *Gier-eagle*, *Deut*. xiv. 17. and they ſay it is ſo called, becauſe when that comes, mercies come into the world, which this word ſignifies. R. *Bibi bar Abi* ſays, when it ſits, it makes a whiſtling or hiſſing, from whence it is called *Sarakrak*, a word derived from what is here uſed; and when it ſits on the ground, and hiſſes or whiſtles, the Meſſiah will come, as it is ſaid, *I will hiſs for them*, &c. the *gloſs* is, when it ſtands not, but ſits and chirps, it is a ſign of good news. The deſign ſeems to be to ſhew, that the Meſſiah's coming is owing to mercy, and would be good news, which the goſpel publiſhes. *For I have redeemed them*; from ſin, ſatan, the law, death and hell, and every enemy, by his precious blood, and the ſacrifice of himſelf when here on earth; and this is the foundation of the effectual vocation of any and every ſinner; and will be the reaſon of the converſion and ingathering of the *Jews* in the latter day; they being a people redeemed and purchaſed by the blood of Chriſt, *Iſ*. xliii. 1: *and they ſhall increaſe, as they have increaſed*; either when in *Egypt*, or in the days of *Solomon*; their number ſhall be as the ſand of the ſea, *Hoſ*. i. 10. a nation ſhall be born at once; they ſhall be multiplied and not be few, and glorified and not be ſmall; yea, the place ſhall be too ſtrait for them to dwell in, *Jer*. xxxi. 18. *Iſ*. xlix. 18—22. and lxvi. 8.

℣. 9. *And I will ſow them among the people*, &c.] The people of God in the *Gentile* world: this is to be underſtood of the converſion of the *Jews*, when they will become the good ſeed that hear the word, and underſtand it, and bring forth fruit; and of their being known, acknowledged, and reckoned among the people of God, who now are not; and of their being planted in goſpel-churches, where the word is truly preached; the ordinances are faithfully adminiſtred; the Lord grants his preſence, and ſaints have communion one with another; to be in ſuch a fruitful ſoil, and in ſuch ſacred incloſures, fenced by the power and grace of God, is a great happineſs: *and they ſhall remember me in far countries*; they ſhall call to mind what their anceſtors did to Chriſt, and mourn on account of a pierced Saviour; they ſhall remember him in the ordinance of the ſupper, being in a goſpel-church-ſtate; they ſhall remember what he did and ſuffered for them, and his love to them in all, and that with faith, affection, and thankfulneſs: *and they ſhall live with their children*; a very happy, comfortable, temporal life; and they ſhall live a ſpiritual life; a life of faith on Chriſt; of communion with him, and of holineſs from him, and to his glory: and their children alſo ſhall live the ſame life, being regenerated and quickned by the ſame grace; theſe are the church's children: *and turn again*; that is, when they ſhall turn again, either to the Lord, ſhall be converted unto him; or return to their own land.

℣. 10. *I will bring them again alſo out of the land of Egypt*, &c.] The *Targum* paraphraſes it, "and "as I brought them out of the land of *Egypt*, "ſo will I gather their captivity out of *Aſſyria*;" ſuggeſting there would be a likeneſs between the one and the other. *Egypt* may denote the ſtate of diſtance and bondage, in which all men are by nature; and the *Jews*, at their converſion, will be brought out of it, into the glorious liberty of the children of God, by the mighty arm of the Lord, according to his purpoſes and promiſes. Moreover, as *Coccelus* obſerves, *Egypt* may ſignify *Rome*, or the *Romiſh* juriſdiction, which is ſpiritually called *Egypt* and *Sodom*, *Rev*. xi. 8.

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[p] אשרקה, ſibilabo, i. e. fiſtula paſtorali, Grotius, Burkius.

[q] T. Bab. Cholin, fol. 63. 1.

for darkneſs, idolatry, tyranny, and cruelty; and out of which the *Jews*, as many of them as are there, will be brought at the time of their converſion: *and gather them out of Aſſyria*; which may deſign the *Turkiſh* or *Perſian* dominions, or both, as the above commentator ſuggeſts; from whence the *Jews*, as many as are in thoſe parts, will be brought into their own land, as follows; ſee *Iſ.* xi. 11. *Rev.* xvi. 12: *and I will bring them into the land of Gilead and Lebanon*; *Gilead* was a land of paſture, and ſignifies *an heap of teſtimonies*; and may myſtically intend the ſcriptures, which teſtify of Chriſt, and direct to green paſtures, beſides the ſtill waters: and *Lebanon*, that goodly mountain, and hill of frankincenſe, and where cedars grew, may deſign the church, whither the converted *Jews* will be brought, and worſhip before it, *Rev.* iii. 9. or both may literally be underſtood, which they ſhall return unto; *Gilead* being, as *Kimchi* obſerves, beyond *Jordan* eaſtward; and *Lebanon*, comprehending the whole land of *Iſrael*, on this ſide of it: *and place ſhall not be found for them*; they will be ſo numerous; ſee *Iſ.* xlix. 20, 21. the *Targum* is, "and I will bring them to the land of *Gilead* "and the ſanctuary, and it ſhall not be ſufficient "for them;" that is, to hold them. The *Septuagint* render it, *and not one of them ſhall be left*; all *Iſrael* ſhall now be converted and ſaved, tho' their number will be as the ſand of the ſea, *Hoſ.* i. 10.

℣. 11. *And he ſhall paſs through the ſea with affliction*, &c.] Either the people of the *Jews*, as *Iſrael* of old did, when they came out of *Egypt*, to which the alluſion is; or the wind ſhall paſs thro' the ſea, as *Aben Ezra* ſupplies it, and it ſhall become dry, that is, the river of *Egypt*: or *affliction*[r], as many ſupply it, ſhall paſs through the ſea; the nations, which are many as the ſea, as *Kimchi* interprets it; and ſo may deſign that hour of temptation that ſhall come upon all the earth, *Rev.* iii. 10. or with which the kingdom of the beaſt, who roſe up out of the ſea, and conſiſts of many waters, people, tongues, and nations, will be afflicted, *Rev.* xiii. 1. and xvii. 1, 15. and xvi. 3. and xviii. 21. which the Lord ſhall paſs thro' and ſmite; or it may in general denote the ſea of this world, and the afflictions of it, which the Lord cauſes his people to paſs through, and brings them out of them: *and ſhall ſmite the waves in the ſea*; that is, the Lord ſhall ſmite them; repreſs afflictions, which are like the proud waves, not ſuffering them to proceed further than is for his glory and his peoples good, and remove all obſtacles in their way; ſee *Iſ.* xi. 15, 16. or deſtroy their enemies, which are like the proud waters, that otherwiſe would go over their ſouls, and overwhelm them; and particularly the antichriſtian ſtates, at the pouring out of the vials, ſignified by the ſea, and by fountains and rivers, *Rev.* xvi. 3, 4. *Kimchi* explains it of the multitude of the people: *and all the deeps of the river ſhall dry up*; not *Nile*, the river of *Egypt*, as *Jarchi* and *Aben Ezra*[s], but the river *Euphrates*; ſee *Rev.* xvi. 12. the drying up of which ſignifies the deſtruction of the *Turkiſh* empire; and the *Targum* paraphraſes it, "all the "kings of the people ſhall be confounded:" *and the pride of Aſſyria ſhall be brought down*; the pride of the Ottoman empire, of which the old *Aſſyria* is a part, and which has been large and powerful, that ſhall be deſtroyed; this will be at the paſſing away of the ſecond wo; and then quickly comes the third, which is as follows, *Rev.* xi. 14: *and the ſceptre of Egypt ſhall depart away*; all rule and government ſhall ceaſe; ſee *Gen.* xlix. 10. meaning that the kingdom of the antichriſtian beaſt of *Rome*, called *Egypt*, *Rev.* xi. 8. ſhall be at an end; which will be at the blowing of the ſeventh trumpet, and upon and thro' the pouring out of the ſeven vials. So the *Targum*, the dominion of the *Egyptians* ſhall be taken away; or its rod, with which it has ſmote, hurt, and greatly oppreſſed and afflicted the ſaints; perſecution ſhall now ceaſe; it will not be in the power of the *Romiſh* antichriſt to perſecute any more.

℣. 12. *And I will ſtrengthen them in the Lord*, &c.] Not the *Egyptians* and *Aſſyrians*, but the *Jews* as in ℣. 5. the *Targum* is, "I will ſtrengthen "them in the word of the Lord;" in the Meſſiah, by his power, and in the grace that is in him; and their faith and hope in him, and love to him: or *by*[t] him; ſo that thro' him ſtrengthening them, they will be able to do all things; to exerciſe grace; perform duty; withſtand temptation; oppoſe indwelling ſin; bear the croſs of Chriſt; endure afflictions; engage with all their ſpiritual enemies, and conquer them: for the words may be rendered, *I will cauſe them to prevail*, or *overcome in the Lord*[u]; all their enemies, temporal and ſpiritual; and even to be more than conquerors thro' him that has loved them: *and they ſhall walk up and down in his name, ſaith the Lord*; walk in him, the way to the Father, to heaven and happineſs; walk by faith on him, in his ſtrength, and in imitation of him; walk according to his goſpel, calling on his name, profeſſing and worſhipping him; and walk in his church and ordinances, agreeable to his will; ſee *Mic.* iv. 5. *Kimchi* owns that this whole chapter belongs to the times of the Meſſiah, as well as the former. The words may be conſidered as a teſtimony to the doctrine of the Trinity; that I Jehovah the Father, will ſtrengthen them in Jehovah the Son; and they ſhall walk up and down in the name of the Son of God, ſaith Jehovah the Spirit. Moreover as a promiſe of the ſaints final perſeverance, very peremptorily expreſſed; I *will* ſtrengthen them, and they *ſhall* walk, *&c.*

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[r] Pagninus, Montanus, Munſter, Vatablus, Calvin, Druſius, Cocceius.

[s] So Stockius, p. 891.

[t] ביהוה per Jehovam, Piſcator.

[u] וגברתים et faciam illos ut vincant, Cocceius.

CHAP. XI.

THIS chapter contains a prophecy of the deſtruction of the *Jews*, and ſhews the cauſes and reaſons of it; and is concluded with a prediction concerning antichriſt. The deſtruction of the temple and city of *Jeruſalem*, and the inhabitants of it, is ſignified by figurative expreſſions, ℣. 1, 2. which occaſions an howling among the ſhepherds or rulers of *Iſrael*, on account of whoſe cruelty and covetouſneſs the wrath of God came upon them without mercy, ℣. 3, 5, 6. but inaſmuch as there were a remnant according to the election of grace among them, named the flock of the ſlaughter, Chriſt is called upon to feed them; who undertakes it, and prepares for it, ℣. 4, 7. but being abhorred by the ſhepherds, whom he therefore loathed and cut off, he determines to leave the people to utter ruin and deſtruction, ℣. 8, 9. and as a token of it, breaks the two ſtaves aſunder he had took to feed them with, ℣. 10, 11, 14. and as an inſtance of their ingratitude to him, and which is a juſtification of his conduct towards them, notice is taken of his being valued at and ſold for thirty pieces of ſilver, ℣. 12, 13. but in the room of theſe ſhepherds cut off, it is ſuggeſted, that another ſhould ariſe, who is deſcribed by his folly, negligence, and cruelty, ℣. 15, 16. to whom a wo is denounced, ℣. 17.

℣. 1. *Open thy doors, O Lebanon*, &c.] By which may be meant, either the temple of *Jeruſalem*, which was built of the cedars of *Lebanon*; "the "gates of which are ſaid [w] to open of themſelves "forty years before the deſtruction of *Jeruſalem*, "when *Jochanan ben Zaccai*, who lived at the "ſame time, rebuked them, ſaying, O temple, "temple, wherefore doſt thou fright thyſelf? I "know thine end is to be deſtroyed; for ſo propheſied *Zechariah*, the ſon of *Iddo*, concerning "thee, *open thy doors, O Lebanon*." So *Lebanon*, in ch. x. 10. is interpreted of the ſanctuary, both by the *Targum* and by *Jarchi*; or elſe it may be underſtood of *Jeruſalem*, and of the whole land of *Judea*, becauſe it was ſituated by it; it was the border of it on the north ſide. *That the fire may devour thy cedars*; of which the temple was built, and the houſes of *Jeruſalem*, which were conſumed by fire; unleſs the fortreſſes of the land are meant. So the *Targum* paraphraſes it, "and the fire ſhall "conſume your fortreſſes."

℣. 2. *Howl, fir-tree, for thy cedar is fallen*, &c.] By which are deſigned the princes, nobles, and magiſtrates of the land: ſo the *Targum* interprets them of kings and princes; ſee *Nah*. ii. 3. *Ezek*. xxxi. 3: *becauſe all the mighty are ſpoiled*; which is an explanation of the figurative expreſſions in the former clauſe, and in the following; and deſigns rich men, as the *Targum* paraphraſes it, who at this time would be ſpoiled of their wealth and ſubſtance. *Howl, O ye oaks of Baſhan*; which the *Targum* interprets of governors of provinces; and men of power and authority are doubtleſs intended; ſee *Iſ*. ii. 13. *Amos* ii. 9: for the *foreſt of the vintage is come down*; or rather, *the fortified foreſt*; meaning the city of *Jeruſalem*, which was a fortified place, and like a foreſt full of trees, for number of inhabitants, but now cut down and deſtroyed; ſee *Iſ*. x. 16, 17, 18, 19.

℣. 3. There is *a voice of the howling of the ſhepherds*, &c.] Which may be underſtood either of the civil rulers among the *Jews*, who now loſe their honour and their riches; and ſo the *Targum*, *Jarchi*, and *Aben Ezra*, interpret it of kings; or of the eccleſiaſtical rulers, the elders of the people, the ſcribes and phariſees: *for their glory is ſpoiled*; their power and authority; their riches and wealth; their places of honour and profit; their offices, poſts, and employments, whether in civil or religious matters, are taken from them, and they are deprived of them: *a voice of the roaring of young lions*; of princes, comparable to them for their power, tyranny, and cruelty: the *Targum* is, "their roar"ing is as the roaring of young lions:" *for the pride of Jordan is ſpoiled*; a place where lions and their young ones reſorted, as *Jarchi* obſerves; ſee the note on *Jer*. xlix. 19. *Jordan* is here put for the whole land of *Judea* now waſted, and ſo its pride and glory gone; as if the waters of *Jordan* were dried up, the pride and glory of that, and which it ſhowed when its waters ſwelled and overflowed; hence called by *Pliny* [x], *ambitioſus amnis*, an haughty and ambitious ſwelling river.

℣. 4. *Thus ſaith the Lord my God*, &c.] The *Syriac* verſion adds, *to me*; not the prophet *Zechariah*, but the Meſſiah, who calls the Lord his God, as he was man and Mediator, *John* xx. 17. for what follow are the words of God the Father to him, calling upon him, and giving him a commiſſion to *feed the flock of the ſlaughter*; meaning the people of the *Jews* in general, to whom Chriſt was ſent as a prophet, to teach and inſtruct them by the miniſtry of the word; ſo *feeding* is interpreted of propheſying, by the *Targum* and *Jarchi*; and theſe are called *the flock of ſlaughter*, becauſe of the cruel uſage they met with from their ſhepherds and owners, mentioned in the next verſe; and becauſe they were appointed and given up to ruin and deſtruction of God, on account of their ſins and tranſgreſſions; tho' there was a remnant among them, a little flock, afterwards in this chapter called the poor of the flock, who were the ſpecial care of Chriſt, and were fed by him in a ſpiritual manner; and may go by this name, becauſe expoſed to the cruelties of men, and are accounted as ſheep for the ſlaughter, *Rom*. viii. 36. theſe, Chriſt was called upon by his Father in the council of peace, to take care of, which he did; and in the everlaſting covenant of grace, he agreed to feed them; and in the fulneſs of time he was ſent to the loſt ſheep of the houſe of *Iſrael*, who were as ſheep without a ſhepherd; and he fed them with knowledge and with underſtanding.

℣. 5. *Whoſe poſſeſſors ſlay them, and hold themſelves not guilty*, &c.] Not the *Romans* after Chriſt came, into whoſe hands they were delivered, and by whom they were ſlain in great numbers, not accounting it any ſin to put them to death; but the prieſts, ſcribes, phariſees, and doctors among the *Jews*, who ruined and deſtroyed their ſouls, by feeding them with poiſonous doctrines; teaching them the commandments of men, and to obſerve the traditions of the elders; and to ſeek for life and ſalvation by the works of the law, which was a miniſtration of condemnation and death to them; and yet thought they did God, and the ſouls of men good ſervice: *and they that ſell them*; as falſe teachers make merchandiſe of the ſouls of men: *ſay, bleſſed be the Lord; for I am rich*; having devoured widows houſes and ſubſtances, under a pretence of long prayers; and enriched themſelves thro' tithes of every thing, and by other methods; as the Scribes and Phariſees did: *and their own ſhepherds pity them not*; thoſe who ſhould have been concerned for the welfare of their ſouls, had no compaſſion on them. *Aben Ezra*, *Kimchi*, and *Ben Melech* interpret this of God the ſhepherd of *Iſrael*; the verb being ſingular, tho' the noun is plural: ſo God is called *makers*, *creators*, *Pſ.* cxlix. 2. *Eccl.* xii. 1. and this ſenſe agrees with the following words.

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[w] T. Bab. Yoma, fol. 39. 2.

[x] Nat. Hiſt. l. 5. c. 15.

℣. 6. *For I will no more pity the inhabitants of the land, ſaith the Lord*, &c.] Or ſpare them; but cauſe his wrath to come upon them to the uttermoſt, as it did at the time of *Jeruſalem*'s deſtruction by the *Romans*: *but lo, I will deliver the men every one into his neighbour's hand*; this ſeems to refer to the factions and diviſions among themſelves during the ſiege of *Jeruſalem*, when multitudes fell into the hands of the zealots, and heads of parties, and periſhed by them: *and into the hand of his king*; *Veſpaſian* the *Roman* emperor; the *Jews* having declared long before this time, that they had no king but *Cæſar*, *John* xix. 15. and now into his hands they were delivered up: *and they ſhall ſmite the land*; that is, the *Romans* ſhall lay waſte the land of *Judea*: *and out of their hand I will not deliver* them; as formerly out of the hands of their neighbours, the *Philiſtines*, *Ammonites*, &c. and out of the captivity of *Babylon*. It denotes that their deſtruction would be an utter one; nor have they been delivered yet, tho' it has been near 1700 years ago.

℣. 7. *And I will feed the flock of ſlaughter*, &c.] According to the call and commiſſion he had from his divine Father, ℣. 4. he determines to do as it was enjoined him, and as he had undertook: *even you, O poor of the flock*; beſides the people of the *Jews* in general, to whom Chriſt was ſent, and he came to feed, there were a ſmall remnant according to the election of grace, he had a ſpecial regard for; and whom he fed by the word and ordinances with himſelf, the bread of life; and with the diſcoveries of his love, and with the covenant of grace, its bleſſings and promiſes, the ſure mercies of *David*. Theſe are called *the poor of the flock*, becauſe they were the poor of this world, as were the diſciples and followers of Chriſt; *the poor have the goſpel preached unto them*, *Matt.* xi. 5. and becauſe they were ſpiritually poor, or poor in ſpirit, *Matt.* v. 3. who ſaw their ſpiritual poverty, and owned it; who bewailed it, and were humbled under a ſenſe of it; and ſought after the true riches; and acknowledged that all they had were owing to the grace of God: and who, as to the frame of their mind, are the meek and humble ones; or, as to their outward ſtate and condition, afflicted ones, as the word [y] may be rendered; who were perſecuted, reviled, reproached, and accurſed by others, *John* vii. 49. and as to their gifts and graces the meaneſt of God's people: *and I took unto me two ſtaves, the one I called beauty, and the other I called bands*; *Jarchi*, agreeable to the *Targum*, interprets this of the diviſion of the kingdom of *Iſrael* into two parts, in the times of *Rehoboam* and *Jeroboam*. Some think perſons are meant. In the *Talmud* [z], it is explained of the diſciples of the wiſe men in the land of *Iſrael*, who make each other pleaſant by their doctrines; and of the diſciples of the wiſe men in *Babylon*, that corrupt one another, or object to one another: according to *Aben Ezra*, *Zerubbabel* and *Nehemiah* are intended: others the good king *Joſiah*, and the bad king *Zedekiah*: others the prieſt, and the king, as *Abendana* obſerves; and *Kimchi* explains it, of the different manner in which the Lord led the people, according to their behaviour to him; when they behaved well, they had good kings and governors, which led them in a right way, and they were filled with good things; but when they behaved otherwiſe, they had evil kings, and evil befel them. The firſt of theſe ſtaves, ſome render *clemency* [a], lenity, kindneſs, gentleneſs; and ſuppoſe it has reſpect to the kind and gentle manner in which God dealt with the *Jews* before the times of Chriſt, both as to civil and religious things; as to civil things, by bringing them into, and ſettling them, in a pleaſant land, a land flowing with milk and honey; by giving them wholeſome laws, by which they were governed, ſuch as no other nation had; and by ſetting over them judges, to protect, defend, and deliver them; and kings to rule over them, very wiſe and good, eſpecially ſome of them, *David*, *Solomon*, &c. and as to religious things, by giving them a revelation of his mind and will, his word, ſtatutes, and judgments, he did not give to other nations; and by ſending prophets to inſtruct them in them, and ſtir them up to the obſervance of them; and by appointing a place of worſhip, and ſettling the form of it; ſetting apart men to the office of prieſts, and ordering ſacrifices to be offered, with the whole of temple-ſervice; which were the beauty of the Lord, to be beheld in his ſanctuary: and then the latter, called *bands*, which ſome render *deſtroyers* [b], may denote either the deſtruction of this people, when they ſinned againſt God, either by the *Chaldeans*, or by the *Romans*; when ſeverity was exerciſed on them, and wrath came upon them to the uttermoſt, in the ruin of their nation, city, and temple: and others think theſe may refer to the different uſage of the *Roman* emperors, with reſpect to the *Jews*, who, for the moſt part, uſed them kindly, until the times of *Nero*; but afterwards by him, and other emperors they were treated very roughly, until they were utterly deſtroyed by them; but as it plainly appears from the context, that this is ſpoken of no other ſhepherd but Chriſt, and of no other feeding but his, they muſt deſign the inſtruments he makes uſe of, and ſtill continues to make uſe of, in feeding his people. Shepherds commonly have but one ſtaff, rod, or crook; but Chriſt has two: ſo the *Pſalmiſt* makes mention of a *rod* and *ſtaff*, when ſpeaking of Chriſt as a ſhepherd, *Pſ.* xxiii. 4. and theſe two ſtaves, ſome interpret of his twofold way of government, lenity to his people, and ſeverity to his enemies; but rather it denotes, the very great diligence and care Chriſt takes of his flock, both in guiding and directing them, and in protecting and defending them from

[y] עניי mites de grege, Grotius; afflictos pecoris, Montanus; afflictos gregis, Burkius.

[z] T. Bab. Sanhedrin, fol. 24. 1.

[a] נעם clementia, Cocceius.

[b] חבלים perditores, Munſter; deſtructores, Vatablus; perdentes, Burkius.

from their enemies: he fed his people in his own perſon when here on earth, with his ſtaff *beauty* or *clemency*; he was ſent, and came to the loſt ſheep of the houſe of *Iſrael*, and had great compaſſion on them, as being like ſheep without a ſhepherd; their preſent ſhepherds, or who bore that name, being ſuch as are before deſcribed: and his tenderneſs and gentleneſs towards them appeared in his calling ſinners to repentance; in his gracious invitations to come unto him; by his kind reception of them; his affable and courteous deportment towards them; the gentle reproofs, and ſuitable inſtructions he gave them, and the comfortable truths of the goſpel he delivered to them; and during his perſonal miniſtry, he ſuffered his diſciples to go no where elſe with his goſpel; and at his reſurrection from the dead, ordered them to begin preaching at *Jeruſalem*, and to continue preaching to the *Jews* firſt every where, as they did, until they rejected the goſpel; and then Chriſt broke both his ſtaves, or removed the goſpel, and the ordinances of it, which I think are meant by theſe ſtaves: for theſe ſtaves are not only enſigns of the ſhepherd, as inſtruments of guiding, directing, and protecting the flock; but emblematical, as their names ſhew; and emblems they might be of the ſtay and ſtaff of food, of the whole ſtay of bread, and the whole ſtay of water, *Iſ.* iii. 1. and we find that Chriſt's rod and ſtaff, in a myſtical ſenſe, are of uſe to feed, refreſh, and comfort, as well as to guide and direct, *Pſ.* xxiii. 4. by the ſtaff *beauty*, we are to underſtand the goſpel, which was preached to the *Jews* before the deſtruction of *Jeruſalem*, which is beautiful and pleaſant in itſelf; the doctrines of it are ſo, ſuch as thoſe of peace, pardon, righteouſneſs, and ſalvation by Chriſt; and ſuch are the promiſes of it, being abſolute and unconditional, ſure and ſuitable to the caſes of God's people, and likewiſe its miniſters, *Iſ.* lii. 7. and the ordinances of it comely and lovely; and beſides, it ſets forth the beauty of Chriſt, and repreſents the ſaints beautifulneſs in him: and it is like the ſhepherd's ſtaff, of great uſe in feeding the flock, not only by ſupplying with food, being food itſelf, milk for babes, and meat for ſtrong men; and by directing to Chriſt, his covenant and church, where it is to be had; but by ſetting right ſuch who are going in wrong paſtures; puſhing forward ſuch as are backward to duty; fetching back ſuch as are driven away, or backſliden, and preſerving the whole from wolves and bears: and by the other ſtaff *bands*, the ordinances of the goſpel are deſigned, which are of uſe to keep the ſaints together, and to direct them to proper food; particularly the ordinance of the Lord's-ſupper, which, as it is a feeding ordinance, and ſets forth Chriſt, as food for faith, his fleſh which is meat indeed, and his blood which is drink indeed; ſo it is a knitting and uniting ordinance, and is fitly expreſſed by *bands*; is not only a means of knitting the affections to Chriſt, whoſe love is ſo fully expreſſed in it; but of uniting the hearts of believers to one another, who herein become one bread, and one body, and feed together; and have communion with each other, and maintain their church-ſtate in a comfortable manner; and keep the unity of the Spirit in the bond of peace; and the ordinances of the goſpel, tho' they are ſuch bonds as are diſagreeable to graceleſs perſons, who are for breaking them aſunder; yet they are a yoke that is eaſy, and a burden light to the people of God, *Pſ.* ii. 3. *Matt.* xi. 30. It may be obſerved, that the word for *bands* is rendered *pilots*, *Ezek.* xxvii. 8, 29. and maſters or governors of ſhips, *Jonah* i. 6. and is ſo rendered here[c]; and as churches may be compared to ſhips, *Rev.* viii. 9. ſo may miniſters of the word to thoſe who have the government and direction of them; and whoſe buſineſs lies in the miniſtration of the word, and the adminiſtration of ordinances, and taking care of the diſcipline of the goſpel: this ſeems to be the evangelic ſenſe of theſe words; and they expreſs the manner in which Chriſt fed his own dear people in *Judea*, partly by his own miniſtry, and partly by the miniſtry of his apoſtles, whilſt he had an intereſt there, until the ſins of that nation brought utter ruin upon them. It is a moſt ridiculous application made of theſe two ſtaves by *Antoninus* archbiſhop of *Florence*[d], that *Zechariah* being of the *Dominican* order, took to him in the perſon of God two ſtaves, the one he called *beauty*, which is the order of the preaching *Friars*; and the other *bands*, which is the order of the *Minors*: *and I fed the flock*; with the ſaid ſtaves, as he had determined; which includes the doing of the whole office of a ſhepherd; taking an exact account of his ſheep, that none be loſt; going before them, and ſetting them an example in the exerciſe of grace, and diſcharge of duty; leading them to the ſtill waters of his Father's love; to the fountains and fulneſs of his own grace; to the rich proviſions of his houſe, and the green paſtures of goſpel-ordinances; feeding them himſelf, and with himſelf, the bread of life, the hidden and heavenly manna; appointing ſhepherds under him, whom he qualifies to be paſtors, gives them to his churches as ſuch, and who receive from him the doctrines of the goſpel to feed them with; and protecting them from all their enemies, the roaring lion, ſatan, wolves in ſheeps clothing, falſe teachers, and the world's goats, who thruſt with ſide and ſhoulder, and puſh with their horns of power; as well as by ſeeking that which is loſt; bringing back that which is driven, or drawn away; binding up that which is broken; ſtrengthening the weak; healing the ſick; and watching over the whole flock night and day, leſt any hurt them.

℣. 8. *Three ſhepherds alſo I cut off in one month*, &c.] Not *Moſes*, *Aaron*, and *Miriam*, as is ſuggeſted in the *Talmud*[e]; nor *David*, *Adonijah*, and *Joab*, who died in the ſpace of a month; nor the three kings, *Jehoaſh*, *Jehoiakim*, and *Zedekiah*, who died by the hand of their enemies in a very little time; which is the ſenſe of ſome, as *Abendana* obſerves; nor the three laſt prophets, *Haggai*, *Zechariah*, and *Malachi*, according to *Aben Ezra*; nor the three *Maccabees*, *Judas*, *Jonathan*, and *Simon*, as *Abarbinel*; rather the three ſects among the *Jews*, the *Phariſees*, *Sadducees*, and *Eſſenes*, inſtead of which laſt ſome put the *Herodians*; and others, the *Scribes*; tho' ſome are of opinion, that the three Sanhedrim or courts of judicature among the *Jews* are deſigned; but it ſeems beſt of all to interpret them of the three orders of magiſtrates among them, princes, prophets, and prieſts; and the *cutting* them *off*, may denote the ceſſation of civil government, the ſealing up of viſion and prophecy, and the putting an end to ſacrifice; which is much better than to interpret them of the three *Roman* emperors, who ſucceeded *Nero*; that is, *Galba*,

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[c] Nautæ, *vel* gubernatores, Cocceius.

[d] Apud Quiſtorpium in loc.

[e] T. Bab. Taanith, fol. 9. 1.

Galba, *Otho*, and *Vitellius*, who were put to death by their own ſubjects, within the ſpace of a year and ſome days [f]; and which is a term of time that can't well be thought to be expreſſed by a month; which either ſignifies in general a ſmall ſpace of time; or, if a certain month is meant, either it deſigns the month *Niſan*, in which Chriſt ſuffered, when of right ſacrifice ſhould have ceaſed, as well as then prophecy was ſealed up, and there was no more of it among the *Jews*, nor any civil government in their hands: or elſe the month *Ab*, in which the city of *Jeruſalem* was burnt; and ſo an end was put in fact to all the above offices there. It may be, that a month of years is intended, as in *Rev.* xi. 2. and xiii. 5. and ſo *Abarbinel* here interprets it; tho' he applies it to the times of the *Maccabees*; but it may reſpect the thirty years, or thereabout, which were between the death of Chriſt, and the deſtruction of *Jeruſalem*, within which compaſs of time the above events were actually and manifeſtly fulfilled: *and my ſoul loathed them*; becauſe they did not perform the duties of their office; the civil magiſtrate did not govern according to the laws of God; the prophets did not teach ſound doctrine; and the prieſts did not do their ſervice aright, nor teach the people the uſe and end of ſacrifices, and in them direct to the Meſſiah as they ſhould have done: wherefore Chriſt expreſſed his diſlike of them by words in his miniſtry, particularly in *Matt.* xxiii. and by deeds, cauſing vengeance to come upon them to the entire removal of them: or, *my ſoul was ſhortened*, or *contracted in them*, or *towards them* [g]; his affections were leſſened towards them; he loathed their ways and works, which were not good; and he rejected and caſt them off as his people, and wrote a *Loammi* on them; took away his goſpel from them, and aboliſhed their civil and church-ſtate: *and their ſoul alſo abhorred me*; which is the reaſon of the former; and ſo the *Targum* paraphraſes it, "and my word caſt them away, becauſe their ſoul "abhorred my worſhip;" all ranks and orders of men among the *Jews* had Chriſt in abhorrence; they abhorred his perſon, his name, his miracles, his doctrines, his ordinances, and his people; this they did becauſe of his mean appearance; and becauſe of his inveighing againſt their traditions, ſuperſtitions, and immoralities; and this appeared by their contemptuous rejection of him as the Meſſiah; by their crucifixion of him; and by perſecuting his diſciples and followers.

℣. 9. *Then ſaid I, I will not feed you*, &c.] That is, any longer; either perſonally, or by his apoſtles; he fed them himſelf, during his public miniſtry; and afterwards by his apoſtles, whom he ordered to preach the goſpel to the *Jews* firſt; but that being contradicted, blaſphemed, and deſpiſed by them, they were ordered to turn away from them, and go to the *Gentiles*: this ſhows that not the ſhepherds only, but the body of the people abhorred Chriſt, and his goſpel; and therefore it was taken away from them: *that that dieth, let it die*; literally, by the peſtilence, that going by the name of death in ſcripture; and ſpiritually, they that are dead in ſin, let them continue ſo; let them die thro' famine of the word they have deſpiſed; let them die in their ſins, and die the ſecond death, they juſtly deſerve: *and that that is to be cut off, let it be cut off*; literally, by the ſword; ſpiritually, the meaning is, that whereas ſome were in righteous judgment appointed to ruin, veſſels of wrath fitted to deſtruction; let them be left to themſelves, to a judicial blindneſs, and hardneſs of heart, and be cut off as unfruitful branches, and be no more in a church-ſtate here, and hereafter caſt into everlaſting burnings: *and let the reſt eat every one the fleſh of another*; thro' famine; or deſtroy each other in their inteſtine diviſions, which was the caſe of the *Jews*, when *Jeruſalem* was beſieged; ſee *Gal.* v. 15.

℣. 10. *And I took my ſtaff*, even *beauty*, *and cut it aſunder*, &c.] Signifying, that he dropped his paſtoral care of them: the goſpel indeed, which is meant by the ſtaff *beauty*, cannot be made void; it will have its deſigned effect; it is the everlaſting goſpel, and will endure; its bleſſings, promiſes, doctrines, ordinances, and miniſters ſhall continue, till all the elect are gathered in, even unto the ſecond coming of Chriſt: but then it may be removed from one place to another; it may be taken from one people, and given to another; and which is generally owing to contempt of it, unfruitfulneſs under it, and indifference to it; and this is the caſe here, it deſigns the taking away of the goſpel from the *Jews*, who deſpiſed it, and the carrying of it into the *Gentile* world; ſee *Matt.* xxi. 43. *Acts* xiii. 46, 47: *that I might break my covenant which I had made with all the people*; not the covenant of works, that was made with all mankind in *Adam*; that was broke, not by the Lord, but by man; and was broke before the goſpel was publiſhed; nor the covenant of grace, for this was not made with all the people, nor can it be broken; but the *Moſaic* œconomy, the *Sinai*-covenant, called the old covenant, which gradually vaniſhed away: it was of right aboliſhed at the death of Chriſt; when the goſpel was entirely removed, it more appeared to be ſo; and this was thoroughly done at the deſtruction of the city and temple. The laſt clauſe may be rendered, *which* covenant *I have made with all the people*; the *Gentiles*, having promiſed and given orders to ſend the goſpel unto them, which was accordingly done.

℣. 11. *And it was broken in that day*, &c.] In right, the day Chriſt died; apparently, when the goſpel, the ſubſtance of it, was removed; and, in fact, at the time of *Jeruſalem*'s deſtruction: *and ſo the poor of the flock*; ſee the note on ℣. 7: *that waited upon me*; as ſervants on their maſters; as clients on their patron; as beggars at the door for alms; as attendants on the worſhip of God, for the manifeſtations of himſelf, for the performance of promiſes, and for anſwers of prayer: or, *obſerved me* [h]; what he ſaid and did, his word, and his ordinances; what he aboliſhed, and what he inſtituted: *knew that it* was *the word of the Lord*; either that Chriſt the ſhepherd was the eſſential word of the Lord; or that the prophecies concerning the deſtruction of the *Jews*, their civil and eccleſiaſtical ſtate, were the word and decree of God now fulfilled; or that the goſpel taken from them is the word of the Lord, which he is the author of; his grace is the matter and ſubſtance of; and which he ſpeaks by his miniſters; and may be known by the matter and efficacy of it; by the refreſhment and comfort it gives; by its leading ſouls to Chriſt; and by the harmony, agreement, and uniformity of its doctrines.

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[f] Calmet's Dictionary, in the word, Shepherds.

[g] ותקצר נפשי בהם & abbreviata eſt anima mea in eis, Montanus, Cocceius, Burkius; coarctata eſt, Calvin; contractabatur, *vel* contrahet ſeſe, Vatablus; contracta eſt, Druſius, Grotius.

[h] השמרים אתי qui obſervabant me, Burkius.

℣. 12. *And I ſaid unto them*, &c.] Not to the poor of the flock that waited on him, and knew the word of the Lord, and valued it; but to the other *Jews* that deſpiſed Chriſt and his goſpel: *give me my price*; or, *give my price* [i]; what I am valued at by you, to *Judas* the betrayer: or the price due unto him for feeding the flock, ſuch as faith in him, love to him, reverence and worſhip of him. So the *Targum* paraphraſes it, *do my will*. *Kimchi* ſays, the price is repentance, and good works: *and if not, forbear*; unleſs all is done freely, willingly, and chearfully; ſee *Ezek*. ii. 5, 7. or, if worth nothing, give nothing: *ſo they weighed for my price thirty* pieces *of ſilver*; the price a ſervant was valued at, *Exod*. xxi. 32. ſee the fulfilment of this prophecy in *Matt*. xxvi. 15. The *Jews* own [k], that this prophecy belongs to the Meſſiah; but wrongly interpret it of thirty precepts given by him: in juſt retaliation and righteous judgment, thirty *Jews* were ſold by the *Romans* for a penny, by way of contempt of them [l].

℣. 13. *And the Lord ſaid unto me*, &c.] The prophet *Zechariah*, in a viſionary way repreſenting the *Sanhedrim* of the *Jews*, the chief prieſts, ſcribes, and elders: *caſt it unto the potter*; for the purchaſe of his field, in order to make a burying-ground of it for ſtrangers: *a goodly price, that I was valued at of them*; this is ſarcaſtically ſaid; meaning that it was a very poor price; and ſhowed that they had no notion of the worth and value of Chriſt, the pearl of great price: *and I took the thirty* pieces *of ſilver, and caſt them to the potter in the houſe of the Lord*; it is a queſtion with ſome, what theſe pieces of ſilver were; they are commonly underſtood of ſilver ſhekels. So the *Targum*, in *Gen*. xx. 16. and xlv. 22. renders pieces of ſilver, by ſhekels of ſilver; and *Euſebius* [m] calls theſe here thirty ſtaters, the ſame with ſhekels; which, if common ſhekels, reckoned at one ſhilling and three-pence, made but thirty-ſeven ſhillings and ſix-pence; and if ſhekels of the ſanctuary, which at moſt were but two ſhillings and ſix-pence, thirty of theſe would make but three pounds, fifteen ſhillings; and therefore may be truly called, ironically ſpeaking, *a goodly price*; being no more than the price of a ſervant, as before obſerved: but *Druſius* objects to this, ſeeing a potter's field was bought with this money; and aſks, who can believe, that a field near ſo populous a city as *Jeruſalem*, could be bought for thirty ſhekels? and obſerves from *R. Elias Levita* [n], that it is a rule with their doctors, that all ſilver mentioned in the law, ſignifies ſhekels; in the prophets, pounds; and in the *Hagiographa*, talents: this is ſaid, but not proved: to underſtand theſe of pounds indeed, would make the price conſiderable and ſufficient for the purchaſe of a large field; for a ſilver maneh or pound with the *Jews* was of the value of ſixty ſhekels, *Ezek*. xlv. 12. and thirty of theſe make two hundred and ſeventy pounds; but then this would not in an ironical way be called a *goodly price*: and as to the objection about the purchaſe of a field with ſuch a ſum of money as thirty ſhekels amount to, it may be obſerved, what *Grotius* ſeems rightly to conjecture, that this was a field the potter had dug up, and had made the moſt of it, and ſo was good for nothing, but for ſuch an uſe, for which it was bought, to bury ſtrangers in. It is alſo a difficulty to fix it certainly to whom this money was ordered to be given, and was given. It is here ſaid *to the potter*; but *Jarchi* and *Kimchi* obſerve, that ſome of their interpreters render it, *the treaſurer*; א and י being ſometimes changed for one another; thus, the *Targum* paraphraſes it, "under the hand of the "treaſurer;" and ſo others [o]; and indeed the money was given to the chief prieſts and elders, ſome of whom might be in that office, *Matt*. xxvii. 3, 6. tho' there is no need of ſuch an alteration of the word, ſince the money *Judas* took for betraying Chriſt, and caſt into the temple to the prieſts, they took up, and gave it to the potter, for the field they bought of him with it; and in the evangeliſt, the phraſe by way of explanation is rendered, *for the potter's field*; and may be here properly enough tranſlated, *for the potter*; as the particle אל is ſometimes uſed [p]; that is, to be given to him for purchaſe-money [q]: and whereas the money is ſaid to be caſt, or given to him, *in the houſe of the Lord*, i. e. in the temple, it appears a fact in the accompliſhment of this prophecy, that it was caſt into the temple, *Matt*. xxvii. 5. and was took up by the prieſts; who, in all probability, ſent for the potter thither, and agreed with him for his field, and paid him his money there; for there is no reaſon to believe, that he had a work-houſe for his buſineſs in the temple; tho' it may be he had one near it; ſee *Jer*. xviii. 1, 2. and worked for the ſervice of it, ſince earthen veſſels were uſed in temple-ſervice [r]. The accompliſhment of all this is in *Matt*. xxvii. 7, 8, 9, 10.

℣. 14. *Then I cut aſunder mine other ſtaff, even bands*, &c.] By which is meant, either the removal of the form of civil government from the *Jews*; or the abrogation of the *Moſaic* law, and the carnal ordinances of the *Jews*, in which *Judaizing* chriſtians joined them, until the deſtruction of *Jeruſalem*; or rather the ordinances of the goſpel, which, upon taking that away, ceaſed: *that I might break the brotherhood between Judah and Iſrael*; the goſpel and goſpel-ordinances being removed from the *Jews*, there was no more work of converſion among them; their church-ſtate came to nothing, and an entire diſagreement between them and the *Gentiles* enſued: and ſo it is when God takes away his word and ordinances from a people, they are un-churched, and their brotherhood is broken, thoſe being the bands which keep them together; and therefore when looſed, their unity and ſociety ceaſe. There ſeems to be an alluſion to the caſe of the two tribes of *Judah* and *Benjamin*, and of the ten tribes; the former are often ſignified by *Judah* only; and the latter by *Iſrael* or *Ephraim*: the diviſion between them was made in the times of *Rehoboam*, which continued unto their reſpective captivities; after the *Jews* return from the *Babyloniſh* captivity, there was ſome ſhew of an union between them; ſome of the ten tribes returning with the *Jews*, and coaleſcing in one ſtate; and moreover, at their certain ſtated feaſts they came from different parts of the world, and

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[i] הבו שכרי date mercedem meam, Vatablus, Calvin, Junius & Tremellius, Piſcator, Cocceius.

[k] Bereſhit Rabba, §. 98. fol. 85. 3.

[l] Egeſippus de Urb. excidio Anacep. p. 680.

[m] Demonſtr. Evangel. l. 10. p. 479.

[n] In Tiſbi, p. 130.

[o] Ad theſaurarium, Pagninus, Vatablus.

[p] Vid. Nold. Ebr. Part. Concord. p. 63.

[q] אל היוצר pro figulo, Cocceius; conferendos in figulum, Junius & Tremellius, Piſcator; ut detur ad figulum, Burkius.

[r] Vid. Miſn. Parah, c. 5. §. 1.

joined together in religious ſervice; ſee *Acts* ii. but upon the diſſolution of their civil and church-ſtate, this friendly correſpondence was broken off, and their communion with each other ceaſed: and as for the *Jews*, after the chriſtians were called out from among them at *Jeruſalem*, and removed to *Pella*, they fell into inteſtine diviſions and quarrels among themſelves, which laſted during the ſiege of that city; and when it was taken and deſtroyed, their brotherhood and union among themſelves were broken to ſuch a degree, that they were ſcattered one from another; and now know not of what kingdom and tribe they are, whether of *Judah* or *Iſrael*, or of what tribe in either.

ỷ. 15. *And the Lord ſaid unto me*, &c.] The prophet *Zechariah*: *take unto thee yet the inſtruments of a fooliſh ſhepherd*; the meaning is, that the prophet ſhould put on the habit of a ſhepherd, and take a ſcrip and ſtaff in his hands, and repreſent a fooliſh ſhepherd, hereafter deſcribed.

ỷ. 16. *For lo, I will raiſe up a ſhepherd in the land*, &c.] Not in the land of *Judea*, but in the *Roman* empire; and ſo not *Herod*, nor king *Agrippa*, as *Kimchi*; nor *Antiochus Epiphanes*, as others; nor thoſe wicked prieſts and princes, who governed after the times of *Zechariah*; nor the ſcribes and phariſees in Chriſt's times, tho' they are often called fools by him, and were truly fooliſh ſhepherds; nor even *Titus Veſpaſian*, who deſtroyed the city and temple; nor *Bar Cozba*, who ſet up for the Meſſiah, and was a falſe one; or any other of that ſort. *Calmet*[s] thinks, this deſigns the *Roman* emperors, ſucceſſors of *Tiberius*, under whom Jeſus Chriſt was crucified. *Caligula* ſucceeded *Tiberius*, *Claudius Caligula*, and *Nero* ſucceeded *Claudius*: every one knows (adds he) the characters of thoſe princes, that they were truly fooliſh ſhepherds, mad, wicked, and cruel: but rather it intends ſhepherd, or ſhepherds, not in a civil, but in an eccleſiaſtic ſenſe; all ſuch after Chriſt, who took upon them this office, but did not perform it aright, as hereticks, falſe teachers, with which the firſt ages abounded; and eſpecially it points at the biſhop of *Rome*, and all under him, when he fell off from the true doctrine and diſcipline of the goſpel, the man of ſin, or antichriſt, as *Jerom* rightly obſerves; who, tho' his coming is according to the working of ſatan, yet may be ſaid to be raiſed up by the Lord, becauſe he ſuffered him to riſe; and by his ſecret providence, and wiſe ordination in righteous judgment, he came to the height of his power: with him agrees the name of a *ſhepherd*; he calls himſelf the vicar of Chriſt, the chief ſhepherd and biſhop of ſouls; *Peter*'s ſucceſſor, who was ordered to feed the ſheep and lambs of Chriſt; and univerſal paſtor, and a ſingle one, that will not admit of any aſſociate. The character of a *fooliſh* one belongs to him, tho' he would be thought to be wiſe; nor is he wanting in wicked craft and cunning, but ignorant of the paſtoral office, and how to feed the church of God; and is a wicked, or evil ſhepherd, as the word[t] uſed is pretty much the ſame in ſound with our *Engliſh* word *evil*; he governing the flock, not with, and according to the word of God, but according to his own will and laws; for his *inſtruments* are laws of his own making, an exerciſe of tyrannical power over kings and princes, unwritten traditions, pardons, indulgences, &c. which *ſhall not viſit thoſe that be cut off*; not that cut off themſelves, or are cut off by the church; but ſuch that go aſtray, wander from the fold, and are in danger of being loſt; אובדות, that are periſhing, as *Jarchi* explains the word; theſe he looks not after, nor has he any regard to their ſpiritual and eternal welfare: *neither ſhall ſeek the young one*; the Lamb, the tender of the flock; he will not do as the good ſhepherd does, carry the lambs in his arms, *Iſ.* xl. 11. or, *that which wanders*[u]; that ſtrays from the fold, and out of the paſtures, or the right way: *nor heal that that is broken*; that is of a broken and of a contrite ſpirit; or whoſe bones are broken, and conſciences wounded, thro' falls into ſin: *nor feed that that ſtandeth ſtill*; that can't move from its place to get freſh paſture, but is obliged to ſtay where it is, and needs ſupply and ſupport there: *but he ſhall eat the fleſh of the fat*; that is, as the *Targum* well explains it, "ſhall ſpoil the ſubſtance of the "rich;" ſee *Rev.* xviii. 3, 7: *and tear their claws in pieces*; take all their power and privileges from them; all which well agrees with the pope of *Rome*.

ỷ. 17. *Wo to the idol-ſhepherd*, &c.] Or, *the ſhepherd of nothing*[w]; that is no true ſhepherd, that is good for nothing, for an idol is nothing in the world, 1 *Cor.* viii. 4. and who is an idol himſelf, ſits in the temple of God, and is worſhipped as if he was God, 2 *Theſſ.* ii. 4. *Rev.* xiii. 4, 8, 15. and is an encourager and defender of idolatry: *that leaveth the flock*; has no regard to its ſpiritual concerns; does not feed it, but fleece it, and leaves it to the cruelty and avarice of his creatures under him: *the ſword* ſhall be *upon his arm*; with which he ſhould feed the flock: *and upon his right eye*; with which he ſhould watch over it: *his arm ſhall be clean dried up*; his power ſhall be taken away from him; the antichriſtian ſtates, which ſupported him, ſhall withdraw from him; the ten kings ſhall hate the whore, ſtrip her naked, eat her fleſh, and burn her with fire, *Rev.* xvii. 16: *and his right eye ſhall be utterly darkened*; not only given up to judicial blindneſs, which has been always his caſe; but his kingdom ſhall be full of darkneſs, *Rev.* xvi. 10. his hidden things of darkneſs ſhall be expoſed; all his crafty ſchemes will be confounded; and all his wit, cunning, and ſubtlety will ceaſe; and every thing deſireable to him will be taken away from him. His *arm* may denote his ſecular power, which ſhall be taken away from him: and his *right eye*, his knowledge of the ſcriptures, judgment in controverſies, and infallibility pretended to by him, which will ceaſe, even in the opinion of men. *Ben Melech* interprets it, the eye of his heart or mind; and ſo *Aben Ezra*.

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[s] Dictionary, in the word, Shepherds.

[t] אולי.

[u] הנער errantem, Noldius; quod præ ruditate evagatur, Cocceius.

[w] רעי האליל paſtori nihili, Junius & Tremellius; Piſcator; Druſius. So R. Sol. Urbin. Ohel Moed, fol. 4. 2.

CHAP.

CHAP. XII.

THIS chapter contains a prophecy of the defence, protection, and ſalvation of the church of God; and of the effuſion of the Spirit; and of the converſion of the *Jews* in the latter day. It begins with a title and preface, deſcribing the power of God, from the creation of the heavens and earth, and ſoul of man, ℣. 1. then follows the ſubject-matter of the prophecy, in a way of judgment, upon the enemies of the people of God, and in a way of ſalvation to them. The judgments on their enemies are ſignified by various metaphors; by *Jeruſalem*'s being a cup of trembling, a burdenſome ſtone, and an hearth, and torch of fire to them, ℣. 2, 3, 6. The effects of which are to them aſtoniſhment, madneſs, blindneſs, and utter deſtruction; and to the people of God confidence in him, ſalvation from him, and ſtrength and protection by him, ℣. 4, 5, 7, 8. and at the ſame time, that God will deſtroy all the enemies of his people; he will pour out his Spirit upon his choſen ones among the *Jews*. The conſequence of which will be, their faith in Chriſt, ſignified by looking to him whom they have pierced; and their repentance towards God, expreſſed by mourning; and this illuſtrated by mourning for an only and firſt-born ſon, ℣. 9, 10. and which is further illuſtrated, by the mourning for *Joſiah* in the valley of *Megiddon*; and by an enumeration of the ſeveral families in *Jeruſalem*, that ſhould ſeparately mourn on this account, ℣. 11, 12, 13, 14.

℣. 1. *The burden of the word of the Lord for Iſrael,* &c.] And againſt their enemies; for the good of the church of God, for its joy, comfort, and ſalvation: or, *concerning Iſrael* [x], what ſhall befal them in the latter day, as the deſtruction of antichriſt, propheſied of in the preceding chapter; and what is hereafter ſaid, may be believed that it ſhall be accompliſhed. The Lord is deſcribed in the greatneſs of his power, ſpeaking as follows: *ſaith the Lord, which ſtretcheth forth the heavens*; as a curtain, *Pſ.* civ. 2. the expanſe or firmament of heaven, which is ſtretched out as a canopy over all the earth around: *and layeth the foundation of the earth*; firm and ſure, tho' upon the ſeas and floods, yea upon nothing, *Pſ.* xxiv. 2. *Job* xxvi. 7: *and formeth the ſpirit of man within him*; the ſoul of man, with all its powers and faculties, gifts and endowments; which is of his immediate creation, and which he continues daily to form, and infuſe into the bodies of men, and holds in life there; hence he is called the father of ſpirits, *Heb.* xii. 9.

℣. 2. *Behold, I will make Jeruſalem a cup of trembling unto all the people round about,* &c.] The *Targum* renders it, "a veſſel full of inebriating "liquor;" which intoxicates and makes giddy, and cauſes to tremble, ſtagger, and fall like a drunken man. The phraſe denotes the puniſhment inflicted by the Lord upon the enemies of his church and people; ſee *Iſ.* li. 22, 23: *when they ſhall be in the ſiege, both againſt Judah,* and *againſt Jeruſalem*; not by *Antiochus Epiphanes*; nor by *Titus Veſpaſian*; nor by *Gog* and *Magog*, as *Kimchi*; but by the antichriſtian powers, eſpecially the *Mahometan* nations, the *Turks*, which ſhall come againſt *Jeruſalem*, when the *Jews* are returned thither, and re-ſettled in their own land; ſee *Ezek.* xxxviii. 5, 6. The words ſhould be rendered, *and upon Judah ſhall it be* [y], i. e. the cup of trembling, *in the ſiege againſt Jeruſalem*; according to the *Targum*, and the *Jewiſh* commentators, the nations of the earth ſhall bring the men of *Judah* by force to join with them in the ſiege of *Jeruſalem*; as in the times of *Antiochus*, many of the *Jews* were drawn in to fight againſt their brethren; but the meaning is, that not only the wrath of God will come upon the *Mahometan* nations that ſhall beſiege *Jeruſalem*; but alſo on thoſe who bear the chriſtian name, who are *Jews* outwardly, but not inwardly; and ſhall join with the *Turks* in diſtreſſing the people of the *Jews* upon their return to their own land: to beſiege *Judah*, or a country, is not proper and pertinent: *Jeruſalem*, when again in the hands of the *Jews*, according to this prophecy, only is to be beſieged, as it will, by the *Turks*; and it ſhould be obſerved, that it never was beſieged by *Antiochus*, and therefore the prophecy can't be applied to his times, as it is by many.

℣. 3. *And in that day will I make Jeruſalem a burdenſome ſtone for all people,* &c.] The *Targum* renders it, *a ſtone of offence*; at which they ſhall ſtumble and fall; but it ſeems to deſign the immoveableneſs of the ſtate and condition of *Jeruſalem*, that thoſe who attempt to remove her out of her place, or to make any alteration in her happy circumſtances, will not be able to do it, *Pſ.* cxxv. 1. *Jerom* makes mention of a cuſtom in the cities of *Paleſtine*, and which continued to his times throughout all *Judea*, that large, huge, round ſtones uſed to be placed in the towns and villages, which the youths exerciſed themſelves with, by trying to lift them up as high as they could, by which they ſhowed their ſtrength; and the ſame ancient writer obſerves, that a like cuſtom obtained in *Greece*; for he ſays he himſelf ſaw in the tower at *Athens*, by the image of *Minerva*, a globe of braſs, of a very great weight, which he thro' the weakneſs of his body could not move; and aſking the meaning of it, he was told, that the ſtrength of wreſtlers was tried by it; and no man might be admitted a combatant, until it was known by the lifting up of that weight, with whom he ſhould be matched; and the throwing of the *diſcus*, was an ancient military exerciſe, as old as the times of *Homer*, who ſpeaks [z] of it; and is mentioned by *Latin* writers, as appears from ſome lines of *Martial* [a]; ſee 2 *Maccab.* iv. 14. and this, as it tried the ſtrength of men, ſo it was ſometimes dangerous to themſelves, or to ſtanders by, leſt it ſhould fall upon their heads: and as it was uſual to defend themſelves, and oppreſs enemies by caſting ſtones at them; ſo young men uſed to exerciſe themſelves by lifting up, and caſting large ſtones;

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[x] על de, Piſcator, Druſius; ſuper Iſraele, Cocceius, Burkius.

[y] וגם על יהודה יהיה & etiam ſuper Jehudah erit, Pagninus, Montanus, Burkius.

[z] Iliad. 2. & 23.

[a] Splendida cum volitent Spartani pondera diſci
Eſte procul pueri; ſit ſemel ille nocens. Epigr. l. 14. Ep. 157.

to which *Virgil* [b] ſometimes refers; and it is well known, that *Abimelech* was killed even by a woman caſting a piece of a mill-ſtone upon his head, *Judg.* ix. 53. and ſuch heavy ſtones, and the lifting of them up, in order to caſt them, may be alluded to here: *all that burden themſelves with it ſhall be cut in pieces*; all that attempt to unſettle and remove it, ſhall be preſſed down with the weight of it, and be utterly deſtroyed: or, *ſhall be torn to pieces* [c]; as mens hands are cut and torn with rough and heavy ſtones. The *Targum* is, "all that injure her ſhall be conſumed;" which gives the ſenſe of the paſſage: *tho' all the people of the earth be gathered together againſt it*; ſo ſafe and ſecure will the people of God be; he being a wall of fire round about them, and the glory in the midſt of them.

℣. 4. *In that day, ſaith the Lord, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs*, &c.] The meaning is, the enemies of God's people ſhall be aſtoniſhed at the unſucceſsfulneſs of their attempts, and be filled with fury and madneſs, becauſe they cannot accompliſh their deſigns; and ſhall be at their wits end, not knowing what courſe to take: perhaps reference is had to the *Turkiſh* armies, that ſhall be brought againſt *Jeruſalem* to recover it into their poſſeſſion, which generally conſiſt of a large cavalry; ſee *Rev.* ix. 16, 17: *and I will open mine eyes upon the houſe of Judah*; which phraſe is ſometimes uſed, as expreſſive of the wrath of God againſt his enemies, *Amos* ix. 4, 8. and, if the houſe of *Judah* ſignifies the ſame as *Judah*, joined with the nations of the earth in the ſiege, ℣. 2. it muſt be ſo underſtood here; but rather it ſeems to be different, and to intend thoſe who will inhabit other parts of *Judea*, and who will be truly the people of God, *Jews* not only literally, but ſpiritually; and ſo is to be interpreted in a good ſenſe, of the divine love to them, care of them, and protection over them; ſee *Job* xiv. 3. and ſo the *Targum* paraphraſes it, "and upon thoſe of the houſe of *Judah*, I will "reveal my power to do them good:" *and will ſmite every horſe of the people with blindneſs*; that is, every rider of them, either with blindneſs of mind or body, or both. It may be, as the former ſmiting, mentioned in the beginning of the verſe, reſpects the mind, this may regard the body; ſo that they ſhall not ſee their way, and their hands ſhall not perform their enterpriſe.

℣. 5. *And the governors of Judah ſhall ſay in their heart*, &c.] The governors of the reſt of the cities in *Judea*, beſides *Jeruſalem*, when they ſhall obſerve the armies of the people, their horſes and their riders, ſmitten by the Lord, as above, ſhall take heart, and be of good courage: and ſecretly ſay within themſelves, *the inhabitants of Jeruſalem* ſhall be *my ſtrength in the Lord of hoſts their God*; that is, they, in the ſtrength of the Lord ſhall overcome their enemies, and ſo be the means of preſerving and ſecuring the other cities of *Judah* from deſtruction: the governors don't place their ſtrength and confidence in the inhabitants of *Jeruſalem*, but as they are ſtrengthened in, and by the Lord their God, from whom all ſtrength, ſafety and ſalvation come. In this and the following verſe, by *the governors of Judah*, are not meant *Judas Maccabæus* and his brethren, as ſome think; for tho' there are ſome things in the context that ſeem to agree with them, and they may be an emblem of the governors in the times referred to, for their courage, bravery, and ſucceſs; yet the thread of hiſtory, and ſeries of prophecy, will not admit ſuch a ſenſe.

℣. 6. *In that day will I make the governors of Judah like a hearth of fire among the wood*, &c.] As a large hearth of fire, with wood all about it, devours and conſumes it; ſo ſhall the governors of *Judah* be to the nations that ſhall come up againſt *Jeruſalem*. The *Targum* renders it, "as a gar-"ment of fire among wood:" *and like a torch of fire in a ſheaf*; of wheat, which preſently deſtroys it; ſee *Obad.* ℣. 18: *and they ſhall devour all the people round about on the right-hand, and on the left*; on the ſouth, and on the north, as the *Targum* interprets it. The phraſe denotes the utter deſtruction of the people on all ſides: *and Jeruſalem ſhall be inhabited again in her own place*, even *in Jeruſalem*; upon that very ſpot of ground, which was formerly called *Jeruſalem*, ſhall the city be built again, and inhabited; and ſhall continue, notwithſtanding the attempts of all the nations of the earth to deſtroy it; ſee *Jer.* xxx. 18.

℣. 7. *The Lord alſo ſhall ſave the tents of Judah firſt*, &c.] That is, the *Jews*, who will be in other parts of the land encamped in tents, to defend themſelves againſt their enemies; theſe will be ſaved out of the hands of them, before the inhabitants of *Jeruſalem* will be ſaved; and in ſuch a manner, that it will evidently appear that their ſalvation is of the Lord: and his end in ſo doing will be, *that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, do not magnify* themſelves *againſt Judah*; leſt the chief of the family of *David*, and the principal inhabitants of *Jeruſalem*, ſhould glory over their brethren in other parts of *Judea*; and ſay, it was owing to them, that they were ſaved and delivered out of the hands of their enemies.

℣. 8. *In that day ſhall the Lord defend the inhabitants of Jeruſalem*, &c.] As with a ſhield againſt their enemies; and ſuch is the Lord to all his people; he is their ſhield to protect them; he keeps and guards them by his power; he encompaſſes them about with his favour, as with a ſhield; and gives unto them the ſhield of ſalvation; all which will eminently appear to be the caſe of the *Jews* at this time: *and he that is feeble among them at that day, ſhall be as David*; they that have the moſt fearful hearts, and feeble minds, ſhall be as courageous, as valiant, and as victorious as *David*; and they that are the weakeſt, in a ſpiritual ſenſe, in the grace, and in the doctrine of faith, and in that part of it, reſpecting the uſe of things indifferent, who are ready to be *offended, ſtumble*, and *fall* [d]; for the ſpiritual reign, which will at this time take place, will not be a ſtate of perfection; even thoſe will be like *David*, beloved of the Lord, kings, as well as prieſts unto God, and as ſtrong in faith as he: *and the houſe of David* ſhall be *as God*; the ſtronger ſort of belivers among them, ſuch as are ſtrong in the Lord, in the grace of faith, and in the doctrines of the goſpel; they ſhall have much of God with them, great grace upon them, and be like unto him in goodneſs, truth, and holineſs: or they ſhall be like *Elohim*, the angels, as this word is rendered, *Pſ.* viii. 5. for knowledge, purity, and readineſs to do the will of God; and it follows: *as the angel of the Lord before them*; that is, as Chriſt, who is the angel of the covenant, and of the divine preſence; and in whom the name of the Lord is; who is at the head of his people, and goes before them, as their leader and commander, and the captain of ſalvation, *Mic.* ii. 13. whoſe image they bear, and into which they are changed from glory to glory by the Spirit of God; and which will now be very clearly diſcerned upon the ſaints in the latter day-glory. *Kimchi* and *Ben Melech*, by *the houſe of David*, underſtand the king Meſſiah [e], who was to be of the ſeed of *David*; and ſo does *Cocceius*, who takes the *as*, to be a note, not of ſimilitude, but of truth, he being truly God, and the angel of Jehovah. The *Targum* is, "the houſe of *David* "ſhall be like great men or princes that ſhall "proſper, as the angel of God before them."

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[b] Certabant Troes contra defendere ſaxis. *Æneid.* l. 9.
Hi jaculis, illi certent defendere ſaxis. Ib. l. 10.
Vid. Lydium de re militari, l. 5. c. 2. p. 178, 179. & Menochium de Republica Hebr. l. 6. col. 555, 556.

[c] שרוט ישרטו incidendo incidentur, Montanus, Burkius; lacerando lacerabuntur, Pagninus, Cocceius.

[d] נכשל lapſabundus, ad lapſum propenſus, proprie qui facile offendit, *Druſius*; corruens, Montanus; collapſus, Burkius.

℣. 9. *And it ſhall come to paſs in that day*, &c.] So often mentioned in this chapter; by which is meant, the latter part of the goſpel-diſpenſation, the ſpiritual reign of Chriſt: that *I will ſeek to deſtroy all the nations that come againſt Jeruſalem*; and ſhall deſtroy them. The whole of this paragraph ſeems to refer to the ſame as in *Ezek.* xxxviii. 39.

℣. 10. *And I will pour out upon the houſe of David, and upon the inhabitants of Jeruſalem*, &c.] The *Jews* that belong to the family of Chriſt, and to the heavenly *Jeruſalem*, the church of the firſtborn, whoſe names are written in heaven: *the ſpirit of grace and of ſupplications*; by which is meant, the holy Spirit of God, who is called *the ſpirit of grace*; not merely becauſe he is good and gracious, and loving to his people, and is of grace given unto them; but becauſe he is the author of all grace in them; of gracious convictions, and ſpiritual illuminations; of quickning, regenerating, converting, and ſanctifying grace; and of all particular graces, as faith, hope, love, fear, repentance, humility, joy, peace, meekneſs, patience, longſuffering, ſelf-denial, *&c.* as well as becauſe he is the revealer, applier, and witneſſer of all the bleſſings of grace unto them: and he is called *the ſpirit of ſupplications*; becauſe he endites the prayers of his people, ſhews them their wants, and ſtirs them up to pray; enlarges their hearts, ſupplies them with arguments, and puts words into their mouths; gives faith, fervency and freedom, and encourages to come to God as their Father, and makes interceſſion for them, according to the will of God: pouring it upon them, denotes the abundance and freeneſs of his grace; ſee *Iſ.* xliv. 3: *and they ſhall look upon me, whom they have pierced*; by nailing him to the tree at his crucifixion; and eſpecially by piercing his ſide with a ſpear; which, tho' not perſonally done by them, yet by their anceſtors, at leaſt thro' their inſtigation and requeſt; and beſides, as he was pierced and wounded for their ſins, ſo by them: and now being enlightened and convicted by the Spirit of God, they ſhall look to him by faith, for the pardon of their ſins, thro' his blood; for the juſtification of their perſons by his righteouſneſs, and for eternal life and ſalvation thro' him. We chriſtians can have no doubt upon us, that this paſſage belongs to Chriſt, when it is obſerved upon one of the ſoldiers piercing the ſide of Jeſus with a ſpear, it is ſaid, *theſe things were done that the ſcripture ſhould be fulfilled*; *they ſhall look on him, whom they have pierced*, and it ſeems alſo to be referred to in *Rev.* i. 7. yea, the *Jews* themſelves, ſome of them acknowledge, it is to be underſtood of the Meſſiah. In the *Talmud* [f], mention being made of the mourning after ſpoken of, it is aſked, what this mourning was made for? and it is replied, *R. Duſa* and the *Rabbins* are divided about it: one ſays, for *Meſſiah ben Joſeph*, who ſhall be ſlain; and another ſays, for the evil imagination, that ſhall be ſlain; it muſt be granted to him that ſays, for Meſſiah the ſon of *Joſeph* that ſhall be ſlain; as it is written, *and they ſhall look upon me, whom they have pierced, and mourn*, &c. for, for the other, why ſhould they mourn? hence *Jarchi* and *Kimchi* on the place ſay, our *Rabbins* interpret this of Meſſiah the ſon of *Joſeph*, who ſhall be ſlain; and the note of *Aben Ezra* is, all the nations ſhall look unto me, to ſee what I will do to thoſe who have pierced Meſſiah the ſon of *Joſeph*. *Grotius* obſerves, that *Hadarſan* on *Gen.* xxviii. underſtands it of Meſſiah the ſon of *David*. The *Jews* obſerving ſome prophecies ſpeaking of the Meſſiah in a ſtate of humiliation, and others of him in an exalted ſtate, have coined this notion of two Meſſiahs, which are eaſily reconciled without it. The Meſſiah here propheſied of, appears to be both God and man; a divine perſon called *Jehovah*, who is all along ſpeaking in the context, and in the text itſelf; for none elſe could pour out the ſpirit of grace and ſupplication; and yet he muſt be man, to be pierced; and the ſame is ſpoken of, that would do the one, and ſuffer the other; and therefore muſt be the Θεανθρωπος, or God-man in one perſon. As to what a *Jewiſh* writer [g] objects, that this is ſpoken of one that was pierced in war, as appears from the context; and that if the ſame perſon that is pierced is to be looked to, then it would have been ſaid, *and mourn for me, and be in bitterneſs for me*: it may be replied, that this prophecy does not ſpeak of the piercing this perſon at the time when the above wars ſhall be; but of the *Jews* mourning for him at the time of their converſion, who had been pierced by them, that is, by their anceſtors, hundreds of years ago; which now they will with contrition remember, they having aſſented to it, and commended it as a right action; and as for the change from the firſt perſon to the third, this is not at all unuſual in ſcripture: *and they ſhall mourn for him as one mourneth for* his *only* ſon; or, *for this* [h]; that is, piercing him; for ſin committed againſt him; becauſe of their rejection of him, their hardneſs of heart, and unbelief with reſpect to him; and on account of their many ſins, which were the occaſion of his being pierced; which mourning will ariſe from, and be increaſed by, a ſpiritual ſight of him, a ſenſe of his love to them, and a view of benefits by him. Evangelical repentance ſprings from faith, and is accompanied with it; and this godly ſorrow is like that which is expreſſed for an only ſon; ſee *Amos* viii. 10. *Luke* vii. 12. and indeed Chriſt is the only-begotten of the Father, as well as the firſt-born among many brethren, as follows: *and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born*; ſin is a bitter thing, and makes work for bitter repentance.

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[e] R. Iſaac Chizzuk Emunah, par. 1. c. 36. p. 307.

[f] T. Bab. Succah, fol. 52. 1.

[g] R. Iſaac Chizzuk Emunah, par. 1. c. 36. p. 309.

[h] עליו ſuper hoc, Junius & Tremellius; propter hoc, Guſſetius; ſuper illo, Piſcator, Cocceius.

℣. 11. *In that day ſhall there be a great mourning in Jeruſalem*, &c.] Great numbers being awakened, convinced, and converted, and brought to true repentance: *as the mourning of Hadadrimmon in the valley of Megiddon. Lightfoot*[i] thinks the prophet alludes to the two great and general lamentations of *Iſrael*; the one about the rock *Rimmon*, where a whole tribe was come to 400 (it ſhould be 600) men, *Judg*. xx. 47. and may be rendered, *the ſad ſhout of Rimmon*; and the other in the valley of *Megiddo*, for the death of *Joſiah*. Some take *Hadadrimmon* to be the name of a man, as *Aben Ezra*; and the *Targum* and *Jarchi* ſay who he was, and alſo make two mournings to be alluded to[k]; paraphraſing the words thus, "at that time mourning " ſhall be multiplied in *Jeruſalem*, as the mourning of *Ahab* the ſon of *Omri*, whom *Hadadrimmon* the ſon of *Tabrimmon* ſlew in *Ramoth-Gilead*; " and as the mourning of *Joſiah* the ſon of *Amon*, " whom *Pharaoh Necho*, or the lame, ſlew in the " valley of *Megiddo*:" and ſo the *Syriac* verſion renders it, "as the mourning of the ſon of *Amon* " in the valley of *Megiddo*." Of the firſt of theſe, ſee 1 *Kings* xxii. 31—37. and of the latter, 2 *Kings* xxiii. 29. according to *Jerom*, it was the name of a place in the valley of *Megiddo* near to *Jezreel*; and which, in his time, went by the name of *Maximianopolis*, called ſo in honour of the emperor *Maximian*; it was ſeventeen miles from *Cæſarea* in *Paleſtine*, and ten miles from *Jezreel*[l]: and mention is made by *Jewiſh*[m] writers of the valley of *Rimmon*, in which place the elders intercalated the year; tho' *Jerom* elſewhere[n] ſays, that *Adadrimon* was a king, the ſon of *Tabrimmon*, who reigned at *Carchemiſh*, whom *Pharaoh Necho* ſlew, at the ſame time he ſlew *Joſiah*. Both words, *Hadad* or *Adad* and *Rimmon*, are names of idols with the *Syrians*.

℣. 12. *And the land ſhall mourn*, &c.] That is, the inhabitants of it; not only *Jeruſalem*, but the land of *Judea*, and the people in it every where: in the *Talmud*[o], 'tis ſaid, this is the mourning of the Meſſiah, that is, on his account: *every family apart*; tho' the mourning will be general and public, yet it will be not in a body of the whole people together, but ſeparate and diſtinct: *the family of the houſe of David apart, and their wives apart*; the men by themſelves, and the women by themſelves, which is according to the cuſtom of the *Jews* in public worſhip; thoſe that belong to the family of *David*, ſhall mourn becauſe of the *Jews* long rejection of the king Meſſiah, Jeſus the Son of *David*, the Saviour, whom God raiſed up of his ſeed: *the family of the houſe of Nathan apart, and their wives apart*; not of *Nathan* the Son of *David*, the brother of *Solomon*, as ſome think; for as *Aben Ezra* obſerves, he and his family are comprehended in the family of *David*; but of *Nathan* the prophet, who will mourn becauſe the *Jews* have ſo much ſlighted Jeſus the great prophet, the Lord raiſed up in *Iſrael*, his doctrines and ordinances.

℣. 13. *The family of the houſe of Levi apart, and their wives apart*, &c.] Becauſe of the contempt of the prieſtly office of Chriſt, which theirs prefigured, and was aboliſhed by his; becauſe of their trampling upon his blood, righteouſneſs, and ſacrifice: *the family of Shimei apart, and their wives apart*; not of *Shimea* the ſon of *David*, 1 *Chron*. iii. 5. as *Jarchi* thinks, for his family is comprehended in the family of *David*; nor of *Shimei* the ſon of *Merari*, and grandſon of *Levi*, 1 *Chron*. vi. 16. for the ſame reaſon: ſome think, that by way of prophecy the family of *Semei*, mentioned among the progenitors of Chriſt, *Luke* iii. 26. is intended; and others have thought of *Shammai*, a famous *Miſnic* doctor in the times of Chriſt, whoſe diſciples were called the houſe or family of *Shammai*, of which frequent mention is made in the *Miſna* and *Talmud*: but the *Septuagint*, *Syriac*, and *Arabic* verſions read, *the family of Simeon*; mentioned together with *Levi*, as brethren in iniquity, and now mourn for the common concern they had in the crucifixion of Chriſt, and their refuſal of him.

℣. 14. *All the families that remain*, &c.] That will be in being in thoſe times: *every family apart, and their wives apart*; for the whole nation ſhall be born at once, and converted, and all *Iſrael* ſhall be ſaved, *Iſ*. lxvi. 8. *Rom*. xi. 26.

CHAP. XIII.

IN this chapter are prophecies concerning the purification of the penitent *Jews* before ſpoken of; the removal of idols, and falſe prophets, out of the earth; the death of Chriſt; the deſtruction of the greater part of men, and the ſalvation of a few of them. The cleanſing of ſuch that mourn for ſin, in a fountain opened for that purpoſe, is ſpoken of, ℣. 1. the utter abolition of idols, and falſe prophets, and unclean ſpirits, is affirmed, ℣. 2. the parents of falſe prophets will forbid them to propheſy; they themſelves will be aſhamed of their viſions; they'll throw off the rough garment, which was a token of their being prophets, and by which they deceived; they'll confeſs they are no prophets, and what they are, and own the wounds they have received from their friends on that account, ℣. 3, 4, 5, 6. and whereas the Meſſiah, as pierced and crucified, is ſpoken of in the preceding chapter, whoſe blood is the cleanſing fountain mentioned in this, an account is given of his death; who is deſcribed by his office, the ſhepherd of the Lord; and by his natures, human and divine, the man his fellow; his death is ſignified by ſmiting with the ſword, which was done by the order of the Lord; the conſequences of which were the ſcattering of the ſheep, and the turning of the hand of the Lord upon them in a way of mercy, ℣. 7. and then it is declared, that two parts in three of the land ſhould be cut off, and a third part ſaved, but yet ſo as by fire, whom the Lord would own as his people, and they ſhould acknowledge him to be their God, ℣. 8, 9.

℣. 1.

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[i] Works, vol. i. p. 46.

[k] Vid. T. Bab. Megillah, fol. 3. 1. & Gloſſ. in ib. & Moed Katon, fol. 28. 2.

[l] Vid. Reland. Paleſtina Illuſtrata, tom. 2. p. 892.

[m] T. Hieroſ. Chagigah, fol. 78. 4.

[n] Trad. Heb. fol. 86. 1.

[o] T. Hieroſ. Succah, fol. 55. 2.

℣. 1. *In that day there ſhall be a fountain opened,* &c.] Which *Aben Ezra* and *Kimchi* underſtand literally; but R. *Moſes* the prieſt figuratively; and ſo the *Targum*, which interprets it of the doctrine of the law being open as a fountain of water; and ſo *Abendana*, who compares it with *Iſ.* ii. 3. but rather it ſhould be underſtood of the preaching of the goſpel, and the adminiſtration of goſpel-ordinances; tho' better of Chriſt himſelf, the fountain of gardens, and of living waters, from whoſe pierced ſide, of whom mention is made as pierced in the preceding chapter, ſprung blood and water; blood for juſtification, remiſſion, and cleanſing, and water for ſanctification: and beſt of all of his blood particularly, called a *fountain*, not ſo much for the quantity of blood ſhed, as for its full virtue and efficacy to anſwer the purpoſes for which it was ſhed; it being the blood not only of man, and of an innocent man, but of the Son of God; and may be ſaid to be *opened*, becauſe of its continued virtue to cleanſe from ſin; it is not ſealed, but opened, and always ſtands open; there is no hindrance or obſtruction in coming to it; not the meanneſs or poverty of perſon, they that have no money may come to theſe waters; nor their ſinfulneſs, even tho' they are the chief of ſinners; nor their being of this and the other nation, it is expoſed to all; to all that the Father has given to Chriſt; to all ſenſible ſinners: tho' it follows, *to the houſe of David, and to the inhabitants of Jeruſalem*; for this, as it may be literally underſtood of the *Jews* in the latter day, including their great men and common people, high and low, rich and poor; ſo myſtically of all the family of Chriſt the Son of *David*, and of all that belong to the heavenly *Jeruſalem*, even the whole church of the firſt-born, whoſe names are written in heaven: *for ſin, and for uncleanneſs*; that is, for ſin, which is uncleanneſs; ſin is an unclean thing, and has defiled all human nature, and nothing can remove the pollution of it; but the blood of Chriſt can remove it, and that being ſhed makes atonement for it, procures the pardon of it, and juſtifies from it in the ſight of God; and being ſprinkled on the conſcience, removes it from that. The *Targum* interprets it myſtically of the forgiveneſs of ſins, paraphraſing it thus, "I will forgive their iniquities, as they are cleanſed with the water of "ſprinkling, and the aſhes of the heifer, which is "for ſin."

℣. 2. *And it ſhall come to paſs in that day, ſaith the Lord of hoſts,* &c.] In the latter day, at the time of the converſion of the *Jews*, when they ſhall turn to the Lord, and their ſins ſhall be forgiven, and waſhed away in the fountain of his blood; for this refers not to the times of the *Babyloniſh* captivity, and their deliverance from that, which was now over, when idolatry ceaſed among that people; nor to the times of Chriſt, when ſoon after the falſe prophets among the heathens, and their lying oracles, ceaſed, and paganiſm in the *Roman* empire was deſtroyed; but to the times beforementioned, of which it is predicted by the Lord, ſaying, that *I will cut off the names of the idols out of the land, and they ſhall no more be remembred*; meaning the idols of gold, ſilver, braſs, and wood; images of the virgin *Mary*, and ſaints departed, worſhipped by the papiſts, *Rev.* ix. 20, 21. for at this time myſtical *Babylon* will fall, the idolatry of the church of *Rome* will be at an end, and will never be revived more: *and alſo I will cauſe the prophets, and the unclean ſpirit, to paſs out of the land*; by *the prophets* are meant falſe prophets, as the *Targum* explains it, even all the popiſh hierarchy, pope, cardinals, archbiſhops, biſhops, prieſts, *&c.* all that wretched body, which goes by the name of the falſe prophet, who at the battle of *Armageddon* will be taken, and with the beaſt caſt alive into the lake of fire, *Rev.* xix. 20. and by *the unclean ſpirit*, or *ſpirits*, the ſingular for the plural, are meant the three unclean ſpirits like frogs, and which are the ſpirits of devils, that come out of the mouth of the dragon, beaſt, and falſe prophet, the jeſuits, monks, and friars; theſe ſhall be no more then on the earth, after theſe times, *Rev.* xvi. 13, 14. *Jarchi* and *Kimchi* interpret *the unclean ſpirit* of the corruption of nature; but that will not ceaſe, as long as men are in a mortal ſtate. This prophecy is, by the ancient *Jews* [p], applied to the times of the Meſſiah.

℣. 3. *And it ſhall come to paſs*, that *when any ſhall yet propheſy*, &c.] Or attempt to propheſy, or propagate their idolatrous religion and principles after this time, when they ſhall be abundantly detected and expoſed: *then his father and his mother that begat him*; of whom he is born, and who as his parents muſt be ſuppoſed to have the moſt tender regard unto him, even to theſe, the impoſture will be ſo flagrant, that they will not encourage him, but on the contrary, *ſhall ſay unto him, thou ſhalt not live*; but die, according to the law againſt the falſe prophet in *Deut.* xviii. 20: *for thou ſpeakeſt lies in the name of the Lord*; which is the very character of the followers of the man of ſin, who ſpeak lies in hypocriſy, pretending that they are of God, and carrying a ſhew of truth, religion, and holineſs, 1 *Tim.* iv. 1, 2: *and his father and his mother that begat him, ſhall thruſt him through when he propheſieth*; ſo great will be their love to God, and to his truth, that notwithſtanding the nearneſs of blood, their hands will be upon him firſt, and either beat him, or put him to death; a ſon, according to the law, not being to be ſpared in ſuch a caſe, *Deut.* xiii. 6—10.

℣. 4. *And it ſhall come to paſs in that day*, that *the prophets ſhall be aſhamed, every one of his viſion, when he hath propheſied*, &c.] He ſhall be aſhamed of the doctrines he has delivered, they will appear to all men ſo ridiculous and abſurd; as the doctrines of merit, and the works of ſupererogation; of tranſubſtantiation and purgatory; of pardons, penance, *&c*: *neither ſhall they wear a rough garment to deceive*; or *a hairy garment* [q]; ſuch as the firſt and ancient inhabitants of the earth wore, who uſed the ſkins of beaſts for covering, as *Diodorus Siculus* [r] obſerves: and *Pauſanias* [s] ſays of the firſt natives of *Locris*, not knowing how to weave and make garments, uſed to cover their bodies to preſerve them from the cold, with the undreſſed ſkins of beaſts, turning the hair outward as more becoming: and ſuch an hairy garment, or much like it, *Elijah* wore; hence he is called an hairy man, 2 *Kings* i. 8. and *John* the *Baptiſt*, who came in the power and ſpirit of that prophet, appeared in a like habit, clothed with camel's hair, *Matt.* iii. 4. and in like manner good men, eſpecially in times of diſtreſs and trouble, uſed to wander about in ſheep-ſkins and goat-ſkins, *Heb.* xi. 37. which ſeem to be the ſame ſort of raiment: and now, in imitation of ſuch like good men, and true prophets of the Lord, particularly *Elijah*, the falſe prophets, as *Jarchi* and *Kimchi* obſerve, in order to deceive the people, and paſs for true prophets, put on ſuch rough and hairy garments, as if they were very humble and ſelf-denying men. *Braunius* [t] thinks, the prophet may have reſpect to a cuſtom among the idolatrous prophets, who uſed to clothe themſelves with the ſkins of the ſacrifices, and lie on them in their temples, in order to obtain dreams, and be able to foretel future things; of which ſee the note on *Amos* ii. 8. but it ſeems to have reſpect to the habits of the monks and friars, and of the different orders by which they are diſtinguiſhed as religious perſons, and gain reſpect and veneration among men; and under the guiſe of ſanctity and devotion, and of an auſtere and mortified life, impoſe their lies and deceptions upon them; but now will lay their habits aſide, as being aſhamed of their profeſſion and principles.

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[p] Zohar in Gen. fol. 53. 4. & 73. 1.

[q] אדרת שער pallio pili, Montanus; piloſo, Pagninus; chlamyde piloſa, Munſter; pallium ex pilis, Cocceius; pallium pili, Burkius.

[r] Bibliothec. l. 1. p. 21.

[s] Phocica ſive, l. 10. p. 685.

℣. 5. *But he ſhall ſay, I am no prophet*, &c.] That he is not of the *Romiſh* clergy, or of any of their religious orders, having laid aſide his habit: *I* am *an huſbandman*; he ſhall put on the habit of a huſbandman, and work for his bread; for he'll not be able to ſupport himſelf, as before, with the ſale of pardons and indulgences, and by praying ſouls out of purgatory; for no man hereafter will buy of his merchandiſe, *Rev.* xviii. 11. and he'll be aſhamed of his former calling and traffic, and will not own that he was ever concerned therein; but will affirm that he was never of the *Romiſh* clergy, but always a layman, and employed in huſbandry: *for man taught me to keep cattel from my youth*; he will ſay he was brought up to huſbandry, or in ſome mechanic buſineſs from his youth, and never was in any convent or monaſtery, or of any religious order: it may be rendered, *for man made me to work from my youth* [u]; and is not to be reſtrained to keeping cattel, or any particular employment.

℣. 6. *And one ſhall ſay unto him, what* are *theſe wounds in thine hands?* &c.] That is, if thou art not a prophet, what's the meaning of theſe wounds in thine hands? which deſign either thoſe his father and mother had given him, when they thruſt him through for being a falſe prophet, ℣. 3. or the mark of the beaſt he received in his right-hand, which he was obliged to take, when he entred into holy orders, *Rev.* xiii. 9, 16, 17. or the wounds and ſtripes he gave himſelf, in the exerciſe of his ſuperſtition and will-worſhip: *then he ſhall anſwer*, thoſe *with which I was wounded in the houſe of my friends*; he will pretend that theſe were wounds he had privately in his father's family, by way of correction, for not doing his civil and ſecular buſineſs as he ought to have done; or he ſhall be obliged to confeſs the mark of the beaſt on him; or that theſe were wounds he had given himſelf in the temples and churches, dedicated to angels and ſaints, his patrons, friends, and lovers; with whom he committed ſpiritual adultery or idolatry, and before whoſe images and ſhrines he had cut and given himſelf theſe wounds and gaſhes, to the great diſhonour of Chriſt, as if his crucifixion and wounds were of no avail; wherefore his ſufferings and death are next ſpoken of: and ſome underſtand theſe words of Chriſt, introduced after this manner; the prophet having ſpoken of the falſe prophet, thruſt through by his parents, becauſe that Chriſt would be reckoned a falſe prophet and impoſtor by his countrymen the *Jews*, and be crucified by them as ſuch; repreſents the *Jews* as upbraiding him with his crucifixion, which they ſuggeſt he righteouſly ſuffered, for ſeducing their nation: to which he replies, that indeed he was crucified, and thereby wounded with the nails drove into his hands and feet; and this uſage he met with from thoſe of his own nation, and who pretended to be the friends of the Meſſiah, and to expect his coming, and this at or near *Jeruſalem*, where was the temple or houſe of God; but all this he endured, not for any crime he had been guilty of, but according to the counſel and will, purpoſe and decree of God; whereby he was appointed the ſhepherd of the flock; the Mediator between God and man; the Saviour of his people; and to die ſuch a death, in order to obtain ſalvation for them; which counſel and will of God are clearly and ſtrongly expreſſed in the following verſe: and to this ſenſe *Capellus* interprets the words.

℣. 7. *Awake, O ſword, againſt my ſhepherd*, &c.] Not *Judas Maccabæus*, ſlain in battel by *Bacchis* [w], as *Grotius* fanſies; but Chriſt, Jehovah's ſhepherd; for theſe are the words of Jehovah the Father, concerning his Son, whom he calls *my ſhepherd*; becauſe he has a property in him, as well as in the flock; and he was choſen, called, ſet up, and ſent as ſuch by him; on whom he laid the ſtrayings of all the ſheep; and who as ſuch died and roſe again, and is accountable to his divine Father for the flock committed to him: by *the ſword* awoke againſt him, are meant either the ſorrows and afflictions of Chriſt, which like a ſword pierced thro' his ſoul; or the violent death he was put to, being ſtricken and cut off for the tranſgreſſions of his people; or the *Jews*, who were the inſtruments of it; ſo wicked men are called, *Pſ.* xvii. 13. or rather the glittering ſword of juſtice, which was drawn againſt him, and ſheathed in him; which is called upon to *awake*, it ſeeming as tho' it was aſleep; it having been a long time ſince the firſt ſin of *Adam* was committed, in which all his poſterity was concerned, and for which ſatisfaction to divine juſtice muſt be made; and longer ſtill, ſince Chriſt became a ſurety, and engaged to do it; moreover, it was a great while ſince it was promiſed that he ſhould come, and be ſmitten and wounded for ſin; and after he was come into the world, it was ſome time before the orders were given to this ſword to awake againſt him: *even againſt the man that is my fellow, ſaith the Lord of hoſts*; the human nature of Chriſt is ſignified by *the man*; not that he was really man before his incarnation, only in the purpoſe and covenant of God; and he often appearing in an human form; and the ſcripture ſpeaking of things future as preſent; tho' here it regards him in the days of his fleſh, and as ſuffering: his divine nature is expreſſed by being *the fellow* of the Lord of hoſts; not only being near to him in place and affection, but his equal, being truly a divine perſon; of the ſame nature, glory, and majeſty with him [x], tho' diſtinct from him; and ſo fit to be the ſhepherd of the flock: *ſmite the ſhepherd*; the order is given to the ſword of juſtice, by the Lord of hoſts, to ſmite the Meſſiah, the ſhepherd, even unto death: this was according to his purpoſe; was his will of command; agreeable to his mind; what he took a kind of pleaſure in, and in which he had an hand himſelf; for it is rendered, *I will ſmite*, *Matt.* xxvi. 31: *and the ſheep ſhall be ſcattered*; particularly the apoſtles, who upon the ſeizure of Chriſt were ſcattered from him, and one another, whereby this prophecy was fulfilled, *Matt.* xxvi. 31, 56: *and I will turn my hand upon the little ones*; the ſame with the ſheep, the diſciples of Chriſt [y]; yea, all that Chriſt died for, and to whom God is gracious for his ſake; even all the little ones that believe in him; who are few in number, little in their own ſight, and contemptible in the eyes of the world; puſillanimous, fearful, and of little faith, as the apoſtles of Chriſt were at the time he died: on theſe the Lord turned his hand; not his chaſtizing hand, though that is ſometimes on the ſaints; much leſs his hand of juſtice, which was laid on Chriſt, and it would have been unjuſt to have laid it on ſinner and ſurety both; but his hand of grace and mercy, power and protection; which was upon the apoſtles in their miniſtrations, ſucceeding them to the converſion of ſinners, and preſerving them from their enemies; and all the elect are ſaved in conſequence of the death of Chriſt, and redemption by him. *Aben Ezra* ſays, this prophecy refers to the great wars which ſhall be in all the earth in the times of *Meſſiah ben Joſeph*; but they regard the times of Chriſt the Son of *David*, who is already come. The *Targum* is, "be revealed, O ſword, againſt the king, and againſt the ruler his companion, who is like unto him;" and *Jarchi* interprets it of the king of *Moab*; and *Aben Ezra* of every king of the nations that ſhall in the above times reign over the earth, who thinks himſelf to be as God; which ſenſe *Kimchi* approves of, and obſerves, that the *little ones* are governors and princes, who are leſs than kings: and another *Jewiſh* writer [z] ſays the ſenſe is, awake, O ſword, againſt the king of *Iſhmael*, who is called the king of the *Turks* (the grand Seignior) that rules over *Aſia* and *Africa*; which are more than three fourths of the world, and the greater part of the *Jewiſh* nation are in captivity under his hand; him God calls his ſhepherd, becauſe he hath given into his hand to feed his flock in their captivity, and this flock is the nation of *Iſrael*; and he is called the man his fellow, becauſe he thinks himſelf, thro' the pride and haughtineſs of his heart, to be as God; and upon the ruin of this prince, he ſuppoſes, will be the deliverance of the *Jews*, who being ſcattered into ſeveral parts, will in ſeparate bodies return to their own land: and by the *little ones* he thinks are meant, the kings of the nations of *Edom*, or of the *Roman* nations, which are the leſſer paſtors of the ſheep. *Manaſſeh ben Iſrael* [a] makes mention of the ſame expoſition of the paſſage, but is of opinion, that the words are rather to be underſtood of the pope of *Rome*, who calls himſelf a paſtor, and next to God, and his vicar on earth; and againſt him and thoſe like to him, inferior in power, God will make war. But much more agreeable, and very remarkable, are the words of R. *Samuel Marochianus* [b], who writing of the coming of the Meſſiah, ſays, "I fear, O my Lord, that that which *Zechariah* the prophet ſaid, *I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered*, was fulfilled, when we ſmote the ſhepherd of thoſe little ones and holy apoſtles." Moreover, it may be obſerved, that the word for *little ones*, ſometimes ſignifies great ones, as Mr. *Pocock* [c] has obſerved, and particularly in this text; which, according to the ſenſe ſome give of it, mentioned by R. *Tanchum*, is, *I will turn mine hand upon the illuſtrious and the princes*, and not *upon the little ones*, as commonly underſtood; and which he takes to be the beſt of the expoſitions adduced: and with this agree the ſeveral *Oriental* verſions; ſome copies of the *Septuagint* read, *upon the ſhepherds*; and ſo the *Arabic* verſion; and the *Syriac* verſion renders it, *the ſuperiors*; and ſo may very well be applied to the apoſtles of Chriſt, who were in the higheſt office in the church, and ſhepherds of the flock; on whom, after the death of Chriſt, God turned his hand of power, which was upon them, and was with them in their miniſtrations, making them ſucceſsful wherever they went; and alſo his hand of providence was upon them, protecting and preſerving them, until they had done the work they were ſent about. After this prophecy concerning the Meſſiah, occaſionally inſerted here, the prophet returns to his prediction of the ſtate of the church, and what ſhall befal it in the latter day.

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[t] De veſtitu Sacerdot. Heb. l. 1. c. 4. §. 9. p. 97.

[u] הקנני fecerunt me operari, Noldius; homo operari fecit me, De Dieu, Burkius.

[w] Vid. Joſeph. Antiqu. l. 12. c. 11. §. 2.

[x] עמית ſocius, proximus; ſpeciatim tribuitur Meſſiæ, qui patri cœleſti eſt conjunctiſſimus & intimus, cum ſit ejuſdem numero eſſentiæ, gloriæ, ac majeſtatis cum eo. Stockius, p. 794.

℣. 8. *And it ſhall come to paſs, that in all the land, ſaith the Lord*, &c.] Either in all the land of *Iſrael*, as *Kimchi* interprets it; or rather in all the world, as *Aben Ezra* and others; for this prophecy ſeems to have reſpect, not to the calamities of the *Jews* at the deſtruction of *Jeruſalem*, after the death of Chriſt, when a few were ſaved, a remnant according to the election of grace, yet ſo as by fire, for whoſe ſake the days of tribulation were ſhortened; but to the external ſtate of the church, and the trouble of it throughout *Chriſtendom*, about the time of the deſtruction of antichriſt: *two parts therein ſhall be cut off, and die*; all hypocrites, formaliſts, and outward court-worſhippers; who ſeem as if they would be at this time two thirds of the profeſſors of true religion; who will not be able to ſtand the hour of temptation that will come upon all the earth, to try the inhabitants of it; which will be the laſt ſtruggle of the beaſt of *Rome*, *Rev.* iii. 10. but will be twice dead, plucked up by the roots; will die to the profeſſion of religion, and be cut off from the people of God, and have no more a name with them: *but the third ſhall be left therein*; the few names in *Sardis*, which have not defiled their garments; the hundred forty and four thouſand that will ſtand with Chriſt, and by him, on mount *Zion*, being redeemed from among men, *Rev.* iii. 4. and xiv. 1, 4. compare with this *Rev.* xvi. 19.

℣. 9. *And I will bring the third part through the fire*, &c.] Into tribulation, as the *Targum* explains it; or into great diſtreſſes, comparable to fire, as *Kimchi* obſerves; this is the hour of temptation that will be in the *Philadelphian* church-ſtate, *Rev.* iii. 10. *Daniel*'s time of trouble, ſuch as there never was ſince there was a nation, *Dan.* xii. 1. and the time of the ſlaying of the witneſſes, *Rev.* xi. 7, 8, 9: *and will refine them as ſilver is refined, and will try them as gold is tried*; their graces, principles, and profeſſion will be tried; their droſs and tin will be removed, and they will be purged

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[y] So Stockius, p. 912.

[z] R. Iſaac Chizzuk Emunah, par. 1. c. 37. p. 310, 311.

[a] De Reſurrect. Mort. l. 3. c. 5. §. 5. p. 290.

[b] Apud Burkium in loc. e Mullero.

[c] Not. Miſcell. in Port. Moſis, c. 2. p. 18.

and purified; a more pure and glorious ſtate of the church will take place, in which there will be great purity of goſpel-worſhip, diſcipline, and converſation; when the word will be more purely preached, the ordinances more purely adminiſtred, and the ſaints will live more holy lives and converſations, ſignified by the witneſſes aſcending up into heaven, *Rev.* xi. 12: *they ſhall call on my name*; which includes the whole of divine worſhip, and particularly deſigns prayer, that pure offering and incenſe, which ſhall now be offered to the name of the Lord in every place, *Mal.* i. 11. hence it follows, *and I will hear them*; accept their prayers, and give an anſwer to them: ſo the *Targum* paraphraſes the words, "he ſhall pray in my "name, and I will receive his prayer:" *I will ſay, it is my people*; the Lord will make it appear to themſelves and others, that they are his ſpecial, peculiar, and covenant-people, by calling them out of *Babylon*; by beſtowing his favours upon them; and by granting his preſence with them, as well as by the witneſſings of his Spirit to them; ſee *Rev.* xviii. 4. and xix. 1: *and they ſhall ſay, the Lord is my God*; they ſhall know him to be their covenant-God and Father, and claim their intereſt in him, and acknowledge him as ſuch; which is the greateſt happineſs that can be enjoyed, *Pſ.* cxliv. 15. *Rev.* xxi. 3.

CHAP. XIV.

THIS chapter treats of the coming of Chriſt with all his ſaints, and his perſonal appearance among them; and of the ſigns of the times before that; and of what ſhall befal the enemies of the church, both open and ſecret; and of the happy ſtate and condition of the church itſelf. Firſt there will be a time of great affliction to the people of God, ℣. 1, 2. when the Lord will appear and fight for them, and will appear to them, and with them, ℣. 3, 4, 5. but before this time it will be an uncommon ſeaſon, neither day nor night; at the cloſe of which, light will break forth, ℣. 6, 7. the goſpel will be ſpread far and near, attended with the Spirit and grace of God in great plenty, ℣. 8. which will bring on the ſpiritual reign of Chriſt over all the earth, ℣. 9. particularly the land of *Judea*, and the city of *Jeruſalem*, ſhall be inhabited by men with ſafety, ℣. 10, 11. and all thoſe that oppoſe and fight againſt the Lord's people ſhall be deſtroyed, partly by an immediate plague from the Lord upon them, and partly by the hands of one another, and alſo by the ſaints of the Moſt High; and the plague ſhall not only be upon their perſons, but upon their cattel likewiſe, ℣. 12, 13, 14, 15, 16. and as for thoſe that profeſs the chriſtian name, and yet neglect or refuſe to worſhip the Lord in a ſpiritual and evangelical manner, there ſhall be no rain upon them, ℣. 17, 18, 19. and as for the church and people of God, there ſhall be univerſal holineſs among them, and not a ſingle *Canaanite* to be found in the midſt of them, ℣. 20, 21.

℣. 1. *Behold the day of the Lord cometh*, &c.] Or the day when the Lord will come, both in his ſpiritual and perſonal reign; for this is not to be underſtood of his firſt coming in the fleſh, at which time none of the things after-mentioned happened; nor of his coming to take vengeance on the *Jews*; but rather of his coming to convert them: *and thy ſpoil ſhall be divided in the midſt of thee*; not the ſubſtance of the nations, divided by the *Iſraelites* in the midſt of *Jeruſalem*, as the *Targum* and *Jarchi* interpret it; but the ſpoil of *Jeruſalem*, when taken by the enemy, as is after ſaid, which ſhould be divided by them with great joy and triumph, in the midſt of it: this refers not to the ſpoil of *Jeruſalem* by *Antiochus* or the *Romans*, but to the ſlaying of the witneſſes, and the triumph of their enemies over them, *Rev.* xi. 7, 10. or elſe to the ſpoil and prey the *Turks* will come to *Jeruſalem* for, when it ſhall be in the poſſeſſion of the *Jews*; and who perhaps at firſt will have ſome ſucceſs; ſee *Ezek.* xxxviii. 12, 13.

℣. 2. *For I will gather all nations againſt Jeruſalem to battel*, &c.] Meaning not the *Romans*, in the time of *Veſpaſian*, for they were not all nations; nor did a part of the city only go into captivity then, but the whole; nor did any remain in it: it ſeems right to refer it to the gathering of the kings of the earth to the battel of the Lord God Almighty at *Armageddon*, *Rev.* xvi. 14—16. unleſs it may be thought better to interpret it of the vaſt numbers out of ſeveral nations, the *Turk* will bring againſt *Jeruſalem*, to diſpoſſeſs the *Jews* of it, by whom it will be again inhabited in the latter day; ſee *Ezek.* xxxviii. 4—8. and *Kimchi* interprets it of the *Gog* and *Magog*-army. The *Jews*, in their ancient *Midraſhes*[a], apply it to the times of the Meſſiah; which is true, if underſtood, not of the firſt times of the Meſſiah, whoſe coming they vainly expect, but of the laſt times of the Meſſiah. *And the city ſhall be taken, and the houſes rifled, and the women raviſhed, and half of the city ſhall go into captivity*; this will be the time when the outward court ſhall be given to the *Gentiles*, the papiſts; the two witneſſes ſhall be ſlain, and their enemies ſhall rejoice and ſend gifts to one another, *Rev.* xi. 2, 7, 10. this will be a trying ſeaſon, and ſuch a time of trouble as has not been known: *and the reſidue of the people ſhall not be cut off from the city*; there will be a remnant according to the election of grace; the city, the church, ſhall not be wholly extinct; Chriſt will reſerve a ſeed for himſelf in thoſe very worſt of times, as he has always done: this cannot refer to the deſtruction of *Jeruſalem* by the *Romans*, for then all the inhabitants of the city were cut off, or carried captive, and none left; but, if literally to be underſtood, muſt refer to what will be, when the army of *Gog* ſhall come againſt it in the latter day; though theſe circumſtances are not mentioned in *Ezekiel*.

℣. 3. *Then ſhall the Lord go forth*, &c.] Out of his place in heaven, either in perſon, or by the diſplay of his power; that is, the Lord Jeſus Chriſt, whoſe name is called the Word of God, and is the King of kings, and Lord of lords, deſcribed as a mighty warrior, *Rev.* xix. 11, &c: *and fight againſt thoſe nations, as when he fought in the day of battel*; the *Targum* adds, *at the Red-ſea*; when the Lord fought for *Iſrael* againſt the *Egyptians*, *Exod.* xiv. 25. and afterwards againſt the *Canaanites*, when they entred the land of *Canaan* under *Joſhua*: thus Chriſt ſhall judge, and make war in righteouſneſs, and overcome thoſe that ſhall make war with him; and with the ſharp ſword that goeth out of his mouth ſhall ſmite nations, and with a rod of iron rule them, and break them to ſhivers, *Rev.* xiv. 14. and xix. 11, 15. and ii. 27. ſee alſo *Ezek.* xxxviii. 21, 22. and xxxix. 1, 3, 4.

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[a] Shir-haſhirim Rabba, fol. 22. 3. & Midraſh Ruth, fol. 33. 2.

℣. 4. *And his feet ſhall ſtand in that day upon the mount of Olives*, &c.] Where he often was in the days of his fleſh, and from whence he aſcended to heaven, *Luke* xxi. 37. and xxiii. 29. *Acts* ii. 12. but here he did not appear at the time of the deſtruction of *Jeruſalem*; wherefore this muſt refer to a time to come; and ſeeing it is certain that he will ſtand in the latter day on the earth, at the time of the reſurrection, and will come down from heaven in like manner as he went up; it ſeems very probable that he will deſcend upon that very ſpot of ground from whence he aſcended, *Job* xix. 25, 26, 27. *Acts* i. 11, 12. The *Jews*[e] have a notion, that at the general reſurrection of the dead, the mount of *Olives* will cleave aſunder, and thoſe of their nation, who have been buried in other countries, will be rolled thro' the caverns of the earth, and come out from under that mountain. This is what they call *Gilgul Hammetim*, the rolling of the dead; and *Gilgul Hammechiloth*, the rolling thro' the caverns. So they ſay in the *Targum* of *Cant.* viii. 5. "when the dead ſhall live, the "mount of *Olives* ſhall be cleaved aſunder, and "all the dead of *Iſrael* ſhall come out from under it; yea, even the righteous, which die in "captivity, ſhall paſs thro' ſubterraneous caverns, "and come from under the mount of *Olives*." This is ſometimes[f] repreſented as very painful to the righteous; but another writer[g] removes this objection by obſerving, that at the time of the rolling thro' the caverns of the earth, we may ſay that this rolling will be of no other than of the bone *Luz*, out of which the whole body will ſpring; ſo that this buſineſs of rolling will be eaſy and without pain; but they are not all agreed about the thing itſelf: *Kimchi* ſays[h], "there is a diviſion in the words of our *Rabbins*, concerning "the dead without the land (*i. e.* of *Iſrael*); ſome "of them ſay, that thoſe without the land ſhall "come up out of their graves; and others ſay, "they ſhall come out of their graves to the land "of *Iſrael* by rolling, and by the way of the caverns; but this verſe (*Ezek.* xxxvii. 12.) proves, "that thoſe without the land ſhall live, as the "dead of the land of *Iſrael*; for it ſays, *I will* "*open your graves, and cauſe you to come up out of* "*your graves*; and after that, *and I will bring you* "*into the land of Iſrael.*" *Which is before Jeruſalem on the eaſt*; a ſabbath-day's journey from it, about a mile, *Acts* i. 12: *and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt, and toward the weſt; and there ſhall be a very great valley, and half of the mountain ſhall remove toward the north, and half of it toward the ſouth*; and this valley will be made by cleaving and removing the mountain in this manner, to hold the dead together when raiſed; and this is thought by ſome to be the ſame with the valley of *Jehoſhaphat*, called the valley of deciſion, into which, the heathen being awakened and raiſed, will be brought and judged, *Joel* iii. 2, 12, 14.

℣. 5. *And ye ſhall flee to the valley of the mountains*, &c.] To ſeek for ſhelter and ſafety in them, for fear of the Lord, and the glory of his majeſty, whom every eye ſhall ſee, *Iſ.* ii. 19. *Rev.* i. 7: *for the valley of the mountains ſhall reach unto Azal*; a name of a place not known; it may be thought to be at ſome conſiderable diſtance: *yea, ye ſhall flee like as ye fled from before the earthquake, in the days of Uzziah king of Judah*; two years before which *Amos* propheſied, *Amos* i. 1. and which, according to *Joſephus*[i], was at the time when king *Uzziah* was ſtricken with a leproſy for invading the prieſts office; when, as he ſays, at a place before the city called *Eroge*, half part of the mountain towards the weſt was broken, and rolled four furlongs towards the eaſtern part, and there ſtood; ſo that the ways were ſtopped up to the king's gardens: *and the Lord my God ſhall come*; the Lord Jeſus Chriſt, who is truly God, and the God of his people; and who will appear to be ſo at his ſecond coming, which is here meant, by raiſing the dead, gathering all nations before him, and ſeparating them; by bringing to light all ſecret and hidden things; judging the whole world, and executing the ſentence on them; and particularly, by taking his own people to himſelf: *and all the ſaints with thee*; the *Targum*, and the *Septuagint*, *Syriac*, and *Arabic* verſions read, *with him*, meaning either the holy angels; ſo *Aben Ezra*, *Kimchi*, and *Ben Melech*; who will attend him partly for the glory of his majeſty, and partly for terror to the wicked, and alſo for ſervice; or rather glorified ſaints, the ſpirits of juſt men made perfect, whom Chriſt will bring with him to be united to their bodies, which will now be raiſed, and to be with him in the new heavens and new earth, which will now be formed, and to be preſented to him, and dwell with him, during the thouſand years.

℣. 6. *And it ſhall come to paſs in that day*, &c.] Which ſhall precede the coming of Chriſt, both his ſpiritual and perſonal reign; for what follows will not agree with either ſtate: *that the light ſhall not be clear* nor *dark*; before the latter day-glory it will be a darkiſh diſpenſation; not *clear*, as in the firſt times of the goſpel, when the ſun of righteouſneſs appeared, and the ſhadows of the ceremonial law were removed, and the goſpel ſhone out in the miniſtry of Chriſt and his apoſtles; nor as at the Reformation from popery, when the morning-ſtar was given, *Rev.* ii. 28. nor as it will be in the ſpiritual reign of Chriſt, when *Zion*'s light will be come, and her watchmen will ſee eye to eye; when the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſevenfold as the light of ſeven days; and much leſs as it will be in the kingdom-ſtate, when there will be no need of the ſun or moon; or in the ultimate glory, when we ſhall ſee no more darkly through a glaſs, but face to face: and yet it will not be *dark*, as it was with the *Jews* under the legal diſpenſation; and much leſs as with the *Gentiles* before the coming of Chriſt; or as in the dark times of popery; it will be a ſort of a twilight, both with reſpect to the light of doctrine, and of ſpiritual joy, comfort, and experience; which is much our caſe now. Some read the words, *there ſhall be no light, but cold and froſt*[k]; it will be a time of great coldneſs and lukewarmneſs, with regard to divine and ſpiritual things; iniquity will abound, and the love of many wax cold, *Matt.* xxiv. 12.

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[e] Targum in Cant. viii. 5.

[f] T. Bab. Cetubot, fol. 111. 1.

[g] Judah Zabarah apud Pocock. Not. Miſcell. p. 119.

[h] Piruſh in Ezek. xxxvii. 12.

[i] Antiqu. l. 9. c. 10. §. 4.

[k] לא יהיה אור יקרות יקפאון, ουκ εϛαι φως ϗ ψυχη, ϗ παγος, Sept. non erit lux, ſed frigus & gelu, V. L. ſo Syr. Ar. congelatio, Tigurine verſion, ſo Ben Melech; non erit lux; frigora potius & congelatio: *vel* non erit lux; frigoribus congelaſcent, ſcilicet peccatores, Hiller. de Arcano Kethib & Keri, p. 370.

℣. 7. *But it ſhall be one day*, &c.] A very ſingular, remarkable, and uncommon one; and it will be but one day; things won't continue long in ſuch a poſition: *which ſhall be known to the Lord*; all times and ſeaſons are known unto the Lord, but this will come under his ſpecial notice and obſervation, and be under the direction of his ſpecial providence; it will only be taken notice of by him, and not by others; ſcarce any will obſerve it, or know what God is doing in it, or about to do: *not day nor night*; not clear and full day as at noon; nor yet quite night or dark as at midnight; ſee the note on ℣. 6: *but it ſhall come to paſs, that at evening-time it ſhall be light*; after this day is over, which is neither clear nor dark, there will be an evening-time; things will be worſe with us than they are; the ſun will be ſet; Chriſt will be withdrawn in the miniſtry of the word; his witneſſes will be ſlain and ſilenced; great coldneſs and lukewarmneſs will ſeize upon profeſſors; great darkneſs of error will ſpread itſelf every where; great ſleepineſs and ſecurity will fall upon all the virgins, and there will be great diſtreſs of nations: and when it will be feared and expected that greater darkneſs and diſtreſs ſtill are coming on, *light* will break forth; deliverance and ſalvation from popiſh darkneſs and tyranny will be wrought; the light of the goſpel will break forth, and ſpread itſelf every where; the light of joy and gladneſs will ariſe to all the ſaints, and it will be a time of great ſpiritual peace, proſperity, and happineſs. *Vitringa* on *Iſ.* lx. 20. interprets it, there ſhall be no viciſſitude, or ſucceſſion of day and night, but all day; at evening it ſhall be light; no calamity nor ſorrow; Chriſt the light, and ſun of righteouſneſs, will break out in a glorious and ſpiritual manner.

℣. 8. *And it ſhall be in that day, that living waters ſhall go out from Jeruſalem*, &c.] When it ſhall be light; and this is one of the things which will make it ſo; for by *living waters* are meant the goſpel, and the doctrines of it; compared to running *waters* for the ſound of them, which will then go into all the earth; for the ſwiftneſs in which they ſhall proceed; for their rapidity and force in bearing all before them; for the great ſpread of them; and for their virtue and efficacy in cooling thoſe who are inflamed with the fiery law; refreſhing thirſty ſouls; purifying the hearts and lives of ſinners, and making thoſe that are barren fruitful: and to *living* waters, becauſe they are the means of quickening dead ſinners, and of reviving drooping ſaints; and becauſe they ſerve to ſupport and maintain a ſpiritual life, and nouriſh up unto eternal life, and direct the way to it, as well as give the beſt account of it: and theſe will come out of *Jeruſalem*; which may deſign *Jeruſalem* literally, which will be rebuilt at the time of the *Jews* converſion; or myſtically the church, the ſpiritual and heavenly *Jeruſalem*; ſee *Heb.* xii. 22. *Ezek.* xlvii. 1. *Joel* iii. 18. reference ſeems to be had to the firſt miniſtration of the goſpel, which, according to prophecy, came out of *Jeruſalem*, Iſ. ii. 3. *Half of them towards the former ſea*; or the eaſtern ſea, as the *Targum*, the *Perſian* ſea; and may ſignify, that the goſpel ſhall be carried into the eaſtern parts of the world, into *Perſia*, *Tartary*, and *China*, and other nations; and thoſe great kingdoms ſhall become the kingdoms of Chriſt: *and half of them toward the hinder ſea*; or the weſtern ſea, as the *Targum*, the *Mediterranean* ſea; and may denote the progreſs and ſucceſs of the goſpel in the *European* parts of the world: and the meaning of the whole is, that the goſpel ſhall be carried from eaſt to weſt, and preached all the world over, to the converſion of *Jews* and *Gentiles*, who, ſome think, are deſigned by the two ſeas; when the abundance of the ſea ſhall be converted by it, and the forces and fulneſs of the *Gentiles* brought in, and all *Iſrael* ſaved: *in ſummer, and in winter ſhall it be*; there will be no ſummer of perſecution, nor winter of coldneſs and indifference to hinder the miniſtry of the word: the phraſe denotes the conſtant miniſtry of the word, and the duration of it; it ſhall be conſtantly preached all the year long, and as long as ſummer and winter laſt.

℣. 9. *And the Lord ſhall be king over all the earth*, &c.] This refers to the ſpiritual reign of Chriſt in the latter day; upon the ſucceſs of the goſpel every where, there will be great converſions in all places; goſpel-churches will be ſet up, and ordinances adminiſtred every where; the earth will be filled with the knowledge of the Lord; his kingdom will be from ſea to ſea, from the eaſtern to the weſtern one, and his dominion will reach to the ends of the earth; popiſh nations, *Mahometan* kingdoms, pagan ones, and all the kings of the earth, will become chriſtian, and ſubmit to the ſceptre of Chriſt's kingdom: *in that day ſhall there be one Lord*; there is but one Lord in right now, and there is but one in fact that is owned by real chriſtians; and there will be but one in the ſpiritual reign, among all that are called chriſtians; there will be but one Lord and head to *Jews* and *Gentiles*, *Hoſ.* i. 11. the pope of *Rome* will be no more owned as head of the church, nor any other: *and his name one*; this refers not to any particular name by which Chriſt ſhall be called, but rather to that by which his people ſhall be called; all names of diſtinction being now laid aſide, and only that of chriſtians retained; tho' it chiefly deſigns unity of doctrine, uniformity of worſhip, one and the ſame way of adminiſtring ordinances: it ſignifies, that there will be one true, ſpiritual, uniform worſhip and religion; there will be no different ſentiments and principles in religion; nor different practices and modes of worſhip; nor different ſects; but all agreeing in the ſame faith and practice, under one Lord and king Chriſt Jeſus. So the *Targum*, "they ſhall ſerve before the Lord with "one ſhoulder; for his name is firm in the world, "and there is none beſides it." This paſſage is referred by the ancient *Jews* [1] to the times of the Meſſiah.

℣. 10. *All the land ſhall be turned as a plain*, &c.] That is, all the land of *Iſrael* round about *Jeruſalem*, which was encompaſſed with mountains, *Pſ.* cxxv. 2. but now theſe mountains ſhall become a plain, that that may be ſeen; ſince it follows, *from Gebah to Rimmon, ſouth of Jeruſalem*; *Geba* was a city in the tribe of *Benjamin*, on the northern border of the land, *Joſh.* xxi. 17. and *Rimmon* was in the tribe of *Judah*, given to *Simeon*, on the ſouthern part, *Joſh.* xv. 32. and xix. 7. ſo that from *Gebah* to *Rimmon*, was the ſame as from *Geba* to *Beerſhebah*, which was in the ſame tribe, 2 *Kings* xxiii. 8. and according to the *Jewiſh* writers, the ſouth of *Jeruſalem* was a plain; wherefore the meaning ſeems to be, that the whole land, from *Gebah* to *Rimmon*, ſhould be like that. *Jerom* makes mention of a village called *Remmon* in his time, fifteen miles to the north of *Jeruſalem*, which cannot be the place here meant, and yet ſpeaks of it as in the tribe of *Simeon* or *Judah*; and afterwards takes notice of another village called *Remmus* in *Daroma*, or the ſouth [m]: to me it ſeems that *Gebah* and *Rimmon* were places near to one another, and both in the tribe of *Benjamin*; ſee 1 *Sam*. xiv. 4. where the word rendered *pomegranate* is *Rimmon*, and is the proper name of a place, according to ſome; the ſame with that in *Judg*. xx. 47. where was a rock, called the rock *Rimmon*: and *Jonathan ben Uzziel* on 1 *Sam*. xiv. 2. renders it, the *plain of the pomegranate*; or rather, the plain of *Rimmon*: and the *Jews* make mention in their *Talmud* [n] of the valley of *Rimmon*, where ſeven elders met to intercalate the year; and here, they ſay, was a marble rock, in which every one faſtened a nail, and therefore it is called the rock of nails. Now the ſenſe ſeems to be, that all the land of *Iſrael* ſhould become a plain, like the valley that was between *Gebah* and *Rimmon*. *Jarchi* interprets it of the whole world. And this will be literally true of the new earth, in the thouſand years reign, which will be without hills, mountains, and ſeas, *Rev*. xxi. 1. It may be myſtically underſtood of the ſpiritual reign of Chriſt, when the whole world will become chriſtian; when *Jews* and *Gentiles*, and even the kings of the earth, ſhall bow the knee to Chriſt, and be ſubject to him. *And it ſhall be lifted up, and inhabited in her place*; that is, *Jeruſalem*, which ſhall appear very high, all the land round about being a plain; and being rebuilt, ſhall be inhabited on the ſame ſpot of ground it formerly was: or the church may be meant, which in the latter day will be greatly exalted, and will be filled with, and inhabited by, ſome of all the nations of the world, *Iſ*. ii. 2, 3: *from Benjamin's gate, unto the place of the firſt gate*; not that called the high gate of *Benjamin*, and which was near the temple, *Jer*. xx. 2. and ſeems to be one of its gates; and ſuch an one there was, which in *Arabic* was called *Bab Alaſbat*, the gate of the tribes, where was the pool of the blood of the ſacrifices; and is ſaid to be not far from another gate, called the gate of mercy [o]; but this is that which led out of the city, and was one of its gates towards the land of *Benjamin*, from whence it had its name, and thro' which *Jeremiah* attempted to go when he was ſtopped by the captain of the ward, *Jer*. xxxvii. 13. this, according to *Grotius*, was on the north of *Jeruſalem*: Mr. *Fuller* [p] places it more rightly in the north-eaſt part of it, as does *Adrichomius* [q], who wrongly confounds it with the corner-gate after-mentioned, which is here manifeſtly diſtinguiſhed from it; and which miſtake alſo *Schindler* [r] gives into, and likewiſe *Arias Montanus* [s] and others. *The firſt gate* is the ſame with the *old gate* in *Neh*. iii. 6. and xii. 39. *Unto the corner-gate*; the gate of *Benjamin*, and the gate of *Ephraim*, are the ſame, as is thought by *Grotius*; the diſtance between that gate, and the corner-gate, was four hundred cubits, 2 *Kings* xiv. 13: *and from the tower of Hananeel, unto the king's wine-preſſes*; mention is made of the tower of *Hananeel* in *Neh*. iii. 1. and xii. 39. *Jer*. xxxi. 38. it was to the ſouth of *Jeruſalem*; and is called in the *Targum* the tower of *Pikkus*: the *king's wine-preſſes* doubtleſs were where his vineyards were; king *Solomon* had a vineyard at *Baal-Hamon*, *Cant*. viii. 11. *Grotius* ſays the place where theſe wine-preſſes were, was at *Sion*, in the inmoſt part of the city; and ſo *Adrichomius* [t] places them in mount *Sion*; tho' *Kimchi* ſpeaks of them as without the city; and *Jarchi* makes mention of an *Agadah* or expoſition, which interprets them of the great ocean, which reaches from *Jeruſalem* to the end of the world, the lakes which the King of kings has made. Very probably theſe places lay eaſt, weſt, north, and ſouth; and ſo denote the amplitude of the city, and the largeneſs and extenſiveneſs of the church of Chriſt, ſignified thereby; ſee *Ezek*. xlviii.

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[1] Zohar in Deut. fol. 110. 2.

℣. 11. *And men ſhall dwell in it*, &c.] In great numbers, in much peace and ſafety, and from generation to generation: *Aben Ezra* ſays, Meſſiah the ſon of *David* will now come: *and there ſhall be no more utter deſtruction*; no wars, nor deſolations by them, in a civil ſenſe; there ſhall be no more killing, as the *Targum*, *Iſ*. ii. 4. and lx. 17, 18. no *Cherem*, no anathema, in a religious ſenſe; in the old tranſlation it is, *and there ſhall be no more curſing*; there will be no curſe in the *Jeruſalem*-ſtate, *Rev*. xxii. 3. which words ſeem to be taken from hence; no curſed thing, nor curſed perſon, or any curſe or anathema denounced againſt any; no popiſh bulls and anathemas, nor any other: *but Jeruſalem ſhall be ſafely inhabited*; the inhabitants of it ſhall dwell ſecurely, without any apprehenſion of danger, and having no enemies to fear; tho' before this ſafe and happy ſtate, there will be many enemies; and what will become of them, is ſhown in the following verſes.

℣. 12. *And this ſhall be the plague*, &c.] This reſpects one or more, or all of the ſeven plagues, which will be inflicted on the antichriſtian ſtates, mentioned in *Rev*. xv. and xvi: *wherewith the Lord will ſmite all the people that have fought againſt Jeruſalem*; who have been the enemies and perſecutors of his church; and with which plague or plagues, they ſhall be utterly conſumed and deſtroyed: *their fleſh ſhall conſume away, while they ſtand upon their feet*; antichriſt will be conſumed with the breath of Chriſt's mouth; the fleſh of the whore of *Rome*, which is her ſubſtance, ſhall be eaten and devoured by the kings of the earth; and her deſtruction will be in a moment, ſuddenly and at unawares, as is here ſuggeſted; ſee 2 *Theſſ*. ii. 8. *Rev*. xvii. 16. and xviii. 8, 10: *and their eyes ſhall conſume away in their holes*; the right eye of the idol-ſhepherd ſhall be utterly dried up, and the kingdom of the beaſt will be full of darkneſs, *Zech*. xi. 17. *Rev*. xvi. 10: *and their tongues ſhall conſume away in their mouth*; with which antichriſt and his followers have blaſphemed the name of God, his tabernacle, and his ſaints; and which they will gnaw for pain, when the plagues of God are inflicted on them, *Rev*. xiii. 5, 6. and xvi. 9, 10, 11.

℣. 13. *And it ſhall come to paſs in that day*, &c.] When the vials are pouring out: that *a great tumult*

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[m] De locis Heb. fol. 94. A. C.

[n] T. Hieroſ. Chagiga, fol. 78. 4.

[o] Cippi Hebr. p. 22. Geograph. Nub p. 114.

[p] Piſgah-ſight of Paleſtine, B. 3. c. 3. §. 15. p. 322.

[q] Theatrum Terræ Sanct. p. 167.

[r] Lexic. Pentaglott. col. 1912.

[s] Nehemias, ſive de Antiqu. Jeruſ. ſitu.

[t] Theatrum Terræ Sanct. Jeruſalem N°. 25. p. 152.

mult from the Lord ſhall be among them; the *Targum* renders it, a great tumult, or noiſe of killing; and the *Septuagint*, an exſtacy: it refers to the earthquake, and the ſlaughter of ſeven thouſand men of name, and the fright upon that, *Rev*. xi. 13: *and they ſhall lay hold every one on the hand of his neighbour, and ſhall riſe up againſt the hand of his neighbour*; there will be a revolution upon this tumult in ſeveral of the antichriſtian ſtates; and the kings of them ſhall hate the whore, make her deſolate, eat her fleſh, and burn her with fire, *Rev*. xvii. 16. or, *his hand ſhall be cut off by the hand of his neighbour*[u]; ſee *Zech*. xi. 17. the power of antichriſt ſhall be deſtroyed by neighbouring chriſtian princes.

ỳ. 14. *And Judah alſo ſhall fight at Jeruſalem*, &c.] Theſe are the profeſſing people of Chriſt, the armies in heaven, the choſen, called, and faithful, who will follow the Lamb, and attend him when he goes forth to make war with the antichriſtian princes, and ſhall overcome them, *Rev*. xvii. 14. and xix. 14: *and the wealth of all the heathen round about ſhall be gathered together, gold and ſilver, and apparel in great abundance*; by which are meant the riches of the papiſts, called *Gentiles* or heathens, *Rev*. xi. 2, 18. which will fall into the hands of the followers of Chriſt, at the time of *Rome*'s deſtruction; and which are ſignified by the fleſh of the whore, and by the fleſh of kings, captains, and mighty men, which will then be eaten; they will be ſtripped and ſpoiled of all their ſubſtance, *Rev*. xvii. 16. and xix. 18.

ỳ. 15. *And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs*, &c.] The fleſh of the horſe is ſaid to be eaten, *Rev*. xix. 18: *and of all the beaſts that ſhall be in theſe tents, as this plague*; their beaſts ſhall periſh in like manner as themſelves.

ỳ. 16. *And it ſhall come to paſs*, &c.] After the plague on man and beaſt is over: that *every one that is left of all the nations which come againſt Jeruſalem*; theſe are the remnant according to the election of grace, who will have been among the enemies of Chriſt and his people, but preſerved, when others will be deſtroyed; and they will not only be affrighted at the general deſtruction, but will be truly converted, and give glory to the God of heaven, *Rev*. xi. 13. and xix. 21: theſe *ſhall even go up from year to year to worſhip the king, the Lord of hoſts*; the king Meſſiah, as *Aben Ezra* and *Abendana* on the place obſerve; the ſame with the king over all the earth, ỳ. 9. who is Lord of hoſts, of all the armies in heaven, that will have followed him at this time, and is to be worſhipped by angels and men; he is equal with God, the creator of both, the Redeemer of men, and king of ſaints; and to worſhip him, ſhall the above perſons preſerved and called, go up to *Jeruſalem*, the church of God, year by year, that is, conſtantly: *and to keep the feaſt of tabernacles*; not literally, but ſpiritually; for as all the *Jewiſh* feaſts have been long ſince aboliſhed, having had their accompliſhment in Chriſt, not one of them will ever be revived in the latter day. This feaſt was originally kept in commemoration of the *Iſraelites* dwelling in tents in the wilderneſs, and was typical of Chriſt's incarnation, who was made fleſh, and tabernacled among us; ſo that to keep this feaſt, is no other than to believe in Chriſt as come in the fleſh, and in the faith of this to attend to the goſpel-feaſt of the word and ordinances; and whereas this feaſt was obſerved by drawing water with expreſſions of joy, this may reſpect the pouring forth of the Spirit in the laſt day, and that ſpiritual joy ſaints will then be filled with; to which may be added, that palm-tree branches uſed to be carried in their hands at the time of that feaſt; and ſo the keeping of it now, may denote the victory that will be obtained over the beaſt and his image, which palm-tree branches are a token of; and this will iſſue in the perpetual reign of Chriſt, when the tabernacle of God ſhall be with men.

ỳ. 17. *And it ſhall be, that whoſoever will not come up*, &c.] This, tho' it follows upon the former account, muſt be underſtood of times preceding the ſpiritual reign of Chriſt; for the rain of the goſpel will be upon all the earth in the latter day-glory, and all nations will then ſerve and worſhip the king, the Lord of hoſts, even thoſe that remain after the general deſtruction of the antichriſtian ſtates; beſides, expreſs mention is hereafter made of *Egypt*, which deſigns *Rome*, *Rev*. xi. 8. and the whole manifeſtly refers to the time of the witneſſes propheſying in ſackcloth, who had power to ſhut the heaven that it rain not, *Rev*. xi. 6: *of all the families of the earth unto Jeruſalem, to worſhip the king, the Lord of hoſts*; all of the antichriſtian party, that refuſe to worſhip the Lord with his true church, according to his revealed will: *even upon them ſhall be no rain*; not literally, but ſpiritually; and is to be underſtood either of the love and favour of God, comparable to rain in its original, it being owing to the will of God, and not to the merits of men, and therefore is diſtinguiſhing and ſovereign; in its objects, perſons very undeſerving; in the manner of its communication, it tarries not for the will and works of men, and comes in great abundance; and in its effects, it ſoftens, cools, refreſhes, and makes fruitful; and not to have this, is to be hated of God: or of the bleſſings of divine grace; theſe are from above like rain, depend on the will of God, are free gifts, and given in abundance, and make fruitful; the contrary to theſe is curſing: or of the goſpel, which is of God, and from heaven, falls according to divine direction, and ſoftens, refreſhes, and revives; and not to have this is the foreſt of judgments, *Amos* viii. 11. *Iſ*. v. 6.

ỳ. 18. *And if the family of Egypt go not up, and come not*, &c.] To *Jeruſalem*, the church of God; don't go thither to worſhip the Lord, attend his ordinances, and keep them in their purity; nor walk as becomes the people of God: by *the family of Egypt*, are meant the papiſts, ſo called for their tyranny, cruelty, and idolatry, *Rev*. xi. 8: *that have no rain*; have not the pure word of God, and the ordinances thereof, only the traditions of men; yea, the doctrines of devils, and lies in hypocriſy: the alluſion is to the land of *Egypt*, which was watered, not ſo much by rain, as by the overflowing of the river *Nile*: or it may be rendered, *and upon them there ſhall be no rain*[w]; or that which is equivalent to it. So the *Targum* paraphraſes it, "the *Nile* ſhall not aſcend unto them." The ſenſe is, as they are without the pure goſpel of Chriſt, they ſhall continue ſo, and be puniſhed with that ſore judgment of a famine, of hearing the word of the Lord. *There ſhall be the plague, wherewith the Lord will ſmite the heathen that come not up to keep the feaſt of tabernacles*; they ſhall have the ſame plague of want of water, a famine; for it is a vulgar miſtake, that there is no rain in *Egypt*; it rains indeed but ſeldom, and only in ſome places, but it does rain. Monſieur *Thevenot* [x] ſays, "it "rains much at *Alexandria*, and *Roſetta* alſo, but "at *Cairo*, which ſtands higher, it rains leſs; and "yet, ſays he, I have ſeen it rain very hard every "year, for two days together, in the month of "*December*." And Mr. *Fuller* [y] ſays, that Sir *William Paſton*, a patron of his, and a well accompliſhed traveller, was "an eye-witneſs of much "and violent rain at *Grand Cairo*, but ſuch as "preſaged a great mortality, which enſued not "long after." But it ſhould be obſerved, that this is only true of the lower part of *Egypt*, for in the upper parts it rains not, at leaſt not very commonly: for *Herodotus* [z] reports, that "in the times "of *Pſammenitus*, the ſon of *Amaſis*, king of *Egypt*, "a very wonderful thing happened to the *Egyptians*; it rained at *Thebes* in *Egypt*, which it "never had before, nor has ever ſince, as the "*Thebans* ſay; for it never rains in the upper part "of *Egypt*; but then it rained at *Thebes* in drops." Yet Mr. *Norden* [a], a late traveller in thoſe parts, ſays, that he "experienced at *Meſchie* (a city in his "travels to upper *Egypt*) a very violent rain, accompanied with thunder, for the ſpace of a "whole hour;" tho' in the ſame place he ſays, at *Feſchna*, and beyond, in the upper *Egypt*, the ſky is always ſerene and clear. And in his travels from *Cairo* to *Girge*, capital of the upper *Egypt*, he relates, that at a certain place, as he went thither, they had little wind, and a great deal of rain [b]. And in another place [c] he obſerves, at *Menie* (a place in upper *Egypt*) there was ſo thick a fog, that we could perceive nothing at thirty paces diſtant: wherefore, ſince it does rain at times in ſome places, the ſame plague as before may be here meant; or want of proviſions, as others, thro' a defect of rain; or the *Nile* not overflowing and watering the land, as *Jarchi* interprets it: but *Kimchi* gives another ſenſe, and ſo *Aben Ezra*, which is, that inſtead of having no rain, which they need not, and do not deſire; they ſhall be ſmitten with the plague, that the Lord will ſmite all the nations with, that fight againſt *Jeruſalem*, namely, their fleſh ſhall conſume away, &c. ℣. 12.

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[u] ועלתה ידו על יד רעהו et ſuccidetur manus ejus ſuper manum amici ſui, Pagninus. So Aben Ezra, and R. Sol. Urbin. Ohel Moed, fol. 43. 1.

[w] ולא עליהם ſuper quos non *eſt imber*, Junius & Tremellius, Piſcator, Druſius; & non ſuper illos, ſcil. erit imber, Burkius.

℣. 19. *This ſhall be the puniſhment of Egypt*, &c.] Or *ſin* [d], as in the original text: rightly is the word rendered *puniſhment*, as it is by the *Targum*: *and the puniſhment of all nations that come not up to keep the feaſt of tabernacles*; which will be one and the ſame; they ſhall have no rain, or what anſwers to it; they ſhall all have a famine; or it will be different, *Egypt* ſhall be puniſhed with a conſumption of their fleſh, and the other nations with want of rain: the former ſenſe ſeems beſt.

℣. 20. *In that day*, &c.] After the deſtruction of antichriſt, and all the antichriſtian party; and a new ſtate of things will take place, either the ſpiritual or perſonal reign of Chriſt: *ſhall there be upon the bells of the horſes, holineſs unto the Lord*; as was upon the mitre of the high prieſt, *Exod.* xxviii. 36. to which there ſeems to be an alluſion here: or, *upon the trappings of the horſes* [e], as the *Targum* renders it; and this intends either the horſes ſlain in war, whoſe bells or trappings ſhould be devoted and applied to holy uſes; or the horſes that carried the people up to *Jeruſalem* to worſhip there, or horſes in common. The *Septuagint* and *Vulgate Latin* verſions render it, *on the bridle of the horſe ſhall be holineſs to the Lord*; that is, they ſhould be devoted to his ſervice, which ſometimes were very richly adorned; yea, were of gold, as thoſe deſcribed by *Virgil* [f]; nay, they were adorned with precious ſtones, with pearls, emeralds, and jacinths, inſomuch that the *Romans* were obliged to reſtrain this luxury by a law [g]. The conceit of ſome of the Fathers, that this refers to one of the nails in the croſs of Chriſt, which *Conſtantine* put into his horſe's bridle, is juſtly ridiculed and exploded by moſt commentators. It ſeems beſt to render the word as we do, *bells*, as *Kimchi* and *Jarchi* interpret it; ſince it is uſed of cymbals made of braſs, which were to make a ſound to be heard, 1 *Chron.* xv. 19. *Neh.* xii. 27. and of the ſame metal were the horſes bells made; tho' thoſe which the mules, at the funeral of *Alexander*, had at each jaw, were made of gold [h]; as were thoſe *Aaron* had at the hem of his robe. The uſe of theſe bells on horſes, according to *Guſſetius* [i], in the eaſtern countries, where they travelled through deſerts, and had no beaten track, was to keep them together, and that they might be known where they were when parted; and of like uſe are they now to horſes of burden, or pack-horſes, with us; tho' in common uſe they ſeem to ſerve to give horſes a pleaſure, and quicken them in their work: but the original of them ſeems to be, for the training of horſes for war, and therefore they hung bells to their bridles, to uſe them to a noiſe, and to try if they could bear a noiſe, and the tumult of war, ſo as not to throw their riders, or expoſe them to danger [k]; hence one that has not been tried or trained up to any thing, is called by the *Greeks* ακωδωνιστος, one not uſed to the noiſe of a bell, by a metaphor taken from horſes, that have never been tried by the ſound of bells, whether they can bear the noiſe of war without fear [l]: and ſo it may ſignify that theſe, and all the apparatus of war, all kind of armour, ſhould no more be made uſe for ſuch purpoſes, there being now univerſal peace in the kingdom of Chriſt; wherefore theſe, and the like, ſhould be converted to ſacred uſes, juſt as ſwords, at the ſame time, ſhall be beat into plow-ſhares, and ſpears into pruning-hooks, for civil uſes, *Iſ.* ii. 4. or ſince holineſs to the Lord is ſaid to be upon them, the ſenſe may be, that holineſs will be very general among all men; all profeſſing people will be righteous; it will appear in all their actions, civil as well as religious; it will be as viſible as the bells upon the horſes, by their frequent going to the houſe of God; their conſtant attendance on public worſhip; their walking in the ways of the Lord, and their love to one another. *And the pots in the Lord's houſe ſhall be like the bowls before the altar*; the *pots* in which they boiled the ſacrifices, ſhall be like *the bowls before the altar*, which held the blood of the ſacrifices to be ſprinkled; either like them for number; they ſhall be many like them, as the *Targum* paraphraſes it; or for goodneſs, being made of the ſame metal: and the whole denotes the number, holineſs, and excellency of the ſaints in the latter day, who will direct all their actions to the glory of God, whether in eating or drinking, or in whatever they do.

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[x] Travels, part 1. ch. 72. p. 247.

[y] Piſgah-ſight, B. 4. ch. 5. p. 80.

[z] Thalia, ſive l. 3. c. 10.

[a] Travels in Egypt and Nubia, vol 1. p. 140.

[b] Ib. vol. 2. p. 20.

[c] Ibid. p. 209.

[d] חטאת peccatum, V. L.

[e] על מצלות in phaleris, Tigurine verſion.

[f] Aurea pectoribus demiſſa monilia pendent,
Tecti auro, fulvum mandunt ſub dentibus aurum. Virgil. Æneid. l. 7.
Frænaque bina meus, quæ nunc habet aurea Pallas. Ibid. l. 8.

[g] Vid. Salmuth in Pancirol. Rer Memorab. par. 1. tit. 48. p. 231.

[h] See Calmet's dictionary in the word *bells*.

[i] Ebr. Comment. p. 715.

[k] Scholiaſt. Ariſtophan. in Ranis, Act. 1. Sc. 2. p. 214. Salmuth in Pancirol. par. 2. tit. 9. De campanis, p. 161. Hoſpinian. de templis, l. 2. c. 26. p. 333.

[l] Vid. Scapulæ Lexic. in voce ακωδων, & alios Lexicograph.

℣. 21. *Yea, every pot in Jeruſalem, and in Judah, ſhall be holineſs unto the Lord of hoſts*, &c.] Such will be the number of ſacrifices and ſacrificers, that the pots in the Lord's houſe will not be ſufficient; wherefore every pot, in city or country, ſhall be ſanctified and devoted to holy uſes: *and all they that ſacrifice ſhall come and take of them, and ſeeth therein*; this denotes, as before, the general holineſs of the profeſſors of religion in thoſe times; and that there will be no difference in the veſſels of the Lord's houſe, or any diſtinction of *Jew* and *Gentile*; but they will be all ſpiritual worſhippers, and offer up the ſpiritual ſacrifices of prayer and praiſe to the Lord: *and in that day there ſhall be no more the Canaanite in the houſe of the Lord of hoſts*; the *Targum* paraphraſes it, "there ſhall be no more a merchant in the houſe "of the ſanctuary of the Lord;" in the temple, where were buyers and ſellers of ſheep, oxen, and doves, for ſacrifice, ſuch as our Lord drove out; but now there ſhall be no more of them, all legal ſacrifices being at an end. The word here uſed does ſignify a merchant, and is ſo rendered in *Hoſ.* xii. 9. *Iſ.* xxiii. 8. and by ſome here[m]: and the *Jews*[n] have a ſaying, that "there are no *Canaanites* but merchants;" or the word always ſo ſignifies, referring to the above places, and having quoted *Job* xli. 6. but it is to be applied to another ſort of merchants; to falſe teachers, that make merchandiſe of the ſouls of men; to all meritmongers and papiſts; and particularly to the great merchant of all, the pope of *Rome*, and to all inferior merchants under him, who ſell pardons, indulgences, *&c.* and are called the merchants of the earth, *Rev.* xviii. 3, 11, 12, 13. theſe are the heathen that ſhall periſh out of the land, and the ſinners that ſhall be no more; antichriſt ſhall no longer ſit in the temple of God, ſhewing himſelf to be God; nor will there be any in the ſpiritual reign of Chriſt, that will buy *Rome*'s merchandiſe any more. Moreover, a *Canaanite* may deſign an impure perſon, an hypocrite; and tho' there have been many ſuch in the church of God in all ages, yet at this time there will be few or none comparatively ſpeaking; and in the perſonal reign of Chriſt there will be no wicked men at all: in the new heavens and new earth will dwell righteouſneſs, or only righteous perſons; all the wicked of the earth will be deſtroyed before this ſtate takes place; only raiſed ones, the ſaints that partake of the firſt reſurrection, will be there; they will be all holy and righteous perſons; nothing ſhall enter into it that defiles or makes an abomination or a lie, only thoſe that do the commandments of God; nor will there be any manner of ſin or wickedneſs there: ſin, like the *Canaanites* of old, continues in the ſaints as long as they are in the preſent ſtate; and tho' it has not the dominion over them, yet is as grievous pricks and thorns unto them, and is left in them to prove them; but in this happy ſtate there will be no more ſin, no more this pricking briar and grieving thorn. That the word *Canaanite* is here to be taken in a figurative ſenſe is certain; for literally underſtood there is no ſuch perſon in the world now, nor has been for many hundreds of years, even an inhabitant of *Canaan*, or one ſo called.

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[m] כנעני mercator, V. L. Montanus, Vatablus, Grotius, Burkius.

[n] T. Bab. Bava Bathra, fol. 75. 1.

MALACHI.

THIS book in the *Hebrew* copies is called *Sepher Malachi*, the book of *Malachi*; in the *Vulgate Latin* verſion, *the prophecy of Malachi*; in the *Syriac* and *Arabic* verſions, *the prophecy of the prophet Malachi*. According to *Lactantius* [a], *Zechariah* was the laſt of the prophets; but the more commonly received opinion, and the trueſt is, that *Malachi* was the laſt; hence *Aben Ezra* calls him סוף הנביאים *the end of the prophets*; and by *Kimchi* he is ſaid to be אחרון שבכם *the laſt of them*; and ſometimes by the *Rabbins*, חותם הנביאים *the ſeal of the prophets* [b]; by whom they are all ſealed up, concluded and finiſhed. His name ſignifies *my angel*, as is commonly ſaid; tho' *Hillerus* [c] makes it to ſignify *the angel of the Lord*; hence ſome have thought that he was not a man, but an angel; and ſo the *Septuagint* render ביד מלאכי in the firſt verſe, *by the hand of his angel*; and others have thought, that the book takes its name, not from the author of it, but from the mention that is made of the meſſenger or angel of the Lord, *John* the *Baptiſt*, in ch. iii. 1. but the more prevailing opinion is, that *Malachi* is the name of a man, the writer of the book, about whom the *Jews* have been divided. *Rab Nachman* ſays, *Malachi* was *Mordecai*; and that he was ſo called, becauſe he was ſecond to the king. *R. Joſhua ben Korcha* contradicts him, and affirms *Malachi* is *Ezra*; and to him agrees the *Chaldee* paraphraſe on ℣. 1. which ſays, that *Malachi*, his name is called *Ezra* the ſcribe; but, as *Kimchi* obſerves, *Ezra* is never called a prophet, as *Malachi* is, only a ſcribe; wherefore in the *Talmud* [d], where this matter is debated, it is concluded thus; but the wiſe men ſay, *Malachi* is his name; that is, it is the proper name of a man; there was a man of this name, that wrote this prophecy; not *Mordecai*, nor *Ezra*, nor *Zorobabel*, nor *Nehemiah*, as ſome have thought; but *Malachi*: and if the accounts of *Epiphanius* [e] and *Iſidore* [f] are to be credited, this prophet was born at *Sapho*, in the tribe of *Zebulon*; and had his name from his beautiful form, and unblemiſhed life; and that he died very young, and was buried in his own field. The time of his propheſying is not agreed on: the *Jews* commonly make him cotemporary with *Haggai* and *Zechariah*; they ſay [g], that *Haggai*, *Zechariah*, and *Malachi*, all of them propheſied in the ſecond year of *Darius*; and *Ganz* their chronologer [h], places the death of theſe prophets together in one year; but he ſeems to be later than they: *Haggai* propheſied before the building of the temple; *Zechariah* about the time of it; and *Malachi* after it, when the temple was rebuilt, and the worſhip of God reſtored and ſettled; and when both prieſts and people were become very corrupt and degenerate, of which he complains; ſo that it is poſſible that he might live a century after the other prophets, and about four centuries before the coming of Chriſt, during which time prophecy ceaſed; tho' ſome think he lived not long before the times of Chriſt, which is not probable. Biſhop *Uſher* [i] makes him cotemporary with *Nehemiah*, and places him in the year before the chriſtian æra 416; and Mr. *Whiſton* [k] in the year 400; Mr. *Bedford* [l] in the year 424: however, this book has been always accounted authentic, and a part of the canon of the ſcripture; and is confirmed by the paſſages cited out of it, and the references made unto it, in the New Teſtament, *Matt.* xi. 10. *Mark* i. 2. *Rom.* ix. 13. *Matt.* xvii. 12. *Mark* ix. 11, 12. *Luke* i. 17. The general deſign of it is to reprove the *Jews* for their ingratitude to the Lord, their neglect and contempt of his worſhip, and breach of his laws; and to raiſe in the minds of the truly godly an expectation of the Meſſiah, and his fore-runner *John* the *Baptiſt*.

CHAP. I.

IN this chapter the Lord declares his love to the people of *Iſrael*, and proves it, and complains, that the honour due unto him, was not given him; which he demonſtrates by various inſtances. The inſcription is in ℣. 1. ſhewing the name and nature of the prophecy; the author of it; the people to whom it was ſent; and the name of the perſon by whom. In ℣. 2. the Lord affirms his love to the people of *Iſrael*, which they called in queſtion; and proves it to be real, ſpecial, and diſtinguiſhing, by the inſtance of *Jacob* and *Eſau*, two brothers; yet one, their anceſtor, was loved, and the other hated; which latter is proved by the deſolations made in his country, and by the fruitleſs attempts made to repair and rebuild; which was ſo clear a proof of the Lord's indignation againſt him, that the *Iſraelites* could not but ſee it, and would be obliged to confeſs it, to the glory of God, ℣. 3, 4, 5. hence he paſſes on to obſerve the honour and fear that were due to him as a Father and maſter, which were not ſhewn him; but inſtead thereof, he was deſpiſed, and even by the prieſts themſelves, with which they are charged, ℣. 6. and which being objected to by them, is proved by offering polluted bread on his altar; and by polluting him, in ſaying his table was contemptible; and by ſacrificing the blind, the lame, and the ſick unto him; things which would be juſtly reſented, if offered to a temporal prince and governor, ℣. 7, 8. wherefore they are called upon by the prophet to pray to the Lord for grace and mercy for the people, ſeeing it was by their means (the prieſts) that theſe things were done; tho' it was queſtionable whether the Lord would have any regard to them, ℣. 9. their ſins being ſo dreadfully aggravated; and particularly, inaſmuch as they did not ſerve in the temple, not ſo much as ſhut a door, or kindle a fire on the altar, for nothing, without being paid for it; hence the Lord declares he had no pleaſure in them, nor would he accept their offerings; but would call the *Gentiles* by his grace, among whom his name would be great from one end of the earth to the other; and incenſe and pure offerings would be offered by them to him, ℣. 10, 11. and then he renews the charge againſt them, that they had profaned his name, by ſaying that his table, and the fruit thereof, were polluted, and his meat contemptible; by expreſſing a wearineſs in his worſhip, and a contempt of it; and by bringing the torn, the lame, and ſick, as an offering to him, ℣. 12, 13. upon which ſuch ſacrificers are declared deceivers, and pronounced accurſed, which they might aſſure themſelves was, and would be their caſe; ſince he was a great king, and his name dreadful among the heathen, ℣. 14.

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[a] De vera ſapientia, l. 4. c. 5. p. 279.

[b] Nizzachon, p. 200. apud Hottinger. Theſ. Phil. p. 489.

[c] Onomaſtic. Sacr. p. 147, 359, 541.

[d] T. Bab. Megillah, fol. 15. 1.

[e] De Prophet. Vita & Interitu, c. 22.

[f] De Vita & Morte Sanct. c. 51.

[g] T. Bab. Megillah, fol. 15. 1. Seder Olam Rabba, c. 20. p. 55.

[h] Ganz, Tzemach David, par. 1. fol. 18. 1.

[i] Annales Vet. Teſt. A. M. 3589.

[k] Chronological Tables, cent. 12.

[l] Scripture-Chronology, p. 725.

℣. 1. *The burden of the word of the Lord*, &c.] By which is meant, the prophecy of this book, ſo called, not becauſe heavy, burdenſome, and diſtreſſing, either for the prophet to carry, or the people to bear; for ſome part of it, which reſpects Chriſt, and his fore-runner, was matter of joy to the people of God; but becauſe it was a meſſage ſent by the Lord, and carried by the prophet to the people; ſee the notes on *Zech.* ix. 1. and xii. 1. and this was not the word of man, but of God, a part of ſcripture, by divine inſpiration. The *Syriac* verſion is, *the viſion of the words of the Lord*; and the *Arabic* verſion, *the revelation of the word of the Lord*; and the *Septuagint* verſion, *the aſſumption of the word of the Lord*; it was what was revealed, made known, and delivered by the Lord to the prophet, and taken up by him, and carried to *Iſrael*, which was the general name of all the twelve tribes, when under one prince; but when the kingdom was divided in *Rehoboam*'s time, it was peculiar to the ten tribes, as *Judah* was to the two tribes of *Benjamin* and *Judah*; but after the return of theſe two from the *Babyloniſh* captivity, in which they were joined by ſome of the other tribes, it was given unto them as here: *by Malachi*; or, *by the hand of Malachi*[m]; he was the inſtrument the Lord made uſe of; the perſon whom he ſent, and by whom he delivered the following prophecy.

℣. 2. *I have loved you, ſaith the Lord*, &c.] Which appeared of old, by chuſing them above all people upon the face of the earth, to be his ſpecial and peculiar people; by beſtowing peculiar favours and bleſſings upon them, both temporal and ſpiritual; by continuing them a people, thro' a variety of changes and revolutions; and by lately bringing them out of the *Babyloniſh* captivity, reſtoring their land unto them, and the pure worſhip of God among them: *yet ye ſay, wherein haſt thou loved us?* the *Targum* renders it, *and if ye ſhould ſay*; and ſo *Kimchi* and *Ben Melech*; which intimates, that tho' they might not have expreſſed themſelves in ſo many words, yet they ſeemed diſpoſed to ſay ſo; they thought it, if they ſaid it not; and therefore to prevent ſuch an objection, as well as to ſhew their ingratitude, it is put in this form; and an inſtance of his love is demanded, which is very ſurprizing, when they had ſo many; and ſhews great ſtupidity and unthankfulneſs. *Abarbinel* renders the words, *wherefore haſt thou loved us?* that is, is there not a reaſon to be given for loving us? which he ſuppoſes was the love of *Abraham* to God; and therefore his love to them was not free, but by way of reward to *Abraham*'s love; and conſequently they were not ſo much obliged to him for it: to which is replied, was *not Eſau Jacob's brother, ſaith the Lord? Jacob* and *Eſau* were brethren; they had one and the ſame father and mother, *Iſaac* and *Rebekah*, and equally deſcended from *Abraham*; ſo that if one was loved for the ſake of *Abraham*, as ſuggeſted, according to *Abarbinel*'s ſenſe; the other had an equal claim to it; they lay in the ſame womb together; they were twins; and if any could be thought to have the advantage by birth, *Eſau* had it, being born firſt; but before they were born, and before they had done good or evil, what is afterwards ſaid of them was in the heart of God towards them; which ſhows that the love of God to his people is free, ſovereign, and diſtinguiſhing, *Gen*. xxv. 2. *Rom*. ix. 11, 12, 13: *yet I loved Jacob*; perſonally conſidered; not only by giving him the temporal birth-right and bleſſing, and the advantages ariſing from thence; but by chuſing him to everlaſting life, beſtowing his grace upon him, revealing Chriſt unto him, and making him a partaker of eternal happineſs; and alſo his poſterity, as appears by the above inſtances mentioned; and likewiſe myſtically conſidered, for all the elect, redeemed, and called, go by the name of *Jacob* and *Iſrael* in ſcripture frequently; for what is here ſaid of *Jacob*, is true of all the individuals of God's people; for which purpoſe the apoſtle refers to this paſſage in *Rom*. ix. 13. to prove the ſovereignity and diſtinction of the love of God in their election, and ſalvation: and this is indeed a clear proof that the love of God to his people is entirely free from all motives and conditions in them, being before they had done either good or evil; and therefore did not ariſe from any goodneſs in them, nor from their love to him, nor from any good works done by them: the choice of perſons to everlaſting life, the fruit of this love, is denied to be of works, and is aſcribed to grace; it paſſed before any were wrought; and what are done by the beſt of men, are the effects of it; and the perſons choſen or paſſed by, were in an equal ſtate, when both were done; which appears by this inſtance: and by which alſo it is manifeſt, that the love of God to men is diſtinguiſhing; it is not alike to all men; there is a peculiar favour he bears to his own people; which is evident by the choice of ſome, and not others; by the redemption of them out of every kindred, tongue, people, and nation; by the effectual vocation of them out of the world; by the application of the bleſſings of grace unto them; and by beſtowing eternal life on them: and it may be further obſerved, that the objects of God's love have not always the knowledge of it; indeed they have no knowledge of it before converſion, which is the open time of love; and after converſion they have not always diſtinct and appropriating views of it; only when God is pleaſed to come and manifeſt it unto them.

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[m] ביד in manu, V. L. Cocceius; per manum, Pagninus, Montanus, Piſcator.

℣. 3. *And I hated Eſau*, &c.] Or, *rejected* him, as the *Targum*; did not love him as *Jacob:* this was a negative, not poſitive hatred; it is true of him, perſonally conſidered; not only by taking away the birth-right and bleſſing from him, which he deſpiſed; but by denying him his ſpecial grace, leaving him in his ſins, and to his luſts, ſo that he became a profane perſon; ſhared not in the grace of God here, and had no part in the eternal inheritance, with the ſaints in light; and likewiſe it is true of his poſterity, as the following inſtances ſhow: *and laid his mountains and his heritage waſte*; which, according to *Grotius*, was done by *Nebuchadnezzar*, five years after the captivity of the *Jews*, in fulfilment of the prophecy of *Jeremiah*, ch. xlix. 7—22. but this was done by the *Nabatheans* [n]: mount *Seir* was the famous mountain that *Eſau* dwelt in, *Gen.* xxxvi. 8. there might be more in his country; or this might have many tops, and therefore called *mountains*; and to this account of the waſte and deſolate ſtate of this country, agrees what is at preſent related of it, by a late traveller [o] in thoſe parts: "if (ſays he) we leave *Paleſtine* and *Egypt* behind us, and purſue our phyſical obſervations into the land of *Edom*, we ſhall be preſented with a variety of proſpects, quite different from thoſe we have lately met with in the land of *Canaan*, or in the field of *Zoan*; for we cannot here be entertained with paſtures clothed with flocks, or with vallies ſtanding thick with corn, or with brooks of water, or fountains, or depths that ſpring out of vallies and hills, *Deut.* viii. 7. here is no place of ſeed, or of figs, or of vines, or pomegranates, *Numb.* xx. 5. but the whole is an *evil place*, a loneſome, deſolate wilderneſs; no otherwiſe diverſified than by plains covered with ſand, and by mountains made up of naked rocks and precipices, *Mal.* i. 3. neither is this country ever (unleſs ſometimes at the equinoxes) refreſhed with rain; but the few hardy vegetables it produces, are ſtunted by a perpetual drought; and the nouriſhment which the dews contribute to them in the night, is ſufficiently impaired by the powerful heat of the ſun in the day:" tho' this country ſeems to have been originally more fruitful, and better cultivated, as may be concluded from *Gen.* xxvii. 39. *Numb.* xx. 17. but is become ſo thro' the judgments of God upon it: *for the dragons of the wilderneſs*; ſo called to diſtinguiſh them from ſea-dragons, or the dragon-fiſh; ſuch as whales and crocodiles, which are ſometimes expreſſed by the ſame word here uſed, *Gen.* i. 21. *Ezek.* xxix. 3. and theſe land-dragons are no other than ſerpents of an enormous ſize. In the *Indies* they uſed to be diſtinguiſhed into three ſorts; ſuch as were found in the mountains; ſuch as were bred in caves, or in the flat country; and ſuch as were found in fens and marſhes. The firſt is the largeſt of all, and are covered with ſcales as reſplendent as poliſhed gold; theſe have a kind of beard hanging from their lower jaw; their eye-brows large, and very exactly arched; their aſpect the moſt frightful that can be imagined; and their cry loud and ſhrill; their creſt of a bright yellow; and a protuberance on their heads of the colour of a burning coal. Thoſe of the flat country differ from the former in nothing but having their ſcales of a ſilver colour, and in their frequenting rivers, to which the former never come. Thoſe that live in marſhes and fens are of a dark colour, approaching to a black, move ſlowly, have no creſt, or any riſing on their heads [p]: theſe creatures commonly inhabit deſert places. So *Diodorus Siculus* [q] ſpeaking of *Ethiopia*, ſays, it is reported, that divers kinds of ſerpents, and of an incredible bigneſs, are ſeen near the deſert, and in places inhabited by wild beaſts; and *Ælianus* [r] deſcribes the dragon as dwelling in woods, and living on poiſonous herbs; and preferring a deſolate place to cities, and the habitations of men; and when in ſcripture it is predicted of countries and cities that they ſhall become deſolate, it is uſually obſerved, that they ſhall be the dwelling places of dragons, as in *Iſ.* xiii. 22. and xxxiv. 13. *Jer.* x. 22. and xlix. 33. and li. 37. ſo here it is foretold, that it ſhould be the caſe of *Edom*, as it has been, and ſtill continues to be, as appears from the above traveller [s]; who, paſſing thro' ſome part of this country, ſays of it, "vipers, eſpecially in the wilderneſs of *Sin*, which might be very properly called *the inheritance of dragons*, were very dangerous and troubleſome; not only our camels, but the *Arabs* who attended them, running every moment the riſque of being bitten;" ſo that, according to the prediction, it is now a place for ſuch creatures. A learned *Jew* [t] is of opinion, that not ſerpents, but jackalls are here meant, which are a ſort of wild howling beaſts, that live abroad in deſolate places; ſee the note on *Mic.* i. 8. but whether they be the one, or the other, it makes for the ſame purpoſe, to denote what a deſert place *Edom* would become; ſince it ſhould be inhabited by ſuch creatures to dwell in, which denotes the utter deſolation made. So the *Targum* renders it, *into the waſteneſs of the deſert*; or into a waſte deſert, where none but ſuch ſort of animals inhabit. The *Septuagint* and *Syriac* verſions render it, *into the houſes*, or *cottages of the deſert:* and now, tho' this was the caſe of *Judea*, that it was left deſolate, yet it was but for a while; at the end of ſeventy years the *Jews* returned to their own land, and dwelt in it; but ſo did not the *Edomites*, as appears by the following words; which ſhows the regard God had to the poſterity of *Jacob*, and not to the poſterity of *Eſau*.

℣. 4. *Whereas Edom ſaith, we are impoveriſhed*, &c.] Or the *Idumeans*, as the *Targum*; the poſterity of *Eſau*, who acknowledge themſelves greatly reduced by the deſolations made in their country, cities, towns, and houſes, being plundered of all their valuable things. *Kimchi* interprets it, if the congregation of *Edom* ſhould ſay, tho' we are become poor and low, and our land is laid waſte: *but we will return*; being now become rich, as the *Targum* adds; that is, as *Jarchi* explains it, with the ſpoils of *Jeruſalem: and build the deſolate places*; as *Iſrael* did, as *Kimchi* obſerves, when they returned from their captivity; and ſo the *Edomites* hoped to do the ſame: *thus ſaith the Lord of hoſts, they ſhall build, but I will throw down*; they attempted to build again their cities and towns, but could not ſucceed, God was againſt them: *and they ſhall call them*; or, *they ſhall be called* [u]; this ſhall be the name they ſhall go by among men, by way of proverb and reproach: *the border of wickedneſs*; a wicked kingdom and nation, from one end to the other; this ſhall be ſaid of them, as the reaſon of their utter and perpetual deſolation: *and the people againſt whom the Lord hath indignation for ever*; not for ſeventy years only, as againſt the *Jews*, *Zech.* i. 12, but for ever; and theſe are now no more a people; they are utterly extinct; their name and nation are loſt; there is not the leaſt appearance of them; when the *Jews*, tho' they are ſcattered about in the world, yet they are ſtill a people, and diſtinct from all others.

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[n] See Prideaux's Connexion, Par. 2. B. 3. p. 199.

[o] Dr. Shaw's Travels, p. 438. Ed. II.

[p] Harris's Voyages and Travels, Vol I. p. 474.

[q] Bibliothec. l. 3. p. 169.

[r] De Animal. l. 6. c. 63.

[s] Dr. Shaw, ut ſupra, p. 448.

[t] Tanchum apud Pocock in loc.

℣. 5. *And your eyes ſhall ſee*, &c.] The deſtruction of the *Edomites*, and their fruitleſs attempts to rebuild their deſolate places; and the difference between them and the *Iſraelites*, who were returned to their own land, and inherited it, when they could not; and the love of God to the one, and his hatred of the other: *and ye ſhall ſay, the Lord will be magnified from the border of Iſrael*; *Aben Ezra* interprets it, ye that dwell in the border of *Iſrael* ſhall ſay, the Lord ſhall be magnified, or let him be magnified; let greatneſs and glory be aſcribed to him for what he has done: or, as *Kimchi*, give him praiſe and greatneſs, becauſe you are dwelling in your border, and their border is deſolate; and your border is called the border of *Iſrael*, but their's the border of wickedneſs; and ſo the *Targum*, "let the glory of the Lord be multiplied, becauſe he hath enlarged the border of *Iſrael*;" and according to *Jarchi*, the ſenſe is, he ſhall ſhew his greatneſs from our border, to make it known that we are his people: all ſhew and own that God had loved them more than others, and therefore they ought to have honoured and obeyed him, in which they were deficient, and ſo ungrateful.

℣. 6. *A ſon honoureth his father, and a ſervant his maſter*, &c.] Or, *will honour*, or *ſhould honour*; it is their duty to do ſo, both according to the laws of God and man; and ſo the *Targum*, "lo, concerning a ſon it is ſaid (or commanded) that he ſhould honour his father; and of a ſervant, that he ſhould fear (or ſhew reverence) before his maſter;" ſee *Exod.* xx. 12. *Eph.* vi. 5: *if then I be a father*; as he was the father of his divine and eternal ſon; the father of ſpirits, angels, and the ſouls of men; the father of all men by creation; and the father of all mercies to them in providence, as he was to *Iſrael*; and beſides, was their father by national adoption, as he was not to other people; and to many of them ſtood in this relation by ſpecial, adopting grace: *where is mine honour?* there is an honour due to God on account of this relation; which ſhould be ſhown by loving him, truſting in him, calling upon him, imitating and obeying him, and by making uſe of what he has given for his glory; he is to be honoured in heart and life, by words and actions, and with our ſubſtance. This queſtion ſuggeſts, that he had not the honour given him, which belonged unto him: *and if I be a maſter*; the word is in the plural number, and may be underſtood of Jehovah, Father, Son, and Spirit; tho' the firſt perſon ſeems rather deſigned, who ſtands in this relation to Chriſt, as Mediator; to the angels, his miniſtring ſpirits; to the miniſters of the goſpel, and to all the ſaints; and indeed to all men, and particularly to the *Iſraelites*; as appeared by the ſpecial laws and commands he enjoined them, and by his ſpecial government, protection, and care of them: *where is my fear?* fear and reverence are due to the Lord from his people, conſidered in ſuch a relation to them; not a ſlaviſh fear of wrath and puniſhment; but a godly, filial fear, which is influenced by the goodneſs of God, and appears in a carefulneſs not to offend him, and by the performance of all religious worſhip, both private and public; and in this, not only natural men, but profeſſors of religion, and even God's own people, are wanting; yea, thoſe that ſhould ſet examples to others, as men in public office, and of a public character, as follows: *ſaith the Lord of hoſts unto you, O prieſts that deſpiſe my name?* for what is before ſaid, is not only ſaid to the people in general; but to the prieſts in particular, who ought to have honoured and feared the Lord; and yet they deſpiſed his name, or made it contemptible; by not paying that regard to his authority, as a Father and maſter they ought; by neglecting his worſhip, and not taking that care of offerings and ſacrifices as became them: *and ye ſay, wherein have we deſpiſed thy name?* as if they were entirely innocent and guiltleſs.

℣. 7. *Ye offer polluted bread upon mine altar*, &c.] Which ſome underſtand of the ſhew-bread, mention being afterwards made of a *table*, as *Jerom*; who obſerves that that was made of wheat, which the prieſts themſelves ſowed, reaped, ground, and baked, and ſo could take what they would out of it: as for their ſowing it, it does not ſeem likely that they ſhould be employed in ſuch ſervice, whatever may be ſaid for their reaping; ſince the ſheaf of the firſt-fruits was reaped by perſons deputed from the *Sanhedrim* [w]; tho' of the reaping of that for the ſhew-bread, I find no mention made; but as for grinding, ſifting, kneading, and making it into loaves, and baking it, and taking it out of the oven, and putting it upon the table of ſhew-bread, all this was the work of the prieſts [x]; and thoſe of the houſe of *Garmu* [y] were appointed over that work: now, this bread might be ſaid to be polluted, when they ſet upon the table, ſuch as was not made of fine wheat-flour, and had not pure frankincenſe put upon, or by each row, as the law required, *Lev.* xxiv. 5, 7. nor is it any material objection to this ſenſe, that it is an altar, and not a table, on which this bread was offered; ſince, as the altar is called a table, *Ezek.* xli. 22. as this is in a following clauſe, the table may be called an altar; though it may be obſerved, that the ſhew-bread is never ſaid to be offered, but to be ſet, or put upon the table: indeed the burning of the frankincenſe ſet by it, is called an offering made by fire unto the Lord, *Lev.* xxiv. 7. wherefore others interpret this of the daily meat-offering, which went along with the daily ſacrifice of the lambs, and part of which was burnt on the altar, *Exod.* xxix. 40, 41, 42. or rather this deſigns ſacrifice in general, ſometimes called *bread*, *Lev.* iii. 11, 16. and xxi. 6. and ſo the *Targum* here, "ye offer upon my altar an abominable offering;" ſuch as had blemiſhes in them, were blind or lame, as after-mentioned; and had not the requiſites of a ſacrifice in them; or were offered not in a right manner, or by bad men, and with a wicked mind: *and ye ſay, wherein have we polluted thee?* thy bread-offering or altar; as if their offerings were pure, and they themſelves, and their conſciences pure from ſin. The anſwer is, *in that ye ſay, the table of the Lord is contemptible*; either the ſhew-bread-table, which yet was covered with gold, and all the veſſels of it made of gold; or the altar, as in *Ezek.* xli. 22. their actions ſpoke ſo loud, and declared that the table or altar of the Lord was a contemptible thing, ſince they cared not what was offered upon it: or the reaſon why it was had in contempt, as ſome think, was becauſe there was not that holineſs in the ſecond temple, as in the firſt: or, as *Abarbinel* and *Kimchi* ſay, becauſe of the fat and the blood which were offered on the altar, which they eſteemed contemptible things; not obſerving the end for which the Lord commanded them to be offered.

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[u] וקראו להם & vocabuntur, V. L. Junius & Tremellius, Piſcator, Druſius, Grotius.

[w] Miſn. Menachot, c. 10. §. 3.

[x] Maimon, Hilchot Tamidin, c. 5. §. 6.

[y] Miſn. Shekalim, c. 5. §. 1.

℣. 8. *And if ye offer the blind for ſacrifice, is it not evil?* &c.] Certainly it is, according to the law in *Lev.* xxii. 22. or, as *Kimchi* interprets it, when they bring to you a lamb that is blind for ſacrifice to offer it up, ye ſay, this is not evil; but it is good to offer it up, becauſe the table is contemptible. The ſenſe is, that however evil this may be in itſelf, according to them it was good enough to be offered up upon the altar; which proves that they deſpiſed the name of the Lord, offered polluted bread or ſacrifice on his altar, and had his table in contempt: *and if ye offer the lame and ſick,* is it *not evil?* verily it is by the law of God, which forbids the offering of ſuch things, *Lev.* xxii. 21, 22. *Deut.* xv. 21. this was always obſerved, in all ſacrifices under the law, that they were perfect, and without any blemiſh, whether of the flock, or of the herd; and this was ſtrictly obſerved, even by the heathens themſelves: ſo *Achilles* in *Homer*[a], ſpeaks of the perfect lambs and goats they offered in ſacrifice; and particularly they were not to be lame, or to halt; ſuch were reckoned choice and excellent ſacrifices, which were larger and better fed than others; and which were not lame, nor diſeaſed, nor ſickly; for things future could not be known, they ſay, but from a ſound victim[b]; for they pretended to have knowledge of them by the entrails of the ſacrifices. So *Pliny*[c] obſerves, that this is to be remarked, that calves brought to the altar on mens ſhoulders are not to be ſacrificed; nor are the gods appeaſed by one that halts; in ſhort, it is ſaid[d], whatever is not perfect and ſound, is not to be offered to them; and beſides theſe here mentioned in the text, there were many others, which the *Jews* eſpecially obſerved, which rendered creatures unfit for ſacrifice. *Maimonides*[e] reckons up no leſs than fifty blemiſhes, by reaſon of which the prieſts under the law might not offer a creature for ſacrifice: no doubt but the laws of *Moſes* concerning this matter had a reſpect to the pure, perfect, and ſpotleſs ſacrifice of Chriſt, which the legal ones were typical of; and teach us this leſſon, that without a complete ſacrifice, no atonement or ſatisfaction for ſin could be made: or, it is not evil in your eyes, as *Aben Ezra* gloſſes it; which is the ſame as before: *offer it now unto thy governor*; to *Zerubbabel*, who was governor of *Judea* at this time, *Hagg.* i. 1. for they had no king. The meaning is, offer a lamb, or any other creature that is blind, ſick, and lame; make a preſent of it to him that had the government of them; make trial this way, and ſee how acceptable it would be to him: *will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of hoſts?* will he thank thee for it, or have any reſpect to thee on account of it? but, on the contrary, will he not reſent it as an affront to him? and if ſo it would be with an earthly prince, how can it be thought, that to offer the blind, lame, and ſick, ſhould be acceptable to the King of kings, and Lord of lords?

℣. 9. *And now I pray you, beſeech God, that he will be gracious unto us,* &c.] Theſe are the words of the prophet to the prieſts; and are ſpoken either ſeriouſly, exhorting them to that part of their office, which lay in interceding for the people; that God would be gracious to them, and forgive their ſins; and the rather, inaſmuch as they had been the means of their ſin, and acceſſary to it, who ought to have reproved them for bringing ſuch offerings, and ſhould have refuſed to offer them for them; or otherwiſe if they did not do this, they could not expect that God would accept their perſons, and their offerings: or elſe ironically, now you have offered ſuch ſacrifices to the Lord, as the blind, the lame, and ſick, go and intercede for the people; pray that their ſins may be forgiven them, and that the curſe may be removed from them, and ſee how you will ſucceed: *this hath been by your means*; that ſuch ſacrifices were offered up; they indulged the people in ſuch practices, and encouraged them; the fault was theirs; or this curſe, as *Kimchi* explains it, from ℣. 14: *will he regard your perſons, ſaith the Lord of hoſts?* can you ever imagine that God will have any reſpect to your perſons or prayers, when you have acted ſo vile a part, and been the cauſe of ſo much ſin and evil? no, he will not, as is aſſerted in the following verſe.

℣. 10. *Who is there even among you, that would ſhut the doors* for nought, *&c.*] Either of the temple, as the *Targum* and *Jarchi*; for at the ſeveral gates of the temple there were porters appointed in *David*'s time, 1 *Chron.* xxvi. 1—19. and who were paid for their ſervice: or, of the court, as *Kimchi*; the court of the prieſts where the offerings were brought. The words *for nought*, are not in the original text, at the end of this clauſe, but at the end of the next; and are by ſome referred to both; and by others reſtrained to the latter; and who give this as the ſenſe of the words, *who is there*, or *would there were any among you*[f]? any good man, that would ſhut the doors of the temple, that ſo a man might not bring an abominable offering; intimating, that the prieſts or Levites however, who were porters, ought to ſhut the doors againſt ſuch perſons; and this way go *Jarchi*, *Kimchi*, and *Abarbinel*; to which the *Chaldee* paraphraſe inclines; which is, "who is "there among you that will ſhut the door of the "houſe of my ſanctuary, that ye may not offer "on mine altar an abominable ſacrifice;" but the ſame writers, out of an ancient book called *Torath Cohanim*, obſerve a ſenſe that agrees with ours, "a "man ſays to his friend, ſhut this door for me, "he deſires nothing for it; light me this candle, "he aſks no reward for it; but as for you, who

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[a] Iliad. I. l. 66.
[b] Alex. ab Alex. Genial. Dier. l. 3. c. 12.
[c] Nat. Hiſt. l. 8. c. 45.
[d] Scholia in Ariſtoph. Acharn. act. 3. ſcen. 3. p. 409.
[e] Hilchot Biath Hamikdaſh, c. 7. §. 1. &c.
[f] מי גם בכם utinam veſtrum aliquis, Gataker, Druſius.

“ is there among you that will ſhut my doors for “ nought? or kindle a fire on mine altar for “ nought? and how much leſs will you do freely “ thoſe things which uſed to be done for reward? “ therefore I have no pleaſure in you.” There were four and twenty porters to open and ſhut the doors of the mountain of the houſe, or the temple, and the court of women in the day-time; ſix on the eaſt-ſide; four on the north; four on the ſouth; at *Aſuppim* two and two, four in all; four on the weſt, and two at *Parbar* [g]: here they attended in the day-time, to keep the place pure and peaceable; and there ſeems to have been one over all the reſt, whoſe buſineſs was to ſee that the doors at evening were ſhut by them: in the *Miſna* [h] we are told, that *Ben Geber* was appointed over the ſhutting of the gates, *i. e.* of the temple; and at night there were four and twenty guards alſo that kept watch; the prieſts kept guard in three places; in the room *Abtines*, in the room *Nitſots*, and in the fire-room; and one and twenty Levites; five at the five gates of the mountain of the houſe, or the compaſs of the temple; four at the four corners within; five at the five gates of the court; and four at its four corners without; one at the chamber *Corban*; one at the chamber over againſt the vail; and another behind the moſt holy place; and there was one that was called the man of the mountain of the houſe, who every night went thro' every ward with torches burning before him; and he had power to beat thoſe he found aſleep in their watch, and to burn their garments [i], to which the alluſion is, *Rev.* xvi. 15. and theſe guards, as *Bartenora* [k] obſerves, were not on account of thieves and robbers, but for the honour of the houſe; and theſe, neither the one by day, nor the other by night, did their work for nought, but had a maintenance allowed them for it: *neither do ye kindle* fire *upon mine altar for nought*; and this was done every morning; for tho', as one of the *Jewiſh* writers ſays [l], fire came down from heaven, it was ordered that they ſhould bring of common fire; and there were three piles or rows of fire made every day upon the altar; the firſt was a large one, on which they offered the daily ſacrifice, with the reſt of the offerings; the ſecond was on the ſide of it, a little one, from whence they took fire in the cenſer to burn incenſe every day; the third had no other uſe for it, but to confirm the command concerning fire; as it is ſaid, *the fire ſhall ever be burning*, *Lev.* vi. 13 [m]. and this fire was kindled to burn the ſacrifices, the daily ſacrifice, and other burnt-offerings, for which they were paid out of the tithes, and other oblations; ſee 1 *Cor.* ix. 13. this was an aggravation of their negligence and careleſſneſs, about what offerings were brought and ſacrificed; ſeeing they were ſo well taken care of, and ſuch a ſufficient maintenance provided for them; ſo that they did not the leaſt piece of ſervice in the temple, but they were fully rewarded for it; even not ſo much as to ſhut a door, or kindle a fire; and therefore it is no wonder their conduct ſhould be reſented, as follows, *I have no pleaſure in you, ſaith the Lord of hoſts*; neither in your perſons, nor in your offerings: *neither will I accept an offering at your hand*; the *Minchah* or meat-offering, any meat-offering, particularly that which was offered morning and evening with the daily ſacrifice, *Exod.* xxix. 40, 41. and it is ſometimes uſed particularly for the evening meat-offering, 2 *Kings* xvi. 15. or rather, a *wheat*, or *bread-offering*; ſince this offering was made of fine flour, with oil poured upon it, and frankincenſe put upon that, *Lev.* ii. 1. hence mention is made of *incenſe* in the next verſe; and it was either baked in an oven, or fried in a pan; and either way, when it was brought to the prieſt, it was burnt on the altar, and was an offering by fire to the Lord, and of a ſweet ſavour to him, when rightly performed; and was a figure of the ſacrifice of Chriſt, which is of a ſweet ſmelling ſavour to God; and this paſſage reſpects goſpel-times, as appears from the following verſe, when Chriſt's ſacrifice would be offered up, and ſo the oblation or meat-offering made to ceaſe, *Dan.* ix. 27. hence God would not accept of it any more; or elſe becauſe not rightly offered, as it was not when any leaven was mixed with it, or that and honey were burnt with it; ſignifying it ſhould be offered with ſincerity, and without hypocriſy, and other carnal luſts; and indeed, no legal ſacrifices were acceptable to God, but ſuch as were offered up in the faith of Chriſt, and with a view to his ſacrifice, without truſting to, and depending upon, the outward offering, as hypocrites and carnal perſons did: wherefore to this is oppoſed a pure Minchah or meat-offering in the next verſe; which deſigns ſpiritual ſacrifices, ſuch as are now offered up under the goſpel-diſpenſation; when offering and ſacrifice of a ceremonial kind God deſires not; he will have no more offered up; he takes no pleaſure in them; they are not acceptable to him, being ſuperſeded by the ſacrifice of his Son, they were types of; ſee *Pſ.* xl. 6. *Heb.* x. 5, 6. and agreeable to which paſſages the words may be underſtood, as expreſſing the Lord's rejection of legal ſacrifices in general among the *Jews*, which he would have no longer continued than till the Meſſiah came; by whoſe ſufferings and death the daily ſacrifice was cauſed to ceaſe, *Dan.* ix. 27. *Hoſ.* iii. 4. when ſacrifices of another kind ſhould be offered up in the *Gentile* world, thro' every part of it, as in the following verſe.

℣. 11. *For from the riſing of the ſun, even unto the going down of the ſame*, &c.] From eaſt to weſt, which is all habitable; not ſo north and ſouth, as *Kimchi* obſerves, the extremes of which are not habitable. *Abarbinel* thinks that מ in ממזרח is cauſal; and that the ſenſe is, becauſe of the motion of the ſun in riſing and ſetting, the *Gentiles* acknowledge God to be the firſt mover and cauſe of all things; and who, tho' they worſhip the hoſt of heaven, yet ultimately direct their worſhip to the ſupreme being, the cauſe of cauſes; and ſuppoſes this to be a reproof of the prieſts, who might have learnt better, even of the very heathens: but the former is the true ſenſe, which declares the large extent of true ſpiritual worſhip in the *Gentile* world: *my name* ſhall be *great among the Gentiles*; thro' the preaching of the goſpel, attended with the Spirit and power of God to the converſion of many; whereby he himſelf is made known, and the perfections of his nature, and his ſeveral names, and particularly that of the God and Father of our Lord Jeſus; who, as ſuch, is invocated, and greatneſs and glory are aſcribed unto him for the gift of his Son, and the miſſion of him into the world, to be the Saviour of *Gentiles*,

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[g] Kimchi in 1 Chron. xxvi. 1.

[h] Shekalim, c. 5. §. 1.

[i] Miſn. Middot, c. 1. §. 1, 2.

[k] In Miſn. ib.

[l] Baal Hatturim in Lev. vi. 13.

[m] Maimon. Hilchot Tamidin, c. 2. §. 4.

as well as of *Jews*: *and in every place incenſe ſhall be offered unto my name*; ſome *Jewiſh* writers underſtand this of *Iſraelites*, the diſciples of the wiſe men, ſtudying in the law, and putting up their evening prayers to God, in every place where they live among the *Gentiles*; which are as acceptable to God as if they offered incenſe, and a pure offering; this way goes *Jarchi*, to which agrees the *Targum*; and this ſenſe is given in the *Talmud*[n], and other writings of theirs; but *Aben Ezra*, *Kimchi*, and *Abarbinel* interpret it of the *Gentiles*, tho' in different ways, and foreign from the ſenſe of the text; which is, that not in *Jeruſalem* the worſhip of God ſhould be as formerly, but in all places in the *Gentile* world, and where particularly prayer ſhould be made to God; ſee *John* iv. 20, 21, 23. 1 *Tim*. ii. 8. comparable to incenſe for its fervency, fragrancy, and gratefulneſs, *Pſ*. cxli. 2. *Rev*. viii. 3, 4: *and a pure offering*; meaning either the *Gentiles* themſelves, their ſouls and bodies, *Iſ*. lxvi. 20. *Pſ*. li. 17. *Rom*. xii. 1. or their ſacrifices of praiſe, good works, and alms-deeds, *Heb*. xiii. 15, 16. which, tho' imperfect, and not free from ſin, may be ſaid to be *pure*, proceeding from a pure heart, ſprinkled by the blood of Chriſt, and offered in a pure and ſpiritual manner, and thro' the pure incenſe of Chriſt's mediation: *for my name* ſhall be *great among the heathen, ſaith the Lord of hoſts*; which is repeated for the certainty of it.

℣. 12. *But ye have profaned it*, &c.] That is, the name of the Lord, which they are ſaid to deſpiſe, ℣. 6. and pollute, ℣. 7. and is a reaſon why they and their offerings were rejected: and that they profaned the name of the Lord appears by this, *in that ye ſay, the table of the Lord is polluted*; the ſame with *contemptible*, ℣. 7. as *Kimchi* obſerves; ſee the note there: *and the fruit thereof, even his meat is contemptible*; the word for *fruit*[o] ſometimes is uſed for ſpeech, the fruit of the lips, *Iſ*. lvii. 19. and taken in this ſenſe here, as it is by ſome, may be underſtood either of the word of God, which commanded ſuch and ſuch ſacrifices to be offered up upon the altar, and was deſpiſed, ſo *Abarbinel*: or the word of the prieſts, who were continually ſaying, that what was offered up on the altar was contemptible, even the food which they ate of; ſo *Jarchi* and *Kimchi*. *Fruit* and *meat* ſeem to ſignify one and the ſame thing, and deſign the fruit and meat of the altar; either that which belonged to the Lord, the fat and the blood, which were offered to him, and were reckoned contemptible; or that which fell to the ſhare of the prieſts, which they thought mean and worthleſs. *Cocceius* interprets this of Chriſt the branch of the Lord, and fruit of the earth, *Iſ*. iv. 2. whoſe meat it was to do the will of him that ſent him, and was deſpiſed and rejected by the *Jews*; and which was the reaſon of God's caſting them off, and taking in the *Gentiles*.

℣. 13. *Ye ſaid alſo, behold, what a wearineſs* is it? *&c.*] Theſe are either the words of the prieſts, ſaying what a weariſome and fatiguing buſineſs the temple-ſervice was to them, for which they thought they were poorly paid; ſuch as ſlaying the ſacrifices; removing the aſhes from the altar; putting the wood in order; kindling the fire, and laying the ſacrifice on it: or of the people that brought the ſacrifice, who, when they brought a lamb upon their ſhoulders, and laid it down, ſaid, how weary are we with bringing it, ſuggeſting it was ſo fat and fleſhy; ſo *Kimchi* and *Abarbinel*, to which ſenſe the *Targum* ſeems to agree; which paraphraſes it, "but if ye ſay, lo, what we have brought is from "our labour;" and ſo the *Syriac* verſion, *and ye ſay this is from our labour*; and the *Vulgate Latin* verſion, *and ye ſay, lo, from labour*; and the *Septuagint* verſion, *and ye ſay, theſe are from affliction*; meaning that what they brought was with great toil and labour, out of great poverty, miſery, and affliction: *and ye have ſnuffed at it, ſaith the Lord of hoſts*; or *blown it*[p]; filled it with wind, that it might ſeem fat and fleſhy, when it was poor and lean; ſo *Abarbinel* and *Abendana*: or ye have puffed, and panted, and blown as perſons weary with bringing ſuch a heavy lamb, when it was ſo poor and light, that if it was blown at, it would fall to the ground; ſo *R. Joſeph Kimchi*: or ye have puffed at it, thrown it upon the ground by way of contempt; ſo *David Kimchi*: or, *ye have grieved him*[q]; the owner of the lamb, from whom they ſtole it; which ſenſe is mentioned by *Kimchi* and *Ben Melech*; taking the word rendered *torn*, in the next clauſe, for that which was *ſtolen*. *Jarchi* ſays, this is one of the eighteen words corrected by the ſcribes; and that inſtead of אותו *it*, it ſhould be read אותי *me*; and the whole rendered, *and ye have grieved me*; the Lord, by bringing ſuch ſacrifices, and complaining of wearineſs, and by their hypocriſy and deceitfulneſs. *Cocceius* renders the words, *ye have made him to expire*; meaning the Meſſiah, whom the *Jews* put to death: *and ye have brought that which was torn, and the lame, and the ſick*; ſee the note on ℣. 8. and if the firſt word is rendered *ſtolen*, as it may, this offering was an abomination to the Lord, *Iſ*. lxi. 8: *thus ye brought an offering*; ſuch an one as it was: or a *Minchah*, a meat-offering along with theſe abominable ones: *ſhould I accept this of your hands, ſaith the Lord?* which, when offered to a civil governor, would not be acceptable, ℣. 8. and when contrary to the expreſs law of God.

℣. 14. *But curſed be the deceiver*, &c.] A cunning, crafty, ſubtle man, who thinks, and contrives, ſpeaks, and acts in a very artful and deceiving manner; tho' ſome derive the word from יכל *to be able*; and ſo the *Septuagint* and *Arabic* verſions render it, *who is able*; to bring a proper offering, a perfect lamb, as it follows: *which hath in his flock a male*; without ſpot and blemiſh, as the law requires: *and voweth, and ſacrificeth to the Lord a corrupt thing*; that was a female, or had blemiſhes in it; for the law required what was perfect and without a blemiſh for a vow; what was ſuperfluous or deficient in its parts, might do for a free-will offering, but not for a vow, *Lev*. xxii. 18, 19, 20, 23. wherefore ſuch a man muſt be accurſed, and ſuch conduct muſt be highly reſented by the Lord; had he it not in his power to do better, it might be excuſable; but then it would be better not to have vowed at all; but to vow a ſacrifice to the Lord, and deal deceitfully with him, when he could have brought an offering agreeable to his vow, and to the law, this is aggravated wickedneſs: *for I am a great king, ſaith the Lord*

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[n] T. Bab. Menachot, fol. 110. 1. Tanchuma apud Abarbinel in loc.

[o] ניבו & verbum ejus, Pagninus, Munſter; ſermo ejus, *vel* eorum, Vatablus; ſo Ben Melech.

[p] והפחתם אותו & efflaſtis illam, Montanus; anheli iſto eſtis, Tigurine verſion; exſufflare poſſetis, Junius & Tremellius, Piſcator; difflatis, Druſius; ſufflaviſtis illud, Burkius.

[q] Et contriſtaſtis illum; ſo ſome in Vatablus.

of hoſts; the king of the whole world, the King of kings, and Lord of lords; and therefore to be honoured and reverenced ſuitable to his dignity and greatneſs: *and my name* is *dreadful among the heathen*; becauſe of his judgments executed among them; or rather, becauſe of his goſpel preached unto them; for this may be conſidered as a prophecy of what would be when the goſpel ſhould be ſpread in the *Gentile* world; and therefore if they, when he was made known to them, would fear and reverence him; then the *Iſraelites*, to whom he had given ſuch inſtances and proofs of his love, ought to have ſhown a greater regard unto him.

CHAP. II.

THIS chapter contains a reproof both of prieſts and people for their ſins. It begins with the prieſts, ℣. 1. and threatens in caſe they attend not to glorify the name of the Lord, they and their bleſſings ſhould be curſed, their ſeed corrupted, dung ſpread upon them, and they took away with it, ℣. 2, 3. and the end of this commandment being ſent them, of giving glory to the name of God, was that the covenant might appear to be with *Levi*, or him that was typified by him, ℣. 4. of which covenant ſome account is given, with the reaſon why the bleſſings of it were given to him, with whom it was, ℣. 5. who is deſcribed by the true doctrine he preached; by the purity of his lips; by the peaceableneſs and righteouſneſs of his walk and converſation; and by his uſefulneſs and ſucceſs in turning many from ſin, ℣. 6. and it being part of the prieſt's office to preſerve true knowledge, and communicate it, it is the duty of the people to ſeek to him for it; ſince he is the meſſenger of the Lord, ℣. 7. but as for the prieſts of thoſe times the prophet reſpects, they were apoſtates from the way of the Lord; made others to ſtumble at the law, and corrupted the covenant; and therefore became contemptible, baſe, and mean in the ſight of the people, ℣. 8, 9. who are next reproved for their marrying with thoſe of other nations, idolatrous perſons; and uſing polygamy and divorces, which were a profanation of the covenant of their fathers; a piece of perfidy and treachery among themſelves; an abomination to the Lord; a profanation of his holineſs; and led to idolatry, ℣. 10, 11. wherefore they are threatened to be cut off from the tabernacles of *Jacob*, and their ſacrifices to be rejected; inſomuch that the altar is repreſented as covered with weeping and tears, becauſe diſregarded, ℣. 12, 13. The reaſon of which was, becauſe marrying more wives than one, and theſe ſtrange women, was dealing treacherouſly with their lawful wives; was contrary to the firſt creation of man, and the end of it; and therefore ſuch practices ought to be avoided; and the rather, ſince putting away was hateful to the Lord, ℣. 14, 15, 16. and the chapter is concluded with a charge againſt them, that they wearied the Lord with their wicked words; affirming that the Lord took delight in men that did evil; and that there were no judgment, truth, nor righteouſneſs in him, ℣. 17.

℣. 1. *And now, O ye prieſts*, &c.] That deſpiſed and profaned the name of the Lord; that ſuffered ſuch corrupt and illegal ſacrifices to be brought, and offered up: *this commandment is for you*; of giving glory to the name of God; of taking care of his worſhip; of teaching the people knowledge, and directing them in the way in which they ſhould walk; as follows:

℣. 2. *If ye will not hear*, &c.] The commandment enjoined them; or the goſpel preached to them by Chriſt, and his apoſtles: *and if ye will not lay it to heart, to give glory to my name, ſaith the Lord of hoſts*; which they had deſpiſed and profaned before; if they did not take care of his worſhip and ſervice, and honour the Meſſiah ſent unto them, in whom the name of the Lord was: *I will even ſend a curſe upon you*; both upon prieſts and people; thoſe that bring the bad offerings, and thoſe that receive them, as *Kimchi*; tho' *Abarbinel* reſtrains it to the prieſts: *and I will curſe your bleſſings*; either with which the prieſts bleſſed the people; or with which both they and the people were bleſſed; namely, their temporal bleſſings, ſuch as their corn, and wine, and oil: and what wicked men have of this world, they have it with a curſe, and not a bleſſing, as the righteous have; and therefore a little which they have, is better than much enjoyed by the wicked, *Pſ.* xxxvii. 16: *yea, I have curſed them already*; that is, from the time they began to deſpiſe his name, and not give him the glory due unto him, as *Kimchi* and *Abarbinel* explain it: *becauſe ye do not lay it to heart*; to glorify God.

℣. 3. *Behold, I will corrupt your ſeed*, &c.] Or, *the ſeed for you* [r]; that is, for your ſake, as *Kimchi* and *Ben Melech* explain it; meaning the ſeed they caſt into the earth, which the Lord threatens to corrupt and deſtroy; ſo that it ſhould not ſpring up again, and bring forth any increaſe: or, *rebuke* [s] it, as the word ſometimes ſignifies; and ſo the *Targum*, "behold, I will rebuke you in the "increaſe, the fruit (ſon) of the ſeed." The ſenſe is the ſame; corrupting the ſeed being a rebuke to them; and rebuking the ſeed being a corruption of that, or hindring it from growing up. It is a threatning of a ſore famine that ſhould be in the *Jewiſh* nation; and which *Cocceius* thinks was that which happened in the days of *Claudius Cæſar*, *Acts* xi. 28, 29. The *Septuagint* verſion renders it, *behold, I ſeparate to you the ſhoulder*; the *Arabic* verſion, *the right-hand*, or arm; and the *Vulgate Latin* is, *behold, I will caſt forth to you the arm*; the right-ſhoulder of the ſacrifice, which was given to the prieſts, and here threatened to be caſt to them with indignation, *Lev.* vii. 32, 34. *Deut.* xviii. 3. but the former ſenſe is beſt: *and ſpread dung upon your faces*, even *the dung of your ſolemn feaſts*; that is, the dung of their beaſts which were ſlain for ſacrifice at their ſolemn feaſts: ſo this word חג is uſed for a beaſt offered for ſacrifice at a feſtival, *Pſ.* cxviii. 27. The ſenſe is, that their ſacrifices and ſolemn feaſts were ſo far from being acceptable to God, that he would reject both them and their perſons, and would caſt the very dung of the creatures brought for ſacrifice into their faces, and ſpread it over them: a phraſe expreſſive of the utmoſt contempt of them, and of expoſing them to the greateſt ſhame and confuſion for their ſins. So the *Targum*, “I will make manifeſt the ſhame “of your ſins upon your faces; and will cauſe to “ceaſe the magnificence of your feaſts.” The *Septuagint* render it, the ventricle, or *maw*; which was given to the prieſts, *Deut.* xviii. 3. and in which the dung was contained: *and one ſhall take you away with it*; with the dung ſpread upon them; they looking like an heap of dung, being covered with it, and had in no more account than that: or, *to it* [t]; that is, as *Jarchi* explains it, to the dung of the beaſts of your ſacrifices, they ſhall carry you; or you ſhall be carried to it, that ye may be rejected and deſpiſed as that. *Kimchi*'s note is, “the iniquity (you are guilty of) ſhall carry “you to this contempt; meaſure for meaſure; “you have deſpiſed me, and ye ſhall be deſpiſed:” or *with him*, or *to himſelf* [u]; meaning he, or it that ſhall take them away; either the wind or dung; or the enemy, as *Aben Ezra* interprets it; by whom the *Romans* may be deſigned, who took them away out of their own land, and carried them captive. According to the *Septuagint*, *Syriac*, and *Arabic* verſions, this is to be underſtood of God, who render the words, *I will take you together*, or *with it*.

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[r] לכם propter vos, Munſter, Druſius.

[s] גער increpabo, Tigurine verſion; increpo, Druſius, Cocceius; increpans, Burkius.

℣. 4. *And ye ſhall know that I have ſent this commandment unto you*, &c.] See the note on ℣. 1: *that my covenant might be with Levi, ſaith the Lord of hoſts*; not that the ceremonial law might be confirmed and eſtabliſhed, on which the Levitical prieſthood was founded; for it was the will of God that that ſhould be aboliſhed, becauſe of the weakneſs and unprofitableneſs of it; but that the covenant of grace made with Chriſt, the antitype of *Levi*, with whom the true *Urim* and *Thummim* are, *Deut.* xxxiii. 8. who has a more excellent miniſtry and prieſthood than his, might take place, be made manifeſt, and be exhibited under the goſpel-diſpenſation; of which, and of the perſon with whom it is, an account is given in the following verſes.

℣. 5. *My covenant was with him of life and peace*, &c.] Not with *Aaron*, nor with *Phinehas*; nor is it to be underſtood of a covenant, promiſing temporal life and outward proſperity to either of them; *Aaron* living an hundred and thirty-three years, *Numb.* xxxiii. 39. and *Phinehas*, according to ſome *Jewiſh* writers, above three hundred years, which they gather from *Judg.* xx. 28. but of the covenant made with Chriſt from everlaſting, called a *covenant of life*, becauſe it was made with Chriſt the word of life, who was with the Father from all eternity, and in time was made manifeſt in the fleſh; and was made in behalf of perſons ordained to eternal life, and in which that was promiſed and given to them in him; and in which it was agreed, that he ſhould become man, and lay down his life as ſuch, that they might enjoy it: and it is called a *covenant of peace*, becauſe the ſcheme of peace and reconciliation was drawn in it, and agreed unto; Chriſt was appointed in it to be the peacemaker; and in conſequence of which he was ſent to procure peace, and he has made it by the blood of his croſs: and this covenant may be ſaid to have been, and to be *with him*; becauſe it was made with him from all eternity, as the head and repreſentative of his people, and he had all the bleſſings and promiſes of it put into his hands; and it ſtands faſt with him, and will do ſo for evermore. *And I gave them to him*; namely, the bleſſings of life and peace; eternal life is the gift of God; and not only the promiſe of it, but that itſelf was given to Chriſt in covenant for his people, and a power to give it to as many as the Father gave to him, *Pſ.* xxi. 4. 2 *Tim.* i. 1. 1 *John* v. 12. *John* xvii. 2. he gave him alſo peace to make, put this work of peace-making into his hand; and he allows it to be made by him, and that it is rightly effected; and from his blood and righteouſneſs peace ſprings to his people; and they enjoy peace in him and thro' him, yea, all proſperity and happineſs: for *the fear wherewith he feared me*; becauſe of his obedience to the precept and penalty of the law; becauſe of his righteouſneſs, and ſufferings, and death, by means of which life and peace came to his people, and in which he ſhewed great fear and reverence of God, *Heb.* v. 7. the word *for* is not in the original text, and may be left out in a verſion, or ſupplied with *and*; and the ſenſe be, beſides the bleſſings of life and peace, I alſo gave him the fear with which he feared me; which muſt be underſtood of the grace of fear beſtowed on him as man: ſo the *Septuagint* verſion, *I gave unto him in fear to fear me*; and the *Vulgate Latin* verſion, *and I gave him fear, and he feared me*; and the *Arabic* verſion, *I gave him fear, that he might fear me*: the *Targum* is, “I gave him the perfect “doctrine of the law, or the doctrine of the perfect law (ſee *Jam.* i. 25.) that he might fear “before me.” *And he was afraid before my name*; affrighted, and put into conſternation, as he was when in the garden, and he began to be heavy and ſore amazed, *Mark* xiv. 33. or he was broken and bruiſed, as *Kimchi* interprets the word here uſed, becauſe of the name of the Lord, to ſatisfy his juſtice, fulfil his law, and glorify all his perfections.

℣. 6. *The law of truth was in his mouth*, &c.] The goſpel, the word and doctrine of truth; which comes from the God of truth; is concerning Chriſt the truth; and men are guided into it by the Spirit of truth; it contains moſt glorious truths, and nothing but truth: and this was in the mouth of Chriſt, being put there by his Father, who gave him what he ſhould ſay, and what he ſhould ſpeak; and which was preached by him in the moſt faithful manner, and ſo as it never was by any other, for which he was abundantly qualified: *and iniquity was not found in his lips*; there was none in his nature; nor in his heart; nor in his life; nor in his lips; none could be found there by men or devils: there was no falſhood in his doctrines; no deceit in his promiſes; no diſſimulation in his expreſſions of love to men; nothing vain, light, frothy, and unprofitable, dropped from him in common converſation; no reviling in return to his enemies; nor any impatient expreſſions or murmurings at the time of his ſufferings and death, 1 *Pet.* ii. 22, 23: *he walked with me in peace and equity*; he walked with God, he had communion with him; tho' he was ſometimes left alone, he was not alone, God was with him; he was conformable to his will, and walked according to it, in obedience to his law, moral and ceremonial, and in the diſcharge of all religious duties: he walked with God *in peace*, without quarrelling with any of his diſpenſations towards him; he did nothing to break the peace that ſubſiſted between them, but always did the things which pleaſed his Father, and had peace in what he did; and he walked with him *in equity* or righteouſneſs, fulfilling his righteous law, and bringing in an everlaſting righteouſneſs: *and did turn many away from iniquity*; doctrinal and practical; which is to be underſtood, not of a bare reformation only in principle and practice, but of true, real converſion; of which there were many inſtances under the miniſtry of his forerunner *John* the *Baptiſt*, and under his own miniſtry when in perſon on earth; and under the miniſtry of his apoſtles, attended with his Spirit and power, both in *Judea*, and in the *Gentile* world.

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[t] אלין, εις το αυτο, Sept. ad iſtud, ſo ſome in Vatablus, De Dieu. Tigurine verſion, Junius & Tremellius, Piſcator, Druſius, Calvin, Burkius.

[u] Ad ſe, Pagninus, Montanus, Munſter,

℣. 7. *For the prieſts lips ſhould keep knowledge*, &c.] Or *ſhall keep knowledge*, as the *Septuagint* and *Vulgate Latin* verſions; or *do keep knowledge*, as the *Arabic* verſion; and ſo the *Syriac* verſion, *for the lips of the prieſt drop knowledge*; all this is true of Chriſt our great high-prieſt; for as it was predicted of him, that his lips ſhould keep knowledge, ſo they have kept it, and do keep it; not concealing it, but preſerving it, and communicating it freely and openly; as he did to his diſciples and followers when here on earth, and by them to others; and ſtill does by his Spirit, giving to men the knowledge of themſelves and ſtate; the knowledge of himſelf, and the way of ſalvation by him, and of the truths of the goſpel: *and they ſhould ſeek the law at his mouth*; not the law of *Moſes*, but the doctrine of grace, and any wholeſome inſtruction and advice; which he is greatly qualified to give, being the wonderful counſellor: it may be rendered, *they ſhall ſeek*, or *do ſeek*; and which has been fulfilled, eſpecially in the *Gentiles*, and in the iſles that waited for his law or doctrine, *Iſ.* xi. 10. and xlii. 4: *for he is the meſſenger of the Lord of hoſts*; or *angel* [w]; he is the angel of God's preſence, and of the covenant, *Iſ.* lxiii. 9. *Mal.* iii. 1. which name he has from being ſent, for he came not of himſelf, but his Father ſent him; he was ſent as a prieſt to atone for the ſins of his people, and to be their Saviour; and as a prophet, to inſtruct and teach them; and therefore they ſhould ſeek to him for knowledge, and attend his will and ordinances, and implore his Spirit and grace.

℣. 8. *But ye are departed out of the way*, &c.] Of truth and righteouſneſs, of life and peace, of eternal ſalvation and happineſs, pointed to by Chriſt and his forerunner, and by his apoſtles and miniſters that followed him, and which was clearly ſhewed in the preaching of the goſpel: this was the character of the chief prieſts, ſcribes and phariſees in Chriſt's time, to which the prophet ſeems to have reſpect; who not only failed in their obſervance of legal ſacrifices, complained of in the former chapter, but left that way of atonement and ſalvation they directed to, and led others out of the way with them: *ye have cauſed many to ſtumble at the law*; at the doctrine of juſtification by the righteouſneſs of Chriſt; which was the ſtumbling-ſtone they fell at, ſeeking for righteouſneſs, and directing others to ſeek for it, not by faith, but as it were by the works of the law, *Rom.* ix. 32, 33: *ye have corrupted the covenant of Levi, ſaith the Lord of hoſts*; that which was ſhadowed out by the *Levitical* prieſthood and covenant, namely, the covenant of grace, diſpenſed under the goſpel-diſpenſation by the miniſtry of the word and ordinances; which they rejected, deſpiſed, and ſet at nought, and as much as in them lay endeavoured to make void, by not attending to theſe things, nor ſuffering others, but doing all they could to bring them into diſuſe, contempt, and diſgrace.

℣. 9. *Therefore have I alſo made you contemptible and baſe*, &c.] When their city and temple were deſtroyed by the *Romans*, and they were carried captive by them, and became a taunt and a proverb in all places where they came: *before all the people*; the nations of the world, among whom they were ſcattered: *according as ye have not kept my ways*; neither thoſe which the law directed to, either moral or ceremonial; nor what the goſpel directed to, the ordinances and inſtitutions of Chriſt, particularly baptiſm, which the *Jews* rejected againſt themſelves, *Luke* vii. 30: *but have been partial in the law*; in the obſervance of it, attending to the leſſer, and taking no notice of the weightier matters of it, as the *Jews* are charged by Chriſt, *Matt.* xxiii. 23. and in the interpretation of it, reſtraining its ſenſe only to outward actions, for which they are reproved, *Matt.* v. or *received faces*, or *accepted perſons in the law* [x]; in matters of the law they were concerned in, they had reſpect to the perſons of men, by giving the ſenſe of it, and pronouncing judgment, in favour of ſome, to the prejudice of others, wrongly.

℣. 10. *Have ye not all one father?* &c.] Whether this is underſtood of *Adam* the firſt man, of whoſe blood all nations of the earth are made, and who in the ſame ſenſe is the father of all living, as *Eve* was the mother of all living; or of *Abraham* the father of the *Jewiſh* people, of whom, as their father, they uſed to glory; or of *Jacob*, as *Kimchi* and *Aben Ezra* interpret it, whom the *Jews* uſed to call our father *Jacob*; or of God, who is the Father of all men by creation, and of the *Jews* by national adoption of them; and who may the rather be thought to be meant, ſince it follows, *hath not one God created us?* either as men, or formed us as a body politick; which may ſerve to explain what is meant by their having one father: which ever is the ſenſe of theſe words, the argument from hence is ſtrong; that there ought to be no partiality uſed in the law, or any reſpect had to perſons, in that the rich and the poor have all one father and one creator; ſee *Jam.* ii. 1—8: *why do we deal treacherouſly every man againſt his brother*; by perverting juſtice, having reſpect to perſons, favouring one to the prejudice of another, as it follows: *by prophaning the covenant of your fathers?* the covenant made with them at *Sinai*, as *Jarchi* explains it; the law that was then enjoined them, particularly ſuch as forbid reſpect of perſons, *Lev.* xix. 15. *Deut.* xvi. 19. ſome think, as *Aben Ezra*, that a new ſection here begins, and that the prophet proceeds to a new reproof, and for another ſin theſe people were guilty of, in marrying wives of another nation, contrary to the law in *Exod.* xxxiv. 15. which was dealing treacherouſly with one another, and profaning the covenant of their fathers.

℣. 11. *Judah hath dealt treacherouſly*, &c.] Not only every man againſt his brother, by being partial in the law; or againſt the women of their nation, by marrying others; or againſt their wives, by putting them away; but againſt Chriſt the Son of God, by betraying and delivering him up into the hands of the *Gentiles*, to be mocked, and ſcourged, and crucified: *and an abomination is committed in Iſrael, and in Jeruſalem*; which was the taking of the true Meſſiah with wicked hands, condemning him and putting him to death, even the ſhameful and accurſed death of the croſs; which was done in the land of *Iſrael*, and in and near the city of *Jeruſalem*: *for Judah hath profaned the holineſs of the Lord, which he loved*; Chriſt, who is the Lord's holy one, holineſs itſelf, the moſt holy, and holineſs to the Lord for his people; and who is his dear Son, the Son of his love, whom he loved from everlaſting, continued to love in time amidſt all his meanneſs, ſorrows, and ſufferings, and will love for evermore; him the *Jews* profaned by blaſpheming him, falſely accuſing him, and condemning him; by ſpitting upon him, buffetting, ſcourging, and crucifying him: ſome interpret this *holineſs* of the ſoul of *Judah*, which was holy before the Lord, and loved, as the *Targum*; ſo *Jarchi* of *Judah* himſelf, or *Iſrael*, who was holineſs to the Lord; and others of the holy place, the ſanctuary, and all holy things belonging thereto; and others of the holy ſtate of marriage, ſince it follows: *and hath married the daughter of a ſtrange god*; which the *Targum* paraphraſes thus, "and they were pleaſed to take to them "wives, the daughters of the people;" the *Gentiles*, ſuch as *Moabites*, *Ammonites*, and the like: and this ſenſe is followed by moſt interpreters, tho' the phraſe ſeems rather to be expreſſive of idolatry; and ſo the *Septuagint*, *Syriac*, and *Arabic* verſions interpret it of their being intent upon, and ſerving ſtrange gods; and as the *Jews* rejected the Son of God, and his word, ordinances, and worſhip, they had not the true God, nor did they worſhip him, but became guilty of idolatry; and beſides, as they rejected the king Meſſiah from being their king, ſo they declared they had no king but *Cæſar*, an idolatrous emperor, and joined with the idolatrous *Gentiles* in putting Chriſt to death, *John* xix. 12, 15. *Acts* iv. 27.

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[w] מלאך, ἄγγελος, Sept. angelus, V. L. Pagninus, Montanus, Junius & Tremellius, Cocceius, Burkius.

[x] ונושאים פנים בתורה, et accepiſtis faciem in lege, Pagninus; aſſumentes facies, Montanus; ſuſcipitis faciem, Piſcator accipitis faciem, Cocceius; et ferentes faciem in lege, Burkius.

℣. 12. *The Lord will cut off the man that doth this*, &c.] That is guilty of ſuch treachery, wickedneſs, and idolatry: or *to the man that doth this*[y]; all that belong to him, his children and ſubſtance: it denotes the utter deſtruction, not of a ſingle man and his family only, but of the whole *Jewiſh* nation and its polity, civil and eccleſiaſtical, as follows: *the maſter and the ſcholar out of the tabernacles of Jacob*; the *Targum* paraphraſes it, "the ſon, and ſon's ſon, out of the cities of "Jacob;" agreeable to which is *Kimchi*'s note, "it "is as if it was ſaid, there ſhall not be left in "his houſe one alive; that there ſhall not be in "his houſe one that anſwers him, that calls by "name." In the *Hebrew* text it is, *him that is awake, and him that anſwers*[z]; which the *Talmudiſts*[a] explain, the former of the wiſe men or maſters, and the latter of the diſciples of the wiſe men; to which ſenſe our verſion agrees: but by *him that waketh* or *watcheth*, according to *Cocceius*, is meant the civil magiſtrate, who watches for the good of the commonwealth, and ſo may deſign the elders and rulers of the people; and by him that *anſwereth*, the prophet, who returns anſwers when he is conſulted in things belonging to the law of God, and ſuch were the ſcribes and lawyers. *And him that offereth an offering unto the Lord of hoſts*; the prieſt, that offered ſacrifice for the people; ſo that hereby is threatened an entire deſtruction, both of the civil and eccleſiaſtical polity of the *Jews*, that there ſhould be no prince, prophet, and prieſt among them; all ſhould be removed out of the tents of *Jacob*, or cities of *Iſrael*; ſee *Hoſ.* iii. 4.

℣. 13. *And this have ye done again*, &c.] Or *in the ſecond*[b] place; to their rejection and ill-treatment of Chriſt, they added their hypocritical prayers and tears, as follows: *covering the altar of the Lord with tears and weeping, and with crying out*; for the Meſſiah they vainly expect, pretending great humiliation for their ſins: tho' ſome, as *Kimchi* and *Aben Ezra*, make the firſt evil to be their offering illegal ſacrifices on the altar, complained of in the former chapter; and this ſecond, their marrying ſtrange wives, on account of which their lawful wives came into the houſe of God, and wept over the altar before the Lord, complaining of the injury that was done them: *inſomuch that he regardeth not the offering any more, or receiveth it with good will at your hand*; which expreſſes an utter rejection and abrogation of legal ſacrifices; and which ſome make to be the reaſon of their covering the altar with tears and weeping: or the altar is repreſented as weeping, becauſe ſacrifice is no more offered upon it; ſee *Dan.* ix. 27. *Hoſ.* iii. 4.

℣. 14. *Yet ye ſay, wherefore?* &c.] What's the meaning of the women covering the altar with tears? as if they knew not what was the reaſon of it, when they were ſo notoriouſly guilty of breach of covenant with them; which is an inſtance of their impudence, as *Abarbinel* obſerves: or, *if ye ſay, wherefore?* as the *Targum* and *Kimchi* interpret the words; ſhould you ſay, what's the reaſon why the Lord will not regard nor receive our offerings? the anſwer is ready, *becauſe the Lord hath been witneſs between thee and the wife of thy youth*; when eſpouſed together in their youthful days, the Lord was preſent at that ſolemn contract, and ſaw the obligations they were laid under to each other, and he was called upon by both parties to be a witneſs of the ſame; and at the preſent time he was a witneſs, how agreeably the wives of the *Iſraelites* had behaved towards their huſbands, and how treacherouſly they had acted towards them; he ſaw and knew, that whatever pretenſions they made, they did not love them, nor behave as they ſhould towards them; and therefore had juſt cauſe of complaint againſt them, and muſt be a witneſs for the one, and againſt the other: this ſin of hating and divorcing their wives, or of marrying others beſides them, which prevailed much in our Lord's time, is particularly mentioned, tho' they were guilty of many other ſins, as a reaſon of the Lord's not accepting their offerings: the aggravations of it are, that they had broken a contract God was witneſs to, and dealt injuriouſly with wives they had eſpouſed in the days of their youth; ſee *Prov.* ii. 17. and v. 18: *againſt whom thou haſt dealt treacherouſly*; by divorce or polygamy: the *Vulgate Latin* verſion renders it, *whom thou haſt deſpiſed*: and the *Septuagint* and *Arabic* verſions, *whom*

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[y] לאיש viro, Druſius, Cocceius, Burkius, De Dieu; filius et qui fecerit iſtud, Piſcator.

[z] ער וענה vigilantem & reſpondentem, Montanus, Vatablus, Druſius, Grotius; vigilantem & reſponſantem, Junius & Tremellius; vigilem & reſpondentem, Burkius.

[a] T. Bab. Sanhedrin, fol. 82. 1.

[b] שנית ſecundo, Pagninus, Vatablus, Calvin, Cocceius, Burkius.

whom thou haſt left; divorced and took others, which aroſe from hatred and contempt of their former: other aggravations follow: *yet is ſhe thy companion*; or *and ſhe is*, or *tho' ſhe is thy companion* [c]; has been ſo in time paſt, and ought to be ſo ſtill, and ſo accounted: the wife is a part of a man's ſelf, is one fleſh with him; a partaker of what he has; a partner with him in proſperity and adverſity; a companion in life, civil and religious, and ought to remain ſo till death part them; for whom God has put together, let no man put aſunder: *and the wife of thy covenant*; wherefore either to divorce her, or marry another, was a breach of covenant; for by *covenant* is not meant the covenant of God made with the people of *Iſrael*, in which they both were; but the covenant of marriage made between them, and which was broken by ſuch practices.

℣. 15. *And did not he make one?* &c.] That is, did not God make one man, and out of his rib one woman? did he not make man, male and female? did he not make one pair, one couple, only *Adam* and *Eve*, whom he joined together in marriage? or rather, did he not make one woman only, and brought her to *Adam* to be his wife? which ſhows that his intention and will were, that one man ſhould have but one wife at a time; the contrary to which was the then preſent practice of the *Jews*: *yet had he the reſidue of the Spirit*; it was not for want of power that he made but one woman of *Adam*'s rib, and breathed into her the breath of life, or infuſed into her a human ſoul or ſpirit; he could have made many women at the ſame time; and as the Father of ſpirits, having the reſidue of them with him, or a power left to make as many as he pleaſed, he could have imparted ſpirits unto them, and given *Adam* more wives than one: *and wherefore one?* what is the reaſon why he made but one woman, when he could have made ten thouſand, or as many as he pleaſed? the anſwer is, *that he might ſeek a godly ſeed*; or *a ſeed of God* [d]; a noble, excellent ſeed; a legitimate offſpring, born in true and lawful wedlock; ſee 1 *Cor*. vii. 14. a ſeed ſuitable to the dignity of human nature, made after the image of God, and not like that of brute beaſts, promiſcuous and uncertain: *therefore take heed to your ſpirit*; to your affections, that they don't go after other women, and be led thereby to take them in marriage, and to deſpiſe and divorce the lawful wife, as it follows: *and let none deal treacherouſly with the wife of his youth*; by marrying another, or divorcing her: theſe words are differently rendered and interpreted by ſome; but the ſenſe given ſeems to be the true one, and moſt agreeable to the ſcope of the place. Some render the firſt clauſe, *hath not one made* [e]? that is, did not the one God, who is the only living and true God, make one man or one woman? and then the ſenſe is the ſame as before; or did not that one God make, conſtitute, and appoint, that the woman ſhould be the man's companion, and the wife of his covenant, as in the latter part of the preceding verſe? or, *did not one do* [f]? that is, ſo as we have done, take another wife beſides the wife of his youth? and ſo they are the words of the people to the prophet, juſtifying their practice by example; by the example of *Abraham*, whom ſome of the *Jewiſh* writers think is intended by the *one*, as in *Iſ*. li. 2. *Ezek*. xxxiii. 24. The *Targum* is, "was not one *Abraham* alone, from "whom the world was created," or propagated? *Kimchi* gives it as his own ſenſe, in theſe words; "*Abraham*, who was one, and the father of all "that follow him in his faith, did not do as ye "have done; for he did not follow his luſt, nor "even marry *Sarah*, but ſo that he might cauſe "the ſeed of God to remain;" yet he mentions it as his father's ſenſe, that they are the words of the people to the prophet, expreſſed in a way of interrogation, ſaying, did not our father *Abraham*, who was one, do as we have done? who left his wife, and married *Hagar* his maid, tho' he had the reſidue or excellency of the Spirit, and was a prophet; to whom the prophet replies, and what did that one ſeek? a godly ſeed; which is as if it was ſaid, when he married *Hagar*, it was to ſeek a ſeed, becauſe he had no ſeed of *Sarah* his wife. A ſeed was promiſed him, in which all nations of the earth were to be bleſſed; he ſought not to gratify his luſt, but to obtain this ſeed, the Meſſiah, to whom the promiſes were made, as the apoſtle argues, *Gal*. iii. 16. *he ſaith not, and to ſeeds as of many, but as of one, and to thy ſeed which is Chriſt*; called here the *godly ſeed*, or the *ſeed God* [g], as ſome chuſe to render the words; that is, that ſeed which is God, who is a divine perſon, God and man in one perſon; or which is of God, of his immediate production, without the help of a man; which the *Jews* call the ſeed that comes from another place, and which they uſe as a periphraſis of the Meſſiah. So on thoſe words in *Gen*. iv. 25. *ſhe called his name Seth, for God hath appointed me another ſeed*, "ſays R. *Tanchuma*, in the name of R. *Samuel*, ſhe has reſpect to that ſeed which comes "from another place, and what is this? this is "the king Meſſiah [h]." And the ſame *Rabbi* elſewhere [i] obſerves, on thoſe words in *Gen*. xix. 32. *that we may preſerve ſeed of our father*; "it is not "written, that we may preſerve a ſon of our father, but that we may preſerve ſeed of our father; that ſeed which is he that comes from another place, and what is this? this is the king "Meſſiah." Now as *Abraham* had the promiſe of a ſon, and his wife was barren, he took the method he did that he might have one, the ſon of the promiſe, a type of the Meſſiah, and from whom he ſhould ſpring; and this is ſufficient to juſtify him in it: beſides, he did not deal treacherouſly with *Sarah* his wife, for it was with her good will, and by her authority he did this thing; but do you take heed to your ſpirit, that no one of you deal treacherouſly with the wife of his youth, to leave her, and marry the daughter of a ſtrange God: and much the ſame ſenſe *Jarchi* takes notice of, as the *Agadah*, or the interpretation of their ancient *Rabbins*. Some render the words, *and not one does this*; that is, deals treacherouſly with the wife of his youth, that has the reſidue of the Spirit,

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[c] והיא חברתך & ipſa eſt ſocia tua, Montanus, Druſius, Burkius; quum ſit ſocia tua, Pagninus, Munſter, Tigurine verſion, Junius & Tremellius, Piſcator, Cocceius.

[d] זרע אלהים ſemen Dei, Pagninus, Montanus, Calvin, Junius & Tremellius, Piſcator, Cocceius, Burkius.

[e] ולא אחד עשה nonne unus fecit? V. L. Menochius, Tirinus.

[f] Et ne unus fecit? Pagninus, Montanus; et unus ille (Abramus) ita egit? Grotius; annon unus hoc fecit? Tigurine verſion, ſo Joſeph Kimchi.

[g] זרע אלהים ſemen Deus, Galatin. de Arcan. Cathol. Ver. l. 8. c. 2. p. 550.

[h] Bereſhit Rabba, §. 23. fol. 20. 4. Midraſh Ruth, fol. 36. 1.

[i] Bereſhit Rabba, §. 51. fol. 46. 1. Midraſh Ruth, fol. 35. 4.

rit, or the leaſt ſpark of the Spirit of God in him; and how ſhould any one do it, ſeeking a godly ſeed? therefore take heed to your ſpirit, *&c.* ſo *De Dieu.* But according to others the ſenſe is, "there is not one of you that does according to "the law, whoſe ſpirit remains with him that is "not mixed with the daughter of a ſtrange god;" which is *Aben Ezra*'s note. But according to *Abarbinel* the ſenſe is, not one only has done this, committed this evil, in marrying more and ſtrange women; not ſome only, and the reſt have the Spirit with them, and keep it pure from this ſin; ſo that a godly ſeed cannot be procreated from you; therefore take heed to your ſpirit.

ỳ. 16. *For the Lord the God of Iſrael ſaith, that he hateth putting away,* &c.] The divorcing of wives; for tho' this was ſuffered becauſe of the hardneſs of their hearts, it was not approved of by the Lord; nor was it from the beginning; and it was diſagreeable, and even hateful to him, *Matt.* xix. 8. in the margin of ſome bibles the words are rendered, *if he hate her, put her away*; and ſo the *Targum*, "but if thou hateſt her, put her away;" to which agree the *Vulgate Latin*, *Septuagint*, and *Arabic* verſions; and this ſenſe is made mention of in both *Talmuds*, and is thought to be agreeable to the law in *Deut.* xxiv. 3. tho' the law there ſpeaks of a fact that might be, and not of what ought to be; wherefore the former ſenſe is beſt; and this other ſeems to have been at firſt calculated to favour the practice of the *Jews*, who put away their wives thro' hatred to them. The *Jews* were very much inclined to divorce their wives upon very trivial occaſions; if they did not dreſs their food well, were not of good behaviour, or not ſo modeſt as became the daughters of *Iſrael*; if they did not find favour with their huſbands; and eſpecially, if they had entertained an hatred of them: ſo ſays R. *Judah* [k], "if he hate her, let "him put her away:" but this is by ſome of them reſtrained to a ſecond wife; for of the firſt they ſay, "it is not proper to be haſty to put "away a firſt wife; but a ſecond, if he hates her, "let him put her away [l]:" and R. *Eleazer* ſays [m], whoever divorces his firſt wife, even the altar ſheds tears for him, referring to the words in ỳ. 13. and divorces of this kind they only reckon lawful among the *Iſraelites*, and found it upon this paſſage; for ſo they make God to ſpeak after this manner [n], "in *Iſrael* I have granted divorces; "among the nations of the world I have not "granted divorces. R. *Chananiah*, in the name "of R. *Phinehas*, obſerves, that in every other "ſection it is written, *the Lord of hoſts*; but here "it is written, *the God of Iſrael*, to teach thee "that the holy bleſſed God does not put his name "to divorces (or allow them) but in *Iſrael* only. "R. *Chayah Rabba* ſays, the *Gentiles* have no di"vorces." But ſome of them have better underſtanding of theſe words, and more truly give the ſenſe of them thus, as R. *Jochanan* does, who interprets them, "the putting away of the wife is "hateful [o];" it is ſo to God, and ought not to be done by men, but in caſe of adultery, as our Lord has taught, *Matt.* v. 32. and xix. 9. and which was the doctrine of the ſchool of *Shammai* in Chriſt's time, who taught, "that no man "ſhould divorce his wife, unleſs he found in her "filthineſs;" *i. e.* that ſhe was guilty of adultery; tho' this *Maimonides* reſtrains to the firſt wife, as before: but the houſe of *Hillell*, who lived in the ſame time, was of a different mind, and taught that "if ſhe burnt his food;" either over dreſſed, or over ſalted it, according to *Deut.* xxiv. 1. R. *Akiba* ſays, if he found another more beautiful than her, according to *Deut.* xxiv. 1. he might divorce her [p]: of the form of a divorce, ſee the note on *Matt.* v. 31. Thoſe interpreters among chriſtians that go this way, don't look upon this as an approbation of divorce, on account of hatred; but that ſo to do is better than to retain them with hatred of them, ſeeing it was connived at, or than to take other wives with them. *For one covereth violence with his garment*, or *on his garment*, *ſaith the Lord of hoſts*; as he that puts away his wife does her an open injury, which tho' he may cover, pretending the law, which connives at divorces; yet the violence done to his wife is as manifeſt as the garment upon his back: tho' thoſe who think the former words are an inſtruction to put away wives when hated, conſider this as a reaſon why they ſhould do ſo; becauſe by retaining them, and yet hating them, and taking other wives to them, is doing them a real injury, whatever cover or pretence may be uſed; becauſe, if diſmiſſed, they might be loved by, and married to, other men. *Aben Ezra* ſeems to have hit the ſenſe of theſe words, when he makes this to be the object of God's hatred, as well as the former; his note is, "the Lord hateth him that putteth away "his wife that is pure, and he hates him that co"vereth; or God ſees his violence which is done "in ſecret." Mr. *Pocock* propoſes a conjecture, which is very ingenious and probable, that as the words will bear the conſtruction *Aben Ezra* gives, that God hates putting away, and hates that one ſhould put violence upon or over his garment; by *garment* he thinks may be meant a man's lawful wife, which is as a garment to him; and by *violence* a ſecond wife, or other wives, taken to the injury, hurt, and vexation of the former; and the covering, or ſuperinducing violence over the garment, is marrying an unlawful wife, over or with, or above his lawful one: and the ſenſe is, that as God hates divorce, ſo he hates polygamy: *therefore take heed to your ſpirit, that you deal not treacherouſly*; ſee the note on the preceding verſe.

ỳ. 17. *Ye have wearied the Lord with your words,* &c.] As well as with their actions; ſee *Iſ.* xliii. 24. this is ſaid after the manner of men, they ſaying thoſe things which were diſpleaſing and provoking to him, and which he could not bear to hear; or otherwiſe wearineſs, properly cannot be attributed to God: *yet ye ſay, wherein have we wearied him?* as if they were clear and innocent; or as the *Targum*, *if ye ſhould ſay*; though they might not expreſs themſelves in words in ſuch an impudent manner; yet ſhould they ſay ſo in their hearts, or ſuppoſing they ſhould utter ſuch words with their lips, out of the abundance of their evil hearts, the anſwer is ready: *when ye ſay, every one that doth evil, is good in the ſight of the Lord, and he delighteth in them*; which they concluded from the proſperity of the wicked, and the afflictions of the righteous; ſo murmuring at, and complaining of, the providence of God; he acting as if he delighted in wicked men, and as if they that did evil were the moſt grateful and acceptable

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[k] T. Bab. Gittin, fol. 90. 2.

[l] Maimon. Hilchot Geruſhin, c. 10, 21, 22.

[m] T. Bab. Gittin, ib.

[n] T. Hieroſ. Kiddushin, c. 1. fol. 58. 3.

[o] T. Bab. Gittin, ut ſupra.

[p] Miſn. Gittin, c. 9. §. 10.

to him: *or*, if this was not the caſe, *where is the God of judgment?* why does he not ariſe and ſhew himſelf to be a God that judgeth the earth, by taking vengeance on the wicked, and granting proſperity to his people? *De Dieu* takes theſe laſt words to be the words of the prophet, and thinks that אי is a particle of exclamation, and ſhould be rendered *O*; and that the prophet expreſſes his wonder at the patience and long-ſuffering of God, in bearing ſuch impiety and blaſphemy as before delivered. The *Septuagint* and *Arabic* verſions are, *where is the God of righteouſneſs?* either God the Father, who is righteous in all his ways, and faithful in the fulfilment of all his promiſes; or Chriſt, the Lord our righteouſneſs, who was to come, and is come into this world for judgment, as well as to bring in an everlaſting righteouſneſs. This may be conſidered as a ſcoff of wicked men, at the long delay of the Meſſiah's coming, when they expected outward proſperity and happineſs; juſt as the ſcoffers in the laſt day will mock at the promiſe of his ſecond coming, 2 *Pet.* iii. 3, 4. and ſo the words, with which the next chapter begins, are an anſwer to theſe.

CHAP. III.

THIS chapter begins with a prophecy of *John* the *Baptiſt*, the forerunner of Chriſt; and of the coming of Chriſt, and the effects and conſequences of it, with reſpect both to the righteous and the wicked; and it contains accuſations and charges of ſin againſt the *Jews*, intermixed with exhortations to repentance. *John* the *Baptiſt* is promiſed to be ſent, and is deſcribed by his office as a meſſenger, and by his work, to prepare the way of the Lord; and the Meſſiah is propheſied of, who is deſcribed by his characters; with reſpect to himſelf, the Lord and meſſenger of the covenant; with reſpect to the truly godly among the *Jews*, as the object of their deſire and delight; whoſe coming is ſpoken of as a certain thing, and which would be ſudden; and the place is mentioned he ſhould come into, ℣. 1. and this his coming is repreſented as terrible to the wicked, and as trying and purifying to the righteous, expreſſed by the various ſimilies of a refiner's fire, and fuller's ſoap; and the end anſwered by it, their offering a righteous offering to the Lord, ℣. 2, 3, 4. but with reſpect to the wicked he declares, he ſhould be a ſwift witneſs againſt them, whoſe characters are particularly given, and this aſſured from his immutability; the conſequence of which to the ſaints is good, being their ſecurity from deſtruction, ℣. 5, 6. and next a charge is commenced againſt the wicked *Jews*, as that in general they had for a long time revolted from the Lord, and were guilty of ſins of omiſſion and commiſſion, and are therefore exhorted to return to the Lord, with a promiſe that he'll return to them, and yet they refuſe, ℣. 7. and in particular, that they were guilty of ſacrilege, and ſo accounted, even the whole nation, in withholding tithes and ſacrifices, which they are exhorted to bring in; to which they are encouraged with promiſes of bleſſings of proſperity and protection, ℣. 8, 9, 10, 11, 12. and that they had ſpoken impudent and blaſphemous words againſt the Lord; which tho' excepted to, is proved, by producing their own words, ℣. 13, 14, 15. and by the contrary behaviour of thoſe that feared the Lord, who were taken notice of by him, and were dear unto him, ℣. 16, 17. wherefore it is ſuggeſted, that the time would come, when there would be a manifeſt difference made between the one and the other, ℣. 18.

℣. 1. *Behold, I will ſend my meſſenger*, &c.] Theſe are the words of Chriſt, in anſwer to the queſtion put in the laſt verſe of the preceding chapter, *where is the God of judgment?* intimating that he would quickly appear, and previous to his coming ſend his meſſenger or angel; not the angel of death to deſtroy the wicked, as *Jarchi* thinks; nor an angel from heaven, as *Kimchi*; nor Meſſiah the ſon of *Joſeph*, as *Aben Ezra*; nor the prophet *Malachi* himſelf, as *Abarbinel*; but the ſame that is called *Elijah* the prophet, ch. iv. 5. and is no other than *John* the *Baptiſt*, as is clear from *Matt.* xi. 10. *Mark* i. 2. called a *meſſenger* or *angel*, not by nature, but by office; and Chriſt's meſſenger, becauſe ſent by him, and on his errand; and which ſhows the power and authority of Chriſt, in ſending forth miniſters; his ſuperior excellency to *John*, and his exiſtence before him, or he could not be ſent by him, and ſo before his incarnation; for *John* was ſent by him, before he was in the fleſh, and conſequently this is a proof of the proper deity of Chriſt: and the word *behold* is prefixed to this, in order to raiſe the attention of thoſe that put the above queſtion, and all others; as well as to ſhow that the meſſage *John* was ſent upon was of the greateſt moment and importance; as that the Meſſiah was juſt ready to appear, his kingdom was at hand, and the *Jews* ought to believe in him; tho' it alſo reſpects the coming of the Meſſiah, ſpoken of in the latter part of the text: *and he ſhall prepare the way before me*; by declaring to the *Jews* that he was born, and was in the midſt of them; by pointing him out unto them; by preaching the doctrine of repentance, and exhorting them to believe in him; and by adminiſtring the ordinance of baptiſm in general to all proper ſubjects, and in particular to Chriſt, by which he was made manifeſt to *Iſrael*; ſee the note on *Mark* i. 2. the alluſion is to kings and great men ſending perſons before them, when on a journey, to give notice of their coming, and provide for them: *and the Lord whom ye ſeek*; this is the perſon himſelf ſpeaking, the Son of God, and promiſed Meſſiah, the Lord of all men, and particularly of his church and people, in right of marriage, by virtue of redemption, and by being their head and king; ſo *Kimchi* and *Ben Melech* interpret it of him, and even *Abarbinel*[q] himſelf; the Meſſiah that had been ſo long ſpoken of, and ſo much expected, and whom the *Jews* ſought after, either in a ſcoffing manner, expreſſed in the above queſtion, or rather ſeriouſly; ſome as a temporal deliverer, to free them from the *Roman* yoke, and bring them into a ſtate of liberty, proſperity and grandeur; and others as a ſpiritual Saviour, to deliver from ſin, law, hell, and death, and ſave them with an everlaſting ſalvation: *ſhall ſuddenly come to his temple*; meaning not his human nature, nor his church, ſometimes ſo called; but the material temple at *Jeruſalem*, the ſecond temple, called *his*, becauſe devoted to his ſervice and worſhip, which proves him to be God, and becauſe of his frequency in it; here he was brought and preſented by his parents at the proper time, for the purification of his mother; here he was at twelve years of age diſputing with the doctors; and here *Simeon*, *Anna*, and others, were waiting for him, *Luke* ii. 22, 25, 27, 38, 46. and we often read of his being here, and of his uſing his authority in it, as the Lord and proprietor of it; and of the *Hoſannahs* given him here, *Matt*. xxi. 12—15, 23. the manner in which he ſhould come, *ſuddenly*, may refer to the manifeſtation of it, quickly after *John* the *Baptiſt* had prepared his way by his doctrine and baptiſm: *even the meſſenger of the covenant*; not of the covenant of works with *Adam*, of which there was no mediator and meſſenger; nor of the covenant of circumciſion, at which, according to the *Jews*, *Elias* preſides; nor of the covenant at *Sinai*, of which *Moſes* was the mediator; but of the covenant of grace, of which Chriſt is not only the ſurety and Mediator, but as here, *the meſſenger*; becauſe it is revealed, made known, and exhibited in a more glorious manner by him under the goſpel-diſpenſation, thro' the miniſtration of the word and ordinances: *De Dieu* obſerves, that the word in the *Ethiopic* language ſignifies a prince, as well as a meſſenger, and ſo may be rendered, *the prince of the covenant*, which is a way of ſpeaking uſed in *Dan*. xi. 22: *whom ye delight in*; either carnally, as they pleaſed themſelves with the thoughts of a temporal prince, and of great honour and grandeur under him; and as they would have done, had he ſubmitted to have been made a king by them in this ſenſe: or rather ſpiritually, and ſo is to be underſtood of ſuch who had a ſpiritual knowledge of him, and joy in him: who rejoiced and delighted in the contemplation of his perſon, offices, righteouſneſs, and ſalvation: *he ſhall come, ſaith the Lord of hoſts*; this expreſſes the certainty of his coming, being ſaid by himſelf, who is the Lord of hoſts, the Lord of armies in heaven and in earth, the King of kings, and Lord of lords. This paſſage is, in ſome *Jewiſh* writers [r], interpreted of the world to come, or times of the Meſſiah.

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[q] Maſhmiah Jeſhuah, fol. 76. 4.

℣. 2. *But who may abide the day of his coming?* &c.] When he ſhould be manifeſt in *Iſrael*, and come preaching the goſpel of the kingdom; who could bear the doctrines delivered by him, concerning his deity, and equality with God the Father; concerning his character and miſſion as the Meſſiah, and his kingdom not being a temporal, but a ſpiritual one; concerning his giving his fleſh for the life of the world, and eating that by faith; concerning diſtinguiſhing and efficacious grace; and all ſuch that ſo ſeverely ſtruck at the wickedneſs of the ſcribes and phariſees, and their ſelf-righteous principles; and eſpecially ſince for judgment he came, that they might not ſee; nor could they bear the light of this glorious ſun of righteouſneſs; and he came not to ſend peace and outward proſperity to the *Jews*, but a ſword and diviſion, *John* ix. 39. *Matt*. x. 34. *Luke* xii. 51. very few indeed could bear his miniſtry, or the light of that day, it being ſo directly contrary to their principles and practices: *and who ſhall ſtand when he appeareth?* in his kingdom and glory, to take vengeance on the *Jews* for their rejection of him and his goſpel; for this coming and appearance of his include all the time between his manifeſtation in the fleſh, and the deſtruction of *Jeruſalem*; and ſo all thoſe ſorrows and diſtreſſes, which went before it, or attended it, and were ſuch as had never been from the creation of the world; and unleſs thoſe times had been ſhortened, no fleſh could have been ſaved; ſee *Matt*. xxiv. 3—22. *Luke* xxi. 36: *for he is like a refiner's fire*; partly by the miniſtry of the word, compared to fire, *Jer*. xxiii. 29. ſeparating pure doctrines from droſſy ones; and partly by his fiery diſpenſations and judgments on the wicked *Jews*, when he diſtinguiſhed and ſaved his own people from that untoward generation, and deſtroyed them: *and like fuller's ſoap*; or *fuller's herb*, as the *Septuagint* and *Vulgate Latin* verſions render it, and *Jarchi* interprets it; and ſo R. *Jonah* [s] interprets it of an herb which fullers uſe: and in the *Miſna* [t], this is one of the ſeven things uſed to take out ſpots, namely, *Borith*, the word here uſed; and which *Maimonides* [u] ſays, is a plant known by the name of *Algaſul* and *Gazul* in the *Arabic* language: it ſignifies ſomething, by which filth is waſhed away; and ſo *Bartenora* [w] ſays, it is a plant which purifies and cleanſes; and *Jerom* [x] relates, that this herb grows in *Paleſtine*, in moiſt and green places, and has the ſame virtue as nitre, to take away filth; agreeable to which ſome other verſions render it *fuller's weed*, or *ſoap-weed* [y]. The *Syriac* verſion is, "as "ſulphur that makes white;" and fullers, with the *Romans*, were wont to make uſe of that along with chalk, to take out ſpots; and ſo *Pliny* [z] ſpeaks of a kind of ſulphur, which fullers make uſe of. A metaphor, ſignifying the ſame thing as before, the removing of ſpotted doctrines, or ſpotted perſons, the one by the preaching of the goſpel, the other by awful judgments, as ſpots in garments are removed by the fuller's herb or ſoap.

℣. 3. *And he ſhall ſit as a refiner and purifier of ſilver*, &c.] *Kimchi* interprets this, as he does the latter part of the preceding verſe, of the day, and not of the Lord, which he compares to a judge that ſits and ſeparates the guilty from the innocent; ſee 1 *Cor*. iii. 13. but it is to be underſtood of the Lord himſelf, and expreſſes his diligence in ſitting and ſeparating good men and principles from bad ones, juſt as ſilver is purified and refined from droſs. *Maimonides* [a] underſtands the paſſage of the Meſſiah; for he ſays, "in the days of the "king Meſſiah, when his kingdom is reſtored, "and all *Iſrael* ſhall be gathered to him, all will "have their genealogies ſet right by his mouth, "thro' the Holy Spirit that reſts upon him, as it is "ſaid, *he ſhall ſit a refiner and purifier*:" as a refiner ſits and obſerves his metal while it is melting, and waits the proper time to pour it out, and ſeparate the droſs from it; ſo Chriſt is here repreſented as ſitting, while his people are purifying and refining, by the various ways and means he makes uſe of: it denotes the continued care of Chriſt over them; his eye is upon them that nothing be loſt but their droſs and corruption; and his patience in waiting to be gracious to them, and do them good; and his diligent attention to the proper ſeaſon of doing it; deſigning by all that he does, not their hurt and damage, but their real good, for he ſaves them, tho' it be by fire; and

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[r] Bemidbar Rabba, §. 16. fol. 219. 4.

[s] Apud Kimchi in Sepher Shoraſh. rad. ברר.

[t] Niddah. c. 9. §. 6.

[u] In Miſn. ib.

[w] In id.

[x] Comment. in Jer. ii. 22.

[y] כברית מכבסים ut lanaria fullonum, Druſius; radicula, *vel* ſaponaria, Vatablus.

[z] Nat. Hiſt. l. 35. c. 15.

[a] Hilchot Melachim, c. 12. §. 3.

indeed every trial and affliction is for the purifying of their ſouls, and the brightening of their graces, and increaſing their ſpiritual experience, light, and knowledge. *And he ſhall purify the ſons of Levi*; the prieſts, either literally underſtood, ſome of theſe were converted from their evil principles and practices, and became obedient to the doctrines of the goſpel, *Acts* vi. 7. or figuratively, the apoſtles of Chriſt and miniſters of the goſpel, who were made clean by him; or rather all the people of God, who are made prieſts as well as kings, and are a royal prieſthood, and are purified by Chriſt, both by his blood, and the imputation of his righteouſneſs, by which they become without ſpot and blemiſh, and as white as ſnow; and by the Spirit in ſanctification, he ſprinkling clean water upon them, and purifying their hearts by faith in the blood of Jeſus; and alſo by afflictive diſpenſations of providence ſanctified unto them. Mention is made of the prieſts and *Levites*, becauſe theſe were ſo very corrupt in the times of Chriſt, and as appears from the preceding chapters. *And purge them as gold and ſilver*; are purged in the fire from their droſs: this ſhows of what worth and value, and in what eſteem the Lord's people are to him; he reckons of them as gold and ſilver, and as his peculiar treaſure: and it ſuggeſts, that before converſion they are joined unto and mixed with wicked men, comparable to droſs; and that they have in them the droſs, corruption, and impurity of ſin; which is original and natural to them, and inherent in them, and which can only be removed by the grace of God and blood of Chriſt. *That they may offer unto the Lord an offering in righteouſneſs*; themſelves, their bodies and ſouls; the ſacrifices of prayer, praiſe, and alms-deeds; to the offering up of which in righteouſneſs, in ſincerity and truth, in an upright way, it is neceſſary that a perſon ſhould be purified by the blood of Chriſt, and ſanctified by the grace of his Spirit.

℣. 4. *Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord*, &c.] Or *ſweet*[b]; grateful and well pleaſing to him, as all ſpiritual ſacrifices are acceptable to God thro' Chriſt, being offered up in the faith of his atoning ſacrifice and righteouſneſs, without which it is impoſſible to pleaſe God: *as in the days of old, and as in former years*; under the firſt temple, and when the tabernacle was ſet up by *Moſes*, and in the times of the patriarchs; and even before the flood, and as early as *Abel*, who by faith offered a more excellent ſacrifice than *Cain*, *Heb*. xi. 4. 5, 6.

℣. 5. *And I will come near to you to judgment*, &c.] And ſo will manifeſtly appear to be the God of judgment they aſked after, ch. ii. 17. this is not to be underſtood of Chriſt's coming to judgment at the laſt day, but of his coming to judge and puniſh the wicked *Jews* at the time of *Jeruſalem*'s deſtruction; for the ſame is here meant, who is ſpoken of in the third perſon before, and who will not be afar off; there will be no need to enquire after him, when he will come, he will be near enough, and too near for them: *and I will be a ſwift witneſs againſt the ſorcerers*; not only a judge, but a witneſs; ſo that there will be no delay of judgment, or protracting or evading it, for want of witneſſes of facts alledged; for the judge himſelf, who is Chriſt, will be witneſs of them, he being the omniſcient God, before whom all things are manifeſt. The *Targum* is, "my word "ſhall be among you for a ſwift witneſs." Mention is made of *ſorcerers*, becauſe there were many that uſed the magic art, enchantments, and ſorceries, in the age of Chriſt and his apoſtles, and before the deſtruction of *Jeruſalem*, even many of their doctors and members of the *Sanhedrim*; ſee the note on *Iſ*. viii. 19: *and againſt the adulterers*; with whom that age alſo abounded; hence our Lord calls it an adulterous generation, *Matt*. xii. 39. ſee *John* viii. 3—9. *Rom*. ii. 22: *and againſt falſe ſwearers*; who were guilty of perjury, and of vain oaths; who ſwore by the creatures, and not by the Lord, and to things not true; ſee *Matt*. v. 33—37: *and againſt thoſe that oppreſs the hireling in* his *wages, the widow, and the fatherleſs*; defrauding of ſervants of their wages, devouring widows houſes, and diſtreſſing the fatherleſs, were ſins the *Jews* were addicted to in thoſe times, as appears from *James* i. 27. and v. 4. who wrote to the twelve tribes; and from what our Lord charges them with, *Matt*. xxiii. 14: *and that turn aſide the ſtranger* from his right; and ſo *Kimchi* ſupplies it, "that turn aſide the judgment of the "ſtranger;" that don't do him juſtice in civil things; yea, perſecuted thoſe that became proſelytes to the chriſtian religion: *and fear not me, ſaith the Lord of hoſts*; which was the root and cauſe of all their ſins; irreverence of Chriſt, diſbelief of him, and contempt of his goſpel.

℣. 6. *For I am the Lord*, &c.] Or *Jehovah*; a name peculiar to the Moſt High, and ſo a proof of the deity of Chriſt, who here ſpeaks; and is expreſſive of his being; of his ſelf-exiſtence; of his purity and ſimplicity; of his immenſity and infinity, and of his eternity and ſovereignty. *I change not*; being the ſame to-day, yeſterday, and for ever; he changed not in his divine nature and perſonality, by becoming man; he took that into union with him he had not before, but remained the ſame he ever was; nor did he change in his threatnings of deſtruction to the *Jews*, which came upon them according to his word; nor in his promiſes of his Spirit, and preſence and protection to his people; nor will he ever change in his love and affections to them; nor in the efficacy of his blood, ſacrifice, and righteouſneſs; wherefore as this is introduced to aſſure the truth and certainty of what is ſaid before, concerning his being a ſwift witneſs againſt the wicked, ſo alſo for the comfort of the ſaints, as follows. The *Targum* is, "for "I the Lord have not changed my covenant." *Therefore ye ſons of Jacob are not conſumed*; ſuch who were *Iſraelites* indeed, true believers in Chriſt; theſe were not conſumed when the wicked *Jews* were, but were directed to leave the city before its deſtruction, and go to another place, as they did, whereby they were preſerved; and ſo it was, that not one chriſtian periſhed in it; ſee the note on *Matt*. xxiv. 13. and ſo it is owing to the unchangeable love, grace, and power of Chriſt, that none of his periſh internally or eternally, but have everlaſting life.

℣. 7. *Even from the days of your fathers ye are gone away from mine ordinances*, &c.] Here begins an enumeration of the ſins of the *Jews*, which were the cauſe of their ruin; and here is firſt a general charge of apoſtacy from the ſtatutes and ordinances of the law, which they made void by the traditions of the fathers; and therefore this word is uſed as referring to this evil, as well as to expreſs their early, long, and continued departure from the ways of God; which as it was an aggravation of their ſin, that they ſhould have ſo long ago forſook the ordinances of God, *and have not kept them*, but tranſgreſſed them by obſerving the traditions of men, *Matt.* xv. 3. ſo it is an inſtance of the patience and forbearance of God, that they were not as yet conſumed; and of his grace and goodneſs, that he ſhould addreſs them as follows: *return unto me, and I will return unto you, ſaith the Lord of hoſts*; this meſſage was carried to them by *John* the *Baptiſt*, the forerunner of Chriſt, and by Chriſt himſelf, who both preached the doctrine of repentance to this people, *Matt.* iii. 2. and iv. 17. The *Targum* is, "return to my worſhip, "and I will look in my word to do well unto "you, ſaith the Lord of hoſts;" and ſuch who returned, and believed in Chriſt, and ſubmitted to his ordinances, it was well with them. *But ye ſaid, wherein ſhall we return?* what have we to turn from, or repent of? what evils have we done, or can be charged on us? what need have we of repentance or converſion, or of ſuch an exhortation to it? don't we keep the law, and all the rituals of it? this is the true language of the *phariſees* in Chriſt's time, who touching the righteouſneſs of the law were blameleſs in their own eſteem, and were the ninety and nine juſt perſons that needed not repentance, *Luke* xv. 7.

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[b] ערבה dulceſcet, Vatablus, Pagninus, Montanus, Druſius; dulce, Piſcator.

℣. 8. *Will a man rob God?* &c.] Or *the gods*; the falſe gods, the idols of the *Gentiles*; the heathens will not do that, accounting ſacrilege a great ſin, and yet this the *Jews* were guilty of: or *the judges* [c], as the *Targum*; civil magiſtrates, will any dare to defraud them of their due? ſee ch. i. 8: *yet ye have robbed me*; keeping back from the prieſts and *Levites*, his miniſters, what was due to them; and which being no other than a ſpoiling or robbing of them, might be interpreted a robbing of God: *but ye ſay, wherein have we robbed thee?* as not being conſcious of any ſuch evil; or however, impudently ſtanding in it, that they were not guilty: to which is returned for anſwer, *in tithes and offerings*; that is, they robbed God in not giving the tithes, and not offering ſacrifices, according as the law required: but it may be objected, that the *Jews* in Chriſt's time did pay tithes, even of all things; yea, of more than the law required, *Matt.* xxiii. 23. *Luke* xviii. 12. to which it may be replied, that tho' they gave tithes, yet it was בעין רעה *with an evil eye*, as *Aben Ezra* ſays; grudgingly, and not chearfully, and with an evil intention; not to ſhow their gratitude to God, and their acknowledgment of him as their Lord, from whom they had their all, but in order to merit at his hands; beſides, our Lord ſuggeſts, that they did not give to God the things that were God's, *Matt.* xxii. 21. and the apoſtle charges them with being guilty of ſacrilege, *Rom.* ii. 22. and moreover, the prieſts might not give it to the *Levites*, as they ought; and which is what they are charged with in *Neh.* xiii. 10. and *Grotius* ſays, that they were guilty of this before the deſtruction by *Veſpaſian*, as appears by *Joſephus*.

℣. 9. *Ye* are *curſed with a curſe*, &c.] Or *with penury*, as the *Vulgate Latin* verſion; which tho' not a proper rendring of the word, is the meaning of the curſe they were curſed with; rain was withheld from them for their ſins, and the earth did not bring forth its uſual increaſe; wherefore there was want of food in all their land; their bleſſings were curſed, as in ch. ii. 2. for the following reaſon, *for ye have robbed me*; becauſe of this their iniquity, in not bringing their offerings to the Lord, and the tithes to the prieſts and *Levites*, their land was ſtricken with barrenneſs, and God gave them cleanneſs of teeth, and want of bread in all places: or, *but ye have robbed me* [d]; notwithſtanding they were thus chaſtized of the Lord, yet were not reformed, but went on in withholding from God and the prieſts, what belonged to them: even *this whole nation*; the ſin was become general, and therefore a general judgment was inflicted on them: *Grotius* thinks, that the people ſeeing the prieſts withhold the tithes from the *Levites*, they refuſed to pay them to them, and ſo the ſin became univerſal, *Kimchi* obſerves, that in other ſins charged upon the nation, the people were not all alike guilty, but in this which reſpected the tithes and offerings they were.

℣. 10. *Bring ye all the tithes into the ſtore-houſe*, &c.] Or *treaſury* [e]; for there were places in the temple where the tithe was put, and from thence diſtributed to the prieſts and *Levites*, for the ſupport of their families, as they wanted. There were the tithe or tenth part of all eatable things paid to the *Levites*, and out of this another tithe was paid by the *Levites* to the prieſts; and there was another tithe, which ſome years the owners eat themſelves at *Jeruſalem*, and in others gave them to the poor; and theſe were called the firſt tithe, the tithe out of the tithe, the ſecond tithe, and the poors tithe; though they are commonly reduced to three, and are called firſt, and ſecond, and third, as they are by *Maimonides*; who ſays [f], "after "they have ſeparated the firſt tithe every year, "they ſeparate the ſecond tithe, as it is ſaid, *thou* "*ſhalt truly tithe all the increaſe of thy ſeed*, &c. "*Deut.* xiv. 22, 23. and in the third year, and in "the ſixth, they ſeparate the poors tithe, inſtead "of the ſecond tithe." So *Tobit* ſays, ch. i. 7. "the firſt tithe I gave to the *Levites*, who ſtand "before the Lord to miniſter to him, and to bleſs "in his name the inhabitants of *Jeruſalem*; the "ſecond tithe I ſold (as he might, according to "the law in *Deut.* xiv. 24, 25, 26.) and took the "money, and went up to *Jeruſalem*, and bought "with it what I pleaſed; and the third tithe I "gave to the repair of the temple;" ſo *Fagius* reads: but according to *Munſter*'s edition it is, the ſecond and third tithes I gave to the ſtranger, the fatherleſs, and the widow; ſee *Deut.* xxvi. 12, 13. It appears from hence, that the ſin of the people was, that they did not bring in *all* their tithes; they kept back a part of them; wherefore they are called upon to bring in the whole, and which they did in *Nehemiah*'s time; ſee *Neh.* x. 38. and xiii. 11, 13. where mention is made of the treaſuries for the tithe, which were certain chambers adjoining to the temple; and beſides thoſe that were built by *Solomon*, there were other chambers prepared by *Hezekiah* in his times, when the tithes were brought in in ſuch plenty, that there was not room enough for them, 2 *Chron.* xxxi. 11, 12. and beſides thoſe in the ſecond temple, that were in the court of the prieſts, there were others in the court of the people, as *L'Empereur* thinks [g], where what the others could not contain might be put, and into which court the prieſts might come; and there were alſo receptacles under ground, as well as upper rooms, where much might be laid up; add to all this, that Dr. *Lightfoot* [h] ſuggeſts, that theſe tithes were treaſured up in the chambers by the gates of the temple, and were at leaſt a part of the treaſuries of the houſe of God, which the porters at the gates had the care of, 1 *Chron.* ix. 26. and xxvi. 20. and particularly that the houſe of *Aſuppim*, at which were four porters, was a large piece of building, containing divers rooms for the treaſuring up things for the uſe of the temple; ſee *Judith* xi. 13. *That there may be meat in my houſe*; in the temple, for the ſuſtenance of the prieſts and *Levites*: ſo the *Targum*, "the prophet ſaid, bring "all the tithes into the treaſury, that there may "be food for them that miniſter in the houſe of "my ſanctuary:" *and prove me now herewith, ſaith the Lord of hoſts*; by bringing in all their tithes; when they would find by making this experiment or trial, that the curſe would be removed from them, and bleſſings be largely and liberally beſtowed upon them by him, who is the Lord of hoſts, and ſo able to perform any promiſe he makes; and here one is implied, and is as follows: *if I will not open you the windows of heaven*; which had been ſhut and ſtop'd up, and let down no rain upon their land, which brought a ſcarcity of proviſions among them; but now, upon a change in their conduct, it is ſuggeſted, that theſe windows or flood-gates ſhould be opened, and rain let down plentifully upon them, which only could be done by the Lord himſelf; for the key of rain, is one of the three keys, the *Jews* ſay [i], which God has reſerved for himſelf, and never puts into the hands of a miniſter: *and pour you out a bleſſing*; give abundance of rain to make the earth fruitful, and bring forth its increaſe in great plenty, which is a bleſſing; and not deſtroy the earth, and the fruits of it, as in the times of *Noah*, when the windows of heaven were opened, and a curſe was poured out upon the earth: *that* there ſhall *not* be room *enough* to *receive* it; and ſo *Kimchi* ſays his father interpreted this clauſe, that there would not be a ſufficiency of veſſels [k] and ſtore-houſes. Some render the words, as *Junius*, *ſo that ye ſhall not be ſufficient*; either to gather in the increaſe, or to conſume it. The *Targum* is, "until ye ſay it is "enough;" and ſo the *Syriac* verſion. The phraſe, which is very conciſe in the original text, and may be literally rendered, *unto not enough* [l], denotes great abundance and fulneſs of good things, ſo that there ſhould be enough and to ſpare; and yet, as *Guſſetius* obſerves, not enough to anſwer and expreſs the abundance of mercy and goodneſs in the heart of God.

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[c] אלהים deos, vel judices, Calvin, Druſius, Grotius.

[d] ואתי אתם קבעים et tamen diripitis me, De Dieu.

[e] אל בית האוצר theſaurum, Junius & Tremellius, Piſcator; *vel* in domum theſauri, Pagninus, Montanus, Cocceius, Burkius.

[f] Hilchot Maaſer Sheni, c. 3. §. 1.

℣. 11. *And I will rebuke the devourer for your ſakes*, &c.] Or *eater* [m]; the locuſt or caterpillar, or any ſuch devouring creature, that eats up the herbage, corn, and fruits of trees; every ſuch creature is under the reſtraint of providence, and by a nod, a rebuke, they are eaſily prevented doing the miſchief they otherwiſe would; theſe are the Lord's great army, which he can ſend and call off as he pleaſes, *Joel* i. 4. and ii. 25: *and he ſhall not deſtroy the fruits of your ground*; as he has done, by eating all green things, as the locuſt, caterpillar, and canker-worm do, graſs, corn, and trees: *neither ſhall your vine caſt her fruit before the time in the field*; which ſome underſtand of the devourer or locuſt, that that ſhould not cauſe the vine to be abortive, or caſt its fruit before its time, or bereave it of it; but it ſeems beſt to interpret it of the vine itſelf not caſting its fruit, as an untimely birth, by blighting and blaſting winds: *ſaith the Lord of hoſts*; who holds the winds in his fiſts, and will not ſuffer them when he pleaſes, any more than the locuſts, to hurt the trees of the earth; *Rev.* vii. 1, 3. and ix. 4.

℣. 12. *And all nations ſhall call you bleſſed*, &c.] When they ſhall ſee the land freed from the devouring locuſt, and other hurtful creatures; the former and the latter rains given in their ſeaſon; and the earth yielding a large increaſe: *for ye ſhall be a delightſom land, ſaith the Lord of hoſts*; or a *deſireable* [n] one; not only pleaſant to themſelves, being fruitful, but wiſhed for by others, by their neighbouring nations, who ſeeing their proſperity, could not but deſire to dwell with them; or delightſome to the Lord of hoſts: thus *Jarchi* interprets it, the land that I delight in; and ſo *Aben Ezra*; to which agrees the *Targum*, "and all nations ſhall praiſe you, becauſe you dwell in the "land of the houſe of my *Shekinah* or majeſty, "and do my will in it;" and the *Syriac* verſion renders it, *the land of my delight*;" ſee *Iſ.* lxii. 4.

℣. 13. *Your words have been ſtout againſt me, ſaith the Lord*, &c.] Hard and ſtrong; they bore very hardly upon him, were exceeding impudent and inſolent; murmuring at his providence; arraigning his juſtice and goodneſs; and deſpiſing his word, worſhip, and ordinances. *Aben Ezra* ſays, this is a prophecy concerning the time to come, that is, the times of the Meſſiah; and ſo it deſcribes the *Jews* in his times. *Yet ye ſay, what have we ſpoken* ſo much *againſt thee?* or *what have we ſpoken againſt thee?* as if they were not guilty in any reſpect, and as if nothing could be proved againſt them; and as tho' the Lord did not know what they had ſaid in their hearts, ſeeing they had not ſpoken it with their mouths: tho' the ſupplement of our tranſlators, *ſo much*, is confirmed by the *Targum*, which is, "and if ye ſay, how (or in "what) have we multiplied ſpeech before thee?" and ſo *Kimchi* obſerves, that the form in which the *Hebrew* word is, denotes much and frequent ſpeaking: and *Abarbinel* agrees with him, tho' he rather thinks it has this ſenſe, *what are we ſpoken of to thee?* what calumny is this? what accuſation do they bring againſt us to thee? what is it that is reported we ſay againſt thee? thus wiping their mouths, as if they were innocent and harmleſs.

℣. 14. *Ye have ſaid, it is vain to ſerve God*, &c.] This they ſaid in their hearts, if not with their lips, that it was a vain thing for a man to ſerve God; he got nothing by it; he had no reward for it; it fared no better with him than the wicked; nay, the wicked fared better than he; and therefore who would be a worſhipper of God? ſee *Job* xxi. 15. *Abarbinel* underſtands this alſo with reſpect to God, who is worſhipped; to whom worſhip, ſay theſe men, is no ways profitable, nor does he regard it; ſee *Job* xxxv. 7. and therefore it is in vain to ſerve him, ſince neither he, nor we, are the better for it: *and what profit* is it, *that we have kept his ordinance*; or *his obſervation* [n]; that is, have obſerved that which he commanded to be obſerved; this reſpects not any ſingle and particular ordinance, but every ordinance of God: the Sadduces of thoſe times ſeem deſigned, who denied the reſurrection of the dead, and a future ſtate of rewards and puniſhments, and ſo might well conclude it in vain to ſerve God: *and that we have walked mournfully before the Lord of hoſts?* or *in black* [o]; which is the habit of mourners; ſee *Pſ.* xxxviii. 6. with an humble ſpirit, as *Jarchi* interprets it; or with humiliation (or contrition) of ſpirit, as the *Targum*, which paraphraſes the whole verſe thus, "ye have ſaid, he gains nothing who worſhips before the Lord; and what mammon (or riches) do we gain, becauſe we have kept the obſervation of his word, and becauſe we have walked in contrition of ſpirit before the Lord of hoſts?" *Aben Ezra* and *Abarbinel* ſeem to underſtand this laſt clauſe of their being afflicted and ſuffering for the ſake of religion, and which they endured in vain, ſeeing they were not reſpected and rewarded for it; but the other ſenſe is beſt, which repreſents them as ſincere penitents, and humble worſhippers of God in their own account, and yet were not taken notice of by him: it ſeems to deſcribe the phariſees, who disfigured their faces, and affected down looks and ſorrowful countenances [p].

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[g] Not. in Miſn. Middot, c. 2. §. 6. Nº. 14.

[h] Proſpect of the Temple, c. 5. p. 1058. c. 19. p. 1697.

[i] T. Bab. Taanith, fol. 2. 1. Sanhedrin, fol. 113. 1.

[k] עד בלי די adeo ut non ſint vobis ſufficientia vaſa, Pagninus, Vatablus. So Burkius.

[l] Eouſque ut nunquam ſit ſatis, nempe a parte datoris, Guſſetius. So De Dieu.

[m] באכל comedentem, Druſius, Cocceius; eum qui comedit, Burkius.

[n] ארץ חפץ terra deſiderabilis, V. L. Pagninus, Druſius; terra beneplaciti, Montanus, Vatablus, Burkius; oblectationis, Junius & Tremellius, Piſcator,

℣. 15. *And now we call the proud happy*, &c.] Or *therefore now* [q]; ſince this is the caſe, that the worſhippers of God are not regarded, and there is nothing got by ſerving him; they that are proud and haughty, that neither fear God, nor regard men, are the happy perſons; even preſumptuous ſinners, as the word [r] ſignifies, that ſtretch out their hands againſt God, and ſtrengthen themſelves againſt the Almighty; theſe enjoy all worldly happineſs, while they that ſerve the Lord are mourning in ſackcloth, and are in the utmoſt diſtreſs. The *Targum* explains it of the ungodly, and as it is explained in the following clauſe: *yea, they that work wickedneſs are ſet up*; or *built up* [s]; or *ſeeing, becauſe*, or *for they that work* [t], &c. they are increaſed with children, by which their houſes or families are built up; they are in a well ſettled and eſtabliſhed condition; they abound in riches and honours; they are ſet in high places, and are in great eſteem among men, even ſuch who make it their conſtant buſineſs to commit ſin: *yea, they that tempt God*; or, *yea, they tempt God* [u]; by their wicked words and actions, and try whether he will cauſe his judgments to fall upon them, which he has threatened to ſuch ſinners; ſee *Iſ.* v. 18, 19: *are even delivered*; or, *and are delivered* [w]; from the puniſhment threatened; they eſcape it, and go on with impunity: from which obſervations theſe perſons reaſoned, that there was no God of judgment, or that judged in the earth; that there was no providence concerned about human affairs; and that there was nothing in religion; and theſe were the hard and ſtout words which they ſpoke againſt the Lord.

℣. 16. *Then they that feared the Lord ſpake often one to another*, &c.] *Abarbinel* thinks this is a continuation of the ſpeech of the wicked; obſerving, that whilſt they that work wickedneſs were ſet up, and they that tempted God eſcaped puniſhment, they that were religious, and feared God, *were deſtroyed one with another*, particularly by the plague; ſo he would have the word נדברו rendred, which we tranſlate, *ſpake often one to another*; in which ſenſe he obſerves that root is uſed in *Hoſ.* xiii. 14. *Pſ.* xlvii. 3. 2 *Kings* xi. 1. but rather this is oppoſed unto what they ſaid, by ſuch, who at the time referred to (which ſeems to be between the time of Chriſt's coming, ſpoken of in the beginning of the chapter, and the deſtruction of *Jeruſalem* after-mentioned) feared the Lord, and ſerved him; embraced the Meſſiah, and profeſſed his name; for the fear of God takes in the whole of religious worſhip, both internal and external; and deſcribes ſuch, not that have a dread of the majeſty of God, and of his judgments and wrath, or diſtruſt his power, providence, grace, and goodneſs; but who have a filial and holy fear of God, a fiducial and fearleſs one, a reverential affection for him, and are true and ſincere worſhippers of him: theſe *ſpake often one to another*, of the unbelief, impiety, and profaneſs of men, with great concern and lamentation; and of the great and good things they were led into the knowledge of; the everlaſting love of the Father in the choice of them, and covenant with them in Chriſt; of redemption by the Son; of the glories of his perſon, and the fulneſs of his grace; of the work of the Spirit of God upon their ſouls; and of the various truths of the everlaſting goſpel; and of the gracious experiences they were indulged with; and all this they ſaid for the glory of God's grace, and for the comforting and ſtrengthening, and edifying of each other's ſouls: it follows, *and the Lord hearkened, and heard* it; what they ſaid one to another: this is ſpoken after the manner of men, and does not ſo much regard the omniſcience of God, who hearkens and hears every thing that is ſaid by wicked men, as by good men; as his ſpecial regard unto, peculiar notice he takes of, and the approbation he has of his people, and of their words and actions, and even of their thoughts, as is afterwards intimated: *and a book of remembrance was written before him*; in alluſion to kings that keep regiſters, records, annals, and chronicles, as memorials of matters of moment and importance; ſee *Ezra* iv. 15. *Eſth.* ii, 23. and vi. 1. otherwiſe there is no forgetfulneſs in God; he bears in his own eternal mind a remembrance of the perſons, thoughts, words, and actions of his people, and which he'll diſcloſe and make mention of another day; even our Lord Jeſus Chriſt, who is God over all, and who will let the churches and world know, that he is the ſearcher of hearts, and trier of the reins of the children of men: *for them that feared the Lord*, as before, *and that thought upon his name*; either the name of the Father; not any particular name of his, by which he is known, but him himſelf; for as *Kimchi* obſerves, his name is himſelf, and he himſelf is his name; and eſpecially as he is in Chriſt, and proclaimed in him; and this is expreſſive of faith in him, love to him, and reverence of him: or the name of Chriſt; and not any particular name of his, unleſs it be Jeſus the Saviour: but rather his perſon as the Son of God; his office as Mediator; and his blood, righteouſneſs, and ſacrifice: and it is not a bare thinking of him that is here intended, but ſuch a thought of him as is accompanied with eſteem and value for him, becauſe of the dignity of his perſon, and the riches of his grace. The *Septuagint* and *Arabic* verſions render it, *and that reverence his name*; and the *Syriac* verſion, *that praiſe his name*; and the *Targum* is, that think of the glory of his name.

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[n] משמרתו obſervationem ejus, Junius & Tremellius, Piſcator, Druſius; obſervantiam ejus, Cocceius.

[o] קדרנית atrate, Junius & Tremellius, Piſcator; ſo Stockius, p. 926. pullati, Tigurine verſion; atrati, Cocceius.

[p] The word is uſed by Joſephus ben Gorion for ſincere walking, l. 6. c. 20. p. 612. vid Not. Breithaupt. in ib. it is interpreted *humbly* by R. Sol. Urbin. Ohel Moed, fol. 102. 2.

[q] ועתה ergo nunc, V. L. igitur, Cocceius; adeoque, Burkius.

[r] זדים arrogantes, V. L. feroces, Cocceius.

[s] נבנו ædificati ſunt, Pagninus, Montanus, Cocceius, Burkius; ædificantur, Vatablus, Tigurine verſion, Calvin, Junius & Tremellius.

[t] גם ſiquidem, V. L. nam, Piſcator, Noldius.

[u] גם בחנו etiam probaverunt, Pagninus, Montanus, Burkius.

[w] וימלטו et evaſerunt, Pagninus, Montanus; et effugerunt, Cocceius.

℣. 17. *And they ſhall be mine, ſaith the Lord of hoſts*, &c.] That is, ſuch as fear the Lord, and think of him, hereby they are known to be his; and hereafter, in the time referred to, it will be manifeſt that they are his: they are Chriſt's already by his Father's gift of them to him; by his own purchaſe; by the conqueſts of his grace; and by the voluntary ſurrender of themſelves: but, in the laſt day, they will be claimed and owned by Chriſt before his Father and his holy angels; and they will be known to be his, by themſelves and others; and there will be no doubt about it, or queſtioning of it: *in that day when I make up my jewels*; Chriſt has ſome, who are his jewels, or peculiar treaſure, as the word [x] here uſed ſignifies; who are loved with an everlaſting love; choſen in him; redeemed by him; juſtified by his righteouſneſs; have the graces of his Spirit in them; and will be glorified: they are a peculiar people, ſeparate from all others, and preferred unto them; for whom Chriſt has the ſtrongeſt affection, and takes ſpecial care of: and there is a time when he will make them up; the number of them is already complete in eternal election; and there was a gathering of them together in Chriſt at his death; at every converſion there is an addition to them, as his regenerated and ſanctified ones; and at death they are received into heaven, into his preſence and boſom; and at the laſt day there will be a collection of them all together. The words may be rendred, even *my jewels in the day that I ſhall make* [y]; or *the day I ſhall make peculiar*; diſtinct from all others; meaning either the famous goſpel-day, made by him the ſun of righteouſneſs, in which ſo many of his jewels are picked up, and brought in; or the day of *Jeruſalem*'s deſtruction, when Chriſt took care of his jewels, and by the preſervation of them ſhewed, that they were his, even all that believed in him; ſo that not one periſhed that believed in him, when he took vengeance on his enemies, that diſbelieved and rejected him. *Kimchi* refers this to the day of judgment. *And I will ſpare them, as a man ſpareth his own ſon that ſerveth him*; this is a favour not granted to the apoſtate angels; nor to the old world; nor to the *Jewiſh* nation; nor even to the Son of God; but is vouchſafed to his ſpecial people: the lives of theſe are ſpared, until they are called by grace; and tho' they are ſometimes afflicted and chaſtiſed, it is very gently, and in love; their ſervices are accepted, and the imperfections in them overlooked; their ſins are pardoned, and they'll find mercy at the great day of account; they are uſed in the moſt tender manner, not only as a ſon, an own ſon, but as an obedient one, for whom the greateſt regard is had, and affection ſhown.

℣. 18. *Then ſhall ye return*, &c.] Either the wicked, who will be *converted* [z], as ſome render the word, and will have a different view of things, and change their minds and language; or they that feared the Lord, who at the time before ſpoken of will have a new turn of thought, and another and clear diſcerning of perſons and things, and better judge of the diſpenſations of providence: ſome that refer this to the reſurrection of the dead, and the laſt judgment, underſtand it, as *Abarbinel* does, of the returning of ſouls to their bodies, when indeed the difference between perſons after deſcribed will be very diſcernible; but it ſeems to refer to the time of Chriſt's firſt coming, and *Jeruſalem*'s deſtruction: *and diſcern between the righteous and the wicked*; the difference between ſuch who are really and truly righteous, who are here meant, even ſuch who believe in Chriſt, and are juſtified by his righteouſneſs; and thoſe that are wicked, as all by nature are: tho' ſometimes this character deſigns the more profane and abandoned, and even profeſſors of religion; the difference between theſe is not always eaſily diſcerned: as for the righteous, they are not known and diſcerned by the world; and by reaſon of afflictions, temptations, and ſins, they are apt to judge wrong of themſelves; and ſometimes are ſo left to fall into ſin, that they look like others: and there are wicked men under the appearance of righteous men, as were the ſcribes and phariſees in Chriſt's time; but by the deſtruction that came upon them, and the preſervation of ſuch as believed in Chriſt, it was diſcernible who were wicked, and who were righteous: indeed, at the laſt day, this difference will be more viſible; in the bodies of the righteous, which will be raiſed glorious, when thoſe of the wicked will not; in their ſouls, having on the wedding garment, the robe of Chriſt's righteouſneſs, and perfectly holy; and in their ſituation, being ſet at Chriſt's right-hand, and the wicked at his left; and by the characters that will be given of them by the judge, and the different ſentences paſſed and executed on them: *between him that ſerveth God, and him that ſerveth him not*; that is, between ſuch perſons that ſerve the Lord, and him only, privately and publickly, in righteouſneſs and true holineſs, in ſpirit and in truth, with faith and fervency, with reverence and fear, heartily and willingly, ſeeking his glory, without any dependence on their ſervices; and thoſe that are ungodly, or only outwardly ſerve the Lord, for ſiniſter ends, and with ſelfiſh views, and according to their own inventions, and the traditions of men, and not the will of God, as the ſcribes and phariſees; between whom, and Chriſt's ſincere diſciples and followers, the awful day, deſcribed in the next chapter, will make a manifeſt difference.

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[x] סגלה peculium, Munſter, Pagninus, Vatablus, Tigurine verſion, Calvin, Druſius, Junius & Tremellius.

[y] ליום אשר אני עשה illa die quam facio, ſo ſome in Vatablus; in diem quem ego facio peculium, Cocceius, Burkius.

[z] ושבתם et convertemini, Cocceius, Guſſetius, ſo Pagninus, Montanus; converſi, Druſius, Junius & Tremellius.

CHAP. IV.

THIS chapter contains an account of the deſtruction of the wicked *Jews*, and the happineſs of the righteous by the coming of the Meſſiah; an exhortation to regard the law of *Moſes*; and a deſcription of *John* the *Baptiſt* and his work. The day of Chriſt's coming, reaching to *Jeruſalem*'s deſtruction, is compared to a burning oven; the wicked *Jews* to ſtubble, whoſe ruin would be utter and complete, ℣. 1. the appearance of Chriſt is ſignified by the ariſing of him, the ſun of righteouſneſs; the manner, with healing in his wings; the effects of which are, going forth in the exerciſe of grace, and the diſcharge of duty, and ſpiritual growth and triumph over their enemies, in which will lie the happineſs of them that fear God, ℣. 2, 3. who are put in mind of the law of *Moſes* on *Horeb*, ℣. 4. the ſending of *John* the *Baptiſt* under the name of *Elijah*, before the coming of Chriſt is propheſied of, ℣. 5. and his work pointed out, with the end of it, ℣. 6.

℣. 1. *For behold, the day cometh that ſhall burn as an oven*, &c.] Not the day of judgment, as *Kimchi* and other interpreters, both *Jewiſh* and Chriſtian, think; but the day of Chriſt's coming in his kingdom and power, to take vengeance on the *Jewiſh* nation, which burned like an oven, both figuratively and literally; when the wrath of God, which is compared to fire, came upon that people to the uttermoſt; and when their city and temple were burnt about their ears, and they were ſurrounded with fire, as if they had been in a burning oven: and this being ſo terrible, as can hardly be conceived and expreſſed, the word *behold* is prefixed to it, not only to excite attention, but horror and terror at ſo dreadful a calamity; which tho' future, when the prophet wrote, was certain: *and all the proud, yea, and all that do wickedly ſhall be ſtubble*; the proud phariſees, that boaſted of their own righteouſneſs, truſted in themſelves, and deſpiſed others; all workers of iniquity, in private or in public; all rejecters of Chriſt, contemners of his goſpel and ordinances, and perſecuters of his people; as well as ſuch who were guilty of the moſt flagitious crimes, as ſedition, robbery, murder, *&c.* of which there were notorious inſtances during the ſiege of *Jeruſalem*; theſe were all like ſtubble before devouring fire, weak and eaſily deſtroyed: *and the day that cometh ſhall burn them up, ſaith the Lord of hoſts*; which is repeated, to ſhew the certainty of it, and to apply it to the perſons before deſcribed: *that it ſhall leave them neither root nor branch*; which ſignifies an entire and complete deſtruction; the city and temple ſo utterly deſtroyed, that not one ſtone ſhall be left on another; both magiſtrates and ſubjects ſhall periſh, prieſts and people, ſo that there ſhall be no form of government, civil nor eccleſiaſtical; tribes and families loſt, they and their poſterity: and ſo the *Targum*, "which ſhall not leave them ſon and nephew;" and indeed, the numbers cut off were ſo many, and the deſtruction ſo general, that it may be wondered at that any remained: it is a proverbial expreſſion, ſetting forth the greatneſs of the calamity; ſee *Matt.* iii. 10, 12.

℣. 2. *But unto you that fear my name*, &c.] The few that were of this character among that wicked nation; ſee the note on ch. iii. 16: *ſhall the ſun of righteouſneſs ariſe*; not the Holy Ghoſt, who enlightens ſinners, convinces of righteouſneſs, and gives joy, peace, and comfort to the ſaints, but Chriſt: and thus it is interpreted of him by the ancient *Jews*, in one of their *Midraſhes* or expoſitions [a]; they ſay, *Moſes* ſays not, they ſhall be for ever pledged, that is, the clothes of a neighbour, but until the ſun comes, until the Meſſiah comes, as it is ſaid, *unto you that fear my name, ſhall the ſun of righteouſneſs ariſe*, &c. and *Philo* the *Jew* [b] not only obſerves, that God, figuratively ſpeaking, is the ſun; but the divine *Logos* or word of God, the image of the heavenly being, is called the ſun; who coming to our earthly ſyſtem, helps the kindred and followers of virtue, and affords ample refuge and ſalvation to them; referring, as it ſeems, to this paſſage: indeed, they generally interpret it of the ſun, literally taken, which they ſuppoſe, at the end of the world, will have different effects on good and bad men; they ſay [c], "in the world to come, God "will bring the ſun out of its ſheath, and burn "the wicked; they will be judged by it, and the "righteous will be healed by it:" for the proof of the former, they produce the words in the firſt verſe of this chapter, *behold, the day cometh that ſhall burn as an oven*; and of the latter theſe words, *but unto you that fear my name*, &c. and a very ridiculous notion they have, that *Abraham* their father had a precious ſtone or pearl hanging about his neck, and every ſick perſon that ſaw it, was healed by it immediately; and when he departed out of the world, God took it, and fixed it to the orb of the ſun; hence the proverb, the ſun riſes, and ſickneſs decreaſes [d]; and as it is elſewhere quoted [e], this paſſage is added to confirm it, as it is ſaid, *to you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings*: unleſs this fable ſhould be intended to mean, as *Abarbinel* [f] interprets it, that *Abraham*, while he lived, clearly proved the unity of God and his perfections; and that after his death, the ſame truth was taught by the wonderful motion of the ſun: but be this as it will, thoſe are undoubtedly in the right, who underſtand theſe words figuratively of the Meſſiah; who is compared to the *ſun*, becauſe as the ſun is a luminous body, the light of the whole world, ſo is Chriſt of the world of men, and of the world of ſaints; particularly of the *Gentiles*, often called the world; and of the new *Jeruſalem*-church-ſtate, and of the world to come: and as the ſun is the fountain of light, ſo is Chriſt the fountain of natural and moral light, as well as of the light of grace, and of the light of glory: as the ſun communicates light to all the celeſtial bodies, ſo Chriſt to the moon, the church; to the ſtars, the miniſters of the word; to the morning-ſtars, the angels: as the ſun diſpels the darkneſs of the night, and makes the day, ſo Chriſt diſpelled the darkneſs of the ceremonial law, and made the goſpel-day; and he diſpels the darkneſs of ignorance and unbelief, and makes the day of grace; and will diſpel the darkneſs of imperfection, and will make the day of glory: as the ſun is a pure, clear, and lucid body, ſo is Chriſt, without the leaſt ſpot of ſin; and ſo are his people, as they are cloathed with his righteouſneſs: as the ſun is a glorious body, ſo is Chriſt in both his natures, divine and human; in his office as Mediator; and will be in his ſecond coming: as the ſun is ſuperior to all the celeſtial bodies, ſo is Chriſt to angels and ſaints: as the ſun is but one, ſo there is but one Son of God; one Mediator between God and man; one Saviour and Redeemer; one Lord and head of the church: its properties and effects are many; it lays things open and manifeſt, which before were hid; communicates heat as well as light; makes the earth fruitful; is very exhilarating; has its riſings and ſettings, and of great duration: ſo Chriſt declares the mind and will of his Father, the hidden myſteries of grace; lays open the thoughts of mens hearts in converſion; and will at the laſt day bring to light the hidden things of darkneſs: he warms the hearts of his people with his love, and cauſes them to burn within them, whilſt they hear his goſpel, and he makes them fervent in ſpirit whilſt they ſerve the Lord; he fills them with the fruits of righteouſneſs, and with joy unſpeakable, and full of glory; but he is not always ſeen, is ſometimes under a cloud, and withdraws himſelf; yet his name is as the ſun before the Lord, and will abide for ever. He is called *the ſun of righteouſneſs*, becauſe of the glory of his eſſential righteouſneſs as God; and becauſe of the purity and perfection of his righteouſneſs as man, which appeared in all his actions, and in the adminiſtration of all his offices; and becauſe of the diſplay of the righteouſneſs of God in him, in his ſufferings and death, in atonement, pardon, and juſtification by him; and becauſe he is the author and bringer in of righteouſneſs to his people, the glory of which out-ſhines all others, is pure and ſpotleſs like the ſun, and is everlaſting; thoſe who have it, are ſaid to be cloathed with the ſun, and on ſuch he ſhines in his beams of divine love, grace and mercy, which righteouſneſs ſometimes ſignifies; and his rays of grace tranſform men into righteouſneſs and true holineſs. The *ariſing* of this ſun may denote the appearance of Chriſt in our nature; under the former diſpenſation this ſun was not riſen, it was then night with the world; *John* the *Baptiſt* was the morning-ſtar, the forerunner of it: Chriſt the ſun is now riſen; the day-ſpring from on high hath viſited mankind, and has ſpread its light and heat, its benign influences, by the miniſtration of the goſpel, the grace of God, which has appeared and ſhone out, both in *Judea*, and in the *Gentile* world: it may be accommodated to his ſpiritual appearance: this ſun is ſometimes under a cloud, or ſeems to be ſet, which occaſions trouble, and is for wiſe ends, but will and does ariſe again to them that fear the Lord. The manner is, *with healing in his wings*; by which are meant its rays and beams, which are to the ſun as wings to a bird, by which it ſwiftly ſpreads its light and heat; ſo we read of the wings of the morning, *Pſ.* cxxxix. 9. Chriſt came as a phyſician, to heal the diſeaſes of men; he healed the bodily diſeaſes of the *Jews*, and he heals the ſoul-diſeaſes of his people, their ſins; which healing he has procured by his blood and ſtripes: pardon of ſin by the blood of Chriſt is meant by healing, which is univerſal, infallible, and free, *Pſ.* ciii. 3. *Iſ.* xxxiii. 24. and liii. 5. *Hoſ.* xiv. 4. it may denote all that preſervation, protection, proſperity, and happineſs, inward and outward, which they that feared the Lord enjoyed thro' Chriſt, when the unbelieving *Jews* were deſtroyed; and which is further expreſſed by what follows: *and ye ſhall go forth*; not out of the world, or out of their graves, as ſome think; but either out of *Jeruſalem*, as the chriſtians did a little before its deſtruction, being warned ſo to do [g], whereby they were preſerved from that calamity; or it intends a going forth with liberty in the exerciſe of grace and duty, in the exerciſe of faith on Chriſt, love to him, hope in him, repentance, humility, ſelf-denial, *&c.* and in a chearful obedience to his will; or elſe walking on in his ways, having health and ſtrength, with great pleaſure and comfort; and as *Aben Ezra* ſays, by the light of this ſun. *And grow up as calves of the ſtall*; ſuch as are fat, being put up there for that purpoſe; ſee *Amos* vi. 4. 1 *Sam.* xxviii. 24. *Bochart* [h] has proved, from many paſſages out of the *Talmud* [i], that the word which the *Targum* here makes uſe of, and anſwers to that in the *Hebrew* text, which is rendred *ſtall*, ſignifies a yoke or collar, with which oxen or heifers were bound together, whilſt they were threſhing or treading out of corn; ſo that the calves or heifers here referred to, were ſuch as were not put up in a ſtall, but were yoked together, and employed in treading out the corn; now as there was a law, that ſuch ſhould not be muzzled, whilſt they were thus employed, but might eat of the corn on the floor freely and plentifully, *Deut.* xxv. 4. theſe uſually grew fat, and ſo were the choiceſt and moſt deſirable, to which the alluſion may be here, and in *Jer.* xlvi. 21. *Amos* vi. 4. and are a fit emblem of ſaints joined together in holy fellowſhip, walking together in all the commandments and ordinances of the Lord; where they get ſpiritual food for their ſouls, and are in thriving circumſtances; where they meet with the corn of heaven, with that corn which makes the young men chearful, and that bread which nouriſhes up to everlaſting life. The apoſtle alludes to the cuſtom of oxen yoked together, either in plowing, or in treading out the corn, when he ſays, ſpeaking of church-fellowſhip and communion in the ordinances of the goſpel, *be ye not unequally yoked with unbelievers*, 2 Cor. vi. 14. for this hinders ſpiritual edification, as well as the promotion of the glory of God; but where they are equally yoked, and go hand in hand together in the work and ways of the Lord, they grow and flouriſh; they are comfortable in their ſouls, and lively in the exerciſe of grace; and they are the moſt thriving chriſtians, generally ſpeaking, who are in church-communion, and moſt conſtantly attend the means of grace, and keep cloſeſt to the word and ordinances: for the metaphor here uſed, is deſigned to expreſs a ſpiritual increaſe in all grace, and in the knowledge of Chriſt, and a growing up into him in all things, thro' the uſe of means, the word and ordinances; whereby ſaints become fat and flouriſhing, being fed with the milk of the word, and the breaſts of ordinances, and having fellowſhip with one another; and above all, this ſpiritual growth is owing to the dews of the grace of God, the ſhining of the ſun of righteouſneſs, and the comfortable gales of the ſouth-wind of the Spirit of God, which cauſe the ſpices to flow out. The *Septuagint* verſion, and thoſe that follow it, render it, *ye ſhall leap* or *ſkip as calves looſed from bonds*; as ſuch creatures well fed do when at liberty; and may denote the ſpiritual joy of the ſaints upon their being healed, or becauſe of their ſecure, ſafe, and proſperous eſtate: and ſo the word is explained in the *Talmud*[k], they ſhall delight themſelves in it; where the *Rabbins* interpret this and the preceding verſe of the natural ſun in the firmament, which will be the hell[l] in the world to come, and which will burn the wicked, and heal the righteous.

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[a] Shemot Rabba, §. 31. fol. 134. 2.

[b] De Somniis, p. 578.

[c] T. Bab. Nedarim, fol. 8. 2. & Avoda Zara, fol. 3. 2.

[d] T. Bab. Bava Bathra, fol. 16. 2.

[e] Apud Yalkut in loc.

[f] Comment. in Mal. i. 11.

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[g] Euſeb. Hiſt. l. 3. c. 5.

[h] Hierozoic. par. 1. l. 2. c. 31. col. 303.

[i] T. Bab. Gittin, fol. 53. 1. Bava Metzia, fol. 30. 1. Peſachim, fol. 26. 1. Eruvin, fol. 17. 2.

℣. 3. *And ye ſhall tread down the wicked*, &c.] As grapes in the wine-preſs, as Chriſt did before them, *Iſ.* lxiii. 2, 3. and they by virtue of him; who makes them more than conquerors thro' himſelf, over all their enemies, ſpiritual and temporal: *for they ſhall be aſhes under the ſoles of your feet*; this refers to the burning of them, ℣. 1. and may be literally underſtood of their being burnt with the city and temple; when afterwards, as *Grotius* obſerves, the city of *Jeruſalem* being in ſome meaſure rebuilt, and called *Ælia*, there was a chriſtian church in it, governed by biſhops, who were converted *Jews*; and ſo might be literally ſaid to trample upon the aſhes of the wicked, who had perſecuted them in times paſt, they being upon the very ſpot where theſe men were deſtroyed by fire: *in the day that I ſhall do this, ſaith the Lord of hoſts*; or *in the day which I make*[m]; that is, by the riſing of the ſun of righteouſneſs, the goſpel-day. The *Talmud*[n] interprets this verſe of the bodies of the wicked in hell, which after twelve months will be conſumed, and the wind will ſcatter them under the ſoles of the feet of the righteous.

℣. 4. *Remember ye the law of Moſes my ſervant*, &c.] Who was faithful as ſuch in the houſe of God, in delivering the law to the children of *Iſrael*, which was given him; and who are called upon to remember it, its precepts and its penalties, which they were apt to forget: and particularly this exhortation is given now, becauſe no other prophet after *Malachi* would be ſent unto them, this is what they ſhould have and uſe as their rule and directory; and becauſe that Chriſt, now propheſied of, would be the end of this law; and this, and the prophets, were to be until the days of *John* the *Baptiſt*, ſpoken of in the next verſe; and the rather, becauſe in this period of time, between *Malachi* and the coming of Chriſt, the traditions of the elders were invented and obtained, which greatly ſet aſide the law, and made it of no effect: *which I commanded unto him in Horeb for all Iſrael*; for tho' the law came by *Moſes*, and is therefore called his, yet God was the author and efficient cauſe of it; *Moſes* was only a ſervant and miniſter; and this was given in *Horeb*, the ſame with *Sinai*: theſe are names of one and the ſame mountain, at leaſt of the parts of it; one part of it was called *Horeb*, from its being a dry deſert and deſolate place; and the other *Sinai*, from its buſhes and brambles. So *Jerom*[o] ſays, “ *Horeb*, the mountain of God, is in the land of *Midian*, by mount *Sinai*, above *Arabia* in the wilderneſs, to which are joined the mountain and wilderneſs of the *Saracens*, called *Pharan*; but to me it ſeems the ſame mountain is called by two names, ſometimes *Sinai*, and ſometimes *Horeb*;” ſee *Exod.* xxxi. 18. and xxxii. 1, 2. and xxxiii. 6. Agreeable to which *Joſephus*[p] calls *Horeb*, where *Moſes* fed his flock, and ſaw the viſion of the burning buſh, mount *Sinai*; and ſays, it was the higheſt of the mountains in thoſe parts, very convenient for paſture, and abounded with excellent herbage. Some ſay[q], the eaſtern part of it was called *Sinai*, and the weſtern part *Horeb*; it is very likely they joined together at the bottom of the mountain, and were the two tops of it. This being mentioned ſhows, that the law ſtrictly taken, and not the prophets, is here deſigned, for no other was commanded, ordered, or delivered in *Horeb*; and that was for all the children of *Iſrael* in ſucceſſive ages, until the coming of the Meſſiah, and for them only, as to the miniſtration of it by *Moſes*. *With the ſtatutes and judgments*; the laws ceremonial and judicial, which were given to *Moſes*, at the ſame time the law of the decalogue was, to be obſerved by the children of *Iſrael*, and which were ſhadows of things to come; namely, thoſe of them that were of a ceremonial nature, and therefore to be remembred and attended to as leading to Chriſt, and the things of the goſpel.

℣. 5. *Behold, I will ſend you Elijah the prophet*, &c.] Not the *Tiſhbite*, as the *Septuagint* verſion wrongly inſerts inſtead of prophet; not *Elijah* in perſon, who lived in the times of *Ahab*; but *John* the *Baptiſt*, who was to come in the power and ſpirit of *Elijah*, *Luke* i. 17. between whom there was a great likeneſs in their temper and diſpoſition; in their manner of cloathing, and auſtere way of living; in their courage and integrity in reproving vice; and in their zeal and uſefulneſs in the cauſe of God and true religion; and in their famous piety and holineſs of life; and in being both prophets; ſee *Matt.* xi. 11. and xiv. 5. and that he is intended, is clear from *Matt.* xvii. 10—13. and *Mark* ix. 12, 13. It is a notion of the *Jews*, as *Kimchi* and others, that the very *Elijah*, the ſame that lived in the days of *Ahab*, ſhall come in perſon before the coming of their Meſſiah they vainly expect, and often ſpeak of difficult things to be left till *Elias* comes and ſolves them; but for ſuch a notion there is no foundation, either in this text or elſewhere. And as groundleſs is that of ſome of the ancient chriſtian fathers, and of the papiſts, as *Lyra* and others, that *Elijah* with *Enoch* will come before the day of judgment, and reſtore the church of God ruined by antichriſt, which they ſuppoſe is meant in the next clauſe. *Before the coming of the great and dreadful day of the Lord*; that is, before the coming of Chriſt the Son of *David*, as the *Jews*[r] themſelves own; and which is to be underſtood, not of the ſecond coming of Chriſt to judgment, tho' that is ſometimes called the great day, and will be dreadful to Chriſtleſs ſinners; but of the firſt coming of Chriſt, reaching to the deſtruction of *Jeruſalem*: *John* the *Baptiſt*, his forerunner, the *Elijah* here ſpoken of, came proclaiming wrath and terror to impenitent ſinners; Chriſt foretold and denounced ruin and deſtruction to the *Jewiſh* nation, city and temple; and the time of *Jeruſalem*'s deſtruction was a dreadful day indeed, ſuch a time of affliction as had not been from the creation,

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[k] T. Bab. Avoda Zara, fol. 4. 1. Nedarim, fol. 8. 2.

[l] A notion they elſewhere frequently inculcate, and is not improbable; and which has been of late advanced and defended by a very learned man of our own country, Mr. Tobias Swinden, in a treatiſe called, *An enquiry into the nature and place of Hell.*

[m] ביום אשר אני עשה; eo die, quem ego facio, Cocceius.

[n] T. Bab. Roſh-haſhanah, fol. 17. 1.

[o] De locis Hebr. fol. 92. E.

[p] Antiqu. l. 2. c. 12

[q] Vid. Adrichomii Theatrum Terræ Sanctæ, p. 122. Wells's Geography of the Old Teſtament, vol. ii. p. 118.

[r] T. Bab. Eruvin, fol. 43. 2. & Gloſſ. in ib.

tion, *Matt.* xxiv. 21. and the *Talmud* interprets [s] this of the ſorrows of the Meſſiah, or which ſhall be in the days of the Meſſiah.

ỹ. 6. *And he ſhall turn the heart of the fathers to the children*, &c.] Or *with* the children, as *Kimchi*; and *Ben Melech* obſerves, that על is put for עם, and ſo in the next clauſe: *and the heart of the children to their fathers*; or *with* their fathers; that is, both fathers and children: the meaning is, that *John* the *Baptiſt* ſhould be an inſtrument of converting many of the *Jews*, both fathers and children, and bringing them to the knowledge and faith of the true Meſſiah; and reconcile them together who were divided by the ſchools of *Hillell* and *Shammai*, and by the ſects of the Sadducees and Phariſees, and bring them to be of one mind, judgment, and faith, and to have a hearty love to one another, and the Lord Chriſt; ſee *Matt.* iii. 5, 6. and the note on *Luke* i. 17. The *Talmudiſts* [t] interpret this of compoſing differences, and making peace. *Leſt I come and ſmite the earth with a curſe*; the land of *Judea*; which becauſe the greater part of the inhabitants of it were not converted to the Lord, did not believe in the Meſſiah, but rejected him, notwithſtanding the preaching and teſtimony of *John* the *Baptiſt*, and the miniſtry and miracles of Chriſt, it was ſmitten with a curſe, was made deſolate, and deſtroyed by the *Roman* emperors, *Veſpaſian* and *Adrian*, as inſtruments doing what God here threatened he would do; for not the whole earth is intended, as the *Targum* and *Abarbinel* ſuggeſt; but only that land, and the people of it, are intended, to whom the law of *Moſes* was given; and to whom *Elias*, or *John* the *Baptiſt*, was to be ſent; and to whom he was ſent, and did come; and by whom he was rejected, and alſo the Meſſiah he pointed at; for which that country was ſmitten with a curſe, and remains under it to this day.

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[s] T. Bab. Sabbat, fol. 118. 1.

[t] Maſſachet Ediot, c. 8. §. 7.

ADDENDA.

IN Vol. I. on *Iſ.* liii. 12. after *Mark* xv. 28. add, "*and he bore the ſin of many*; every one of their "ſins, even the ſins of all thoſe whoſe iniquity was "laid upon him, of the many choſen in him, and "juſtified by him; ſee the note on ỹ. 11. where this "is given as a reaſon of their juſtification; and "here repeated as if done, to ſhew the certainty "of it; to raiſe the attention to it, as being a "matter of great importance; ſee 1 *Pet.* ii. 24."

In Vol. II. on *Zeph.* ii. 5. after 1 *Kings* i. 38, 44. add, "tho' a learned man [a], who gives into "the opinion that theſe were royal guards, yet "thinks they were not ſtrangers and idolaters, but "proſelytes to the *Jewiſh* religion at leaſt; and "rather *Iſraelites*, choice ſelected men, men of "ſtrength and valour, of military courage and "ſkill, picked out of the nation, to guard the "king's perſon; and who were called *Cherethites* "and *Pelethites*, from the kind of ſhields and targets they wore, called *Cetra* and *Pelta*: and it "is a notion ſeveral of the *Jewiſh* writers [b] have, "that they were two families in *Iſrael*; but it "ſeems plain and evident, that a foreign nation is "here meant, which lay on the ſea-coaſt, and be- "longed to the *Philiſtines*.

On *Zeph.* ii. 9. after *even the breeding of nettles*, add, "*or left to nettles* [c]; or rather to *thorns*, as "the *Targum*: and ſo the *Vulgate Latin* verſion "renders it, *the drineſs of thorns*, tho' to a very "poor ſenſe. In general, the meaning of the "phraſe is, that thoſe countries ſhould be very "barren and deſolate, like ſuch places as are over- "run with nettles, thorns, briers, and brambles; "and theſe ſo thick, that there is no paſſing thro' "them without a man's tearing his garments and "his fleſh: for *Schultens* [d], from the uſe of the "word [e] in the *Arabic* language, ſhews, that the "words are to be rendered, *a thicket of thorns* "*which tear*; and cut the feet of thoſe that paſs "thro' them, and even their whole body, as well "as their cloaths; and wherever theſe grow in "ſuch plenty, it is a plain ſign of a barren land, "as well as what follow:" *and ſalt-pits*, &c.

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[a] Fortunati Scacchi Elæochriſm. Myrothec. l. 3. c. 18, 19.

[b] Kimchi & Ben Gerſom in 2 Sam. viii. 18. and xv. 18.

[c] ממשק חרול locus urticæ derelictus, Bochart. Hierozoic. par. 1. col. 872. Stockius, p. 629. derelictio urticæ, Burkius. So R. Sol. Urbin. Ohel Moed, fol. 68. 2.

[d] De Defect. hodiern. ling. Heb. p. 32.

[e] صشق laceravit, laceratus eſt, Golius, col. 2231. Caſtel. col. 2165.

The errors of the preſs, which have been obſerved in Vol. II. are to be thus corrected. Page 40. col. 1. line 15. read courts; p. 68. c. 1. l. 37. r. as well as; p. 115. c. 1. l. 38. r. where theſe heroes were born; c. 2. l. 2. put a ſemicolon after Chaldeans; p. 151. c. 1. l. 21. r. a native; p. 152. c. 1. l. 4. r. Bubaſtic; p. 159. c. 1. l. 12. r. flew; p. 164. c. 2. l. 57. r. eleventh; p. 170. c. 1. l. 2. r. churches; p. 172. c. 2. l. 35. r. governor; p. 192. c. 1. l. 39. r. with him; p. 259. c. 1. l. 53. r. are; p. 272. c. 1. l. 50. r. interpret; p. 282. c. 2. l. 44 r. fulfilled; p. 384. c. 2. l. 65. r. contained; p. 386. c. 1. l. 58. r. verſion; p. 398. c. 2. l. 30. r. Halah; p. 406. c. 1. l. 61. r. paronomaſia; p. 410. c. 1. l. ult. r. humble; p. 523. c. 2. l. 44. r. kills; p. 534. c. 1. l. 12. r. theſe ſins; l. 32. r. heads lifted up; p. 535. c. 2. l. 38. r. that which; p. 536. c. 1. l. 36. r. make; l. 49. r. walks and lies; p. 541. c. 1. l. 10. r. follow; p. 554. c. 1. l. 49. r. their kingdom; p. 594. c. 1. l. 17. r. as; p. 603. c. 1. l. 19. r. finger; p. 616. c. 2. l. 54. r. their goods; p. 617. c. 1. l. 52. r. waſtneſs; p. 618. c. 1. l. 19. r. Philiſtines; p. 629. c. 1. l. 52. *dele* in; p. 631. c. 2. l. 38. r. it is; p. 646. c. 1. l. 5. *dele* of; p. 652. c. 1. l. 2. r. antichriſtian; p. 666. c. 2. l. 35. *dele* of; p. 667. c. 1. l. 53. r. ſeven principal; p. 678. c. 1. l. 11. r. faſts; p. 693. c. 2. l. 40. r. Jereede; p. 708. c. 1. l. 24. r. perſons; p. 715. c. 2. l. 12. r. perſonal; p. 72 . c. 2. l. 31. *dele* that; p. 727. c. 1. l. 47. r. his word.

A
DISSERTATION on the APOCRYPHAL WRITINGS.

IT is frequently ſaid by the *Jews* [a], that after the death of the latter prophets, *Haggai*, *Zechariah*, and *Malachi*, the Holy Ghoſt departed from *Iſrael*, or prophecy ceaſed; and that this is one of the five things wanting in the ſecond temple, the Holy Ghoſt, that is, prophecy [b]; and that there was no prophet under that temple [c]; meaning after the building of it was finiſhed, for they ſuppoſe it continued whilſt the three above prophets lived; and they all agree that *Malachi* was the laſt of the prophets; and whom *Aben Ezra* [d] calls, סוף נביאים *the end of the prophets*, at whoſe death prophecy ceaſed: and if there were no ſpirit of prophecy, nor any prophet after thoſe times, until prophecy began to dawn in *John* the *Baptiſt*, *Malachi* propheſies of, then there could be no books written by the inſpiration of the Spirit of God within that period. The ceremonial books of the Old Teſtament, with the *Jews* [e], are theſe, the five books of *Moſes*, which we call *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*; the prophets in this order, *Joſhua* and *Judges*, *Samuel* and *Kings*, *Jeremiah* and *Ezekiel*, *Iſaiah* and the twelve (whom we call the leſſer prophets); the *Hagiographa* in this order, *Ruth*, *Pſalms*, *Job*, *Proverbs*, *Eccleſiaſtes*, the *Song of Songs*, *Lamentations*, *Daniel*, *Eſther*, *Ezra* (which includes *Nehemiah*), and *Chronicles*. And with this account agrees *Joſephus* [f], who ſays, the *Jews* have only twenty-two books; five of which are the books of *Moſes*; thirteen wrote by the prophets; and by making *Judges* and *Ruth* one book, 1 and 2 *Samuel* another; 1 and 2 *Kings* one book, and alſo reckoning *Jeremiah* and *Lamentations* but one; and the twelve minor prophets but one, as they are in *Acts* vii. 42. *Ezra* and *Nehemiah* one, and 1 and 2 *Chronicles* one, they come to juſt that number; and the other four, he ſays, contain hymns to God, and precepts relating to the life of men, which are *Pſalms*, *Proverbs*, *Eccleſiaſtes*, and the *Song of Songs*. The catalogue of the books of the Old Teſtament, which *Melito* [g] brought from the eaſt in the ſecond century, contains the ſame books, excepting *Nehemiah* included in *Ezra*, and *Eſther*, which are not mentioned, and no other, or more. Agreeable to all which *Origen* [h] relates, that the books of the Old Teſtament, according to the *Hebrew*, are twenty-two; twenty-one of which he reckons and accounts for in the manner as above, making no mention of the twelve leſſer prophets, which make one book. The ſame number of books is obſerved by *Epiphanius* [i] in the fourth century, and reckoned canonical, and others not; and yet notwithſtanding this, there are ſeveral books written, between the times of *Malachi* the laſt of the prophets, and the times of the New Teſtament, which are not only accounted canonical by the papiſts, but are tranſlated and bound up in many bibles ſet forth by *proteſtants*, and even in our own; tho' much complained of by many great and good men, as having a tendency to lead the common people eſpecially, to look upon them as of equal anthority with the inſpired writings; particularly by that very learned countryman of ours, Mr. *Hugh Broughton*, who obſerves [k], that "placing the trifling *Apocrypha* betwixt both Teſtaments, is an infinite injury "to the high and holy bible; and *Jews* think, that our New Teſtament ſhould be no better than the fables which "we join to it, ſeeing commonly men join like to like; alſo they think we have no more judgment for the Old Te-"ſtament, than for the fables that go upon it." Very remarkable are the words of the very judicious and learned Dr. *Lightfoot* [l], "*Tertullian*, he ſays, calls the prophet *Malachi* the bound or ſkirt of *Judaiſm* and *Chriſtianity*, a ſtake "that tells, that there promiſing ends, and performing begins; that propheſying concludes, and fulfilling takes place; "there is not a ſpan between theſe two plots of holy ground, the Old and New Teſtament, for they touch each "other. What do the papiſts then, when they put and chop in the *Apocrypha* for canonical ſcripture, between *Ma*-"*lachi* and *Matthew*, law and goſpel? What do they but make a wall between the ſeraphim, that they cannot hear "each other's cry? What do they but make a ſtop between the cherubim, that they cannot touch each other's wing? "What do they but make a ditch between thoſe grounds, that they cannot reach each other's coaſts? What do "they but remove the land-mark of the ſcriptures? and ſo are guilty of, *curſed be he that removes his neighbour's mark*, "*Deut.* xxvii. 17. And what do they but divorce the marriage of the Teſtaments? and ſo are guilty of the breach "of, *that which God hath joined together, let no man put aſunder*." The books referred to, and which as they ſtand in ſome copies of our bibles, are, the 1 and 2 of *Eſdras*, *Tobit*, *Judith*, additions to the book of *Eſther*, the wiſdom of *Solomon*, *Eccleſiaſticus*, *Baruch*, and the epiſtle of *Jeremy*; the ſong of the three children, the hiſtory of *Suſanna*, and of *Bel* and the *Dragon*; the prayer of *Manaſſeh*, and 1 and 2 of the *Maccabees*. Theſe books did not obtain for the moſt part much until the 9th and 10th centuries, and were in the 16th century eſtabliſhed by the council of *Trent*. They are called *Apocrypha*, from the *Greek* word *αποκρυπτω to hide*, becauſe they were not received into the canon of the ſcriptures, and were not allowed to be publickly read in the churches, but lay hid in the cheſts, cloſets, and libraries of men, where they were privately read; and where indeed they ſhould have been kept, and not expoſed to public view, at leaſt not in the manner they are, that is, bound up with our bibles; but ſhould be ſeparate, and read as other human writings are, with care and caution. So the *Jews*, when they would pronounce a book not canonical,

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[a] T. Bab. Sanhedrin, fol. 11. 1.
[b] Baal Aruch in voce כבר, fol. 75. 3.
[c] Vid. Nizzachon Vet. p. 52. Ed. Wagenſeil.
[d] Comment. in Mal. i. 1.
[e] T. Bab. Bava Bathra, fol. 14. 2.
[f] Contr. Apion. l. 1. §. 8.
[g] Apud Euſeb. Eccleſ. Hiſt. l. 4. c. 26.
[h] Apud ib. l. 6. c. 25.
[i] De menſ. & ponderibus, vid. ib. contr. Hæreſ. l. 1. tom. 1. hæreſ. 8.
[k] Works, p. 657.
[l] Miſcellanies, c. 32. in vol. i. of his works, p. 1014.

nonical, or condemn it as apocryphal, uſe much the ſame language: it is ſaid [m], that once they had ſome doubt about *Proverbs* and *Eccleſiaſtes*, becauſe ſome things at firſt ſight ſeemed contradictory, and they had a mind לגנז to hide, treaſure up, and keep them out of ſight, or to make them apocryphal; but better conſidering the paſſages, and being ſatisfied with the ſenſe of them, they did not hide or lay them up. I ſhall make ſome few remarks upon the above books, as they are placed in our bibles.

The firſt in order are the 1ſt and 2d of *Eſdras*, or as ſometimes called, the 3d and 4th, the true *Ezra* and *Nehemiah* being accounted the 1ſt and 2d; theſe are both reckoned by *Jerom* [n] among the apocryphal writings, and not to be found among the *Jews*, and only to be regarded by ſuch as delight in dreams; nor was there ever any *Hebrew* copy of either of them. Of the firſt of theſe *Badwel*, a commentator of the apocryphal books, ſays, that neither an *Hebrew* nor a *Greek* copy of it were ever ſeen; but tho' there is not any reaſon to believe it ever was wrote in *Hebrew*, yet *Greek* copies of it have been: *Junius* tranſlated it out of *Greek*; and it is both in *Greek* and *Syriac* in *Walton*'s *Polyglott* bible. It begins with *Joſiah*'s keeping the paſſover in the 18th year of his reign, and reaches to the 7th of *Artaxerxes*; from whom *Eſdras* had a commiſſion to go up to *Jeruſalem*, and look after the affairs of it. Excepting the idle ſtory of the opinion of the three young men, one of which is ſaid to be *Zorobabel*, concerning what was ſtrongeſt, wine, women, a king, or truth, which ſeems to be taken by the author out of *Joſephus* [o], the whole is a collection and extracts out of the books of *Chronicles*, *Ezra*, and *Nehemiah*, and in which the writer does not always agree with them; and makes many miſtakes, as when he makes *Zorobabel* to be a young man in the times of *Darius*, and *Joachim* to be the ſon of *Zorobabel*, ch. v. 5. whereas he was the ſon of *Jeſhua*, *Neh.* xii. 10. and calls *Darius* king of *Aſſyria*, whereas that monarchy was then at an end, and *Darius* was king of the *Perſians*; and makes ſome things to be done in the times of *Darius*, which were done in the times of *Cyrus* [p]; ſee ch. iv. 48, 57, 58. compared with *Ezra* i. 32. and iii. 1. As for the 2d of *Eſdras*, ſometimes called the 4th, it never appeared in *Hebrew* or *Greek*, only in *Latin*, and is full of fables, dreams, and viſions; and is ſo bad, that it was oppoſed in the council of *Trent*, and could not be carried for authentic there; tho' ſome things are borrowed out of it by the *Latin* church, and uſed in its office. Mr. *Gregory* [q] makes mention of an *Arabic* manuſcript of it, which he ſays gives it better credit and reputation. The writer of it ſeems to have been a *Jewiſh* Rabbi, by his making mention of *Uriel* the archangel, or *Jeremiel*, as in ſome copies, ch. v. 36. one of the four angels, which, according to the *Jews* [r], ſtand round the throne of the divine majeſty; and by the fable of *Enoch*, in ſome copies *Behemoth*, and *Leviathan*, the one ordained for a part of the world wherein are a thouſand hills, and the other for another ſeventh part of it moiſt, ch. vi. 49, 52. and in like manner the *Jews* ſpeak of *Behemoth* lying on a thouſand hills, on which it feeds [s]; and of the *Leviathan* and his mate, created at the beginning; and of the latter being killed and ſalted, and reſerved for the feaſt of the righteous in the days of the Meſſiah [t]: and by his ſuggeſting that the ſcriptures were entirely loſt, ch. iv. 23. and xiv. 21. which ſeems calculated to ſupport that notion, that *Ezra* was divinely inſpired, to write over again all the books of the Old Teſtament [u]: and from abundance of paſſages in this book, it appears that the author had read the New Teſtament, and particularly the book of the *Revelation*, whoſe ſtile in ſome places he imitates, and manifeſtly refers to various parts of thoſe writings; as when he ſpeaks of the ſigns of the times, and of the third trumpet, and of many other things: ſo that he ſeems to have lived in the ſecond century, and perhaps was a *Jew* become chriſtian, in name at leaſt. Both theſe books are rejected by the *Jews* [w].

The book of *Tobit* ſtands next; whether it was originally wrote in *Hebrew* is a queſtion; there are two *Hebrew* copies of it publiſhed, one by *Munſter*, and another by *Fagius*: the former had his from *Oſwald Schreckenfuchſius*, as he himſelf ſays; and that of *Fagius* was what was publiſhed by the *Jews* at *Conſtantinople*, and which Mr. *Gregory* [x] takes to be the undoubted text of *Tobit*: and *Caſtalio* tranſlated his out of an *Hebrew* copy; but there are ſo many *Græciſms* in it, as *Fabricius* [y] obſerves, as well as in thoſe of *Munſter* and *Fagius*, that they ſeem to be tranſlated out of the *Greek* language; wherefore the *Greek* copy is preferred by *Junius*, from which he made his tranſlation. *Jerom*'s tranſlation of this book was out of a copy in the *Chaldee* language [z], in which perhaps it was firſt written by ſome *Jew* after the *Babyloniſh* captivity: for tho' *Tobit* is repreſented as carried captive by *Salmaneſer*, who is called *Enemeſſar*; and mention is made of *Sennacherib*, and of *Sarchedon*, by whom *Eſarhaddon* ſeems to be meant; and his ſon *Tobias* is made to live to the deſtruction of *Nineveh* by *Nebuchadnezzar* and *Aſſuerus*, which he is ſaid to hear of before his death; yet this hiſtory ſeems to have been written many years after, as might be concluded by its original being *Chaldee*, no books being written in that language before the *Babyloniſh* captivity; and from the name of an angel in it, the names of which were brought from *Babylon*, as the *Jews* ſay [a], as *Michael*, *Raphael*, *Gabriel*; and eſpecially it muſt be, if *Jerom*'s verſion is right, according to which in ch. xiv. 7. it is ſaid, *the houſe of God which in it (Iſrael) is burnt, ſhall be built again*; tho' indeed, in other verſions, it is delivered as a prophecy: to which may be added that R. *Gedaliah* ſays [b], there are ſome that ſay, that this affair of *Tobit* was after the deſtruction of the firſt temple, in the days of the captivity of *Babylon*; and if ſo, it cannot be a true hiſtory, but a ſpurious work. In ch. xiv. 10. mention is made of *Aman*, who lived in the times of *Eſther*, ſome ages after this ſtory; nor is it likely that two men, father and ſon, ſhould live to ſuch an age as theſe did, the one 158, and the other 127 years. And certain it is, it could never be written by divine inſpiration, for no lie is of the truth; whereas a moſt notorious one is told by the angel, who affirmed himſelf to be *Azarias*, the ſon of *Ananias* the Great, ch. v. 12. and which appears by the fabulous ſtories told in it, of *Sarah*'s ſeven huſbands being killed by an evil ſpirit one after another, as ſoon as married to her, ch. ii. 8. and of the evil ſpirit being driven away by the ſmell and ſmoke of the heart and liver of

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[m] T. Bab. Sabbat, fol. 30. 2. Maimon. More Nevochim, par. 2. c. 28.

[n] Præfat. in Eſdram, &c. tom. 3 fol. 7. G.

[o] Antiqu. l. 11. c. 3. §. 2, &c. Vid Joſeph. Ben Gorion. Heb. Hiſt. l. 1. c. 16, 17, 18, 19

[p] Vid. Rainold. cenſ. Apocryph. prælect. 30, 31.

[q] Preface to notes and obſervations, &c.

[r] Bemidbar Rabba, §. 2. fol. 179. 1. Pirke Eliezer, c. 4.

[s] Vajikra Rabba, §. 22 fol. 164. 2. Bemidbar Rabba, §. 21. fol. 230 3.

[t] T. Bab. Bava Bathra, fol. 74. 2.

[u] Vid. Hottinger. Theſaur. Philolog. l. 1. c. 2. quæſt. 1. p. 112, &c.

[w] Ganz, Tzemach David, par. 2. fol. 6. 1. R. Gedaliah, Shalſhelet Hakabala, fol. 55. 1.

[x] Preface to notes and obſervations, &c. c. 3. p. 12.

[y] Bibliothec. Græc. l. 3 c. 29. p. 744.

[z] Præfat. in Tobiam, tom. 3. fol. 7. K.

[a] Bereſhit Rabba, §. 48. fol. 42. 4.

[b] Shalſhelet Hakabala, fol. 80. 2.

a fiſh, being laid on the aſhes or embers of perfumes; and of his being bound by the angel in the uttermoſt parts of *Egypt*, whither he fled, ch. viii. 2, 3. and of the cure of *Tobit*'s blindneſs with the gall of the fiſh, ch. xi. 8—13. for whatever may be ſaid for the latter, ſince the gall of the fiſh *Callionymus*, which this is ſuppoſed to be, according to *Pliny*[c], is good againſt the whiteneſs of the eyes, and to remove ſuperfluous fleſh from them, tho' ſcarcely in ſuch an inſtantaneous manner as here; yet it can never be thought that ſpirits, which are incorporeal, can be affected with the ſmell and ſmoke of any thing. It ſeems to ſavour of a *Jewiſh* fable; and there is a great deal of reaſon to think the whole was wrote by a *Jewiſh* Rabbi, mention being made of the angel *Raphael*, one of the four angels, which, according to the *Jews*, ſurrounded the throne of God, as before obſerved of *Uriel*; and here ſaid to be one of the ſeven angels which preſent the prayers of the ſaints to him, ch. xii. 15. So *Elxai* the heretick, who was originally a *Jew*, ſpeaks of the angels of prayer[d]; and with the *Jews* there is mention made of an angel, whoſe name was *Sandalphon*, who was appointed over the prayers of the righteous[e]; and the name of the evil ſpirit *Aſmodeus*, ch. iii. 8, 17. is known by the *Jewiſh* Rabbins, and is ſo called from שמד, which ſignifies to deſtroy, the ſame with *Apollyon*, a deſtroying angel: the *Jews* ſay he was the king of devils[f]; and that *Naamah*, the ſiſter of *Tubal-Cain*, was his mother, of whom many dæmons were born, as *Elias Levita*[g] ſays; but he himſelf is of opinion, that he is the ſame with *Samael*, the angel of death, the *Jews* often ſpeak of: this *Aſmodeus* is ſaid to be the evil ſpirit that drove *Solomon* from his throne, when he grew proud and haughty[h]. The book ſeems to be written, to recommend mercy, charity, and alms-deeds, which are highly extolled in Rabbinical writings: alms and beneficence are anſwerable, they ſay, to the whole law[i]; and ſo great is the efficacy of alms, that it cauſes the redemption to draw nigh[k]; and delivers from the judgment of hell[l]; and entitles to eternal life[m]: yet this book is not reckoned authentic by them; they ſay this is one of the books the chriſtians add to their ſcriptures, and is received by them, but not by us[n].

The hiſtory of *Judith* follows upon the former. This book does not appear to have been written originally in *Hebrew*, nor is it received by the *Jews*[o]. *Origen* expreſsly ſays[p], the *Jews* have it not in the *Hebrew* tongue; tho' *Munſter* ſeems not to doubt of a *Hebrew* copy of it in his time at *Conſtantinople*; which yet might be no other than a tranſlation. That which *Jerom* tranſlated from, was in *Chaldee*[q]; and very probably it might be written in that language originally, and perhaps by ſome *Jew*, fond of ſuperſtitious rites and ceremonies; ſee ch. viii. 6. who feigned this ſtory for the honour of his nation, tho' in a very fooliſh and romantic manner, and it ſeems after the *Babyloniſh* captivity; for it ſpeaks of the *Jews* as having been led captive into a land not theirs, and of the temple of their God being caſt to the ground, and their cities taken by the enemies; and of their being now returned, and come up from the places where they were ſcattered; and of their being newly returned from the captivity, and yet ſo long as that the temple was rebuilt, and its veſſels and altar ſanctified, which are frequently mentioned in it; ſee ch. iv. 3. and v. 18, 19. and ix. 1. and xvi. 20. all which is utterly inconſiſtent with this affair being tranſacted, either in the twelfth, or in the ſeventeenth or eighteenth year of *Nebuchadnezzar*, where another contradiction may be obſerved, which was before the deſtruction of *Jeruſalem*, and captivity of the *Jews*; and the *Jewiſh* chronologer[r] places this hiſtory, according to ſome, in the reign of *Cambyſes*, who is ſuppoſed to be called *Nebuchadnezzar*, that being ſaid to be a common name to the kings of *Babylon*, as *Pharaoh* to the kings of *Egypt*: but that does not appear by any inſtance; and if it was common to the kings of *Babylon*, yet not ſurely to a king of *Perſia*, for ſuch *Cambyſes* was; and beſides, he did not reign ſo long as this king did; for according to *Ptolemy*'s canon, he reigned but eight years in all. It is very improbable that there ever was ſuch an affair tranſacted as is here recorded, for excepting the name of *Nebuchadnezzar*, there is no other to be met with elſewhere, in ſacred or profane hiſtory, that can be thought to refer to thoſe times. The name of the woman, *Judith*, nor her ſtory, are to be met with in *Joſephus*; nor ſuch a place as *Bethulia* in the land of *Iſrael*; nor any mention of *Joacim* an high-prieſt, neither in the ſcriptures, nor in *Joſephus*'s catalogue of them under the firſt temple; nor of *Achior* the *Ammonite*; nor of *Arphaxad* king of the *Medes*, who is ſaid to build *Ecbatana*, which, according to *Herodotus*[s], was built by *Dejoces*; and therefore Dr. *Prideaux*[t] conjectures he is meant by *Arphaxad*, as *Saoſduchinus* by *Nebuchadnezzar*; nor any ſuch perſon as *Holofernes*, *Nebuchadnezzar*'s general: wherefore *Grotius* takes it to be a parabolical fiction, and that by *Judith* is meant *Judea*; by *Bethulia*, the temple; by the ſword from thence, the prayers of the ſaints; by *Nebuchadnezzar*, the devil; and by his kingdom of *Aſſyria*, the devil's kingdom, pride; by *Holofernes*, his inſtrument and agent in perſecution, *Antiochus Epiphanes*, who made himſelf maſter of *Judea*; and *Joacim* or *Eliakim* ſignify, that God would ariſe and help her, and cut him off: and Mr. *Hugh Broughton*[u], long before him, ſeems to take it in ſuch a light, who ſays, "the *Jews* "commonwealth is properly *Judith*, and a cloſe warning framed, that *Judith*, the *Jews* ſtate, calling for vengeance "by great *Alexander*, will cut off the head of *Holofernes*, the *Perſian* ſtate." However, it is plain enough, that be it a real hiſtory, it could not be penned by inſpiration; for this woman *Judith* declares to *Holofernes*, ſhe would tell him no lie, which yet ſhe did; and ſays they were things told and declared to her, the contrary to which ſhe knew; nay, ſhe prays that God would *ſmite by the deceit of her lips* the prince with the ſervant, ch. ix. 10. and xi. 5, 19. ſhe uſes very impure and indecent language in ſpeaking of the rape of *Dinah*, and commends and praiſes the fact of *Simeon*, which was condemned by the Lord, ch. ix. 2. ſee *Gen.* xxxiv. 30. and xlix. 5, 6. mention is made of the ſons of the *Titans*, and of the high giants, referring to heatheniſh romances, which is not agreeable to an inſpired writer, ch. xvi. 7. nor is it probable that ſuch a town as *Bethulia* is repreſented to be, ſhould ſtand out againſt ſuch a numerous army, or that that ſhould flee upon the death of a ſingle perſon; and many more improbabilities might be obſerved in this account, particularly in the enterprize of *Judith*, and her ſucceſs. The hiſtory is cloſed with obſerving,

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[c] Nat. Hiſt. l. 32. c. 7.

[d] Epiphan. contr. Hæreſ. l. 1. hæreſ. 19.

[e] Zohar in Gen. fol. 97. 2. & in Exod. fol. 99. 1. Shemot Rabba, §. 21. fol. 106. 2.

[f] T. Bab. Gittin, fol. 68. 1.

[g] In Tiſhbi, fol. 21.

[h] Targum in Eccleſiaſt. i. 12.

[i] T. Hieroſ. Peah, fol. 15. 2, 3.

[k] Vid. Buxtorf. Lex. Talmud. col. 1891.

[l] T. Bab. Gittin, fol. 7. 1.

[m] Roſh-haſhanah, fol. 4. 1.

[n] Ganz, Tzemach David, par. 2. fol. 6. 1. R. Azarias, Meor Enayim, c. 57. fol. 175. 2.

[o] Ganz, ib. Azarias, ib.

[p] Epiſt. ad African. Apud Fabric. Bibliothec. Græc. l. 3. c. 29. p. 742.

[q] Præfat. in Judith, tom. 3. fol. 7. M.

[r] Ganz, Tzemach David, par. 1. fol. 22. 1. & par. 2. fol. 8. 2.

[s] Clio, ſive l. 1. c. 98.

[t] Connexion, &c. par. 1. B. 1. p. 35, 36.

[u] Works, p. 658.

ſerving, that *Iſrael* had no trouble from their enemies all her days hence forward, and a long time after her death; which peace muſt have laſted 80 years at leaſt, which was what the *Jews* never enjoyed ſince they were a nation, as Dr. *Prideaux* obſerves; for adds he, allowing her to have been 45 years old at her killing of *Holofernes*, there muſt be 60 years after to the time of her death; (for ſhe lived to be 105), and a *long time* after in the text cannot imply leſs than 20 years; and if ſhe was but 25, which is an age much more reaſonable to ſuppoſe to captivate with her beauty, as well as better agrees with her being called παιδισκη καλη, a fair damſel, or beautiful young woman, ch. xii. 13. this time of proſperity muſt have laſted 100 years, and will not agree with any time either before or after the captivity: to which may be added one obſervation more, that in *Jerom*'s verſion, which is thought to be the beſt, it is ſaid, that "the feſtival of this victory was received by the *Hebrews* into the number of their holy days, and was obſerved by them from that time to the preſent day;" which laſt clauſe betrays the writer of the hiſtory to have lived a conſiderable time after the fact: now no ſuch feſtival is to be found in the *Jewiſh* calendar, as the learned *Selden* [w] obſerves; not in the *Paleſtine* calendar of *Ben Simeon*; nor in the canons of computation of R. *Nahaſſon*; nor in the *Hebrew* calendar publiſhed by *Munſter*; or in that of *Scaliger*, *Petavius*, and *Genebrard*. The appointment of this feſtival, to commemorate the deliverance wrought, is by R. *Azarias* [x] ſaid to be by *Jeſhua*, the father of *Joacim*, after the captivity, whom he makes to be the writer of this hiſtory; but what he ſays is took out of *Pſeudo-Philo* [y], publiſhed by *Annius* the lying monk of *Viterbo*, whom he has copied word for word. Some *Jewiſh* writers [z] ſpeak indeed of this affair of *Judith* and *Holofernes*, as commemorated on the 25th of *Ciſleu*, the day obſerved for the dedication of the temple and altar, in the times of the *Maccabees*, with which this can have no connexion: and after all it ſeems another *Judith* is meant, a daughter of one of the *Maccabees*, that cut off the head of *Nicanor* [a]; a ſtory equally fabulous as this. In ſhort, it is ſurprizing that this woman *Judith* ſhould be called, by the writer of this hiſtory, a godly woman, and one that feared the Lord, when ſhe was guilty of notorious lying; of acting the part of a baud; of profane ſwearing, ſwearing by the life of *Nebuchadnezzar* and his power; of murder, and of ſpeaking in praiſe of it [b].

The additions to the book of *Eſther* contain ſix or ſeven chapters, not to be found in any *Hebrew* copies; the author of which, *Calmet* [c] takes to be *Lyſimachus*, mentioned in ch. xi. 1. who becauſe in the true *Eſther* mention is made of ſome letters of *Ahaſuerus* or *Artaxerxes*, this writer has given us copies of them, as well as of the prayers of *Mordecai* and *Eſther*, and of the dream of the former; in all which there are plain marks of forgery and ſtupidity. There are many things in them directly contrary to the book of *Eſther*. The writer of theſe additions makes the affair of the eunuchs, intending to take away the king's life, to be in the ſecond year of his reign, ch. xi. 2. and xii. 1. whereas the true hiſtory begins with the third year of his reign, when *Vaſhti* was his queen; and it was after his marriage to *Eſther* that that affair happened, even in the ſeventh year of his reign, ch. i. 3. and ii. 16, 21. he repreſents *Mordecai* as a ſervitor in the king's court before, and as being ordered upon his diſcovery of the eunuchs to ſerve there ſtill, and that he was rewarded for what he did, ch. xi. 3. and xii. 5. whereas, in the true *Eſther*, it is expreſsly ſaid there was nothing done for him ſome time after, ch. vi. 3. he makes *Haman* to be incenſed againſt *Mordecai*, becauſe of thoſe two eunuchs, ch. xii. 6. whereas the only reaſon given in the book of *Eſther* is, becauſe he would not bow to him, ch. iii. 5. he ſpeaks of *Haman* as in great honour with the king, at the time that the eunuchs were diſcovered by *Mordecai*, ch. xii. 6. but according to the true *Eſther*, it was after theſe things that *Haman* was promoted, ch. iii. 1. he makes the king to call him a *Macedonian*, when he was an *Agagite* or an *Amalekite*; and fooliſhly to ſuggeſt, that he had a deſign to tranſlate the kingdom of the *Perſians* to the *Macedonians*, a people ſcarce known to the *Perſians* at that time, and from whom they had nothing to fear; and of which change there was not the leaſt ſhew of probability, ch. xvi. 10, 11, and as fooliſhly to order the ſeveral heathen nations ſubject to him, to keep the feaſt of *Purim*, as the *Jews* did, ver. 22. to which the two lots, one for the people of God, and another for all the *Gentiles*, ſeem to relate, ch. x. 10. and as ſtupid is it to make the king ſpeak a language he underſtood not, calling the *Jews* the children of the moſt high and moſt mighty living God, ch. x. 16. as well as to make *Eſther* uſe unbecoming language, calling her huſband lion, and his bed the bed of the uncircumciſed, which ſhe abhorred, ch. xiv. 13, 15. and either the author tells a lie himſelf, or makes the queen to tell one, that the king looked very fiercely upon her, which cauſed her to turn pale and faint, and yet that ſhe ſaw him as an angel of the Lord, and his countenance full of grace, ch. xv. 7, 13, 14. The dream of *Mordecai* and his prayer, and that of *Eſther*, are in *Pſeudo-Joſephus*, or in *Joſephus Ben Gorion* [d], with ſome variation; but whether this writer took them from him, or he from this writer, is not certain. Of theſe additions, as well as of the preceding hiſtory of *Judith*, the *Jewiſh* chronologer [e] ſays, theſe are added by the chriſtians to their ſcriptures, and received by them, but not by us.

The book of *Wiſdom* is not only in our verſion called the *wiſdom of Solomon*, but in the *Greek*, *Syriac*, and *Arabic* verſions; and the author of it would be thought to be *Solomon*, ch. ix. 7, 8. and yet it is plain he was not; and therefore be he who he will, can never be an inſpired writer, that is guilty of ſuch a fraud, and takes to himſelf a falſe name; for as *Calmet* [f] obſerves, if this book really belongs to this prince, how comes it that the *Jews* never admitted it as canonical? how comes it not to be found in the *Hebrew*? that no one has ever ſeen it in that language? that the tranſlator ſays nothing of it, and that the ſtile ſhews no tokens of the pretended original? he obſerves, we find none of thoſe *Hebraiſms* in it, which are hardly to be avoided by thoſe who tranſlate a book from the *Hebrew*; that the author wrote *Greek* very well, had read *Plato* and the *Greek* poets, and even borrows expreſſions peculiar to them, as *Ambroſia*, the river of forgetfulneſs, or *Lethe*, the kingdom of *Pluto*, or *Hades*, &c. ch. i. 14. and vii. 13. and xix. 20. It appears very evident to have been written long after the times of *Solomon*; for the author ſpeaks of the people

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[w] De Synedriis, l. 3. c. 13. p. 1210, 1211.
[x] Meor Enayim, c. 32. fol. 106. 2.
[y] Philonis Breviarium, l. 2. fol. 235. Ed. Annii.
[z] Jotzer Chanuca in Seder Tephillot, fol. 133. 2. Ed. Baſil. See Leo Modena's hiſtory of the rites, &c. of the Jews, c. 9.
[a] Shalſhelet Hakabala, fol. 17, 1, 2.
[b] Vid. Rainold. Cenſur. Apocryph. prælect. 73. p. 854, &c.
[c] Dictionary in the word Eſther.
[d] Heb. Hiſt. l. 2. c. 2.
[e] Ganz, Tzemach David, par. 2. fol. 6. 1.
[f] Dictionary in the word Wiſdom.

ple of God being then held in ſubjection by their enemies, ch. xv. 14. which was not true of them in *Solomon*'s time: there are many paſſages which ſeem to be taken from, or refer to, the prophets *Iſaiah*, *Ezekiel*, and even *Malachi* the laſt of them, as ch. ix. 13. and xi. 22. from *Iſ.* xl. 13, 15. ch. v. 17, 18. from *Iſ.* lix. 16. ch. i. 13. from *Ezek.* xviii. 32. ch. v. 6. from *Mal.* iv. 2. nay, what he ſays of the righteous, that calls himſelf the child of the Lord, and was made to reprove our thoughts, &c. ch. ii. 12—19. when compared with many paſſages in the New Teſtament, it ſeems pretty plain that he intended Jeſus Chriſt, as *Grotius* thinks; ſo that the author appears to have been a chriſtian, and this to be the work of a fraudulent one, unbecoming his character; ſee alſo ch. vii. 26. compared with *Heb.* i. 3. *Col.* i. 15. and there are many things in it falſe and fooliſh, and contrary to ſound doctrine and chriſtian charity; as when he condemns the marriage-bed as ſinful, and repreſents baſtards as having no hope of ſalvation left them, ch. iii. 13, 18. he ſpeaks meanly of the divine *Logos* or wiſdom of God, calling him a vapour and ſtream, ch. vii. 25. and countenances the notion of *Plato* and *Origen*, of ſouls paſſing into bodies according to their merits; for I, ſays he, *being good, came into a body undefiled*, ch. viii. 20. he makes the murder of *Abel* to be the cauſe of the flood, whereas the ſcripture aſſigns another reaſon of it, ch. x. 3, 4. he ſays the *Egyptians* were tormented with their own abominations or idols, ch. xii. 23, 24. whereas, tho' they worſhipped dogs, cats, crocodiles, &c. yet not frogs, locuſts, and lice, with which they were plagued: and the original of idolatry he makes to be a mournful father making an image for his little child, and honouring it as a God, ch. xiv. 15. and he ſays many things concerning the *Egyptians* and their plagues, which ſavour of *Jewiſh* fables, in ch. xvii. and xviii. and xix. and particularly the Rabbinical notion of the manna agreeing to every palate [f], as in ch. xvi. 20, 21. wherefore, upon the whole, it is pretty ſtrange that ſo very learned a man as Mr. *Gregory* [g] ſhould ſay, that “the *wiſdom of Solomon* is a book worthy enough of that name, and comparing with any that was ever written by the hand of man:” and he is alſo miſtaken in ſaying, “that this book was written in *Chaldee* is certain, for R. *Moſes bar Nachman* quoteth it ſo out of ch. vii. 5, &c. and ver. 17. in the preface to his comment on the *Pentateuch*;” whereas the ſenſe of that Rabbi, as *Hottinger* [h] obſerves, was not that that *Chaldee* copy was an original and authentic one, but that the book was tranſlated into the *Chaldee* or *Syriac* language: and ſo R. *Azarias* [i] repreſents it as a tranſlation; and what is quoted from it by that Rabbi, agrees with the *Syriac* verſion of it. The book is rejected by the *Jews* [k] as not canonical. It is thought to have been wrote by *Philo* the *Jew*, as it ſeems from the diction and matter of it [l].

The book of *Eccleſiaſticus* which follows, is a much more valuable work than the former, and bears a greater reſemblance to the works of *Solomon*, eſpecially his *Proverbs*, than that does, yet not of divine inſpiration. The tranſlator and publiſher of it was *Jeſus* the ſon of *Sirach*, whoſe grandfather *Jeſus*, by reading the ſcriptures and other good books, attained to a conſiderable ſhare of knowledge; and he not only collected the grave and ſhort ſentences of wiſe men that went before him, but added ſome of his own; which work being almoſt perfected, fell into the hands of his ſon *Sirach*, when he died; and which he left to his ſon *Jeſus*: and being written in *Hebrew*, with great labour and diligence he tranſlated it into another tongue (the *Greek*), and deſires the reader's candour and pardon, wherein he might ſeem to come ſhort of the ſenſe of ſome words he laboured to interpret; all which ſhews it was not written by divine inſpiration, nor was it pretended to be: and there are ſome things in it contrary to ſound doctrine; for following the *Greek* verſion of *Prov.* viii. 22. he ſpeaks of the divine *Logos* or wiſdom as created by God, ch. xxiv. 9. and he makes honouring parents, and giving alms, to be an atonement for ſins, ch. iii. 3, 30. and he ſays other things contrary to charity, as when he diſſuades from helping ſinners, and giving to the ungodly, ch. xii. 4, 5. he abſurdly ſays that *Samuel* propheſied after his death, and ſhewed the king his end, ch. xlvi. 20. and he ſuggeſts that *Elias* the *Tiſhbite* is ordered to pacify the wrath of the Lord, and to turn the father to the ſon; taking the words in *Mal.* iv. 5, 6. to belong to him, when they are ſpoken of *John* the *Baptiſt*, ch. xlviii. 10. This writer favours, as has been obſerved [m], the *Arian* hereſy, necromancy or conſulting the dead, and the error of the *Jews*, who fanſy that *Elias* will come in perſon before the Meſſiah. It is a queſtion with learned men, whether the ſon of *Sirach*, the publiſher of this book, is the ſame with *Ben Sira*, often ſpoken of in *Jewiſh* writings: their names agree very well, and many of the ſayings of *Ben Sira* are in the book of *Eccleſiaſticus* [n], which are to be found in the *Talmud*, and other *Jewiſh* writings, at leaſt very near the ſame; but the accounts of their age, in which they lived, differ: *Ben Sira*, ſome ſay [o], was the ſon or a nephew of *Jeremiah*; whereas the grandfather of *Sirach* muſt live after *Simeon* the high-prieſt, the ſon of *Onias*, whom he commends, ch. l. and his grandſon lived in the times of *Euergetes* king of *Egypt*; not the firſt of that name, who ſucceeded *Ptolemy Philadelphus*, but the ſecond, that followed *Philometor*; and here the author of *Juchaſin* [p] places him; and it was in the thirty-eighth year, not of that king's reign, that he was in *Egypt*, for neither of the kings of that name reigned ſo long, according to *Ptolemy*'s canon, but of his own age, when and where he tranſlated and finiſhed this book: wherefore as this account carries *Ben Sira* too high for the ſon of *Sirach*, ſo he is brought down too low by *Solomon Virga* [q], who places him after the times of the emperor *Auguſtus*; however, it is judged by many writers, both *Jewiſh* and chriſtian, that one and the ſame perſon is meant: from whence ſome would form an argument in favour of this book being canonical, becauſe *Ben Sira* is by the *Jews* placed among the *Hagiographa*, as it ſeems from a paſſage in the *Talmud* [r]; it is ſaid in the *Hagiographa*, “every fowl reſorts to its kind, and the ſons of men to what is like to them:” upon which the *Toſephoth* obſerve, there is no ſuch ſcripture; but perhaps it is in the book of *Ben Sira*: and there is ſomething like it in *Eccleſiaſt.* xiii. 16. and xxvii. 9. *every beaſt loveth his like*, and *every man loveth his neighbour*; upon which Mr. *Gregory* aſks [s], was *Ben Sira* reckoned for canonical too? no, he was not; nor is any ſuch thing implied in the above obſervation, but

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[f] Shemot Rabba, §. 25. fol. 108. 4. Bemidbar Rabba, §. 7. fol. 188. 1.

[g] Preface to notes and obſervations, &c.

[h] Theſaurus Philol. l. 1. c. 3. p. 317.

[i] Meor Enayim. c. 57. fol. 175. 2.

[k] Vid. Ganz, Tzemach David, par. 2. fol. 6. 1.

[l] Vid. Hieron. Præfat. in Proverb. fol. 8. K. & Rainold. Cenſur. Apocryph. prælect. 22. p. 179.

[m] Vid. Rainold. Cenſur. Apocryph. prælect. 75. p. 886.

[n] Ch. xi. 1. in T. Bab. Beracot, c. 6. Ch. iii. 21. in Chagiga, fol. 13. 1. Ch. vi. 6. and ix. 1. and xi. 29, 30, 34. and xxv. 26. and xxvi. 1, 3. in Jebamot, fol. 63. 2. Ch. iii. 21. in Bereſhit Rabba, §. 8. fol. 7. 3. Compare ch. xiv. 11, 12. with T. Bab. Erubin, fol. 54. 1.

[o] Shalſhelet Hakabala, fol. 12. 2. & 13. 1. & 82. 2.

[p] Fol. 138. 2.

[q] Shebet Judah, p. 4. Ed. Gent.

[r] T. Bab. Bava Kama, fol. 92. 2.

[s] Ut ſupra.

the contrary, ſince it is expreſsly affirmed it was not ſcripture: and the word *Cetubim* or *Hagiographa*, is a word of an ambiguous meaning, ſometimes to be taken in a ſtrict ſenſe for writings inſpired by the Holy Ghoſt; and at other times more largely, as to take in other writings of men of ſome note, and frequently read: and that his writings were not reckoned canonical is certain, or otherwiſe they would never have been forbidden to be read, as they expreſsly are, for it is ſaid [u], it is forbidden to read the books of *Ben Sira*; and they are all of them called foreign or profane books, of which *Eccleſiaſticus* is reckoned one [w]; and is particularly ſaid by *Manaſſeh ben Iſrael* [x] to be *apocryphal:* and R. *Zacutus* [y] relates, that *Ben Sira* compoſed two books, which are joined with the twenty-four by the *Romans* or *Latins*; that is, by them only, not by the *Jews:* and R. *David Ganz* [z] reckoning the ſeveral apocryphal books in their order, and this among the reſt, ſays, they are received by them (the chriſtians), but not by us.

The book of *Baruch* is a mere romance; both *Jerom* [a] and *Epiphanius* [b] ſay, it never was reckoned among the *Hebrew* books, or eſteemed by the *Jews*; who obſerve [c], it is indeed received by the chriſtians, meaning the papiſts, but not by us: they will not allow *Baruch* to be a prophet; and ſometimes repreſent him as grieved and diſturbed, that ſeeing he was ſo long a diſciple and an amanuenſis of the prophet *Jeremiah*, the Spirit of prophecy ſhould never fall upon him [d]. The writer of this book pretends, that *Baruch* was in *Babylon* when he wrote it; but it does not appear from any authentic records, that he ever was there. The *Jews* indeed, to keep up the chain of their ſucceſſors, by whom the oral law was handed down, ſay, that both he and *Jeremiah* were there, and died there [e]; that he received from *Jeremiah*, and *Ezra* from him; but it is not evident that either of them were there. It is further ſuggeſted, as if it was written in the fifth year of *Jeconiah*'s captivity; and various things are related, which are improbable, abſurd, and inconſiſtent; as that the words of this book were read to *Jeconiah* by the river *Sud* near *Babylon*, of which river no mention is made by any other writer; and very unlikely it is that *Jeconiah* ſhould be preſent at the reading of it, when he was a priſoner at *Babylon*, and continued ſo for the ſpace of thirty-ſeven years, until he was releaſed by *Evil-Merodach* coming to the throne. Nor was there, at the time of the reading of this book, an high-prieſt at *Jeruſalem* of the name of *Joachim*, to whom money collected was ſent; the name of the then high-prieſt was *Seraiah*, who was afterwards carried captive with *Zedekiah:* nor does there appear to be any reaſon for making ſuch a collection, and ſending it to *Jeruſalem*; or that the captives in *Babylon* were in a capacity of doing it, any more than they in *Jeruſalem* ſtood in need of it: and very abſurdly it is ſuggeſted, that at the ſame time the veſſels of the temple, which had been carried away, and which *Zedekiah* had made, were returned; whereas we no where read of any veſſels he did make, nor is there any reaſon to believe he ever made any; and if he did, they could not be carried away until he himſelf was, which was not till ſome years after this: and the whole ſeems, as if it was purpoſely calculated to verify the prophecies of the falſe prophets, *Jer.* xxvii. 16. and xxviii. 3. The *Jews* are directed to pray for *Nebuchadnezzar*, and his ſon *Balthaſar*; whereas *Balthaſar*, or *Belſhazzar*, was not his immediate ſon and ſucceſſor, and it is very probable was not now born, for there were thirty-two years to come of *Jeconiah*'s impriſonment, from whence he was looſed when *Evil-Merodach* came to the throne; and according to *Ptolemy*'s canon he reigned two years, and after him *Neriglíſſar* four years, and then *Belſhazzar* ſucceeded. And after all, why is not *Evil-Merodach*, the immediate ſon and ſucceſſor, rather recommended? Some indeed take the fifth year, in which this book is pretended to be written, to be the fifth after the deſtruction of *Jeruſalem*, the burning of the city, and the carrying *Zedekiah* and the people captives; and indeed there are various things that agree with this; and all that is ſaid from ch. i. 14. to the end of the book, ſuppoſes it: but then this will very little, if at all, leſſen the number of the miſtakes and blunders in it, but will rather increaſe them; for if the city was now deſtroyed and burnt, what folly was it to collect money, and ſend it thither to buy ſacrifices with, to offer on the altar, when there were neither city, temple, nor altar ſtanding; not to take notice of the phraſe of making or preparing *manna*, which if intended, muſt be monſtrouſly abſurd; but perhaps the *Minchah* or meat-offering is meant. After all, the writer manifeſtly betrays himſelf, and makes it clearly appear that he wrote after the 70 years captivity were ended, ſince in ch. i. 15, *&c.* he borrows many expreſſions from the prophet *Daniel*, which he delivered at this time; unleſs any one can imagine, that that holy prophet borrowed his language from ſuch an abſurd writer as this. The epiſtle of *Jeremy*, with which the book concludes, is neither written in his ſtile, nor in the ſtile of the ſcriptures; and expreſſes generations by decads, or the term of ten years, no where uſed in the ſacred writings, nor in any other writer.

The *Song* of the three children in the furnace, was neither in the *Hebrew*, nor in the *Syriac* languages, according to *Theodoret*, in his time, who wrote upon it; though there are ſince tranſlations of it into the *Syriac* and *Arabic* tongues: great part of it is taken out of the 148th pſalm, or done in imitation of it; and another part of it is entirely deprecatory, and quite diſagreeable to ſuch a deliverance wrought; and the account given of the flame ſtreaming above the furnace forty and nine cubits, ſeems fabulous and romantic; and of the angel's ſmiting the flame of fire out of the oven, and making a moiſt whiſtling wind in it, is not only of the ſame caſt, but contrary to *Dan.* iii. 25. where the three men are ſaid to walk in the midſt of it.

The hiſtory of *Suſanna* is a mere fable, and is rejected by the *Jews*; it is one of the books of which they ſay [f], they are received by the *Nazarenes*, but not by us: and that it was not written originally in *Hebrew*, but in *Greek*, is abundantly manifeſt from the alluſion, in the puniſhment pronounced upon the elders, to the maſtick and holmtrees, in the *Greek* language, under which they ſaid they found *Suſanna* and the young man together. The whole is full of improbabilities and untruths; as that at the beginning of the captivity, as it muſt be, ſince *Daniel* was a youth; that *Joacim*, the huſband of *Suſanna*, ſhould ſo ſoon become a rich man, have a large houſe and garden, and be reſorted to by the captive *Jews*; or that there ſhould be ſo ſoon, or even at all, judges allowed to the *Jews* in *Babylon*, to take cognizance of their affairs, and eſpecially of life and death; and that *Daniel*, who as ſoon as he was carried captive to *Babylon*, and who was ſelected with others, and brought up in the king's court, ſhould be at liberty, and have leiſure to converſe with the *Jews*, and ſhould be admitted, being ſo young, to ſit down with the elders of *Iſrael*, and be allowed to examine and judge of this affair: nor is the ſtory itſelf likely, that *Suſanna* ſhould go into the garden to waſh at noon-day, and yet be unprovided with materials; that ſhe ſhould ſend both her maids away to fetch her oil and waſh-balls, and be left alone; and that ſince ſhe intended to waſh, that the garden was not thoroughly ſearched firſt, to ſee if any perſon was ſecretly lurking in it, and care taken that all the doors and avenues to it were ſhut, as it is plain they were not; nor is it probable that theſe elders would have made ſuch an attempt whilſt her maidens were gone for the above things, when they might expect they would return before they could accompliſh their deſign, and ſo be detected; with many other things, which might be obſerved in the account: add to which, that the writer makes mention of a paſſage of ſcripture, no where to be found in it, ℣. 5. and diſtinguiſhes between the daughters of *Iſrael*, and of *Judah*, over the former of which theſe elders are ſaid to have prevailed, and to have kept company with, ℣. 57. whereas thoſe had been carried captive by *Salmaneſer* a hundred years before, or more; and the latter he calls *Suſanna*, and yet makes *Daniel* to call her a daughter of *Iſrael* too, ℣. 48. and upon the whole, *Africanus* [g] might well ſuſpect this hiſtory to be ſpurious and fictitious.

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[u] T. Bab. Sanhedrin, fol. 100. 2.

[w] R. Azarias, Meor Enayim, fol. 29. 1, 2.

[x] De creatione, probl. 10. p. 45.

[y] Juchaſin, fol. 138. 2.

[z] Tzemach David, par. 2. fol. 6. 1.

[a] Præfat. in Jeremiam, tom. 3. fol. 9. C.

[b] De menſ. & ponder.

[c] Ganz, Tzemach David, par. 2. fol. 6. 1. R. Azarias, Meor Enayim, c. 55. fol. 169. 2.

[d] Jarchi, Kimchi, and Abarbinel in Jer. xlv. 3. Abendana in Miclol Yophi in ib. Maimon. More Nevochim, par. 2. c. 32. p. 286.

[e] Juchaſin, fol. 12. 1.

[f] Ganz, Tzemach David, par. 2. fol. 6. 2.

The ſtory of *Bel* and the *Dragon* is as great a romance as ever was wrote, full of the moſt ridiculous, abſurd and monſtrous things that could be thought of. It is not credible that *Bel*, which was an idol of the *Babylonians*, ſhould be worſhipped by *Cyrus* the *Perſian*; and if he did worſhip it, it can never be thought he ſhould be ſo groſly ſtupid as to imagine, that an image made of braſs and clay could really eat and drink, which was never ſuppoſed of any idol-ſtatue by the groſſeſt of heathen idolaters: beſides, *Bel*, and the reſt of the *Babylonian* images, were deſtroyed and broken to pieces by *Cyrus* when *Babylon* was taken, as was foretold, *Iſ.* xlvi. 1. *Jer.* l. 2. and li. 44. nor is the manner, in which the fraud of *Bel's* eating ſuch large proviſions every day was detected, plauſible; namely, by ordering the king's ſervants to ſtrew aſhes throughout the temple, whereby the prints of the footſteps of the prieſts, and their families were diſcovered, who came in by a privy door and eat the proviſions; for as this was done by the king's ſervants, it is much ſome of them had not diſcovered it to the prieſts; and beſides, as the prieſts knew what *Daniel* was about, to make diſcovery of their intrigues, upon the firſt ſight of the aſhes they might have concluded at once for what purpoſe they were ſtrowed, and after they had took away the proviſions, might, and doubtleſs would, have ſpread new aſhes over their footſteps, and ſo have diſappointed *Daniel* in his views. And though *Daniel* may be ſuppoſed to take a more effectual way to deſtroy the dragon, yet not as to ſhew any thing extraordinary and ſupernatural; but it is beyond all belief that the *Babylonians*, who were juſt ſubdued by *Cyrus*, and they and all they had put into the hands of the *Perſians*, ſhould come and menace the king, and have ſuch power over him as to oblige him to deliver *Daniel* into their hands. The ſtory of the lion's den, and of his being caſt into it, and the circumſtances attending, are monſtrouſly fabulous and incredible, as that two bodies of men, as *Calmet* [h] himſelf underſtands it, who credits the ſtory in ℣. 31. or two ſlaves, as in the margin, ſhould be caſt every day into the den to be devoured by the lions: it is not likely there ſhould be ſo many condemned to death every day for capital crimes they were guilty of; or that ſuch cruelty ſhould be exerciſed continually in the reign of ſuch a prince as *Cyrus*; nor is it true that *Daniel* was caſt into the den of lions in his reign, but in the reign of *Darius*, *Dan.* vi. and upon another account; and a moſt fabulous and falſe ſtory is told of an angel taking the prophet *Habacuc* by the hair of the head, and carrying him from *Judea* to *Babylon* with a bowl of bread and pottage to feed *Daniel* in the den; whereas *Habacuc* lived before the captivity, and propheſied of the *Chaldeans* by name coming againſt *Jeruſalem* to deſtroy it, *Hab.* i. 6. this the *Arabs* aſcribe to *Jeremiah* [i]: nor is it likely that the king ſhould be ſeven days before he went to the den to bewail *Daniel*, whoſe favourite he was. It is aſtoniſhing that ſuch an idle, romantic ſtory ſhould be added to the ſcriptures, or bound up with them, or be admitted to be read in public congregations by any that call themſelves chriſtians, to the ſtumbling of *Turks* and *Jews*; the latter obſerve [k] that theſe ſtories are written in a book called *Bel*, and it is received by them (the chriſtians) but not by us. Indeed *Joſephus Ben Gorion* [l] tells the like ſtory, and ſo do the *Rabbins* [m], who ſay that *Nebuchadnezzar* had a dragon, which *Daniel* by his leave deſtroyed, by putting nails into his ſtraw he eat, which tore his entrails, to which they apply *Jer.* li. 44.

The prayer of *Manaſſeh* never appeared in the *Hebrew* language, and though there is ſome devotion in it, yet there is no reaſon to believe it is the compoſition of *Manaſſeh* king of *Iſrael*; but becauſe when he was in chains in *Babylon*, it is ſaid he repented and humbled himſelf before God and prayed, 2 *Chron.* xxxiii. 12, 13. ſome officious perſon has compoſed a prayer for him; and it ſeems to have been framed by one of a phariſaical ſpirit, ſince he ſpeaks of juſt perſons, as *Abraham*, *Iſaac*, and *Jacob*, as without ſin, and who ſtood in no need of repentance, and for whom that is not appointed, ſee *Luke* xv. 7.

Next follow the books of the *Maccabees*, firſt and ſecond, ſo called from *Maccabæus* the ſurname of *Judas*, the third ſon of *Matthias*, a prieſt of *Modin*, whoſe exploits, and thoſe of his father and brethren, are recorded in them. Learned men differ much in the derivation of this name; *Iſidore Peluſiota* [n] ſays, in the *Perſic* language it ſignifies lord; *Druſius* [o] derives it from כבה, to extinguiſh, and interprets it an extinguiſher; he being an inſtrument of extinguiſhing the enemies of the people of God, and of the civil wars among them. *Hottinger* [p] thinks it may be formed from the *Arabic* word כבא to proſtrate or caſt to the ground, as he did great numbers of his enemies; but to omit many others which may be ſeen in *Calmet* [q], and other writers, the more common opinion is that the four letters מכבי, are the initial letters of the words in the *Hebrew* text of *Exod.* xv. 11. *who is like unto thee, O Lord, among the gods*, which were on his enſign, ſtandard, or banner. The name is peculiar to *Judas*, though it is given to all his brethren, ſee 1 *Maccab.* ii. 4, 66. and iii. 1. and becauſe of the valiant things done by them, recorded in theſe books, they have this general title. Theſe writings, however uſeful in hiſtory, are not received by the *Jews*[r] into the canon of the ſcriptures; and they are particularly excepted out of them by *Origen*[s] in the catalogue he has given, who ſpeaks of them as extra-books, and ſays they were inſcribed *Sarbeth Sarbaneel*, which I ſhould chuſe to render *the prince of the houſe* or family, *the prince of the children of God*; which ſeems to have a ſpecial reſpect to *Judas Maccabæus*, by which it ſhould ſeem that theſe books were in the *Hebrew* language. Of the *firſt* of theſe *Jerom*[t] ſays, that he found it in the *Hebrew*; but it muſt ſince be loſt, for it is not now extant in that language, as we know of. This book is, for the moſt part, a good and uſeful hiſtory, and in many things agrees with *Joſephus*; it contains a hiſtory of forty years from the reign of *Antiochus Epiphanes*, to the death of *Simon* the high-prieſt, about a hundred and thirty years before Chriſt. It could not be wrote by inſpiration, ſince the writer of it himſelf obſerves in ſeveral places, that there was no prophet in thoſe times, ch. iv. 46. and ix. 27. and xiv. 41. nor is it without its miſtakes, to which all human hiſtories are ſubject; as when he ſays that *Alexander* the great parted his kingdom among his honourable ſervants while he was yet alive, ch. i. 6. Indeed, ſome years after his death, when there had been many wars and conflicts among his captains, it was divided between four of them, according to the prophecy of *Daniel*, ch. viii. 8, 22. but not by his direction, and much leſs in his life-time. When he was on his dying bed, he was aſked to whom he left the kingdom, his anſwer was to him that ſhould appear to be beſt[u]; and *Philip Aridæus*, a baſtard-brother of *Alexander*, reigned ſeven years, and after him another *Alexander*, the ſon of *Alexander* the great by *Roxane*, reigned twelve years according to *Ptolemy*'s canon; and according to the ſame canon *Alexander* himſelf reigned but eight years, whereas the writer of this book of the *Maccabees* ſays he reigned twelve years, and then died, ℣. 7. nor is it true what he relates, ℣. 8, 9. that every one of his ſervants bare rule in his place, and all of them put crowns upon their heads; which was only true of ſome of them, after a courſe of years. Equally falſe is what is related of *Antiochus* the great, that he was taken alive by the *Romans*, and that *India*, *Media*, *Lydia*, and the goodlieſt countries they took from him, they gave to king *Eumenes*, ch. viii. 6, 7, 8. whereas *Antiochus* after his defeat at the famous battle at *Magneſia* firſt fled to *Sardis*, and then to *Apamea*, and not being able to pay the ſums the *Romans* obliged him to pay, went and plundered the temple of *Jupiter Belus* at *Elymais* of its vaſt treaſure, when the populace roſe upon him, and murdered him: the *Romans* indeed gave to *Eumenes* king of *Pergamus*, who behaved well at the above battle, all the countries on this ſide mount *Taurus* which had belonged to *Antiochus*; but not *India* and *Media*, which were neither of them in the hands of the *Romans* to give, or were ever in the poſſeſſion of *Eumenes*. Other miſtakes are made concerning the number of the members of the *Roman* ſenate, as that they were three hundred and twenty, when they were but three hundred; and that they ſat in the council daily, whereas their aſſembling was ſometimes intermitted, eſpecially on court-days; and of the government of the city of *Rome* by one perſon, whereas they had yearly two conſuls, ℣. 15, 16. and in calling *Alexander* the ſon of *Antiochus Epiphanes*, ch. x. 1. without giving the leaſt hint of his being otherwiſe; when he was a pretender, whoſe name was *Balas*, a young man of low life, whom the kings of *Egypt*, *Aſia*, and *Cappadocia*, ſet up againſt *Demetrius* king of *Syria*, and called him *Alexander*, and gave out that he was the ſon of *Antiochus*[w]; and yet *Joſephus*[x] makes the ſame miſtake: and likewiſe when he ſpeaks of a *Darius* as king of the *Lacedemonians*, in the times of *Onias* the high-prieſt, ch. xii. 7. whereas they never had any king of that name, nor any of the name of *Areus*, or *Oniares*, as ſome would have it, in thoſe times. If any are deſirous of ſeeing theſe ſeveral things more largely and learnedly treated of, they may conſult a learned countryman of our own, referred to in the margin[y]. *Albericus Gentilis*[z] has attempted to explain and defend the above things, tho' with little ſucceſs. But it is not ſo much to be wondered at, that a *Jew*, as the writer of this book may be ſuppoſed to be, ſhould be unacquainted with *Grecian* and *Roman* affairs; it is to be hoped he has wrote more accurately on the *Jewiſh* affairs of thoſe times, for which the hiſtory deſerves ſome reſpect. In ch. i. 54. he has made a wrong application of the abomination of deſolation in *Dan*. xi. 31. as appears from *Matt*. xxiv. 15. but this being before the accompliſhment, need not ſeem ſtrange; it ſhews the book however could not be wrote by inſpiration.

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[g] Epiſt. ad Origen. apud Euſeb. Eccl Hiſt. l. 6. c. 31.

[h] Dictionary in the word Daniel.

[i] Vid. Bochart. Hierozoic. par. 1. l. 1. c. 3. col. 749, 750.

[k] Ganz, Tzemach David, par. 2. fol. 7. 2.

[l] Hiſt. Jud. l. 1. c. 11, 13, 14.

[m] Bereſhit Rabba, §. 68. fol. 61. 3.

[n] Epiſt. l. 3. ep. 4.

[o] Explicat. tituli 1 Maccab.

[p] Theſaur. Philolog. l. 2. c. 2. p. 529.

[q] Dictionary in the word Maccabæus.

The ſecond book of the *Maccabees* is much inferior to the firſt; it is prefaced with ſome letters of the *Jews* in *Jeruſalem*, to their brethren in *Egypt*, in which are ſome things falſe and fabulous: mention is made of *Judas Maccabæus* being alive in the 188th year, *i. e.* of the æra of the *Seleucidæ*, ch. i. 10. when he died in the 152d year; ſee 1 *Maccab*. ix. 3, 18. a falſhood is told of *Antiochus* being killed in the temple of *Nanea* or *Diana* in *Perſia*, and of the prieſts there deſtroying his captain, and thoſe with him, ℣. 13—16. which is contrary to the prophecy of him in *Dan*. viii. 25. that he ſhould be *broken without hands*, or not be deſtroyed by the hand of any man; and to the account that is given of his death at *Babylon*, by the author of 1 *Maccab*. vi. 8—16. nay, contrary to the account that is given in this book itſelf, ch. ix. 16, 28. Another falſhood is told of *Nehemiah* building the temple and altar, ℣. 18. whereas theſe were built long before his time, by whom only the walls of the city were rebuilt; and a fabulous ſtory is related of the fire of the altar being hid in a pit, and found in the times of *Nehemiah*, ℣. 19, 20, &c. whereas this fire is one of the things the *Jews* unanimouſly ſay was wanting in the ſecond temple; ſee ch. x. 13. and another of *Jeremiah*'s hiding the tabernacle, ark, and altar of incenſe, in a hollow cave, ch. ii. 5, 6, &c. and which he is falſely ſaid to propheſy of: and the hiſtory following is ſaid to be an abridgment of *Jaſon* a *Cyrenean*; and ſuch an account is given of it, and of the abridging this work, as is a clear proof it was far from being a work of inſpiration, ℣. 23, &c. it contains a hiſtory of about fifteen years, from the time that *Heliodorus* was ſent with a commiſſion by *Seleucus*, to fetch him the treaſures of the temple at *Jeruſalem*, to the victory obtained by *Judas Maccabæus* over

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[r] Ganz, Tzemach David, par. 2. fol. 6. 1. R. Gedaliah, Shalſhelet Hakabala, fol. 55. 1.

[s] Apud Euſeb. Eccleſ. Hiſt. l. 6. c. 25.

[t] In Prolog. Galeoto.

[u] Curtii Hiſt. l. 10. c. 5. Diodor. Sicul. Bibliothec. l. 18. p. 586. Juſtin. e Trogo, l. 12. c. 15.

[w] Juſtin. e Trogo, l. 35. c. 1. Vid. Flori Breviar. Livii, c. 52.

[x] Antiqu. l. 13. c. 2. §. 1.

[y] Rainoldi Cenſura Lib. Apocryph. prælect. 100, 101, 102, 103, 104.

[z] Inter Critic. Sacr. tom. 5. Ed. Amſtelædam. 1698.

Nicanor, about 160 years before Chriſt. It abounds with accounts of apparitions, dreams, and things marvellous, as well as there are things falſe and erroneous in it; as for inſtance, mention is made of *Perſepolis* as in being, ch. ix. 2. when it had been utterly deſtroyed by *Alexander* above a hundred years before: the true place was *Elymais*, as in 1 *Maccab.* vi. 1. and the author is guilty of a miſtake, in making *Judas Maccabæus* to build the altar, and offer ſacrifice, after two years profanation of it, ch. x. 3. when it was after three years, as appears from 1 *Maccab.* i. 54. and iv. 52. compared together; and from *Joſephus*[b]: and moſt ſtupidly does he make *Judas Maccabæus* to collect a ſum of money, and ſend it to *Jeruſalem* to offer a ſin-offering, and make reconciliation for the dead, and pray for them, that they might be delivered from ſin, ch. xii. 43, 44, 45. and the hiſtory is cloſed in a manner very unworthy of, and very unbecoming, an inſpired writer; and clearly ſhews that the writer himſelf did not believe he wrote it under divine inſpiration.

There is a third book in ſome verſions, tho' not in ours, which bears the name of the *Maccabees*; but has no relation to *Judas Maccabæus*, nor his brethren, nor to the perſecution of *Antiochus Epiphanes*; but to what was done in the reign of *Philopator* king of *Egypt*, fifty years before the hiſtory of the two former books begins; and is only ſo called, becauſe it treats of things done and ſuffered in thoſe times, with like zeal for the law of God; and *Joſephus*'s hiſtory of the martyrs that ſuffered under *Antiochus*, is ſometimes called the fourth[c]; but neither of theſe are reckoned canonical.

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[b] Antiq. l. 12. c. 7. §. 6.

[c] Vid. Prideaux's Connexion, &c. par. 2. B. 2. p. 111, 112.

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